

# The \*Proverbs of Salomón

## The Argument

The wonderful love of God toward his Church is declared in this book: forasmuch as the sum and effect of the whole Scriptures is here set forth in these brief sentences, which partly contain doctrine, and partly manners, and also exhortations to both. Wherefore the nine first chapters are as a preface full of grave sentences, and deep mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious jewel to the Church, of those three thousand parables mentioned 1 Kings 4.32, and were gathered and committed to writing by Salomon's servants and indited by him.

### Chapter 1

1 The power and use of the word of God. 7 Of the fear of God and knowledge of his word. 10 We may not consent to the enticings of sinners. 20 Wisdom complaineth that she is contemned. 24 The punishment of them that contemn her.

The Parables of Salomón the son of David King of Israel. 2 To know wisdom, <sup>a</sup>and instruction, to understand the words of <sup>b</sup>knowledge, 3 To receive <sup>c</sup>instruction to do wisely, by <sup>d</sup>justice and judgment and equity, 4 To give unto the <sup>e</sup>simple sharpness of wit, and to the child knowledge and discretion. 5 A wise man will hear and increase in learning, and a man of <sup>f</sup>understanding, shall attain unto wise counsels, 6 To understand a parable, and the interpretation, the words of the wise, and their dark sayings. 7 ¶ \*The fear of the Lord *is* the beginning of knowledge: *but* fools despise wisdom and instruction. 8 My son, hear thy <sup>g</sup>father's instruction, and forsake not thy <sup>h</sup>mother's teaching. 9 For they shall be <sup>a</sup>a comely ornament unto thine head, and as chains for thy neck. 10 ¶ My son, if sinners do entice thee, consent thou not. 11 If they say, Come with us, we will lay wait for <sup>k</sup>blood, and lie privily for the innocent without a cause: 12 We will swallow them up alive like a <sup>l</sup>grave even whole, as those that go down into the pit: 13 We shall find all precious riches, and fill our houses with spoil: 14 Cast in thy lot among us: we will all have one <sup>m</sup>purse: 15 My son, walk not thou in the way with them: refrain thy foot from their <sup>n</sup>path.

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\*This word Proverb, or Parable signifies a grand and notable sentence, worthy to be kept in memory: and is some time taken in the evil part for a mock, or scoff.

### Chapter 1

2 a That is, what we ought to know and follow, & what we ought to refuse. 2 b Meaning the word of God wherein is the only true knowledge. 3 c To learn to submit ourselves to the correction of those that are wise. 3 d By living justly and rendering to every man that which appertains unto him. 4 e To such as have not discretion to rule themselves. 5 f As he shows that these parables containing the effect of religion as touching manners and doctrine do appertain to the simple people: so does he declare that the same is also necessary for them that are wise and learned. 7 \*Ps. 111.10, Ecc. 1.16. 8 g He speaks this in the Name of God, who is the universal Father of all creatures, or in the Name of the pastor of the Church, who is as a father. 8 h That is, of the Church, wherein the faithful are begotten by the incorruptible seed of God's word. 9 <sup>h</sup>Ebr., increase of grace. 10 i To wit, the wicked, which have not the fear of God. 11 k He speaks not only of the shedding of blood with hand, but of all crafty practices which tend to the detriment of our neighbor. 12 l As the grave is never satiate so the avarice of the wicked and their cruelty has no end. 14 m He shows whereby the wicked are allured to join together, because they have every one part of the spoil of the innocent. 15 n That is, have nothing at all to do with them.

16 For their feet run to evil, and make haste to shed blood. 17 Certainly as without cause the net is spread before the eyes of all that hath wing: 18 So they lay wait for blood, and lie privily for <sup>o</sup>their lives. 19 Such are the ways of every one that is greedy of gain: he would take away the <sup>p</sup>life of the owners thereof. 20 ¶ <sup>q</sup>Wisdom crieth without: she uttereth her voice in the <sup>r</sup>streets. 21 She calleth in the high *street among* the prease in the enterings of the gates, and uttereth her words in the city, *saying*, 22 O ye <sup>s</sup>foolish, how long will ye love foolishness? & the scornful take their pleasure in scorning, and the fools hate knowledge? 23 (Turn you at my correction: lo, I will pour out my mind unto you, and make you understand my words) 24 Because I have called, and ye refused: I have stretched out mine hand, and none would regard. 25 But ye have despised all my counsel, and would none of my correction. 26 I will also <sup>t</sup>laugh at your destruction, *and* mock, when your fear cometh. 27 When <sup>u</sup>your fear cometh like *sudden* desolation, and your destruction shall come, like a whirl wind: when affliction and anguish shall come upon you, 28 Then shall they call upon me, but I will not answer: they shall seek me early, but they shall not <sup>v</sup>find me, 29 Because they hated knowledge, and did not choose the fear of the Lord. 30 They would none of my counsel, *but* <sup>w</sup>despised all my correction. 31 Therefore shall they eat of the <sup>x</sup>fruit of their own way, and be filled with their own devices. 32 For <sup>y</sup>ease slayeth the foolish, and the prosperity of fools destroyeth them. 33 But he that obeith me, shall dwell safely, and be quiet from fear of evil.

### Chapter 2

1 Wisdom exhorteth to obey her. 5 She teacheth the fear of God. 6 She is given of God. 10 She preserveth from wickedness.

My son, if thou wilt receive my words, and <sup>a</sup>hide my commandments within thee, 2 And cause thine ears to hear-

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18 o He shows that there is no cause to move these wicked to spoil the innocent, but their avarice and cruelty. 19 p Whereby he concludes that the covetous man is a murderer. 20 q This wisdom is the eternal word of God. 20 r So that none can pretend ignorance. 22 s Wisdom reproves three kinds of men: the foolish or simple, which error of ignorance, & the mockers, that can not suffer to be taught, and the fools which are drowned in worldly lusts, and hate the knowledge of godliness. 26 t This is spoken according to our capacity, signifying that the wicked, which mock & jest at God's word, shall have the just reward of their mocking. 27 u This is, your destruction, which thing you feared. 28 x Because they sought not with an affection to God, but for ease of their own grief. 30 y Showing that without faith & obedience, we can not call upon God aright. 31 z They shall feel what commodity their wicked life shall give them. 32 a That is the prosperity, and sensuality, wherein they delight.

### Chapter 2

1 a That is, keep them in your heart.

ken unto wisdom, and incline <sup>b</sup>thine heart to understanding,  
 3 (For if thou callest after knowledge, <sup>c</sup>and criest for understanding:  
 4 If thou seekest her as silver, and searchest for her as for <sup>d</sup>treasures,  
 5 Then shalt thou understand the fear of the Lord, and find the <sup>e</sup>knowledge of God.  
 6 For the Lord giveth wisdom, out of his mouth *cometh* knowledge and understanding.  
 7 He <sup>^</sup>preserveth the state of the righteous: *he is* a shield to them that walk uprightly,  
 8 That they may keep the ways of judgment: and he preserveth the way of his Saints)  
 9 Then shalt thou understand righteousness, and judgment, and equity, and every good path.  
 10 ¶ When wisdom entereth into thine heart, and knowledge deliteth thy soul,  
 11 *Then* shall <sup>^</sup>counsel preserve thee, and understanding shall keep thee,  
 12 And deliver thee from the evil way, *and* from the man that speaketh froward things,  
 13 *And from* them that leave the <sup>a</sup>ways of righteousness to walk in the ways of darkness:  
 14 Which rejoyce in doing evil, and delight <sup>h</sup>in the forwardness of the wicked,  
 15 Whose ways are crooked and they are lewd in their paths.  
 16 And it shall deliver thee from the strange <sup>w</sup>woman, *even* from the stranger, which flattereth with her words.  
 17 Which forsaketh the <sup>k</sup>guide of her youth, and forgetteth the <sup>^</sup>covenant of her God.  
 18 Surely her <sup>m</sup>house tendeth to death, and her paths unto <sup>n</sup>the dead.  
 19 All they that go unto her, return not again, neither take they hold of the ways of life.  
 20 Therefore walk thou in the way of good men, and keep the ways of the righteous.  
 21 For the just shall dwell in the <sup>o</sup>land, and the upright man shall remain in it.  
 22 But the wicked shalbe cut off from the earth and the transgressors shalbe rooted out of it.

### Chapter 3

*1 The word of God giveth life. 5 Trust in God. 7 Fear him. 9 Honor him. 11 Suffer his correction. 22 To them that follow the word of God, all things shall succeed well.*

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2 b If you give yourself to the true knowledge of God without hypocrisy.  
 3 c Meaning, that we must seek the knowledge of God with care and diligence.  
 4 d Showing that no labor must be spared.  
 5 e This (saith he) is the true wisdom to know, and fear God.  
 7 <sup>^</sup>Or, hides the salvation.  
 11 f The word of God shall teach you and counsel you how to govern yourself.  
 13 g That is, the word of God, which is the only light, to follow their own fantasies which are darkness.  
 14 h When they see any are given to evil as they are.  
 16 i Meaning, that wisdom, which is the word of God, shall preserve us from all vices: naming this vice of whoredom whereunto man is most prone.  
 17 k That is, her husband, which is her head and guide to govern her, from whom she ought not to depart, but remain in his subjection.  
 17 l Which is, the promise made in marriage.  
 18 m Her acquaintance with her familiars and them that haunt her.  
 18 n To them that are dead in body and soul.  
 21 o They shall enjoy the temporal and spiritual promises of God, as the wicked shall be void of them.

**M**y <sup>\*</sup>son, forget not thou my Law, but let thine heart keep my commandments. 2 For they shall increase the length of thy <sup>a</sup>days and years of life, and *thy* prosperity.  
 3 Let not <sup>b</sup>mercy and truth forsake thee: bind them on thy <sup>c</sup>neck, and write them upon the table of thine <sup>d</sup>heart.  
 4 So shalt thou find favor and good understanding in the sight of God and man.  
 5 ¶ Trust in the Lord with all thine heart, and lean not unto thine own wisdom.  
 6 In all thy ways acknowledge him, and he shall direct thy ways.  
 7 ¶ Be not wise in thine own eyes: *but* fear the Lord, and depart from evil.  
 8 So health shalbe unto thy <sup>e</sup>navel, and marrow unto thy bones.  
 9 <sup>i</sup>Honour the Lord with thy riches, and with the first *fruits* of all thine increase.  
 10 So shall thy barns be filled with abundance, and thy presses shall <sup>o</sup>burst with new wine.  
 11 ¶ My son, refuse not the chastening of the Lord, neither be grieved with his correction.  
 12 <sup>\*</sup>For the Lord correcteth him, whom he loveth, even as the father *doeth* the child in *whom* he deliteth.  
 13 Blessed *is* the man that findeth wisdom, and the man that getteth understanding.  
 14 For the merchandise thereof is better then the merchandise of silver, and the gain thereof *is better* then gold.  
 15 It is more precious then pearls: and all things that thou canst desire, are not to be compared unto her.  
 16 Length of days *is* in her right hand, <sup>h</sup>and in her left hand riches and glory.  
 17 Her ways *are* ways of pleasure, and all her paths prosperitie.  
 18 She is a tree <sup>i</sup>of life to them that lay hold on her, and blessed *is* he that retaineth her.  
 19 The Lord by wisdom hath laid the <sup>k</sup>foundation of the earth, and hath stablished the heavens through understanding.  
 20 By his knowledge the depths are broken up, and the clouds drop down the dew.  
 21 My son, let not *these things* depart from thine eyes, *but* observe wisdom, and counsel.  
 22 So they shalbe life to thy soul, and grace unto thy <sup>^</sup>neck.  
 23 Then shalt thou walk safely by thy way: and thy foot shall not stumble.  
 24 If thou sleepest, thou shalt not be afraid, and when thou sleepest, thy sleep shalbe sweet.  
 25 Thou shalt not fear for *any* sudden fear, neither for the

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1 <sup>\*</sup>Deut. 8.1 and 30.16

2 a Long life is the blessing of God which he gives to his, so far forth as it is expedient for them.

3 b By mercy and truth, he means the commandments of the first and second table: or else the mercy and faithfulness that we ought to use toward our neighbors.

3 c Keep them as a most precious jewel.

3 d Have them ever in remembrance.

8 e By this pair he comprehends the whole body, as by health he means all the benefits promised in the Law both corporal and spiritual.

9 f As was commanded in the Law, Exod. 23.19, Deut. 26.2 and by this they acknowledged that God was the giver of all things, and that they were ready to bestow all at his commandment.

10 g For to the faithful distributor God gives in greater abundance.

12 <sup>\*</sup>Ebr., 12.5, Revel. 3.19.

16 h Meaning that he that seeks wisdom: that is, suffers himself to be governed by the word of God, shall have all prosperity both corporal & spiritual.

18 i Which brings forth such fruit that they that eat thereof, have life: and he alludes to the tree of life in Paradise.

19 k Hereby he shows that this wisdom, whereof he speaks, is everlasting, because it was before all creatures, and that all things, even the whole world were made by it.

22 <sup>^</sup>Or, throat, read chap. 1.9.

<sup>l</sup>destruction of the wicked, when it cometh.

26 For the Lord shalbe for thine assurance, and shall preserve thy foot from taking.

27 ¶ Withhold not the good from <sup>m</sup>the owners thereof, though there be power of thine hand to do it.

28 Say not unto thy neighbour, Go and come again, and to morrow will I give *thee*, if thou *now* have it.

29 ¶ Intend not hurt against thy neighbour, seeing he doeth dwell <sup>n</sup>without fear by thee.

30 ¶ Strive not with a man causeless, when he hath done thee no harm.

31 ¶ Be not <sup>o</sup>envious for the wicked man, neither choose any of his ways.

32 For the froward *is* abomination unto the Lord: but his <sup>p</sup>secret *is* with the righteous.

33 The curse of the Lord *is* in the house of the wicked: but he blesseth the habitation of the righteous.

34 With the scornful <sup>q</sup>he scorneth, but he giveth grace unto the humble.

35 The wise shall inherit glory: but fools dishonor, *though* they be exalted.

#### Chapter 4

*1 Wisdom and her fruits ought to be searched. 14 The way of the wicked must be refused. 20 By the word of God the heart, eyes and course of life must be guided.*

**H**ear, ô ye children, the instruction of a <sup>a</sup>father, and give ear to learn understanding. 2 For I do give you a good doctrine: *therefore* forsake ye not my law.

3 For I was my father's son, tender and <sup>b</sup>dear in the sight of my mother,

4 When he <sup>c</sup>taught me, and said unto me, Let thine heart hold fast my words: keep my commandments, and thou shalt live.

5 Get wisdom: get understanding: forget not, neither decline from the words of my mouth.

6 Forsake her not, and she shall keep thee: love her and she shall preserve thee.

7 <sup>d</sup>Wisdom *is* the beginning; get wisdom *therefore*: and above all thy possession get understanding.

8 Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou embrace her.

9 She shall give a comely ornament unto thine head, *yea*, she shall give thee a crown of glory.

10 ¶ Hear my son, and receive my words, and the years of thy life shalbe many.

11 I have <sup>e</sup>taught thee in the way of wisdom, *and* led thee in the

25 <sup>l</sup> For when God destroys the wicked, he will save his, as he did Lot in Sodom.

27 <sup>m</sup> Not only from them to whom the possession belongs, but also you shall not keep it from them, which have need of the use thereof.

29 <sup>n</sup> That is, puts his trust in you.

31 <sup>o</sup> Desire not to be like unto him.

32 <sup>p</sup> That is, his covenant and fatherly affection which is hid and secret from the world.

34 <sup>q</sup> He will show by his plagues that their scorns shall turn to their own destruction, as Chap. 1.26.

#### Chapter 4

1 <sup>a</sup> He speaks this in the person of a preacher and minister, which is as a father unto the people, read Chap. 1.8.

3 <sup>b</sup> In Ebrewé it is Only: for though she had three others by Uriah, yet Solomon was only her son by David.

4 <sup>c</sup> Meaning David his father.

7 <sup>d</sup> He shows that we must first begin at God's word, if so be we will that other things prosper with us contrary to the judgement of the world, which make it their last study or else, care not for it at all.

11 <sup>e</sup> Solomon declares what care his father had to bring him up in the true fear of God: for this was David's protestation.

paths of righteousness.

12 When thou goest, thy gate shall not be <sup>f</sup>strait, and when thou runnest, thou shalt not fall.

13 Take hold of instruction, and leave not: keep her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walk not in the way of evil men.

15 Avoid it and go not by it: turn from it, and pass by.

16 For they can not <sup>g</sup>sleep, except they have done evil, and their sleep departeth, except they cause *some* to fall.

17 For they eat the bread of <sup>h</sup>wickedness, and drink the wine of violence.

18 But the way of the righteous shineth as the light, that <sup>i</sup>shineth more and more unto the perfect day.

19 The way of the wicked *is* as the darkness: they know not wherein they shall fall.

20 ¶ My son, hearken unto my words, incline thine ear unto my sayings.

21 Let them not depart from thine eyes, *but* keep them in the middes of thine heart.

22 For they are life unto those that find them, and health unto all their <sup>f</sup>flesh.

23 Keep thine heart with all diligence: for thereout cometh <sup>l</sup>life.

24 Put away from thee a froward mouth, and put wicked lips far from thee.

25 Let thine eyes behold the right, and let thine eyelids direct thy way before thee.

26 <sup>m</sup>Ponder the path of thy feet, and let all thy ways be ordered aright.

27 Turn not to the right hand, nor to the left, *but* remove thy foot from evil.

#### Chapter 5

*3 Whoredom forbidden. 9 And prodigalitie. 15 He willeth a man to live on his labors and to help others. 18 To love his wife. 22 The wicked taken in their own wickedness.*

**M**y son, hearken unto my wisdom, *and* incline thine ear unto my <sup>^</sup>knowledge, 2 That thou maiest regard counsel, and thy lips observe knowledge.

3 For the lips <sup>a</sup>of a strange woman drop as an honey comb, and her mouth is more soft then <sup>b</sup>oil.

4 But the end of her is bitter as worm wood, and sharp as a two edged sword.

5 Her <sup>c</sup>feet go down to death, and her steps take hold on hell.

6 She weigheth not the way of life: her paths are <sup>d</sup>moveable: thou canst not know *them*.

7 Hear ye me now therefore, ô children, and depart not from the words of my mouth.

8 Keep thy way far from her, and come not near the door of her house,

12 <sup>f</sup> You shall walk at liberty without offense.

16 <sup>g</sup> Meaning, that to do evil is more proper and <sup>natural</sup> to the wicked, then to sleep, eat, or drink.

17 <sup>h</sup> Gotten by wicked means and cruel oppression.

18 <sup>i</sup> Signifying that the godly increase daily in knowledge and perfection, till they come to full perfection, which is when they shall be joined to their head in the heavens.

22 <sup>k</sup> That is, you shall have health of body, under the which all other blessings promised in the law are contained.

23 <sup>l</sup> For as the heart is either pure or corrupt, so is the whole course of man's life.

26 <sup>m</sup> Keep a measure in all your doings.

#### Chapter 5

1 <sup>^</sup>Or, understanding.

3 <sup>a</sup> That is, an harlot which gives herself to another then to her husband.

3 <sup>b</sup> By oil and honey he means flattering and crafty enticements.

5 <sup>c</sup> All her doings lead to destruction.

6 <sup>d</sup> She has ever new means to allure to wickedness.

9 Lest thou give thine <sup>e</sup>honour unto others, and thy years to the cruel:  
 10 Lest the stranger should be filled with thy strength, and thy <sup>f</sup>labors be in the house of a stranger,  
 11 And thou mourn at thine end, (when thou hast consumed thy flesh and thy body)  
 12 And say, How have I hated instruction, and mine heart despised correction!  
 13 And have not obeyed the voice of them that taught me, nor inclined mine ear to them that instructed me!  
 14 I was almost *brought* into all evil in the middes of the Congregation and <sup>a</sup>assembly.  
 15 ¶ Drink the water of <sup>h</sup>thy cistern, and of the rivers out of the middes of thine own well.  
 16 Let thy fountains flow forth, and the rivers of waters in the streets.  
 17 But let them be thine, *even* <sup>t</sup>thine only, and not the strangers with thee.  
 18 Let thy <sup>k</sup>fountain be blessed, and rejoyce with the wife of thy <sup>y</sup>youth.  
 19 *Let her be* as the loving hind and pleasant roe: let her breasts satisfy thee at all times, *and* delight in her love continually.  
 20 For why shuldest thou <sup>^</sup>delight, my son, in a strange woman, or embrace the bosom of a stranger?  
 21 For the ways of man *are* before the <sup>m</sup>eyes of the Lord, and he pondereth all his paths.  
 22 His own iniquities shall take the wicked him self, and he shall be holden with the cords of his own sin.  
 23 He shall <sup>^</sup>die for faute of instruction, and shall go astray through his great folly.

### Chapter 6

*1 Instruction for suerties. 6 The slothful and sluggish is stirred to work. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To observe the word of God. 24 To flee adultery.*

**M**y son, if thou be suertie for thy neighbor, *and* hast stricken hands with the stranger, 2 Thou art <sup>a</sup>snared with the words of thy mouth: thou art *even* taken with the words of thine own mouth.  
 3 Do this now, my son, and deliver thy self: seeing thou art come into the hand of thy neighbor, go, and humble thy self, and solicit thy friends.  
 4 Give no sleep to thine eyes, nor slumber to thine eyelids.  
 5 Deliver thy self as a doe from the hand *of the hunter*, and as a birde from the hand of the fowler.

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9 e That is, your strength and goods to her that will have no pity upon these as is read of Samson, and the prodigal son.  
 10 f The goods gotten by your travail.  
 14 g Although I was faithfully instructed in the truth, yet had I almost fallen to utter shame and destruction, notwithstanding my good bringing up in the assemble of the godly.  
 15 h He teaches us sobriety, exhorting us to live of our own labors and to be beneficial to the godly that want.  
 17 i Distribute them not to the wicked and infidels, but reserve them for yourself, your family and them that are of the household of faith.  
 18 k Your children which shall come of you in great abundance, showing that God blesses marriage and curses whoredom.  
 18 l Which you did marry in your youth.  
 20 ^Or, go astray with a stranger?  
 21 m He declares that except man do join to his wife both in heart and in outward conversation, that he shall not escape the judgements of God.  
 23 n Because he will not give ear to God's word and be admonished.

### Chapter 6

2 a He forbids us not to become surety one for another, according to the rule of charity, but that we consider for whom and after what sort, so that the creditor may not be defrauded.

6 ¶ Go to <sup>b</sup>the pismire, ô sluggard: behold her ways, and be wise.  
 7 For she having no guide, governor, nor ruler,  
 8 Prepareth her meat in the summer, and gathereth her food in harvest.  
 9 \*How long wilt thou sleep, ô sluggard? when wilt thou arise out of thy sleep?  
 10 *Yet* a little sleep, a little slumber, <sup>c</sup>a little folding of the hands to sleep.  
 11 Therefore thy poverty cometh as one that <sup>d</sup>travaileth by the way, and thy necessity like <sup>e</sup>an armed man.  
 12 The unthrifty man <sup>f</sup>and the wicked man walketh with a froward mouth.  
 13 He maketh a sign with his eyes: he <sup>^</sup>signifieth with his feet: he <sup>g</sup>instructeth with his fingers.  
 14 Lewd things *are* in his heart: he imagineth evil at all times, *and* raiseth up contentions.  
 15 Therefore shall his destruction come spedely: he shalbe destroyed suddenly without recovery.  
 16 ¶ These six things doeth the Lord hate: yea, his soul abhorreth seven:  
 17 The hauty eyes, a lying tongue, and the hands that shed innocent blood,  
 18 An heart that imagineth wicked enterprises, <sup>h</sup>feet that be swift in running to mischief,  
 19 A false witness that speaketh lies, and him that raiseth up contentions among <sup>^</sup>brethren.  
 20 ¶ My son, keep thy father's commandment, and forsake not thy mother's instruction.  
 21 Bind them alway upon thine <sup>i</sup>heart, & tie them about thy neck.  
 22 It shall lead thee, when thou walkest: it shall watch for thee, when thou slepest, *and* when thou wakest, it shall talk with thee.  
 23 For the <sup>^</sup>commandment *is* a lantern, and instruction a light: and <sup>j</sup>corrections for instruction *are* the way of life,  
 24 To keep thee from the wicked woman, and from the flattery of the tongue of a strange woman.  
 25 Desire not her beauty in thine heart, neither let her take thee with her <sup>m</sup>eyelids.  
 26 For because of a whorish woman *a man is brought* to a morsel of bread, and a woman will hunt for the precious life of a man.  
 27 <sup>n</sup>Can a man take fire in his bosom, & his clothes not be burnt?  
 28 Or can a man go upon coals, and his feet not be burnt?  
 29 So he that goeth in to his neighbor's wife, shall not be innocent, whosoever toucheth her.  
 30 Men do not <sup>o</sup>despise a thief, when he stealeth, to satisfy his

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6 b If the word of God can not instruct you, yet learn at the little pismire (pejorative name from stench of formic acid proper to ants) to labor for yourself and not to burden others.

9 \*Chap. 24.33.

10 c He expresses lively the nature of the sluggards, which though they sleep never so long yet have never enough, but ever seek occasions thereunto.

11 d That is suddenly, and when you look not for it.

11 e It shall come in such sort as you are not be able to resist it.

12 f He shows to what inconvenience the idle persons and sluggards come, by calling them unthrifty or the men of Belial and slanderous.

13 ^Ebr., speaks.

13 g Thus all his gestures tend to wickedness.

18 h Meaning, the raging affections, which carry a man away in such sort that he can not tell what he does.

19 ^Or, neighbors.

21 i Read Chap. 3.3.

23 k By the commandment he means the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.

23 l And reprehensions when the word is preached bring us to life.

25 m With her wanton looks and gesture.

27 n Meaning, that she will never cease, till she has brought you to beggary, and then seek your destruction.

30 o He approves not theft, but shows that it is not so abominable as whoredom, forasmuch as theft might be redeemed, but adultery was a perpetual infamy, and death by the Law of God.

<sup>p</sup>soul, because he is hungry.

31 But if he be found, he shall restore seven fold, *or* he shall give all the substance of his house.

32 But he that committeth adultery with a woman, he <sup>^</sup>is destitute of understanding: he that doeth it, destroyeth his own soul.

33 He shall find <sup>^</sup>a wound and dishonor, and his reproach shall never be put away.

34 For jealousy *is* the rage of a man: therefore he will not <sup>'</sup>spare in the day of vengeance.

35 He can not bear the sight of any ransom: neither will he consent, though thou augment the gifts.

### Chapter 7

*1 An exhortation to wisdom and to the word of God, 5 Which will preserve us from the harlot, 6 Whose manners are described.*

**M**y son, keep my words, and hide my commandments with thee. 2 Keep my commandments, and thou shalt live, and mine instruction as the <sup>^</sup>apple of thine eyes.

3 Bind them upon thy fingers, *and* write them upon the table of thine heart.

4 Say unto wisdom, Thou art my sister: and call understanding *thy* kinswoman,

5 That they may keep thee from the strange woman, *even* from the stranger that is smooth in her words.

6 ¶ <sup>^</sup>As *I* was in the window of mine house, I looked through my window,

7 And I saw among the fools, *and* considered among the children a young man destitute of understanding,

8 Who passed through the street by her corner, and went toward her house,

9 In the twilight in the evening, when the night began to be <sup>^</sup>black and dark.

10 And behold, there met him a woman with an harlot's <sup>^</sup>behavior, and <sup>^</sup>subtle in heart.

11 (She is <sup>^</sup>babbling and loud: whose feet can not abide in her house.

12 Now *she is* without, now in the streets, and lieth in wait at every corner)

13 So she caught him and kissed him and <sup>^</sup>with an impudent face said unto him,

14 I have <sup>^</sup>peace offerings: this <sup>^</sup>day have I paid my vows.

15 Therefore came I forth to meet thee, that I might seek thy

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30 p Meaning, for very necessity.

32 <sup>^</sup>Ebr., fails in heart.

33 q That is, death appointed by the Law.

34 r He shows that man by nature seeks his death, that has abused his wife, and so concludes that neither God's Law nor the law of nature admits any ransom for the adulterer.

### Chapter 7

2 a By this diversity of words he means that nothing ought to be so dear unto us, as the word of God, nor that we look on any thing more, nor mind any thing so much.

6 b Solomon uses this parable to declare their folly, that suffer themselves to be abused by harlots.

9 c He shows that there was almost none so impudent, but they were afraid to be seen, and also their own consciences did accuse them, which caused them to seek the night to cover their filthiness.

10 <sup>^</sup>Or, garment.

10 <sup>^</sup>Or, hid.

11 d He describes certain conditions, which are peculiar to harlots.

13 <sup>^</sup>Ebr., she strengthened her face.

14 e Because that in peace offerings a portion returned to them, that offered, she shows him that she has meat at home to make good cheer with: or else she would use some cloak of holiness, till she had gotten him in her snares.

14 f Which declares that harlots outwardly will seem holy and religious: both because they may the better deceive others, and also thinking by observing of ceremonies and offerings to make satisfaction for their sins.

face: and I have found thee.

16 I have decked my bed with ornaments, <sup>^</sup>carpets and laces of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us take our pleasure in dalliance.

19 For *mine* husband is not at home: he is gone a journey far off.

20 He hath taken <sup>^</sup>with him a bag of silver, *and* will come home at the day appointed.

21 Thus with her great craft she caused him to yield, and with her flattering lips she enticed him.

22 He followed her straightways, as an <sup>^</sup>ox that goeth to the slaughter, and <sup>^</sup>as a fool to the stocks for correction,

23 Till a dart strike through his liver, as a birde hasteth to the snare, not knowing that <sup>^</sup>he is in danger.

24 ¶ Hear me now therefore, <sup>^</sup>o children, and hearken to the words of my mouth.

25 Let not thine heart decline to her ways: wander thou not in her paths.

26 For she hath caused many to fall down wounded, *and* the <sup>^</sup>strong men *are* all slain by her.

27 Her house is the way <sup>\*</sup>unto the grave, which goeth down to the chambers of death.

### Chapter 8

*1 Wisdom declareth her excellencie. 11 Riches. 15 Power. 22 Eternitie. 32 She exhorteth all to love and follow her.*

**D**oeth <sup>\*</sup>not <sup>^</sup>wisdom crye? and understanding utter her voice? 2 She standeth in the top of the high places by the way in the place of the paths.

3 She cryeth besides <sup>^</sup>the gates before the city at the entry of the doors,

4 O men, I call unto you, & *utter* my voice to the children of men.

5 O ye foolish men, understand wisdom, and ye, <sup>^</sup>o fools, be wise in heart.

6 Give ear, for I will speak of excellent things, and the opening of my lips *shall teach* things that be right.

7 For my mouth shall speak the trueth, and my lips abhor wickedness.

8 All the words of my mouth *are* righteous: there is no lewdness, nor forwardness in them.

9 They are all <sup>^</sup>plain to him that will understand, and straight to them that would find knowledge.

10 Receive mine instruction, and not silver, and knowledge rather than fine gold.

11 For wisdom is better then precious stones: and all pleasures are not to be compared unto her.

12 I wisdom dwell with <sup>^</sup>prudence, and I find forth knowledge *and* counsels.

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16 <sup>^</sup>Or, carved work.

20 <sup>^</sup>Ebr., in his hand.

22 g Which thinking he goes to the pasture, goes willing to his own destruction.

22 h Which goes cheerfully, not knowing that he shall be chastised.

23 <sup>^</sup>Ebr., It is for his life.

26 i Neither wit nor strength can deliver them that fall into the hands of the harlot.

27 <sup>\*</sup>Chap 2.18.

### Chapter 8

1 <sup>\*</sup>Chap. 1.20.

1 a Solomon declares that man is cause of his own perdition, and that he can pretend no ignorance, forasmuch as God calls to all men by his word, and by his works to follow virtue and to flee from vice.

3 b Where the people did most resort, and which was the place of justice.

9 c Meaning, that the word of God is easy unto all, that have a desire unto it, and which are not blinded by the prince of this world.

12 d That is, except a man have wisdom, which is the true knowledge of God, he can neither be prudent nor good counselor.

13 The fear of the Lord *is* to hate <sup>e</sup>evil as pride, and arrogancy, and the evil way: & a mouth *that speaketh* lewd things, I do hate.  
14 I have counsel and wisdom: I am understanding, *and* I have strength.

15 By me, Kings <sup>r</sup>reign, and princes decree justice.

16 By me princes rule and the nobles, *and* all the judges of the earth.

17 I love them that love me: and they that seek me <sup>e</sup>early, shall find me.

18 Riches and honour *are* with me: <sup>h</sup>even durable riches and righteousness.

19 My fruit is better then gold, *even* then fine gold, and my revenues *better* then fine silver.

20 I cause to walk in the way of righteousness, *and* in the middes of the paths of <sup>j</sup>udgment,

21 That I may cause them that love me, to inherit substance, and I will fill their treasures.

22 The Lord hath possessed me in the beginning of his way: *I* was <sup>k</sup>before his works of old.

23 I was set up from everlasting, from the beginning and before the earth.

24 When there were no depths, I was begotten, when there were no fountains abounding with water.

25 Before the mountains were settled: *and* before the hills, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.

27 When he prepared the heavens, I was <sup>t</sup>there, when he set a compass upon the deep.

28 When he established the clouds above, when he confirmed the fountains of the deep,

29 When he gave his decree to the sea, that the waters should not pass his commandment: when he appointed the foundations of the earth,

30 Then <sup>m</sup>was I with him as a nourisher, and I was daily *his* delight rejoicing alway before him,

31 And took my <sup>n</sup>solace in the compass of <sup>o</sup>his earth: and my delight *is* with the children of men.

32 Therefore now hearken, <sup>o</sup> children, unto me: for blessed *are they that keep my ways.*

33 Hear instruction, and be ye wise, and refuse it not: blessed *is* the man that heareth me, watching daily at my gates, *and* giving attendance at the posts of my doors.

34 For he that findeth me, findeth life, and shall obtain favor of the Lord.

13 e So that he that does not hate evil, fears not God.

15 f Whereby he declares that honors, dignity or riches come not of man's wisdom or industry, but by the providence of God.

17 g That is, study the word of God diligently, and with a desire to profit.  
18 h Signifying that he chiefly means the spiritual treasures and heavenly riches.

20 i For there can be no true justice or judgement, which is not directed by this wisdom.

22 k He declares hereby the divinity and eternity of this wisdom, which he magnifies and praises through this book: meaning thereby the etemal Son of God Jesus Christ our Savior, whom St. John calls the word that was in the beginning, John 1.1.

27 l He declares the eternity of the Son of God, which is meant by this word Wisdom, who was before all time and ever present with the Father.

30 m Some read a chief worker: signifying that this Wisdom, even Christ Jesus, was equal with God his Father, and created, preserved, and still works with him, as John 5.17.

31 n Whereby is declared that the work of the creation was no pain, but a solace unto the wisdom of God.

31 o By earth, he means man, which is the work of God in whom wisdom took pleasure: in somuch as for man's sake that Divine Wisdom took man's nature, and dwelt among us, and filled us with unspeakable treasures: and this is that solace and pastime whereof is here spoken.

35 But he that sinneth against me, hurteth his own soul: *and* all that hate me, love death.

## Chapter 9

2 *Wisdom calleth all to her feast.* 7 *The scorner will not be corrected.* 10 *The fear of God.* 13 *The conditions of the harlot.*

**W**isdom hath built her <sup>a</sup>house, and hewn out her <sup>b</sup>seven pillars.  
2 She hath killed her vitales, drawn her wine, & <sup>c</sup>prepared her table.

3 She hath sent forth her <sup>d</sup>maidens *and* crieth upon the highest places of the city, *saying,*

4 Whoso is <sup>e</sup>simple, let him come hither, *and* to him that is destitute of wisdom, she saith,

5 Come, and eat of my <sup>f</sup>meat, and drink of the wine *that* I have drawn.

6 Forsake *your way,* ye foolish, and ye shall live: and walk in the way of understanding.

7 He that reproveth a scorner, purchaseth to him self shame: and he that rebuketh the wicked, *getteth* him self <sup>a</sup> blot.

8 Rebuke not a <sup>h</sup>scorner, lest he hate thee: *but* rebuke a wise man, and he will love thee.

9 Give *admonition* to the wise, and he will be the wiser: teach a righteous man, and he will increase in learning.

10 The beginning of wisdom *is* the fear of the Lord, and the knowledge of holy things, *is* <sup>i</sup>understanding.

11 For thy days shalbe multiplied by me, and the years of thy life shalbe augmented.

12 If thou be wise, thou shalt be wise for <sup>k</sup>thy self, *and if* thou be a scorner, thou alone shalt suffer.

13 ¶ A foolish woman *is* troublesome: she *is* ignorant, and knoweth nothing.

14 But she sitteth at the door of her house on a seat in the high places of the city,

15 To call them that pass by the way, that go right on their way, *saying,*

16 Who so is simple, let him come hither, and to him that is destitute of wisdom, she saith also,

17 Stolen waters are sweet, and hid bread is pleasant.

18 But he knoweth not, that the dead *are* there, *and that* her guests *are* in the depth of hell.

## Chapter 10

*In this chapter and all that follow unto the thirtieth, the wise man exhorteth by divers sentences, which he calleth parables, to*

1 a Christ has prepared him a Church.

1 b That is, many chief states and principle parts of his Church, as were the Patriarchs, Prophets, Apostles, Pastors, and Doctors.

2 c He compares wisdom with great princes that keep open house for all that come.

3 d Meaning true preachers, which are not infected with man's wisdom.

4 e He that knows his own ignorance and is void of malice.

5 f By the meat and drink, is meant the word of God and the ministrations of the sacraments, whereby God nourishes his servants in his house, which is the Church.

7 g For the wicked will contemn him and labor to defame him.

8 h Meaning, them that are incorrigible, which Christ calls dogs and swine or he speaks this in comparison, not that the wicked should not be rebuked, but he shows their malice, and the small hope of profit.

10 i He shows what true understanding is, to know the will of God in his word, which is meant by holy things.

12 k You shall have the chief profit, and commodity thereof.

13 l By the foolish woman, some understand, the wicked preachers, who counterfeit the word of God, as appears verse 16, which were the words of the true preachers as verse 4: but their doctrine is but as stolen waters: meaning that they are but men's traditions, which are more pleasant to the flesh then the word of God and therefore they themselves boast thereof.

follow virtue, and flee vice and sheweth also what profit cometh of wisdom, and what hindrance proceedeth of foolishness.

#### THE PARABLES OF SALOMON

**A** wise <sup>a</sup>son maketh a glad father: but a foolish son *is* an heaviness to his mother. 2 The treasures of wickedness <sup>a</sup>profit nothing: but righteousness delivereth from death. 3 The Lord will <sup>b</sup>not famish the soul of the righteous: but he casteth away the substance of the wicked. 4 A <sup>a</sup>slothful hand maketh poor: but the hand of the diligent maketh rich. 5 He that gathereth in summer, *is* the son of wisdom: *but* he that sleepeth in harvest, *is* the son of confusion. 6 Blessings *are* upon the head of the righteous: but iniquity shall cover the mouth of <sup>c</sup>the wicked. 7 The memorial of the just *shalbe* blessed: but the name of the wicked shall <sup>d</sup>rot. 8 The wise in heart will receive commandments: but the foolish in <sup>e</sup>talk *shalbe* beaten. 9 He that walketh uprightly, walketh <sup>e</sup>boldly: but he that perverteth his ways, *shalbe* knowen. 10 He that <sup>e</sup>winketh with the eye, worketh sorrow, and he that is <sup>f</sup>foolish in talk, *shalbe* beaten. 11 The mouth of a righteous man is a well spring of life: but iniquity covereth the mouth of the wicked. 12 Hatred stirreth up contentions: <sup>g</sup>but love covereth all trespasses. 13 In the lips of him that hath understanding wisdom is found, and <sup>g</sup>a rod *shalbe* for the back of him that is destitute of wisdom. 14 Wise men lay up knowledge: but the mouth of the fool *is* a present destruction. 15 The rich man's goods are his <sup>h</sup>strong city: *but* the fear of the needy *is* their poverty. 16 The labour of the righteous *tendeth* to life: *but* the revenues of the wicked to sin. 17 He that regardeth instruction, *is in* the way of life: but he that refuseth correction, goeth out of the way. 18 He that dissembleth hatred with lying lips, and he that inventeth slander, is a fool. 19 In many words there can not want iniquity: but he that refraineth his lips, is wise. 20 The tongue of the just man *is as* fined silver: *but* the heart of the wicked *is* little worth. 21 The lips of the righteous do <sup>i</sup>feed many: but fools shall die for want of wisdom. 22 The blessing of the Lord, it maketh rich, and he doeth add <sup>k</sup>no sorrows with it.

1 <sup>a</sup>Chap. 15.20.

2 <sup>a</sup> That is, wickedly gotten.

3 <sup>b</sup> Though he suffer the just to want for a time, yet he will send him comfort in due season.

4 <sup>a</sup>Or, deceitful.

6 <sup>c</sup> When their wickedness shall be discovered, they shall be as dumb, and not know what to say.

7 <sup>d</sup> Shall be vile and abhorred both of God and man, contrary to their own expectation, which think to make their name immortal.

8 <sup>e</sup>Ebr., lips.

9 <sup>a</sup>Or, surely.

10 <sup>e</sup> He that bears a fair countenance, and imagines mischief in his heart, as Chap. 6.13.

10 <sup>f</sup> For the corruption of his heart is known by his talk.

12 <sup>a</sup>1 Cor. 13.4, 1 Pet. 4.8.

13 <sup>g</sup> That is, God will find him out to punish him.

15 <sup>h</sup> And so makes him bold to do evil, where as poverty bridles the poor from many evil things.

21 <sup>i</sup> For they speak truth and edify many by exhortations, admonition and counsel.

22 <sup>k</sup> Meaning, that all worldly things bring care, and sorrow, where as they that feel the blessings of God, have none.

23 *It is* as a pass time to a fool to do wickedly: but wisdom *is* understanding to a man.

24 That which the wicked feareth, shall come upon him: but *God* will grant the desire of the righteous.

25 As the whirl wind passeth, so *is* the wicked no more: but the righteous *is as* an everlasting foundation.

26 As vinegar *is* to the teeth, and as smoke to the eyes, so *is* the slothful to them that <sup>i</sup>send him.

27 The fear of the Lord increaseth the days: but the years of the wicked <sup>m</sup>shalbe diminished.

28 The patient abiding of the righteous *shalbe* gladness: but the hope of the wicked shall perish.

29 The way of the Lord *is* strength to the upright man: but fear *shalbe* for the workers of iniquity.

30 The righteous shall <sup>n</sup>never be removed: but the wicked shall not dwell in the land.

31 The mouth of the just *shalbe* fruitful in wisdom: but the tongue of the froward *shalbe* cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* froward things.

#### Chapter 11

**F**alse <sup>a</sup>balances *are* an abomination unto the Lord: but a perfect <sup>a</sup>weight pleaseth him. 2 When pride cometh, then cometh <sup>b</sup>shame: but with the lowly *is* wisdom.

3 The uprightness of the just shall guide them: but the forwardness of the transgressors shall destroy them.

4 <sup>a</sup>Riches avail not in the day of wrath: but righteousness delivereth from death.

5 The righteousness of the upright shall direct his way: but the wicked shall fall in his own wickedness.

6 The righteousness of the just shall deliver them: but the transgressors *shalbe* taken in *their* own wickedness.

7 <sup>a</sup>When a wicked man dieth, *his* hope perisheth, and the hope of the unjust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his <sup>c</sup>stead.

9 An <sup>d</sup>hypocrite with *his* mouth hurteth his neighbour: but the righteous *shalbe* delivered by knowledge.

10 In the prosperity of the righteous the city <sup>e</sup>rejoiceth, and when the wicked perish, *there is* joy.

11 By the <sup>e</sup>blessing of the righteous, the city is exalted: but it is subverted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of understanding will <sup>i</sup>keep silent.

13 He that goeth about as a slanderer, discovereth a secret: but he that is of a faithful heart, concealeth a matter.

14 Where no counsel is, the people fall: but where many <sup>g</sup>coun-

26 <sup>l</sup> He is but a trouble, and grief to him that sets him about any business.

27 <sup>m</sup> The time of their prosperity shall be short, because of their great fall, though they seem to live long.

30 <sup>n</sup> They enjoy in this life by faith, and hope their everlasting life.

#### Chapter 11

1 <sup>a</sup> Under this word he condemns all false weights, measures, and deceit.

1 <sup>a</sup>Ebr., stone.

2 <sup>b</sup> When man forgets himself, and thinks to be exalted above his vocation, then God brings him to confusion.

4 <sup>a</sup>Ezek. 7.19, Eccle. 5.1.

7 <sup>a</sup>Wisd. 5.14.

8 <sup>c</sup> That is, shall enter into trouble.

9 <sup>d</sup> A dissembler that pretends friendship, but is a private enemy.

10 <sup>e</sup> The country is blessed, where there is godly men, and they ought to rejoice, when the wicked are taken away.

11 <sup>a</sup>Or, prosperity.

12 <sup>f</sup> Will not make light report of others.

14 <sup>g</sup> Where God gives store of men of wisdom, and counsel.

selors are, *there is* health.

15 He shalbe sore vexed, that is surety for a <sup>h</sup>stranger, and he <sup>t</sup>hat hateth suretieship, is sure.

16 A <sup>^</sup>gracious woman attaineth honour, and the strong men attain riches.

17 He that is merciful, <sup>k</sup>rewardeth his own soul: but he that troubleth his own <sup>^</sup>flesh, *is* cruel.

18 The wicked worketh a deceitful work: but he that soweth righteousness, *shall receive* a sure reward.

19 As righteousness *leadeth* to life: so he that followeth evil, *seeketh* his own death.

20 They that are of a froward heart, *are* abomination to the Lord: but they that are upright in *their way*, *are* his delight.

21 <sup>l</sup>Though hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall escape.

22 As a jewel of gold in a swine's snout: so *is* a fair woman, which <sup>^</sup>lacketh discretion.

23 The desire of the righteous *is* only good: *but* the hope of the wicked <sup>m</sup>*is* indignation.

24 There is that scattereth, <sup>n</sup>and is more increased: but he that spareth more <sup>o</sup>then is right, surely *cometh* to poverty.

25 The <sup>^</sup>liberal person shall have plenty: and he that watereth, shall also have rain.

26 He that withdraweth the corn, the people will curse him: but blessing *shall be* upon the head of him that <sup>p</sup>selleth corn.

27 He that seeketh good things, getteth favor: but he that seeketh evil, it shall come to him.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leaf.

29 He that troubleth his own <sup>q</sup>house, shall inherit the wind, and the fool *shalbe* <sup>r</sup>servant to the wise in heart.

30 The fruit of the righteous *is* as a tree of life, and he that <sup>s</sup>winneth souls, *is* wise.

31 Behold, the righteous shalbe <sup>t</sup>recompensed in the earth: how much more the wicked and the sinner?

## Chapter 12

**H**e that loveth instruction, loveth knowledge: but he that hateth correction, *is* a fool. 2 A good man getteth favor of the Lord: but the man of wicked imaginations will he condemn.

3 A man can not be established by wickedness: but the <sup>a</sup>root of the righteous shall not be moved.

4 A <sup>^</sup>virtuous woman *is* the crown of her husband: but she that maketh *him* ashamed, *is* as corruption in his bones.

5 The thoughts of the just *are* right: but the counsels of the

15 h Whose conversation he knows not.

15 i He that does not without judgement, and consideration of the circumstances put himself in danger, as Chap. 6.1

16 <sup>^</sup>Or, modest.

17 k Is both good to himself, and to others.

17 <sup>^</sup>Or, neighbor.

21 l Though they make never so many friends, nor think themselves never so sure, yet they shall not escape.

22 <sup>^</sup>Or, is of unseemly behavior.

23 m They can look for nothing but God's vengeance.

24 n Meaning them, that give liberally, whom God blesses.

24 o That is, the niggard.

25 <sup>^</sup>Ebr., the soul of blessing shall be made fat.

26 p That provides for the use of them that are in necessity.

29 q The covetous men that spare their riches to the hindrance of their families, shalbe deprived there of miserably.

29 r For though the wicked be rich, yet are they but slaves to the godly, which are the true possessors of the gifts of God.

30 s That is, bring them to the knowledge of God.

31 t Shall be punished as he deserves, as 1 Pet. 4.18.

## Chapter 12

3 a They are so grounded in the favor of God, that their root shall prosper continually.

4 <sup>^</sup>Ebr., strong or petnful (full of labor).

wicked are deceitful.

6 The talking of the wicked *is* to lie in wait for blood: but the mouth of the righteous will <sup>b</sup>deliver them.

7 *God* overthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisdom: but the forward of heart shalbe despised.

9 He that is despised, <sup>c</sup>and *is* his own servant, is better then he that boasteth him self and lacketh bread.

10 A righteous man <sup>d</sup>regardeth the life of his beast: but the mercies of the wicked *are* cruel.

11 <sup>e</sup>\*He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, *is* destitute of <sup>^</sup>understanding.

12 The wicked desireth the <sup>e</sup>net of evils: but the <sup>f</sup>root of the righteous giveth *fruit*.

13 The evil man is snared by the wickedness of *his* lips, but the just shall come out of adversity.

14 A man shalbe satiate with good things by the fruit of *his* mouth, and the recompense of a man's hands shall *God* give unto him.

15 The way of a fool *is* <sup>g</sup>right in his own eyes: but he that heareth counsel, *is* wise.

16 A fool in a day shalbe known by his anger: but he <sup>h</sup>that covereth shame, *is* wise.

17 He that speaketh truth, will shewe righteousness: but a false witness *useth* deceit.

18 <sup>i</sup>\*There is that speaketh *words* like the prickings of <sup>a</sup>sword: but the tongue of wise men *is* health.

19 The lip of truth shalbe stable forever: but a lying tongue *varieth* incontinently.

20 Deceit *is* in the heart of them that imagine evil: but to the counselors of peace *shalbe* joy.

21 There shall none iniquity come to the just: but the wicked are full of evil.

22 The lying lips *are* an abomination to the Lord: but they that deal truly *are* his delight.

23 A wise man concealeth knowledge: but the heart of fools publisheth foolishness.

24 <sup>j</sup>\*The hand of the diligent shall beare rule: but the idle *shalbe* under tribute.

25 Heaviness in the heart of man doeth bring it down: but a <sup>k</sup>good word rejoyceth it.

26 The righteous <sup>l</sup>*is* more excellent then his neighbour: but the way of the wicked will deceive them.

27 The deceitful man roasteth not, that he <sup>m</sup>took in hunting: but the riches of the diligent man *are* precious.

28 Life *is* in the way of righteousness, and *in that pathway there is* no death.

## Chapter 13

6 b As their conscience is upright, so shall they be able to speak for themselves against their accusers.

9 c The poor man that is contemned, and yet lives of his own travail.

10 d Is merciful, even to the very beast that do him service.

11 <sup>k</sup>\*Chap 28.19, Eccles. 20.27.

11 <sup>^</sup>Or, defense.

12 e Continually imagines means how to do harm to others.

12 f Meaning, their heart within, which is upright, and does good to all.

15 g He stands in his own conceit, and condemns all others in respect of himself.

16 h Which bridles his affections.

18 <sup>k</sup>\*Chap. 14.5.

18 i Which seek nothing more then to provoke others to anger.

24 <sup>k</sup>\*Chap. 10.4.

25 k That is, words of comfort, or a cheerful mind, which is declared by his words, rejoices a man, as a covetous mind kills him.

26 l That is, more liberal in giving.

27 m Although he get much by unlawfulness means, yet will he not spend it upon himself.



A wise son *will obey* the instruction of his father: but a scorner will hear no rebuke. 2 A man shall eat good things by the fruit <sup>a</sup>of his mouth: but the soul of the trespassers *shall suffer* violence.

3 He that kepeth his mouth, keepeth his life: *but* he that openeth his lips, destruction *shalbe* to him.

4 The sluggard <sup>b</sup>lusteth, but his soul hath naught: but the soul of the diligent shall have plenty.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousness preserveth the upright of <sup>^</sup>life: but wickedness overthroweth the sinner.

7 There is that maketh him self rich, and hath nothing, and that maketh him self poor, having great riches.

8 A man *will give* his riches for the ransom of his life: but the poor <sup>c</sup>can not hear the reproach.

9 The light of the righteous rejoiceth: but the candle of the wicked shalbe put out.

10 Only by pride <sup>d</sup>doeth man make contention: but with the well advised *is* wisdom.

11 The <sup>e</sup>riches of vanity shall diminish: but he that gathereth with the <sup>h</sup>hand, shall increase *them*.

12 The hope that is deferred, *is* the fainting of the heart: but when the desire cometh, *it is* as a tree of life.

13 He that despiseth <sup>g</sup>the word, he shalbe destroyed: but he that feareth the commandment, he shalbe rewarded.

14 The instruction of a wise man *is* as the well spring of life, to turn away from the snares of death.

15 Good understanding maketh acceptable: but the way of the disobedient *is* hated.

16 Every wise man will work by knowledge: but a fool will spread abroad folly.

17 <sup>\*</sup>A wicked messenger falleth <sup>h</sup>into evil: but a faithful ambassador *is* preservation.

18 Poverty and shame *is* to him that refuseth instruction but he that regardeth correction, shalbe honored.

19 A desire accomplished delighteth the soul: but *it is* an abomination to fools to depart from evil.

20 He that walketh with the wise, shalbe wise: but a companion of fools shalbe <sup>i</sup>afflicted.

21 Affliction followeth sinners: but unto the righteous *God* will recompense good.

22 The good man shall give inheritance unto his children's children: and the <sup>h</sup>riches of the sinner is laid up for the just.

23 Much food *is* in the field of the <sup>l</sup>poor: but *the field* is destroyed without discretion.

24 <sup>\*</sup>He that spareth his rod, hateth his son: but he that loveth him, chasteneth him betime.

25 The righteous eateth to the contentation of his mind: but the

belly of the wicked shall want.

## Chapter 14

A wise woman <sup>a</sup>buildeth her house: but the foolish destroyeth it with her hands. 2 <sup>\*</sup>He that walketh in his <sup>b</sup>righteousness, feareth the Lord: but he that is lewd in his ways, despiseth him.

3 In the mouth of the foolish is the <sup>c</sup>rod of pride: but the lips of the wise preserve them.

4 Where none <sup>d</sup>oxen *are*, there the crib *is* empty: but much increase *cometh* by the strength of the ox.

5 A faithful witness will not lie: but a false record will speak lies.

6 A scorner <sup>e</sup>seeketh wisdom, and *findeth* it not: but knowledge *is* easy to him that will understand.

7 Depart from the foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but the foolishness of the fool *is* deceit.

9 The fool maketh a mock <sup>f</sup>of sin: but among the righteous *there is* favor.

10 The heart knoweth the <sup>g</sup>bitterness of his soul, and the stranger shall not meddle with his joy.

11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shall flourish.

12 <sup>\*</sup>There is a way which seemeth right to a man, but the issues thereof *are* the ways of death.

13 Even in laughing the heart is sorrowful, <sup>h</sup>and the end of that mirth *is* heaviness.

14 The heart that declineth, <sup>i</sup>shalbe sate with his own ways: but a good man *shall depart* from him.

15 The foolish will believeth every thing: but the prudent will consider his steps.

16 A wise man feareth, and departeth from evil: but the fool rageth, and is careless.

17 He that is hasty to anger, committeth folly, and a <sup>^</sup>busy body is hated.

18 The foolish do inherit folly: but the prudent are crowned with knowledge.

19 The evil shall bow before the good, and the wicked <sup>k</sup>at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the friends of the rich *are* many.

21 The sinner despiseth his neighbour: but he that hath mercy on the poor, *is* blessed.

22 Do not they err that imagine evil? but to them that think on good things, *shalbe* mercy, and truth.

23 In all labour there is abundance: but the talk of the lips *bringeth* only want.

24 The crown of the wise *is* their riches, and the folly of fools *is*

2 a If he use his tongue to God's glory, and the profit of his neighbor, God shall bless him.

4 b He ever desires, but takes no pains to get anything.

6 <sup>^</sup>Ebr., way.

8 c For his poverty, he is not able to escape the threatenings, which the cruel oppressors use against him.

10 d When every man contends to have the preeminence, and will not give place to another.

11 e That is, goods evil gotten.

11 f That is, with his own labor.

13 g Meaning, the word of God, whereby he is admonished of his duty.

17 <sup>\*</sup>Chap. 25.13.

17 h Brings many inconveniences both to himself and to others.

20 i As he is partaker of their wickedness and bears with their vices, so shall he be punished alike as they are.

22 k Read Job 27.16.

23 l God blesses the labor of the poor, and consumes their goods which are negligent, because they think they have enough.

24 <sup>\*</sup>Chap. 23.13, Eccl. 30.1.

1 a That is, takes pain to profit her family and to do that which concerns her duty in her house.

2 <sup>\*</sup>Job 12.4.

2 b That is, in uprightness of heart and without hypocrisy.

3 c His proud tongue shall cause him to be punished.

4 d By the ox is meant labor, and by the crib the barn meaning, without labor there is no profit.

6 e For the maintenance of his own ambition and not for God's glory, as Simon magus.

9 f Does not know the grievousness thereof nor God's judgements against the same.

10 g As a man's conscience is witness of his own grief: so another can not feel the joy and comfort, which a man feels in himself.

12 <sup>\*</sup>Chap. 16.25.

13 h He shows that the allurements unto sin seems sweet, but the end thereof is destruction.

14 i He that forsakes God, shall be punished, and made weary of his sins wherein he delighted.

17 <sup>^</sup>Ebr., the man of imaginations.

19 k If this come not daily to pass, we must consider that it is because of our sins, which let God's working.

foolishness.

25 A faithful witness delivereth souls: but a deciever speaketh lies.

26 In the fear of the Lord *is* an assured strength, and his children shall have hope.

27 The fear of the Lord *is* as a well spring of life, to avoid the snares of death.

28 In the multitude of the <sup>l</sup>people *is* the honour of a King, and for the want of people *cometh* the destruction of the prince.

29 He that is slow to wrath, *is* of great wisdom: but he that is of an hasty mind, exalteth folly.

30 A sound heart *is* the life of the <sup>^</sup>flesh: but envy *is* the rotting of the bones.

31 \*He that oppresseth the poor, reproveth him that made him: but he honoureth him that hath mercy on the poor.

32 The wicked shalbe cast away for his malice: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding, and is knowen <sup>m</sup>in the midst of fools.

34 Justice exalteth a nation, <sup>^</sup>but sin is a shame to the people.

35 The pleasure of a King *is* in a wise servant: but his wrath shalbe toward him that is lewd.

### Chapter 15

**A** \*soft answer putteth away wrath: but grievous words stir up anger. 2 The tongue of the wise useth knowledge aright: but the mouth of fools \*bableth out foolishness.

3 The eyes of the Lord in every place behold the evil & the good.

4 A wholesome tongue *is* as a tree of life: but the forwardness thereof *is* the breaking of the mind.

5 A fool despiseth his father's instruction: but he that regardeth correction, is prudent.

6 The house of the righteous *hath* much treasure: but in the revenues of the wicked *is* <sup>a</sup>trouble.

7 The lips of the wise do spread abroad knowledge: but the heart of the foolish *doeth* not so.

8 The <sup>b</sup>sacrifice <sup>m</sup>of the wicked *is* abomination to the Lord: but the prayer of the righteous is acceptable unto him.

9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth righteousness.

10 Instruction is evil to him that <sup>f</sup>forsaketh the way, and he that hateth correction, shall die.

11 <sup>o</sup>Hell and destruction *are* before the Lord: how much more the hearts of the sons of men?

12 A scorner loveth not him that rebuketh him, neither will he go unto the wise.

13 \*A joyful heart maketh a cheerful countenance: but by the sorrow of the heart the mind is heavy.

14 The heart of him that hath understanding, seeketh knowledge: but the mouth of the fool is fed with foolishness.

15 All the days of the afflicted *are* evil: but a good <sup>^</sup>conscience

28 I That is, the strength of a King stands in many people.

30 <sup>^</sup>Or, body.

31 \*Chapter 17.5.

33 m For as much as they are convicted thereby, and put to silence.

34 <sup>^</sup>Or, and the mercy of the people is a sacrifice for sin.

### Chapter 15

1 \*Chap. 25.15.

2 \*Vers. 28.

6 a For though they have much, yet it is full of trouble and care.

8 b That thing is abominable before God, which the wicked think to be most excellent, and whereby they think most to be accepted.

10 c He that swerves from the word of God, can not abide to be admonished.

11 d There is nothing so deep, or secret that can be hid from the eyes of God, much less men's thoughts.

13 \*Chap. 17.22.

15 <sup>^</sup>Ebr., heart.

*is* a continual feast.

16 \*Better *is* a little with the fear of the Lord, then great treasure and trouble therewith.

17 Better *is* a dinner of green herbs where love *is*, then a stalled ox and hatred therewith.

18 \*An angry man stirreth up strife: but he that is slow to wrath, appeaseth strife.

19 The way of a slothful man *is* as an hedge of <sup>e</sup>thorns: but the way of the righteous is plain.

20 \*A wise son rejoyceth the father: but a foolish man despiseth his mother.

21 Foolishness *is* joy to him that is destitute of understanding: but a man of understanding walketh uprightly.

22 Without counsel thoughts come to nought: but <sup>i</sup>n the multitude of counselors there is steadfastness.

23 A joy *cometh* to a man by the answer of his mouth: and how good *is* a word <sup>o</sup>in due season?

24 The way of life *is* on high to the prudent, to avoid from hell beneath.

25 The Lord will destroy the house of the proud men: but he will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord: but the pure *have* <sup>h</sup>pleasant words.

27 He that is greedy of gain, troubleth his own house: but he that hateth gifts, shall live.

28 The heart of the righteous studieth to answer: but the wicked man's mouth bableth evil things.

29 The Lord is far off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart, and a good name maketh the bones fat.

31 The ear that hearkeneth to the <sup>i</sup>correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his own soul: but he that obeyeth correction, getteth understanding.

33 The fear of the Lord *is* the instruction of wisdom: and before honour *goeth* <sup>h</sup>humility.

### Chapter 16

**T**he <sup>a</sup>preparations of the heart *are* in man: but the answer of the tongue *is* of the Lord. 2 All the ways of a man *are* <sup>b</sup>clean in his own eyes: but the Lord pondereth the spirits.

3 <sup>^</sup>Commit thy works unto the Lord, and thy thoughts shalbe directed.

4 The Lord hath made all things for his own sake: yea, even the wicked for the day of <sup>e</sup>evil.

5 All that are proud in heart, *are* an abomination to the Lord: *though* \*hand *join* in hand, he shall not be unpunished.

16 \*Psal. 37.16.

18 \*Chap. 29.22.

19 e That is, he ever finds some let or stay, and dare not go forward.

20 \*Chap. 10.1.

22 f Read chapter 11.14.

23 g If we will that our talk be comfortable, we must wait for time and season.

26 h That is, wholesome and profitable to the hearers.

31 i That suffers himself to be admonished by God's word, which brings life: and so amendment.

33 k Meaning, that God exalts none, but them that are truly humble.

### Chapter 16

1 a He derides the presumption of man, who dare attribute to himself anything, as to prepare his heart or such like, seeing that he is not able to speak a word, except God give it him.

2 b He shows hereby, that man flatters himself in his doings: calling that virtue which God terms vice.

3 <sup>^</sup>Ebr. role.

4 c So that the justice of God shall appear to his glory, even in the destruction of the wicked.

5 Chap. 11.21.

6 By <sup>d</sup>mercy and truth iniquity shalbe forgiven, and by the fear of the Lord they depart from evil.  
 7 When the ways of a man please the Lord, he will make also his enemies at peace with him.  
 8 \*Better is a little with righteousness, then great revenues without equity.  
 9 The heart of man <sup>e</sup>purposeth his way: but the Lord doeth direct his steps.  
 10 A divine sentence *shalbe* in the lips of the King: his mouth shall not transgress in judgment.  
 11 \*A true weight and balance are of the Lord: all the weights of the bag *are* his <sup>f</sup>work.  
 12 It is an abomination to Kings to commit wickedness: for the throne is stablished <sup>g</sup>by justice.  
 13 Righteous lips are the delight of Kings, and the King loveth him that speaketh right things.  
 14 The wrath of a King *is* as <sup>h</sup>messengers of death: but a wise man will pacify it.  
 15 In the light of the King's countenance is life: and his favor *is* as a cloud of the latter rain.  
 16 \*How much better is it to get wisdom then gold? and to get understanding, is more to be desired then silver.  
 17 The path of the righteous is to decline from evil, *and* he keepeth his soul, that keepeth his way.  
 18 Pride *goeth* before destruction, & an high mind before the fall.  
 19 Better it is to be of humble mind with the lowly, then to divide the spoils with the proud.  
 20 He that is wise in *his* business, shall find good: and \*he that trusteth in the Lord, he is blessed.  
 21 The wise in heart shalbe called prudent: and <sup>k</sup>the sweetness of the lips shall increase doctrine.  
 22 Understanding *is* a well spring of life unto them that have it: and the <sup>l</sup>instruction of fools *is* folly.  
 23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips.  
 24 Fair words *are* as an honey comb, sweetness to the soul, and health to the bones.  
 25 \*There is a way that seemeth right unto man: but the issue thereof *are* the ways of death.  
 26 The person that travaileth, travaileth for him self: for his mouth <sup>m</sup>craveth it of him.  
 27 A wicked man diggeth up evil, & in his lips *is* like <sup>n</sup>burning fire.  
 28 A froward person soweth strife: and a tale teller maketh division among princes.  
 29 A wicked man disceiveth his neighbour, and leadeth him into the way that is not good.  
 30 <sup>o</sup>He shutteth his eyes to devise wickedness: he moveth his lips, *and* bringeth evil to pass.

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6 d Their upright and repenting life shall be a token that their sins are forgiven.

8 \*Chap. 15.16, Psal. 37.16.

9 e He shows the folly of man which thinks that his ways are in his own hand: and yet is not able to remove one foot except God give force.

11 \*Chap.11.1.

11 f If they be true and just, they are God's work and he delights therein, but otherwise if they be false, they are the work of the devil, and to their condemnation that use them.

12 g They are appointed by God to rule according to equity and justice.

14 h That is, he finds out many means to execute his wrath.

15 i Which is most comfortable to the dry ground, Deut. 11.14.

16 \*Chap. 8.10.

20 \*Psal. 125.10.

21 k The sweet words of consolation, which come forth of a godly heart.

22 l Either that which the wicked teach others, or else it is folly to teach them that are malicious.

25 \*Chap. 14.12.

26 <sup>l</sup>Ebr., boweth upon him.

27 m For he consumes himself and others.

30 n With his whole endeavor he labors to bring his wickedness to pass.

31 <sup>o</sup>Age is a crown of glory, *when* it is found in the way of righteousness.

32 He that is slow unto anger, is better then the mighty man: and he that ruleth his own mind, *is better* then he that winneth a city.

33 The lot is cast into the lap: but the whole disposition thereof *is* <sup>p</sup>of the Lord.

### Chapter 17

**B**etter is a dry morsel, if peace *be* with it, then an house full of <sup>a</sup>sacrifices *with* strife. 2 \*A discrete servant shall have rule over a lewd son, and he shall divide the <sup>b</sup>heritage among the brethren.

3 *As is* the fining pot for silver, and the furnace for gold, so the Lord tryeth the hearts.

4 A wicked giveth heed to false lips, *and* a liar hearkeneth to the naughty tongue.

5 \*He that mocketh the poor, reproacheth him, that made him: and he that rejoiceth at destruction, shall not be unpunished.

6 Children's children are the crown of the elders: and the glory of children *are* their fathers.

7 <sup>^</sup>High talk becometh not a fool, much less a lying talk a prince.

8 A reward *is* as a stone pleasant in the eyes of them that have it: it prospereth, whither soever it <sup>t</sup>urneth.

9 He that covereth a transgression, seeketh love: but he that repeateth a matter, separateth the <sup>q</sup>prince.

10 A reproof entereth more into him that hath understanding, then an hundred stripes into a fool.

11 A seditious person seeketh only evil, and a cruel <sup>e</sup>messenger shalbe sent against him.

12 *It is better* for a man to meet a bear robbed of her whelps, then <sup>a</sup> fool in his folly.

13 \*He that rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is* as one that openeth the waters: therefore or the contention be meddled with, leave off.

15 \*He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

16 Wherefore is there a <sup>g</sup>price in the hand of a fool to get wisdom, and *he hath* none heart?

17 A friend loveth at all times: & <sup>a</sup> brother is born for adversity.

18 A man destitute of understanding <sup>t</sup>oucheth the hand, and becometh surety for his neighbor.

19 He loveth transgression, that loveth strife: *and* he that exalteth his <sup>k</sup>gate, seeketh destruction.

20 The froward heart findeth no good: and he that hath a

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31 o That is, when it is joined with virtue or else the older that the wicked are, the more they are to be abhorred.

33p So that there is nothing that ought to be attributed to fortune for all things are determined in the counsel of God which shall come to pass.

### Chapter 17

1 a For where as were many sacrifices, there were many portions given to the people, where with they feasted.

2 \*Eccle. 10.26.

2 b That is, shall be made governor over the children.

5 \*Chap. 14.31.

7 <sup>^</sup>Ebr., the lip of excellency.

8 c The reward has great force to gain the hearts of men.

9 d He that admonishes the prince of his fault, makes him his enemy.

11 e By the messenger is meant such means, as God uses to punish the rebels.

12 f Whereby he means the wicked in his rage, who has no fear of God.

13 \*Rom. 12.17, 1Thess. 5.15, 1 Pet. 3.9.

15 \*Chap. 24.24. Isa. 5.23.

16 g What avails it the wicked to be rich, seeing he sets not his mind to wisdom.

17 h So that he is more than a friend, even a brother that helps in time of adversity.

18 i Read Chap. 6.1.

19 k Lifts up himself above his degree.

naughtie tongue, shall fall into evil.

21 He that begetteth a fool, *getteth* him self sorrow, and the father of a fool can have no joy.

22 \*A joyful heart causeth good health: but a sorrowful mind dryeth the bones.

23 A wicked man taketh a gift out of the <sup>l</sup>bosom to wrest the ways of judgment.

24 \*Wisdom *is* in the face of him that hath understanding: but the eyes of a fool *are* in the <sup>m</sup>corners of the world.

25 A foolish son is a grief unto his father, and a \*heaviness to her that bare him.

26 Surely it is not good to condemn the just, nor that the princes should smite *such* <sup>r</sup>for equity.

27 He that hath knowledge, spareth his words, and a man of understanding *is* of an excellent spirit.

28 Even a fool (when he holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

### Chapter 18

**F**or the desire *thereof* he will <sup>a</sup>separate him self to seek it, *and* occupy him self in all wisdom. 2 A fool hath no delight in understanding: but that his heart may be <sup>b</sup>discovered.

3 When the wicked cometh, then cometh <sup>c</sup>contempt, and with the vile man reproach.

4 The words of a man's mouth *are like* deep <sup>d</sup>waters, *and* the well spring of wisdom *is like* a flowing river.

5 It is not good to <sup>e</sup>accept the person of the wicked, to cause the righteous to fall in judgment.

6 A fool's lips come with strife, and his mouth calleth for stripes.

7 A fool's mouth *is* his own destruction, and his lips *are* a snare for his soul.

8 The words of a tale bearer *are* as flatterings, and they go down into <sup>t</sup>the bowels of the belly.

9 He also that is slothful in his work, is even the brother to him that is a great waster.

10 The Name of the Lord *is* a strong tower: the righteous runneth <sup>u</sup>unto it, and is exalted.

11 \*The rich man's riches *are* his strong city: and as an high wall in his imagination.

12 \*Before destruction the heart of a man is haughty, and before glory *goeth* lowliness.

13 \*He that answereth a matter before he heareth it, it is folly and shame unto him.

14 The spirit of a man will sustain his infirmity: but <sup>h</sup>a wounded spirit, who can bear it?

15 The wise heart getteth knowledge, and the ear of the wise seeketh learning.

16 A man's gift <sup>l</sup>enlargeth him, & leadeth him before great men.

22 \*Chap. 15. 13.

23 <sup>l</sup> That is, secretly and out of the bosom of the rich.

24 \*Ecc. 2. 14 and 8. 1.

24 <sup>m</sup> That is, wander to and fro and seek not after wisdom.

25 \*Chap. 10. 1.

26 <sup>n</sup> For their well doing.

### Chapter 18

1 <sup>a</sup> He that loves wisdom, will separate himself from all impediments, and give himself wholly to seek it.

2 <sup>b</sup> That is, that he may talk licentiously of whatever comes to mind.

3 <sup>c</sup> Meaning, such one as condemns all others.

4 <sup>d</sup> Which can never be drawn empty, but bring ever profit.

5 <sup>e</sup> That is, to favor him and support him.

6 <sup>f</sup> They are soon believed and enter most deeply.

7 <sup>g</sup> He shows what is the refuge of the godly against all troubles.

11 \*Chap. 10. 15.

12 \*Chap. 16. 18.

13 \*Eccle. 11. 8.

14 <sup>h</sup> The mind can well bear the infirmity of the body, but when the spirit is wounded, it is a thing most hard to sustain.

15 <sup>i</sup> Gets him liberty to speak, and favor of them that are most in estimation.

17 <sup>k</sup> *He that is* first in his own cause, *is* just: then cometh his neighbour, and maketh inquiry of him.

18 The lot <sup>l</sup>causeth contentions to cease, and <sup>m</sup>maketh a partition among the mighty.

19 A brother offended *is harder to win* than a strong city, and *their* contentions *are* like the <sup>r</sup>bar of a palace.

20 With the fruit of a man's mouth shall his belly be satisfied *and* with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue, and they that <sup>o</sup>love it, shall eat the fruit thereof.

22 He that findeth a <sup>p</sup>wife, findeth a good thing, and receiveth favour of the Lord.

23 The poor speaketh *with* prayers: but the rich answereth roughly.

24 A man *that hath* friends, *ought* to shew him self friendly: for a friend is nearer <sup>q</sup>than a brother.

### Chapter 19

**B**etter <sup>\*</sup>is the poor that walketh in his uprightness, than he that abuseth his lips, and is a fool. 2 For without knowledge the mind is not good, and he that hasteth with his feet, sinneth.

3 The foolishness of a man perverteth his way, and his heart freateth against the Lord.

4 Riches gather many friends: but the poor is separated from his neighbour.

5 \*A false witness shall not be unpunished: and he that speaketh lies, shall not escape.

6 Many reverence the face of the prince, and every man *is* friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more will his friends depart far from him? though he be instant <sup>a</sup>with words, *yet* they will not.

8 He that possesseth understanding, <sup>b</sup>loveth his own soul, and keepeth wisdom to find goodness.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10 <sup>c</sup>Pleasure is not comely for a fool, much less for a servant to have rule over princes.

11 The discretion of a man differreth his anger: and his glory *is* <sup>d</sup>to pass by an offense.

12 \*The King's wrath *is* like the roaring of a lion: but his favour *is* like the dew upon the grass.

13 \*A foolish son *is* the calamity of his father, <sup>\*</sup>and the contentions of a wife *are like* a continual <sup>e</sup>dropping.

17 <sup>k</sup> He that speaks first, is best heard of the wicked judge, but when his adversary inquires out the matter, it turns to his shame.

18 <sup>l</sup> If a controversy can not otherwise be decided, it is best to cast lots: to know who's the thing shall be.

18 <sup>m</sup> Appeases their controversy, which are so stout that can not otherwise be pacified.

19 <sup>n</sup> Which for the strength thereof will not bow nor yield.

21 <sup>o</sup> By the using of the tongue well or evil, comes the fruit thereof either good or bad.

22 <sup>p</sup> He that is joined with a virtuous woman in marriage, is blessed of the Lord, as Chap. 19. 14.

24 <sup>q</sup> That is, oft times such are found which are more ready to do pleasure than he that is more bound by duty.

### Chapter 19

1 \*Chap. 28. 6.

5 \*Deut. 19. 19, Dan. 12. 2.

7 <sup>a</sup> To have comfort of them.

8 <sup>b</sup> He that is upright in judgement, finds favor of God.

10 <sup>c</sup> The free use of things, are not to be permitted to him that can not use them aright.

11 <sup>d</sup> That is, to cover it by charity and to do therein as may most serve to God's glory.

12 \*Chap. 20. 2.

13 \*Chap. 17. 21.

13 \*Chap. 21. 9.

13 <sup>e</sup> As rain that drops and rots the house.

14 House and riches *are* the inheritance of the fathers: but \*a prudent wife *cometh* of the Lord.  
 15 Slothfulness causeth to fall a sleep, and a deceitful person shall be affamished.  
 16 He that keepeth the commandment, keepeth his own soul: *but* he that despiseth his ways, shall die.  
 17 He that hath mercy upon the poor, lendeth unto the Lord: and the Lord will recompense him that which he hath given.  
 18 Chasten thy son while there is hope, and let not thy soul spare for his murmuring.  
 19 A *man* of much anger shall suffer punishment: and though thou deliver *him*, yet will *his* anger come again.  
 20 Hear counsel, and receive instruction, that thou maiest be wise in thy latter end.  
 21 Many devices *are* in a <sup>g</sup>man's heart: but the counsel of the Lord shall stand.  
 22 That that is to be desire of a man, *is* his <sup>h</sup>goodness, and a poor man is better then a liar.  
 23 The fear of the Lord *leadeth* to life: and he that is filled *therewith*, shall continue, *and* shall not be visited with evil.  
 24 \*The slothful hideth his hand in *his* bosom, and will not put it to his mouth again.  
 25 \*Smite a scorner, and <sup>t</sup>he foolish will beware: and reprove the prudent, and he will understand knowledge.  
 26 He that destroyeth *his* father, *or* chaseth away *his* mother, *is* a lewd and shameful child.  
 27 My son, hear no more the instruction, that causeth to err from the words of knowledge.  
 28 A wicked witness mocketh at judgment, and the mouth of the wicked <sup>k</sup>swalloeth up iniquity.  
 29 *But* judgments are prepared for the scorners, and stripes for the back of fools.

### Chapter 20

**W**ine <sup>a</sup>is a mocker and strong drink is raging: and whosoever is deceived thereby, is not wise. 2 \*The fear of the King *is* like the roaring of a lion: he that provoketh him unto anger, <sup>b</sup>sinneth against his own soul.  
 3 *It is* a man's honour to cease from strife: but every fool will be meddling.  
 4 The slothful will not plow, because of winter: *therefore* shall he beg in summer, but have nothing.  
 5 The counsel in the heart of <sup>c</sup>man *is like* deep waters: but a man that hath understanding, will draw it out.  
 6 Many men will boast, every one of his own goodness: but who can find a faithful man?  
 7 He that walketh in his integrity, *is* just: and blessed *shall* his children *be* after him.

14 \*Chap. 18.22.

19 f Though for a time he give place to counsel, yet soon after will he give place to his raging affections.

21 g Man's device shall not have success, except God govern it, whose purpose is unchangeable.

22 h That is, that he be honest: for the poor man that is honest, is to be esteemed above the rich which is not virtuous.

24 \*Chap. 26.15.

25 \*Chap. 21.11.

25 i That is, the simple and ignorant men will learn, when they see the wicked punished.

28 k Takes a pleasure and delight therein, as gluttons and drunkards in delicate meats and drinks.

### Chapter 20

1 a By wine here is meant him that is given to wine, & so by strong drink.

2 \*Chap. 19.12.

2 b Puts his life in danger.

5 c It is hard to find out: for it is as deep waters, whose bottom can not be found: yet the wise man will know a man either by his words or manners.

8 A King that sitteth in the throne of judgment, <sup>d</sup>chaseth away all evil with his eyes.

9 \*Who can say, I have made mine heart clean, I am clean from sin?

10 Divers <sup>e</sup>weights, and divers measures, both <sup>e</sup>these are even abomination unto the Lord.

11 A child also is known by his doings, whether his work be pure and right.

12 The Lord hath made both these, even the ear to hear, and the eye to see,

13 Love not sleep, lest thou come unto poverty: open thine eyes, *and* thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: but when he is gone a part, he boasteth.

15 There is gold, and a multitude of precious stones: but the lips of knowledge *are* a precious jewel.

16 \*Take his <sup>f</sup>garment, that is surety for a stranger, and a pledge of him for the stranger.

17 The bread of deceit *is* sweet to a man: but afterward his mouth shall be filled with gravel.

18 Establish the thoughts by counsel: and by counsel make war.  
 19 He that goeth about as a slanderer, discovereth <sup>\*</sup>secrets: therefore meddle not with him that flattereth with his lips.

20 \*He that curseth his father or his mother, his light shall be put out in obscure darkness.

21 An heritage *is* hastily gotten at the beginning, but the end thereof shall not be blessed.

22 Say not thou, \*I will recompense evil: *but* wait upon the Lord, and he shall save thee.

23 \*Divers weights *are* an abomination unto the Lord, & deceitful balances *are* not good.

24 \*The steps of man *are ruled* by the Lord: how can a man then understand his own way?

25 It is a destruction for a man to <sup>g</sup>devour that which is sanctified, and after the vows to inquire.

26 A wise King scattereth the wicked, and causeth the <sup>h</sup>wheel to turn over them.

27 The <sup>i</sup>light of the Lord *is* the breath of man, and searcheth all the bowels of the belly.

28 \*Mercy and truth preserve the King: for his throne shall be established with mercy.

29 The beauty of young men *is* their strength, and the glory of aged *is* the gray head.

30 <sup>k</sup>The blueness of a wound serveth to purge the evil, and the stripes within the bowels of the belly.

### Chapter 21

8 d Where righteous judgement is executed, there sin ceases and vice dare not appear.

9 \*1 King 8.46, 2 Chron. 6.36, Ecc. 7.22, 1 John 1.8.

10 <sup>e</sup>Ebr., stone and stone, ephah and ephah.

10 e Read Chap. 16.11.

16 \*Chap. 27.13.

16 f Teach him wit, that he cast not himself rashly into danger.

19 \*Ch. 11.13.

20 \*Exod. 21.17, Lev. 20.9, Mat. 15.4.

22 \*Deut. 32.35, Ch. 17.13 & 24.29, Rom. 12.17, 1 Thess. 5.15, 1 Pet. 3.9.

23 \*Verse 10 and Ch. 11.1.

24 \*Jer. 10.23.

25 g That is, to apply it, or take it to his own use, which was appointed to God's, and then inquire how they may be exempted from the fault.

26 h Which was a kind of punishment then used.

27 i The word of God gives life unto man, and causes us to see and try the secrets of our dark hearts. Ebr. 4.12.

28 \*Ch. 29.14.

30 k Sharp punishment, which pierces even the inward parts, is profitable for the wicked, to bring them to amendment.

The <sup>a</sup>King's heart *is* in the hand of the Lord, as the rivers of waters: he turneth it whithersoever it pleaseth him.  
 2 Every <sup>\*</sup>way of a man *is* right in his own eyes: but the Lord pondereth the hearts.  
 3 <sup>\*</sup>To do justice and judgment is more acceptable to the Lord than sacrifice.  
 4 A haughty look, and a proud heart, *which is* the <sup>^b</sup>light of the wicked, is sin.  
 5 The thoughts of the diligent *do* surely *bring* abundance: but <sup>^c</sup>whosoever is hasty, *cometh* surely to poverty.  
 6 <sup>\*</sup>The gathering of treasures by a deceitful tongue *is* vanity tossed to and fro of them that seek death.  
 7 The <sup>^d</sup>robbery of the wicked shall destroy them: for they have refused to execute judgment.  
 8 The way of some *is* perverted and strange: but of the pure man, his work *is* right.  
 9 <sup>\*</sup>It is better to dwell in a corner of the housetop, than with a contentious woman in a <sup>^e</sup>wide house.  
 10 The soul of the wicked wisheth evil: *and* his neighbour hath no favour in his eyes.  
 11 <sup>^e</sup>When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receive knowledge.  
 12 The righteous <sup>^f</sup>teacheth the house of the wicked: *but* God overthroweth the wicked for *their* evil.  
 13 He that stoppeth his ears at the crying of the poor, he shall also cry and not be heard.  
 14 A <sup>^g</sup>gift in secret pacifieth anger, and a gift in the bosom great wrath.  
 15 It is joy to the just to do judgment: but destruction *shalbe* to the workers of iniquity.  
 16 The man that wandereth out of the way of wisdom, shall remain in the congregation of the dead.  
 17 He that loveth pastime, *shalbe* a poor man: *and* he that loveth wine and oil, shall not be rich.  
 18 The <sup>^h</sup>wicked *shalbe* a ransom for the just, & the transgressor for the righteous.  
 19 <sup>\*</sup>It is better to dwell in the wilderness, than with a contentious and angry woman.  
 20 In the house of the wise is a pleasant treasure and <sup>^i</sup>oil: but a foolish man devoureth it.  
 21 He that followeth after righteousness and mercy, shall find life, righteousness, and glory.  
 22 A <sup>^k</sup>wise man goeth up into the city of the mighty, and casteth down the strength of the confidence thereof.

1 a Though Kings seem to have all things at commandment, yet are they not able to bring their own purposes to pass any otherwise then God has appointed: much less are the inferiors able.

2 <sup>\*</sup>Ch. 16.2.

3 <sup>\*</sup>Mic. 6.8.

4 <sup>^</sup>Or, plowing.

4 b That is, the thing whereby he is guided, or which he brings forth as the fruit of his work.

5 c He that goes rashly about his business and without counsel.

6 <sup>\*</sup>Ch. 13.11.

7 d He means this chiefly of judges and princes which leave that vocation whereunto God has called them, and powle their subjects to maintain their lusts.

9 <sup>\*</sup>Ch. 19.13 & 25.24.

9 <sup>^</sup>Or, in a great family.

11 e Read Ch. 19.25.

12 f Though the godly admonish them both by words and example of life, yet the wicked will not amend, till God destroy them.

14 g To do a pleasure to the angry man pacifies him.

18 h God shall cause that to fall on their own heads, which they intended against the just, by delivering the just and putting the wicked in their places.

19 <sup>\*</sup>Eccle. 25.23.

20 i Meaning, an abundance of all things.

22 k Wisdom overcomes strength and confidence in worldly things.

23 He that kepeth his mouth and his tongue, keepeth his soul from afflictions.

24 Proud, haughty *and* scornful *is* his name that worketh in *his* arrogancy wrath.

25 The desire of the slothful <sup>^l</sup>slayeth him: for his hands refuse to work.

26 He coveteth greedily, but the righteous giveth, & spareth not.

27 The <sup>\*</sup>sacrifice of the wicked *is* an abomination: how much more when he bringeth it with a wicked mind?

28 <sup>\*</sup>A false witness shall perish: but he that heareth, <sup>^m</sup>speaketh continually.

29 A wicked man hardeneth his face: but the just, he will direct his way.

30 There is no wisdom, neither understanding, nor counsel against the Lord.

31 The horse is prepared against the day of battle, but salvation *is* of the Lord.

## Chapter 22

A <sup>\*</sup>good name is to be chosen above great riches, and <sup>^a</sup>loving favour is above silver and above gold. 2 <sup>\*</sup>The rich and poor <sup>^b</sup>meet together: the Lord *is* the maker of them all.

3 <sup>\*</sup>A prudent man seeth the <sup>^c</sup>plague, and hideth him self: but the foolish go on still, and are punished.

4 The reward of humility, *and* the fear of God *is* riches, and glory, and life.

5 Thorns *and* snares *are* in the way of the froward: *but* he that regardeth his soul, will depart far from them.

6 Teach a child <sup>^d</sup>in the trade of his way, and when he is old, he shall not depart from it.

7 The rich ruleth the poor, and the borrower *is* servant to the man that lendeth.

8 He that soweth iniquity, shall reap affliction, and the <sup>^e</sup>rod of his anger shall fail.

9 <sup>\*</sup>He that hath a good <sup>^f</sup>eye, he shall be blessed: for he giveth of his bread unto the poor.

10 Cast out the scorner, and strife shall go out: so contention and reproach shall cease.

11 He that loveth pureness of heart *for* the grace of his lips, the <sup>^g</sup>King *shalbe* his friend.

12 The eyes of the Lord <sup>^h</sup>preserve knowledge: but he overthroweth the words of the transgressor.

13 The slothful man saith, 'A lion *is* without, I shall be slain in the street.

14 The mouth of strange women *is* as a deep pit: he with whom

25 l He thinks to have by wishing and desiring all things, but will take no pain to get ought.

27 <sup>\*</sup>Ch. 15.8, Isa. 1.13, Eccle. 34.20.

28 <sup>\*</sup>Ch. 19.5.

28 m He may boldly testify the truth that he has heard.

## Chapter 22

1 <sup>\*</sup>Eccle. 7.1.

1 a Which comes by well doing.

2 <sup>\*</sup>Chap. 29.13.

2 b Live together, and have need the one of the other.

3 <sup>\*</sup>Chap. 27.12.

3 c That is, the punishment, which is prepared for the wicked and flees to God for succor.

6 d Bring him up virtuously, and he shall so continue.

8 e His authority, whereby he did oppress others, shall be taken from him.

9 <sup>\*</sup>Eccle. 31.23.

9 f He that is merciful, and liberal.

11 g He shows that princes should use their fair natalie, whose conscience is good, and their talk wise and godly.

12 h Favor them that love knowledge.

13 i He derides them that invent vain excuses, because they would not do their duty.

the Lord is angry, <sup>k</sup>shall fall therein.  
 15 Foolishness is <sup>b</sup>bound in the heart of a child: but the rod of correction shall drive it away from him.  
 16 He that oppreseth the poor to increase him self, and giveth unto the rich, *shall* surely *come* to poverty.  
 17 ¶ Incline thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.  
 18 For *it shall be* pleasant, if thou keep them in thy bellie, and if they be directed together in thy lips.  
 19 That thy confidence may be in <sup>m</sup>the Lord, I have shewed thee this day: thou therefore *take heed*.  
 20 Have not I written unto thee <sup>n</sup>three times in counsels and knowledge,  
 21 That I might shewe thee the assurance of the words of truth to answer the words of truth to them that send to thee?  
 22 Rob not the poor, because he is poor, neither oppress the afflicted <sup>in</sup> judgement.  
 23 For the Lord <sup>will</sup> defend their cause, and spoil the soul of those that spoil them.  
 24 Make <sup>no</sup> friendship with an angry man, neither go with a furious man,  
 25 Lest thou learn his ways, and receive destruction to thy soul.  
 26 Be not thou of them that <sup>touch</sup> the hand, *nor* among them that are surety for debts.  
 27 If thou hast nothing to pay, why *causeth thou* that he should take thy bed from under thee?  
 28 Thou shalt not <sup>remove</sup> the ancient bounds which thy fathers have made.  
 29 Thou seest that a diligent man in his business standeth before Kings, *and* standeth not before the base sort.

### Chapter 23

When thou sittest to eat with a ruler, <sup>a</sup>consider diligently what is before thee, <sup>2 b</sup>And put the knife to thy throat, if thou be a man given to the appetite.  
 3 Be not desirous of his dainty meats: <sup>c</sup>for it is a deceivable meat.  
 4 Travail not to much to be rich: *but* cease from thy <sup>d</sup>wisdom.  
 5 Wilt thou cast thine eyes upon it, which is nothing? *for riches* taketh her to her wings, as an eagle, and flieth into the heaven.  
 6 Eat thou not the bread of him that hath an <sup>e</sup>evil eye, neither desire his dainty meats.  
 7 For as though he thought it in his heart, so will he say unto thee, Eat and drink: but his heart is not with thee.  
 8 Thou shalt vomit thy <sup>f</sup>morsels that thou hast eaten, and thou shalt lose thy sweet words.  
 9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

14 k So God punishes one sin by another, when he suffers the wicked to fall into the acquaintance of an harlot.

15 l He is naturally given unto it.

19 m He shows what the end of wisdom is to wit, to direct us to the Lord.

20 n That is, sundry times.

22 <sup>^</sup>Ebr., in the gate.

23 <sup>\*</sup>Chap. 23.11.

24 o Have not to do with him that is not able to rule his affections for he would hurt you by his evil conversation.

26 p Which equity put themselves in danger for others as Chap. 6.1.

28 <sup>\*</sup>Deut. 27.17, chap. 23.10.

### Chapter 23

1 a Eat with sobriety.

2 b Bridle your appetite, as it were by force and violence.

3 c For oft times there be, when they bid their inferiors to their tables, it is not for the love they bare them, but for their own secret purposes.

4 d Bestow not the gifts that God has given you, to get worldly riches.

6 e That is, covetous, as contrary a good eye is taken for liberal, as Chap. 22.9.

8 f He will not cease til he has done you some harm, and his flattering words shall come to no use.

10 <sup>\*</sup>Remove not the ancient bounds, and enter not into the fields of the fatherless.

11 For he that redemeth them, is mighty: he will <sup>\*</sup>defend their cause against thee.

12 Apply thine heart to instruction, and thine ears to the words of knowledge.

13 <sup>\*</sup>Withhold not correction from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliver his soul from <sup>^</sup>hell.

15 My son, if thine heart be wise, mine heart shall rejoice and I also.

16 And my reins shall rejoice, when thy lips speak righteous things.

17 <sup>\*</sup>Let not thine heart be envious against sinners: but *let it be* in the fear of the Lord continually.

18 For surely there is an end, <sup>h</sup>and thy hope shall not be cut off.

19 O thou my son, hear, and be wise, and guide thine heart in the <sup>'</sup>way.

20 Keep not company with <sup>^</sup>drunkards, *nor* with <sup>^</sup>gluttons.

21 For the drunkard and the glutton shall be poor, and the sleeper shall be clothed with rags.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy <sup>k</sup>the truth, but sell it not, *likewise* wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice, and he that begetteth a wise child, shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee, shall rejoice.

26 My son, give me <sup>'</sup>thine heart, and let thine eyes delight in my ways.

27 <sup>\*</sup>For a whore *is* as a deep ditch, and a strange woman *is* as a narrow pit.

28 <sup>\*</sup>Also she lieth in wait as for a prey, <sup>m</sup>and she increaseth the transgressors among men.

29 To whom is wo? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the redness of the eyes?

30 *Even* to them that tarry long at the wine, to them that go, <sup>n</sup>and seek mixed wine.

31 Look not thou upon the wine, when it is red, and when it sheweth his color in the cup, *or* goeth down pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine <sup>e</sup>eyes shall look upon strange women, and thine heart shall speak lewd things.

34 And thou shalt be as one that sleepest in the middes of the <sup>p</sup>sea, and as he that sleepest in the top of the mast.

35 They have stricken me, *shalt thou say*, *but* I was not sick: they have beaten me, *but* I knewe not, when I awoke: *therefore* will I

10 <sup>\*</sup>Deut. 27.17, chap. 22.28.

11 <sup>\*</sup>Chap. 22.23.

13 <sup>\*</sup>Chap. 13.24 and 19.18, Eccle. 30.1.

14 g That is, from destruction.

17 <sup>\*</sup>Psal. 37.1, chap. 24.1.

18 h The prosperity of the wicked shall not continue.

19 i In the observation of God's commandments.

20 <sup>^</sup>Ebr., wine bibbers.

20 <sup>^</sup>Ebr., devourers of flesh.

23 k Spare not cost for instruction and never depart from it to \_\_\_\_.

26 l Give yourself wholly to wisdom.

27 <sup>\*</sup>Chap. 22.14.

28 <sup>\*</sup>Chap. 7.8.

28 m She seduces many, and causes them to offend God.

30 n Which by art make wine stronger, and more pleasant.

33 o That is, drunkenness shall bring you to whoredom.

34 p In such great danger will you be.

<sup>q</sup>seek it yet still.

### Chapter 24

**B**e <sup>\*</sup>not thou envious against evil men, neither desire to be with them. 2 For their heart imagineth destruction, and their lips speak mischief.

3 Through wisdom is an house builded, and with understanding, it is established.

4 And by knowledge shall the chambers be filled with all precious, and pleasant riches.

5 A wise man *is* strong: for a man of understanding increaseth *his* strength.

6 <sup>\*</sup>For with counsel thou shalt enterprise thy war, and in the multitude of them that can give counsel, *is* health.

7 Wisdom is high to a fool: *therefore* he can not open not his mouth in the <sup>a</sup>gate.

8 He that imagineth to do evil, men shall call him an author of wickedness.

9 The wicked thought of a fool *is* sin, and the scorner *is* an abomination unto men.

10 *If* thou be <sup>b</sup>faint in the day of adversity, thy strength *is* small.

11 Deliver them that are drawn <sup>c</sup>to death, and wilt thou not preserve them that are led to be slain?

12 If thou say, Behold, we knewe not of it: he that pondereth the hearts, doeth not he understand it? and he that keepeth thy soul, knoweth he it not? will not he also recompense every man according to his works?

13 My son, eat <sup>d</sup>honey, for it is good, and the honey comb, *for it is* sweet unto thy mouth.

14 So shall the knowledge of wisdom be unto thy soul, if thou find it, & there shalbe an <sup>e</sup>end, & thine hope shall not be cut off.

15 Lay not wait, <sup>o</sup>wicked man, against the house of the righteous, and spoil not his resting place.

16 For a just man <sup>e</sup>falleth seven times, and riseth again: but the wicked fall into mischief.

17 Be thou not glad when thine enemy falleth, and let not thine heart rejoice when he stumbleth,

18 Lest the Lord see it, and it displease him, and he turn his wrath <sup>f</sup>from him.

19 <sup>\*</sup>Fret not thy self because of the malicious, neither be envious at the wicked.

20 For there shalbe none end of *plagues* to the evil man: <sup>\*</sup>the light of the wicked shalbe put out.

21 My son, fear the Lord, and the King, and meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruin of them <sup>g</sup>both?

23 ALSO THESE THINGS PERTAIN TO THE WISE, It is not good <sup>h</sup>to have respect of any person in judgment.

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35 <sup>q</sup> Though drunkenness make them more insensible then beasts, yet can they not refrain.

### Chapter 24

1 <sup>\*</sup>Psal 37.1, chap. 23.17.

6 <sup>\*</sup>Chap. 20.18.

7 <sup>a</sup> In the place where wisdom should be showed.

10 <sup>b</sup> Man has no trial of his strength till he be in troubles.

11 <sup>c</sup> None can be excused, if he help not the innocent when he is in danger.

13 <sup>d</sup> As honey is sweet and pleasant to the taste, so wisdom is to the soul.

14 <sup>^</sup>Or, reward.

16 <sup>e</sup> He is subject to many perils but God delivers him.

17 <sup>f</sup> To be avenged on thee.

19 <sup>\*</sup>Psal. 37.1, chap. 23.17.

20 <sup>\*</sup>Chap. 13.9.

22 <sup>g</sup> Meaning, either of the wicked, and seditious, as in verses 19 & 21, or of them that fear not God nor obey their King.

23 <sup>^</sup>Ebr. to know the face.

24 He that saith to the wicked, <sup>\*</sup>Thou art righteous, him shall the people curse, and the multitude shall abhor him.

25 But to them that rebuke *him*, shalbe pleasure, and upon them shall come the blessing of goodness.

26 They shall kiss the lips of him that answereth upright words.

27 Prepare thy work without, and make ready thy things in the field, <sup>h</sup>and after, build thine house.

28 Be not a witness against thy neighbour without cause: for wilt thou deceive with thy lips?

29 <sup>\*</sup>Say not, I will do to him, as he hath done to me, I <sup>i</sup>will recompense every man according to his work.

30 I passed by the field of the slothful, and by the vineyard of the man destitute of understanding.

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I beheld, *and* I considered it well: I looked upon it, *and* <sup>k</sup>received instruction.

33 <sup>Yet</sup> a little sleep, <sup>a</sup>a little slumber, a little folding of the hands to sleep.

34 So thy poverty cometh as one that travaileth by the way, and thy necessity like an armed man.

### Chapter 25

**T**HESE ARE ALSO PARABLES OF SALOMÓN, which the <sup>a</sup>men of Hezekiah King of Judáh <sup>b</sup>copied out.

2 The glory of God *is* to <sup>c</sup>conceal a thing secret: but the <sup>d</sup>King's honour is to search out a thing.

3 The heavens in height, and the earth in deepness, and the <sup>e</sup>King's heart can no man search out.

4 Take the <sup>f</sup>dross from the silver, and there shall proceed a vessel for the finer.

5 Take <sup>g</sup>away the wicked from the King, and his throne shalbe stablished in righteousness.

6 Boast not thy self before the King, and stand not in the place of great men.

7 <sup>\*</sup>For it is better, that it be said unto thee, Come up hither, then thou to be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strife, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discover not the secret to another,

10 Lest he that heareth it, put thee to shame, and thine infamy do not <sup>h</sup>cease.

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24 <sup>\*</sup>Chap. 17.15, Isa. 5.23.

27 <sup>h</sup> Be sure of the means how to compass it before you take any enterprise in hand.

29 <sup>\*</sup>Chap. 20.22

29 <sup>i</sup> He shows what is the nature of the wicked, to revenge wrong for wrong.

32 <sup>k</sup> That I might learn by another man's fault.

33 <sup>l</sup> Read chapter 6.10.

### Chapter 25

1 <sup>a</sup> Whom Hezekiah appointed for this purpose.

1 <sup>b</sup> That is gathered out of divers books of Solomon.

2 <sup>c</sup> God does not reveal the cause of his judgements to man.

2 <sup>d</sup> Because the King rules by the revealed word of God, the cause of his doings must appear, and therefore he must use diligence in trying out of causes.

3 <sup>e</sup> He shows that it is too hard for man to attain to the reason of all the secret doings of the King even when he is upright, and does his duty.

4 <sup>f</sup> When vice is removed from a King, he is a meet vessel for the Lord's use.

5 <sup>g</sup> It is not enough that he be pure himself, but that he put away others that be corrupted.

7 <sup>\*</sup>Luk. 14.10.

10 <sup>h</sup> Lest whereas you thought by this means to have an end of the matter, it put you to further trouble.



11 A word spoken in his place, *is like* apples of gold with pictures of silver.  
 12 He that reproveth the wise, and the obedient: *are, as an* golden earring and an ornament of fine gold.  
 13 As the cold of the snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.  
 14 A man that boasteth of false liberality, *is like* clouds and wind without rain.  
 15 A prince is pacified by staying of anger, and a soft tongue breaketh the bones.  
 16 If thou have found honey, eat that is sufficient for thee, lest thou be overfull, and vomit it.  
 17 Withdraw thy foot from thy neighbor's house, lest he be weary of thee, and hate thee.  
 18 A man that beareth false witness against his neighbour, *is like* an hammer and a sword, and a sharp arrow.  
 19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth and a sliding foot.  
 20 He that taketh away the garment in the cold season, *is like* vinegar poured upon nitre, or like him that singeth songs to an heavy heart.  
 21 \*If he that hateth thee be hungry, give him bread to eat, and if he be thirsty, give him water to drink.  
 22 For thou shalt lay coals upon his head, and the Lord shall recompense thee.  
 23 As the Northwind driveth away the rain, so doeth an angry countenance the slandering tongue.  
 24 \*It is better to dwell in a corner of the housetop, then with a contentious woman in a wide house.  
 25 As are the cold waters to a weary soul, *so is* good news from a far country.  
 26 A righteous man falling down before the wicked, *is like* a troubled well, and a corrupt spring.  
 27 It is not good to eat much honey: \*so to search their own glory *is not* glory.  
 28 A man that refraineth not his appetite, *is like* a city which is broken down, and without walls.

### Chapter 26

As the snow in the summer, and as the rain in the harvest *are not mete*, so is honour unseemly for a fool. 2 As the sparrow by fleeing, and the swallow by flying *escape*, so the curse *that is* causeless, shall not come.  
 3 Unto the horse *belongeth* a whip, to the ass a bridle, and a rod to the fool's back.  
 4 Answer not a fool according to his foolishness, lest thou also be like him.  
 5 Answer a fool according to his foolishness, lest he be wise in his own conceit.

13 i In the time of great heat when men desire cold.  
 14 k Which have an outward appearance, and are nothing within.  
 15 l By not ministering occasion to provoke him farther.  
 15 m That is, the heart that is bent to anger, as Chap. 15.1.  
 16 n Use moderately the pleasures of this world.  
 20 o Which melts it, and consumes it.  
 20 ^Or alum.  
 21 \*Rom. 12.20.  
 22 p You shall as it were by force overcome him insomuch that his own conscience shall move him to acknowledge of the benefit, and his heart shall be inflamed.  
 24 \*Chap. 21.9.  
 27 \*Eccle. 3.22.  
 28 q And so is in extreme danger.

### Chapter 26

4 a Consent not unto him in his doings.  
 5 b Reprove him as the matter requires.  
 5 ^Ebr., eyes.

6 He that sendeth a message by the hand of a fool, *is as* he that cutteth off the feet, and drinketh iniquity.  
 7 As they that lift up the legs of the lame, *so is* a parable in a fool's mouth.  
 8 As the closing up of a precious stone in an heap of stones, *so is* he that giveth glory to a fool.  
 9 As a thorn standing up in the hand of a drunkard, *so is* a parable in the mouth of fools.  
 10 The excellent that formed all things, both rewardeth the fool and rewardeth the transgressors.  
 11 \*As a dog turneth again to his own vomit, so a fool turneth to his foolishness.  
 12 Seest thou a man wise in his own conceit? more hope *is* of a fool then of him.  
 13 The slothful man saith, A lion *is* in the way: a lion *is* in the streets.  
 14 As the door turneth upon his hinges, *so doeth* the slothful man upon his bed.  
 15 \*The slothful hideth his hand in his bosom, and it grieveth him to put it again to his mouth.  
 16 The sluggard is wiser in his own conceit, then seven men that can render a reason.  
 17 He that passeth by and medleth with the strife *that belongeth* not unto him, *is as* one that taketh a dog by the ears.  
 18 As he that faineth him self mad, casteth fire brands, arrows and mortal things,  
 19 So *dealeth* the deceitful man with his friend and saith, Am not I in sport?  
 20 Without wood the fire is quenched, and without a tale bearer strife ceaseth.  
 21 \*As the coal maketh burning coals, and wood a fire, so the contentious man *is apt* to kindle strife.  
 22 \*The words of a tale bearer *are as* flatterings, and they go down into the bowels of the belly.  
 23 As silver dross overlaid upon a potshard, *so are* burning lips, and an evil heart.  
 24 He that hateth, will counterfeit with his lips, but in his heart he layeth up deceit.  
 25 Though he speak favorably, believe him not: for *there are* seven abominations in his heart.  
 26 Hatred may be covered by deceit: *but* the malice thereof shall be discovered in the Congregation.  
 27 \*He that diggeth a pit, shall fall therein, and he that rolleth a stone, it shall return unto him.  
 28 A false tongue hateth the afflicted, and a flattering mouth causeth ruin.

### Chapter 27

Boast not thy self of tomorrow: for thou knowest not what a day may bring forth. 2 Let another man praise thee, and not

6 c To wit, of the messenger, whom he sent.  
 6 d That is, receives damage thereby.  
 9 e Whereby he both hurts himself and others.  
 10 f Meaning, God.  
 11 \*2 Peter 2.22.  
 12 g For the fool will rather be counseled then he also the fool sins of ignorance and the other of malice.  
 13 h Read Chap. 22.13.  
 15 \*Chap. 19.24.  
 19 i Which dissembles himself to be that he is not.  
 21 \*Eccle. 28.12.  
 22 \*Chap. 18.8.  
 23 k They will soon break out and utter themselves.  
 25 l Meaning many: he uses the number certain for the uncertain.  
 26 m In the assembly of the godly.  
 27 \*Ecc. 10.8, Eccle. 27.26.

### Chapter 27

1 a Delay not the time, but take occasion when it is offered.

thine own mouth: a stranger, and not thine own lips.

3 \*A stone *is* heavy, and the sand weighty: but a fool's wrath *is* heavier than them both.

4 Anger *is* cruel, and wrath *is* raging: but who can stand before <sup>b</sup>envy?

5 Open rebuke *is* better than secret love.

6 The wounds of a lover *are* faithful, and the kisses of an enemy *are* <sup>c</sup>pleasant.

7 \*The person that is full, despiseth an honey comb: but unto the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his own place.

9 As ointment and perfume rejoice the heart, so *doeth* the sweetness of a man's friend by hearty counsel.

10 Thine own friend and thy father's friend forsake thou not: neither enter into thy brother's <sup>h</sup>house in the day of thy calamity: *for* better is a neighbour *that is* near, than a brother far off.

11 My son, be wise, and rejoice mine heart, that I may answer him that reproacheth me.

12 <sup>e</sup>A prudent man seeth the plague, and hideth him self: *but* the foolish go on still, *and* are punished.

13 \*Take his garment that is surety for a stranger, and a pledge of him for the stranger.

14 He that <sup>^</sup>praiseth his friend with a loud voice, rising <sup>^</sup>early in the morning, it shall be counted to him as a curse.

15 \*A continual dropping in the day of rain, and a contentious woman are a like.

16 He that hideth her, hideth the wind, and *she is* as the oil in his right hand, that uttereth it self.

17 Iron sharpeneth iron, so doeth <sup>g</sup>man sharpen the face of his friend.

18 He that keepeth the fig tree, shall eat the fruit thereof: so he that waiteth upon his master, shall come to honor.

19 As in water face *answereth* to face, <sup>h</sup>so the heart of man to man.

20 The grave and destruction can never be full, so \*the eyes of man can never be satisfied.

21 \*As *is* the fining pot for silver and the furnace for gold, so *is* every man according to his <sup>i</sup>dignity.

22 Though thou shouldst bray a fool in a mortar among wheat brayed with a pestle, *yet* will not his foolishness depart from him.

23 Be diligent to know the state of thy flock, and take heed to the herds.

24 For riches *remain* not alway, nor the crown from generation to generation.

25 The hay discovereth it self, and the grass appeareth, and herbs of the mountains are gathered.

26 The <sup>k</sup>lambs *are* for thy clothing, and the goats *are* the price of the field.

3 \*Eccle. 22.15.

4 b For the envious are obstinate and can not be reconciled.

6 c They are flattering, and seem friendly.

7 \*Job 6.6.

10 d Trust not to any worldly help in the day of your trouble.

12 e Read Chap. 22.3.

13 \*Chap. 20.16.

14 <sup>^</sup>Ebr., blesses.

14 f Hastily and without cause.

15 \*Chap. 19.13 and 21.9.

17 g One hasty man provokes another to anger.

19 h There is no difference between man and man by nature, but only the grace of God makes the difference.

20 \*Eccle. 14.9.

21 \*Chap. 17.3.

21 i That is, he is either known to be ambitious and glorious, or humble and modest.

26 k This declares the great goodness of God towards man, and the diligence that he requires of him for the preservation of his gifts.

27 And let the milk of the goats *be* sufficient for thy food, for the food of thy family, and for the sustenance for thy maids.

## Chapter 28

**T**he wicked <sup>a</sup>flee when none pursueth: but the righteous are bold as a lion. 2 For the transgression of a land <sup>b</sup>there are many princes thereof: but by a man of understanding and knowledge a *realm* likewise endureth long.

3 A poor man, if he oppress the poor, is like a raging rain, that *leaveth* no food.

4 They that forsake the Law, praise the wicked: but they that keep the Law, set them selves against them.

5 Wicked men understand not judgment: but they that seek the Lord, understand all things.

6 \*Better is the poor that walketh in his uprightness, then he that perverteth *his* ways, though he be rich.

7 He that keepeth the law, *is* a child of understanding, but he that fedeth the gluttons, shameth his father.

8 He that increaseth his riches by usury and interest, gathereth <sup>c</sup>them for him that wilbe merciful unto the poor.

9 He that turneth away his ear from hearing the Law, even his prayer shalbe <sup>d</sup>abominable.

10 He that causeth the righteous to go astray by an evil way, shall fall into his own pit, and the upright shall inherit good things.

11 The rich man is wise in his own conceit: but the poor that hath understanding, can try <sup>e</sup>him.

12 \*When righteous men rejoice, *there is* great glory: but when the wicked come up, the man <sup>f</sup>is tried.

13 He that hideth his sins, shall not prosper: but he that confesseth, and forsaketh *them*, shall have mercy.

14 Blessed is the man that <sup>g</sup>feareth alway: but he that hardeneth his heart, shall fall into evil.

15 As a roaring lion, and an hungry bear, so *is* <sup>h</sup>a wicked ruler over the poor people.

16 A prince destitute of understanding, is also a great oppressor: but he that hateth covetousness, shall prolong *his* days.

17 A man that doeth violence against the blood of a person, shall flee unto the grave, *and* they shall not <sup>i</sup>stay him.

18 He that walketh uprightly, shalbe saved: but he that is forward in *his* ways, shall once fall.

19 \*He that tilleth his land, shalbe satisfied with bread: but he that followeth the idle, shalbe filled with poverty.

20 A faithful man shall abound in blessings, and <sup>h</sup>e that maketh haste to be rich, shall not be innocent.

21 To have respect of persons is not good: *for* *that* man will transgress for a piece of <sup>k</sup>bread.

22 A man with a wicked <sup>l</sup>eye hasteth to riches, and knoweth not, that poverty shall come upon him.

23 He that rebuketh a man, shall find more favour at the length, then he that flattereth with *his* tongue.

24 He that robbeth his father and mother, and saith, it is no

1 a Because their own conscience accuses them.

2 b The state of the commonwealth is often times changed.

6 \*Chap. 19.1.

8 c For God will take away the wicked usurer, and give his goods to him that shall bestow them well.

9 d Because it is not of faith, which is grounded of God's word, or Law, which the wicked contemn.

11 e And judge that he is not wise.

12 \*Chap.29.2.

12 f He is known by his doings to be wicked.

14 g Which stands in awe of God and is afraid to offend him.

15 h For he can never be satisfied, but ever oppresses and spoils.

17 i None shall be able to deliver him.

19 \*Chap. 12.11, Eccle.20.27.

20 \*Chap. 13.11 and 20.21.

21 k He will be abused for nothing.

22 l Meaning, him that is covetous.

transgression, is the companion of a man that destroyeth.

25 He that is of a proud heart, stirreth up strife: but he that trusteth in the Lord, shalbe <sup>m</sup>fat.

26 He that trusteth in his own heart, is a fool: but he that walketh in wisdom, shalbe delivered.

27 He that giveth unto the poor, shall not lack: but he that hideth his eyes, *shall have* many curses.

28 \*When the wicked rise up, men hide them selves: but when they perish, the righteous increase.

### Chapter 29

**A** man that hardeneth his neck, when he is rebuked, shall suddenly be destroyed and can not be cured. 2 \*When the righteous <sup>^</sup>are in authority, the people rejoyce: but when the wicked beareth rule, the people sigh.

3 A man that loveth wisdom, rejoiceth his father: \*but he that fedeth harlots, wasteth *his* substance.

4 A King by judgment mainteineth the country: but a man *receiving* gifts, destroyeth it.

5 A man that flattereth his neighbour, <sup>a</sup>spreadeth a net for his steps.

6 In the transgression of an evil man *is* his <sup>b</sup>snare: but the righteous doeth sing and rejoyce.

7 The righteous knoweth the cause of the poor: *but* the wicked regardeth not knowledge.

8 Scornful men bring a city into a snare: but wise men turn away wrath.

9 *If* a wise man contend with <sup>c</sup>a foolish man, whether he be angry or laugh, there *is* no rest.

10 Bloody men hate him that is upright: but the just have care of his soul.

11 A fool poureth out all his mind: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his servants *are* wicked.

13 \*The poor and the usurer meet together, *and* the Lord lighteneth both their eyes.

14\*A King that judgeth the poor in truth, his throne shalbe established for ever.

15 The rod and correction give wisdom: but a child set at liberty, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy son and he will give thee rest, and will give pleasures to thy soul.

18 <sup>a</sup>Where there *is* no vision, the people decay: but he that kepeth the Law, *is* blessed.

19 A <sup>e</sup>servant will not be chastised with words: though he understand, yet he will not <sup>^</sup>answer.

20 Seest thou a man hasty in his matters? *there is* more hope of a fool, then of him.

21 He that delicately bringeth up his servant from youth, at length he will be even as his son.

25 m Shall have all things in abundance.

28 \*Chap. 29.2.

### Chapter 29

2 \*Chap. 28.12 and 28.

2 <sup>^</sup>Or, are increased.

3 \*Luk. 15.13.

5 a He that gives ears to the flatters, is in danger as the bird is before the fouler.

6 b He is ever ready to fall into the snare that he lied for others.

9 c He can bear no admonition, in what sort soever it is spoken.

13 \*Chap. 22.2.

14 \*Chap. 20.28.

18 d Where there are not faithful ministers of the word of God.

19 e He that is of a seditious and rebellious nature.

19 <sup>^</sup>Or, regard.

22 \*An angry man stirreth up strife, and a furious man abundeth in transgression.

23 \*The pride of a man shall bring him low: but the humble in spirit shall enjoy glory.

24 He that is partner with a thief, hateth his own soul: he heareth cursing, and declareth it not.

25 The fear of man bringeth a <sup>f</sup>snare: but he that trusteth in the Lord, shalbe exalted.

26 Many do seek the face of the ruler: but every man's <sup>g</sup>judgment *cometh* from the Lord.

27 A wicked man *is* abomination to the just, and he that is upright in *his way*, *is* abomination to the wicked.

### Chapter 30

2 *To humble our selves in consideration of God's works.* 3 *The word of God is perfect.* 11 *Of the wicked and hypocrites* 15 *Of things that are never satiate* 18 *Of others that are wonderful.*

#### THE WORDS OF <sup>a</sup>AGUR THE SON OF JAKEH.

**T**he prophecy *which* the man spake unto Ithiél, *even* to <sup>b</sup>Ithiél and Ucal! 2 Surely I am more <sup>c</sup>foolish then any man, and have not the understanding of a man in me.

3 For I have not learned wisdom, nor attained to the knowledge of holie things.

4 Who hath ascended up to <sup>d</sup>heaven, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his son's name, if thou canst tell?

5 \*Every word of God is pure: he is a shield to those, that trust in him.

6 \*Put nothing unto his words, lest he reprove thee, and thou be found a liar.

7 Two <sup>e</sup>things have I required of thee: deny me them not before I die.

8 Remove far from me vanity and lies: give me not poverty, nor riches: feed me with food convenient for me,

9 Lest I be full, and deny *thee*, and say, <sup>f</sup>Who is the Lord? or lest I be poor and steal, and take the Name of my God *in vain*.

10 Accuse not a servant unto his master, lest he curse thee, <sup>g</sup>when thou hast offended.

11 *There is* a generation that curseth their father, and doeth not bless their mother.

12 *There is* a generation that are pure in their own conceit, and yet *are* not washed from their filthiness.

13 *There is* a generation, whose eyes are haughty, and their eye lids are lifted up.

14 *There is* a generation, whose teeth *are* as swords, and their jaws *as* knives to eat up the afflicted out of the earth, and the poor from among men.

22 \*Chap. 15.18.

23 \*Job 22.29.

25 f He that fears man more then God falls into a snare & is destroyed.

26 g He needs not to flatter the ruler for what God has appointed, that shall come to him.

### Chapter 30

a Who was an excellent man in virtue and knowledge in the time of Solomon.

1 b Which were Agur's scholars or friends.

2 c Herein he declares his great humility who would not attribute any wisdom to himself, but all unto God.

4 d Meaning, to know the secrets of God, as though he would say, none.

5 \*Psal. 12.6.

6 \*Deut. 4.2 and 12.32.

7 e He makes this request to God.

9 f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men have an occasion to the same.

10 g In accusing him without cause.

15 The horse leach hath two <sup>h</sup>daughters *which cry*, Give, give. There be three things that will not be satisfied: yea, four that say not, It is enough.  
 16 The grave, and the barren womb, the earth that can not be satisfied with water, and the fire that saith not, It is enough.  
 17 The eye that mocketh *his* father and despiseth the instruction *his* mother, let the ravens <sup>l</sup>of the valley pick it out, and the young eagles eat it.  
 18 There be three things hid from me: yea, four that I know not.  
 19 The way of an eagle in the air, the way of a serpent upon a stone, the way of a ship in the middes of the sea, and the way of a man with a maid.  
 20 Such is the way also of an adulterous woman: she eateth and <sup>k</sup>wipeth her mouth, and saith, I have not committed iniquity.  
 21 For three things the earth is moved: yea, for four it can not sustain it self:  
 22 For <sup>a</sup>a servant when he reigneth, and a fool when he is filled with meat,  
 23 For the hateful woman, when she is married, and for a handmaid that is <sup>m</sup>heir to her mastres.  
 24 These be four small things in the earth, yet they are <sup>n</sup>wise and full of wisdom:  
 25 The pismires a people not strong, yet prepare they their meat in summer:  
 26 The conies a people not mighty, yet make they their houses in the rock:  
 27 The grasshopper hath no King, yet go they forth all by bands:  
 28 The spider taketh hold <sup>o</sup>with *her* hands, & is in King's palaces.  
 29 There be three things that order well *their* going: yea, four are comely in going,  
 30 A lion which is strong among beasts, and turneth not at the sight of any:  
 31 A lusty greyhound, and a goat, and a King against whom there is no rising up.  
 32 If thou hast been foolish in lifting thy self up, and if thou hast thought wickedly, *lay* thine hand <sup>p</sup>upon *thy* mouth.  
 33 When one churneth milk, he bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

### Chapter 31

*2 He exhorteth to chastity and justice, 10 And sheweth the conditions of a wise and worthy woman.*

**T**HE WORDS OF KING <sup>a</sup>Lemuél, The <sup>b</sup>prophecy which his mother taught him. 2 What my son! and what the son of <sup>c</sup>my womb! and what, <sup>d</sup>son of my desires!  
 3 Give not thy strength unto women, <sup>d</sup>nor thy ways, *which is* to destroy Kings.  
 4 It is not for Kings, <sup>d</sup>Lemuél, it is not for Kings to drink wine, nor

15 <sup>h</sup> The leach has two forks in her tongue, which here he calls her two daughters, whereby she sucks the blood and is never satiate even so are the covetous extortioners insatiable.

17 <sup>i</sup> Which hunt in the valley for carrion.

20 <sup>k</sup> She has her desires, and after counterfeits as though she were an honest woman.

22 <sup>l</sup> These commonly abuse the state whereunto they are called.

23 <sup>m</sup> Which is married to her master after the death of her mistress.

24 <sup>n</sup> They contain great doctrine and wisdom.

28 <sup>o</sup> If man be not able to compass these common things by his wisdom, we can not attribute wisdom to man but folly.

32 <sup>p</sup> Make a stay and continue not in doing evil.

#### Chapter 31

1 <sup>a</sup> That is, of Solomon who was called Lemuel, that is, of God, because God had ordained him to be King over Israel.

1 <sup>b</sup> The doctrine which his mother Beth Sheba taught him.

2 <sup>c</sup> She this often repeats of one thing, she declared her motherly affection.

3 <sup>d</sup> Meaning, that women are the destruction of Kings, if they hate them.

for princes <sup>e</sup>strong drink,

5 Lest he drink, and forget the decree, and change the judgment of all the children of affliction.

6 Give ye strong drink unto him, that is ready to perish, and wine unto them that have grief of heart.

7 Let him drink, that he may forget <sup>f</sup>his poverty, and remember his misery no more.

8 Open thy mouth for the <sup>g</sup>dumb in the cause of all the children of destruction.

9 Open thy mouth, judge righteously, and judge the afflicted, and the poor.

10 ¶ Who shall find a virtuous woman? for her price *is* far above the pearls.

11 The heart of her husband trusteth in her, and he shall have no need of <sup>h</sup>spoil.

12 She will do him good, and not evil all the days of her life.

13 She seeketh wool and flax, & labor cheerfully with her hands.

14 She is like the ships of merchants: she bringeth her food from a far.

15 And she riseth, whiles it is yet night: and giveth <sup>i</sup>the portion to her household, and the <sup>l</sup>ordinary to her maids.

16 She considereth a field, and <sup>k</sup>getteth it: and with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, & strengtheneth her arms.

18 She feleth that her merchandise is good: her candle is not put out by night.

19 She putteth her hands to the wherue, and her hands handle the spindle.

20 She stretcheth out her hand to the poor, and putteth forth her hands to the needy.

21 She feareth not the snow for her family: for all her family is clothed with <sup>scarlet</sup>.

22 She maketh her self carpets: fine linen and purple *is* her garment.

23 Her husband is known in the <sup>gates</sup>, when he sitteth with the Elders of the land.

24 She maketh <sup>sheets</sup>, and selleth them, and giveth girdles unto the merchant.

25 <sup>Strength</sup> and honour *is* her clothing, and in the latter day she shall rejoice.

26 She openeth her mouth with wisdom, and the <sup>law</sup> of grace *is* in her tongue.

27 She overseeth the ways of her household, and eateth not the bread of idleness.

28 Her children rise up, and <sup>call</sup> her blessed, her husband also shall praise her, *saying*,

29 Many daughters have done virtuously: but thou surmountest them all.

30 Favour *is* deceitful, and beauty *is* vanity *but* a woman that feareth the Lord, she shalbe praised.

31 Give <sup>her</sup> of the fruit of her hands, and let her own works praise her in the <sup>gates</sup>.

4 <sup>e</sup> That is, the King must not give himself to wantonness and neglect his office, which is to execute judgement.

7 <sup>f</sup> For wine does comfort the heart, as Psal. 104.15.

8 <sup>g</sup> Defend their cause that are not able to help themselves.

11 <sup>h</sup> He shall not need to use any unlawful means to gain his living.

15 <sup>Or</sup> meat, as Psal. 111.5.

15 <sup>i</sup> She prepares their meat betime.

16 <sup>k</sup> She purchases it with the gains of her travail.

21 <sup>Or</sup>, with duvetyn (a velvety fabric.)

23 <sup>l</sup> In the assemblies and places of judgement.

24 <sup>Or</sup>, linen cloth.

25 <sup>m</sup> After that he had spoken of the apparel of the body, he now declares the apparel of the spirit.

26 <sup>n</sup> Her tongue is as a book whereby one might learn many good things for she delights to talk of the word of God.

28 <sup>o</sup> That is, do her reverence.

31 <sup>p</sup> Confess her diligent labor and commend her therefore.

31 <sup>q</sup> For asmuch as the most honorable are clad in the apparel she made.