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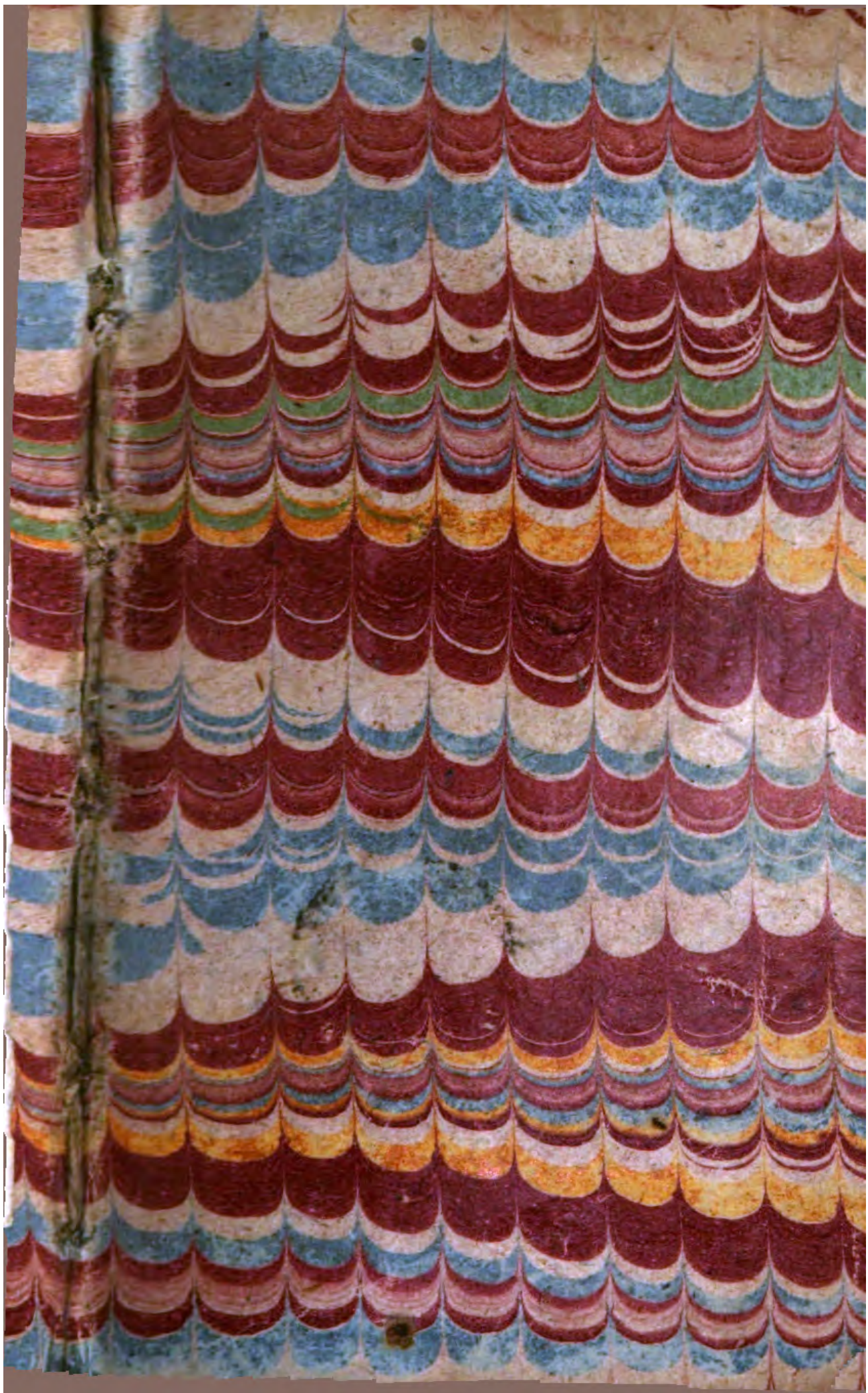
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*Lea Wilson.*





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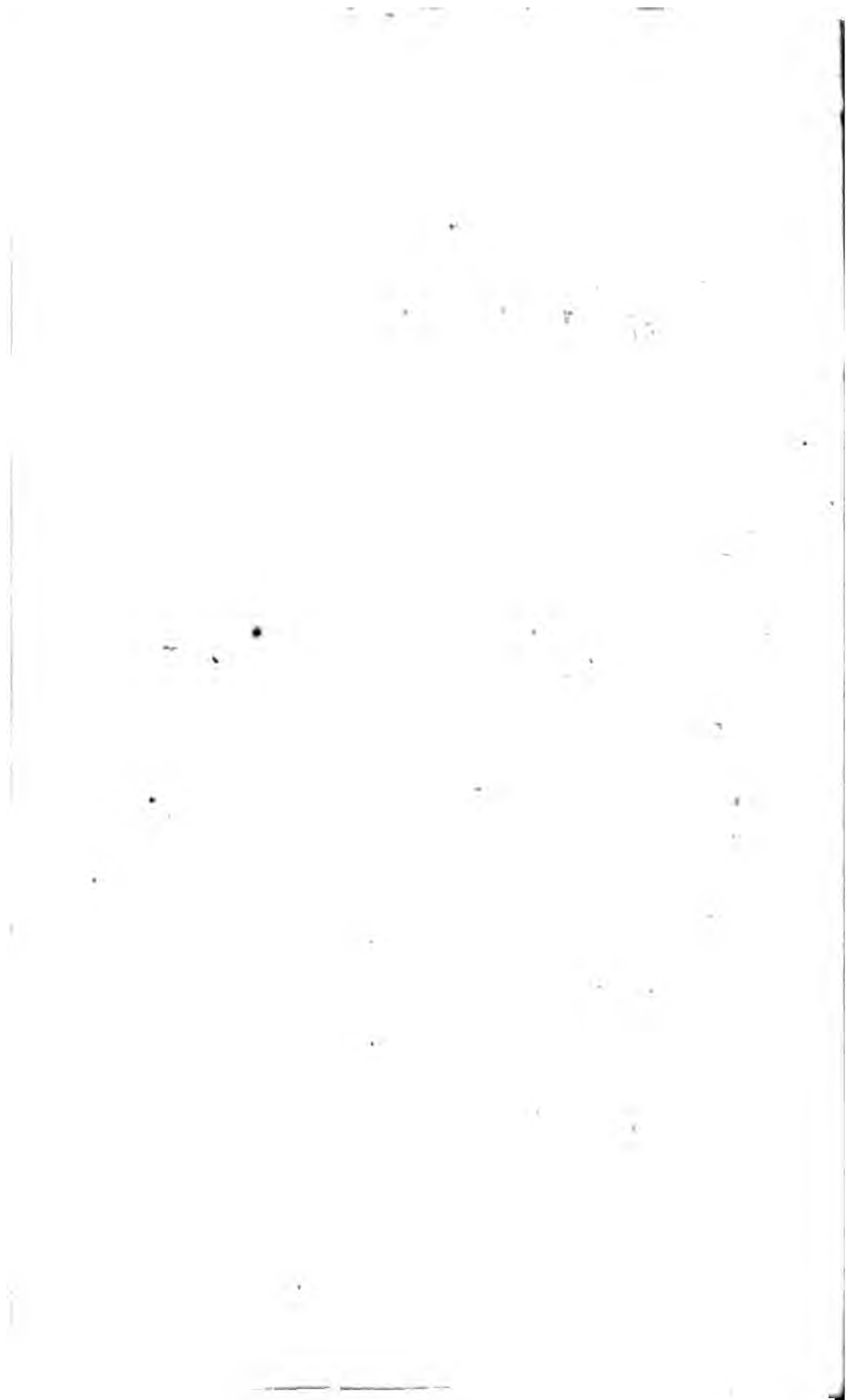
THE  
W I S D O M  
O F  
S O L O M O N.



EDINBURGH:

Printed by HAMILTON, BALFOUR, & NEILL.

M,DCC,LV.



T H E  
W I S D O M  
O F  
S O L O M O N.

C H A P. I.

*2. To whom God sheweth himself, 4. and wisdom herself. 6. An evil speaker cannot lie hid, &c.*

**L**OVE righteousness, ye that be judges of the earth: think of the Lord with a good (heart) and in simplicity of heart seek him.

2. For he will be found of them that tempt him not: and sheweth himself unto such as do not distrust him.

3. For froward thoughts separate from God: and his power when it is tried, reproveth the unwise.



4. For into a malicious soul wisdom shall *not* enter: nor dwell in the body that is subject *unto* sin.

5. For the holy spirit of discipline will *flee* deceit, and remove from thoughts that are without understanding, and will not abide when *unrighteousness* cometh in.

6. For wisdom is a loving spirit: and will *not* acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7. For the Spirit of the Lord filleth the world: and that which containeth all things, hath knowledge of the voice.

8. Therefore he that speaketh unrighteous things, cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9. For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

10. For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11. Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backbiting: for there is no word so secret, that shall

shall go for nought : and the mouth that believeth,  
slayeth the soul.

12. Seek not death in the error of your life :  
and pull not upon yourselves destruction, with  
the works of your hands.

13. For God made not death : neither hath  
he pleasure in the destruction of the living.

14. For he created all things, that they might  
have their being : and the generations of the  
world were healthful ; and there is no poison of  
destruction in them : nor the kingdom of death  
upon the earth.

15. For righteousness is immortal.

16. But ungodly men with their works and  
words called *it* to them : for when they thought  
to have it their friend, they consumed to  
nought, and made a covenant with it, because  
they are worthy to take part with it.

## C H A P. II.

1. *The wicked think this life short, 5. and of no  
other after this, &c.*

**F**OR the *ungodly* said, reasoning with them-  
selves, but not aright, Our life is short and  
tedious, and in the death of a man there is no

remedy: neither was there any man known to have returned from the grave.

2. For we are born at all adventure: and we shall be hereafter as tho' we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3. Which being extinguished, our body shall be turned into ashes, and our spirits shall vanish as the soft air,

4. And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist that is driven away with the beams of the sun, and overcome with the heat thereof.

5. For our time is a very shadow that passeth away: and after our end there is no returning: for it is fast sealed, so that no man cometh again.

6. Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth.

7. Let us fill ourselves with costly wine, and ointments: and let no flower of the spring pass by us.

8. Let

8. Let us crown ourselves with rose-buds before they be withered.

9. Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

10. Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray-hairs of the aged.

11. Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12. Therefore let us lie in wait for the righteous: because he is not for our turn, and he is clean contrary to our doings: he upbraiideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

13. He professeth to have the knowledge of God: and he calleth himself the child of the Lord:

14. He was made to reprove our thoughts.

15. He is grievous unto us even to behold: for his life is not like other mens, his ways are of another fashion.

16. We are esteemed of him as counterfeits : he abstaineth from our ways as from filthiness : he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

17. Let us see if his words be true: and let us prove what shall happen in the end of him.

18. For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19. Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20. Let us condemn him with a shameful death: for by his own saying he shall be respected.

21. Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22. As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness: nor discerned a reward for blameless souls.

23. For God created man to be immortal, and made him to be an image of his own eternity.

24. Never-

24. Nevertheless, thro' envy of the devil came death into the world: and they that do hold of his side do find it.

## C H A P. III.

1. *The godly are happy in their death, 5. and in their troubles, &c.*

**B**UT the souls of the righteous are in the hand of God, and there shall no torment touch them.

2. In the sight of the unwise they seemed to die: and their departure is taken for misery,

3. And their going from us to be utter destruction: but they are in peace.

4. For tho' they be punished in the sight of men: yet is their hope full of immortality.

5. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

6. As gold in the furnace hath he tried them, and received them as a burnt-offering.

7. And in the time of their visitation, they shall shine, and run to and fro like sparks among the stubble.

A 5

8. They

8. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9. They that put their trust in him shall understand the truth: and such as be faithful in love, shall abide with him: for grace and mercy is to his faints, and he hath care for his elect.

10. But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11. For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable.

12. Their wives are foolish, and their children wicked.

13. Their offspring is cursed: wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

14. And *blessed is* the eunuch which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord, more acceptable to his mind.

15. For

15. For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16. As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17. For tho' they live long, yet shall they be nothing regarded: and their last age shall be without honour.

18. Or if they die quickly, they have no hope, neither comfort in the day of trial.

19. For horrible is the end of the unrighteous generation.

#### C H A P. IV.

1. *The chaste man shall be crowned. 3. Bastard slips shall not thrive, &c.*

**B**ETTER it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.

2. When it is present, men take example at it; and when it is gone, they desire it: it wear-eth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3. But



3. But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4. For tho' they flourish in branches for a time; yet standing not fast, they shall be shaken with the wind, and thro' the force of winds they shall be rooted out.

5. The unperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6. For children begotten of unlawful beds, are witnesses of wickedness against their parents in their trial.

7. But tho' the righteous be prevented with death; yet shall he be in rest.

8. For honourable age is not that which standeth in length of time, nor that is measured by number of years.

9. But wisdom is the gray-hair unto men, and an unspotted life is old age.

10. He pleased God, and was beloved of him: so that living amongst sinners he was translated.

11. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12. For

12. For the bewitching of naughtines doth obscure things that are honest : and the wandering of concupiscence doth undermine the simple mind.

13. He being made perfect in a short time, fulfilled a long time.

14. For his soul pleased the Lord : therefore hastened he *to take him away* from among the wicked.

15. This the people saw, and understood it not, neither laid they up this in their minds, that his grace and mercy is with his saints, and that he hath respect unto his chosen.

16. Thus the righteous that is dead, shall condemn the ungodly which are living ; and youth that is soon perfected, the many years and old age of the unrighteous.

17. For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18. They shall see him, and despise him : but God shall laugh them to scorn, and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

19. For

19. For he shall rend them, and cast them down headlong, that they shall be speechless: and he shall shake them from the foundation: and they shall be utterly laid waste, and be in sorrow: and their memorial shall perish.

20. And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

### CHAP. V.

*1. The wicked shall wonder at the godly, 4. and confess their error.*

**T**HEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3. And they repenting, and groaning for anguish of spirit, shall say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach.

4. We

4. We fools accounted his life madness; and his end to be without honour.

5. How is he numbered among the children of God, and his lot is among the saints!

6. Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7. We wearied ourselves in the way of wickedness and destruction: yea, we have gone thro' deserts, where there lay no way: but as for the way of the Lord, we have not known it.

8. What hath pride profited us? or what good hath riches with our vaunting brought us?

9. All these things are passed away like a shadow, and as a post that hasteth by;

10. And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

11. Or as when a bird hath flown thro' the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed thro', and there-

in afterwards no sign where she went is to be found;

12. Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went thro':

13. Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14. For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15. But the righteous live for evermore, their reward also is with the Lord, and the care of them is with the most High.

16. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17. He shall take to him his jealousy for compleat armour, and make the creature his weapon for the revenge of his enemies.

18. He

18. He shall put on righteousness as a breast-plate, and true judgment instead of an helmet.

19. He shall take holiness for an invincible shield.

20. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21. Then shall the right-aiming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, shall they fly to the mark.

22. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

#### C H A P. VI.

1. *Kings must give ear.* 3. *They have their power from God, &c.*

**H**EAR therefore, O ye kings, and understand; learn ye that be judges of the ends of the earth.

2. Give

2. Give ear, you that rule the people, and glory in the multitude of nations.

3. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4. Because being ministers of his kingdom, you have not judged aright, nor kept the law, nor walked after the counsel of God.

5. Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

6. For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7. For he which is Lord over all, shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8. But a sore trial shall come upon the mighty.

9. Unto you therefore, O *kings*, do I speak, that ye may learn wisdom, and not fall away.

10. For they that keep holiness holily, shall be judged holy: and they that have learned such things, shall find what to answer.

11. Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12. Wis-

12. Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13. She preventeth them that desire her, in making herself first known unto them.

14. Whoso seeketh her early shall have no great travel: for he shall find her sitting at his doors.

15. To think therefore upon her, is perfection of wisdom: and whoso watcheth for her, shall quickly be without care.

16. For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17. For the very true beginning of her, is the desire of discipline; and the care of discipline is love;

18. And love is the keeping of her laws; and the giving heed unto her laws, is the assurance of incorruption;

19. And incorruption maketh us near unto God:

20. Therefore the desire of wisdom bringeth to a kingdom.

21. If your delight be then in thrones and  
sceptres,



sceptres, O ye kings of the people, honour wisdom, that you may reign for evermore.

22. As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23. Neither will I go with consuming envy, for such a man shall have no fellowship with wisdom.

24. But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25. Receive therefore instruction thro' my words, and it shall do you good.

#### C H A P. VII.

1. *All men have their beginning and end alike.*

8. *Wisdom preferred before all things, &c.*

**I** Myself also am a mortal man, like to all, and the offspring of him that was first made of the earth.

2. And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted

compactd in blood, of the seed of man, and the pleasure that came with sleep.

3. And when I was born, I drew in the common air, and fell upon the earth which is of like nature, and the first voice which I uttered, was crying, as all others do.

4. I was nursed in swadling-cloaths, and that with cares.

5. For there is no king that had any other beginning of birth.

6. For all men have one entrance into life, and the like going out.

7. Wherefore I prayed, and understanding was given me: I called *upon God*, and the spirit of wisdom came to me.

8. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9. Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10. I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her, never goeth out.

11. All good things together came to me with

with her, and innumerable riches in her hands.

12. And I rejoiced in *them* all, because wisdom goeth before them; and I knew not that she was the mother of them.

13. I learned diligently, and do communicate *her* liberally: I do not hide her riches.

14. For she is a treasure unto men that never faileth; which they that use become the friends of God, being commended for the gifts that come from learning

15. God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth *un-*to wisdom, and directeth the wise.

16. For in his hand are both we and our words: all wisdom also and knowledge of workmanship,

17. For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18. The beginning, ending, and midst of the times: the alterations of the turning *of the sun*, and the change of seasons:

19. The

19. The circuits of years, and the positions of stars:

20. The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots:

21. And all such things as are either secret or manifest, them I know.

22. For wisdom which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23. Kind to man, stedfast, sure, free from care, having all power, overseeing all things, and going thro' all understanding, pure and most subtil spirits.

24. For wisdom is more moving than any motion: she passeth and goeth thro' all things by reason of her pureness.

25. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26. For she is the brightness of the everlasting  
ing

ing light, the unspotted mirror of the power of God, and the image of his goodness.

27. And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28. For God loveth none, but him that dwelleth with wisdom.

29. For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30. For after this cometh night: but vice shall not prevail against wisdom.

#### C H A P. VIII.

2. *He is in love with wisdom: 4. for he that hath it, hath every good thing, &c.*

**W***isdom* reacheth from one end to another mightily: and sweetly doth she order all things.

2. I loved her and sought *her* out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

3. In that she is conversant with God, she magnifieth

magnifieth her nobility : yea, the Lord of all things himself loved her.

4. For she is privy to the mysteries of the knowledge of God, and a lover of his works.

5. If riches be a possession to be desired in this life ; what is richer than wisdom that worketh all things ?

6. And if prudence work ; who of all that are, is a more cunning workman than she ?

7. And if a man love righteousness, her labours are virtues : for she teacheth temperance and prudence, justice and fortitude ; which are such things as men can have nothing more profitable in their life.

8. If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come : she knoweth the subtilties of speeches, and can expound dark sentences : she foreseeeth signs and wonders, and the events of seasons and times.

9. Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

10. For her sake I shall have estimation among

mong the multitude, and honour with the elders, tho' I be young.

11. I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

12. When I hold my tongue they shall bide my leisure, and when I speak they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

13. Moreover, by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14. I shall set the people in order, and the nations shall be subject unto me.

15. Horrible tyrants shall be afraid when they do but hear of me, I shall be found good among the multitude, and valiant in war.

16. After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness, and to live with her, hath no sorrow, but mirth and joy.

17. Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom, is immortality,

18. And great pleasure it is to have her  
friendship,

friendship, and in the works of her hands are infinite riches, and in the exercise of conference with her, prudence; and in talking with her, a good report: I went about seeking how to take her to me.

19. For I was a witty child, and had a good spirit.

20. Yea, rather being good, I came into a body undefiled.

21. Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me, (and that was a point of wisdom also to know whose gift she was) I prayed unto the Lord, and besought him, and with my whole heart I said,

#### C H A P. IX.

1. *A prayer unto God for his wisdom, without which the best man is nothing worth, 13. neither can he tell how to please God.*

**O** God of my fathers, and Lord of mercy, who hast made all things with thy word,

2. And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

A 7

3. And



3. And order the world according to equity and righteousness, and execute judgment with an upright heart :

4. Give me wisdom that sitteth by thy throne, and reject me not from among thy children :

5. For I thy servant and son of thine handmaid, am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

6. For though a man be never so perfect among the children of men ; yet if thy wisdom be not with him, he shall be nothing regarded.

7. Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters.

8. Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city, wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning.

9. And wisdom was with thee, which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

10. O send her out of thy holy heavens, and from the throne of thy glory, that being present,

sent, she may labour with me, that I may know what is pleasing unto thee.

11. For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12. So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my fathers seat.

13. For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14. For the thoughts of mortal men are miserable, and our devices are but uncertain.

15. For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

16. And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath searched out?

17. And thy counsel who hath known, except thou give wisdom, and send thy holy Spirit from above?

18. For so the ways of them which lived on the earth were reformed, and men were taught  
the

the things that are pleasing unto thee, and were saved through wisdom.

### C H A P. X.

*1. What wisdom did for Adam, 4. Noe, 5. Abraham, 6. Lot, and against the five cities, &c.*

**S**HE preserved the first-formed father of the world, that was created alone, and brought him out of his fall,

2. And gave him power to rule all things.

3. But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4. For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5. Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

6. When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7. Of

7. Of whose wickedness even to this day, the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness : and a standing pillar of salt is a monument of an unbelieving soul.

8. For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good ; but also left behind them to the world a memorial of their foolishness : so that in the things wherein they offended, they could not so much as be hid.

9. But wisdom delivered from pain those that attended upon her.

10. When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of his labours*.

11. In the covetousness of such as oppressed him, she stood by him, and made him rich.

12. She defended him from his enemies, and kept him safe from those that lay in wait, and in a fore conflict she gave him the victory, that he might know that godliness is stronger than all.

13. When the righteous was sold, she forsook  
him

him not, but delivered him from sin : she went down with him into the pit,

14. And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him : as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15. She delivered the righteous people and blameless seed from the nation that oppressed them.

16. She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs.

17. Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night-season :

18. Brought them through the Red sea, and led them through much water.

19. But she drowned their enemies, and cast them up out of the bottom of the deep.

20. Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand that fought for them.

21. For wisdom opened the mouth of the  
dumb,

dumb, and made the tongues of them that cannot speak, eloquent.

### C H A P. XI.

*The Egyptians were punished, and the Israelites reserved in the same thing, &c.*

**S**HE prospered their works in the hand of the holy prophet.

2. They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3. They stood against their enemies, and were avenged of their adversaries.

4. When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5. For by what things their enemies were punished, by the same they in their need were benefited.

6. For instead of a fountain of a perpetual running river troubled with foul blood,

7. For a manifest reproof of that commandment whereby the infants were slain, thou gavest

gavest unto them abundance of water by a means which they hoped not for.

8. Declaring by that thirst then, how thou hadst punished their adversaries.

9. For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10. For these thou didst admonish and try as a father: but the other as a severe king thou didst condemn and punish.

11. Whether they were absent or present, they were vexed alike.

12. For a double grief came upon them, and a groaning for the remembrance of things past.

13. For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14. For whom they rejected with scorn when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

15. But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts,  
thou

thou didst send a multitude of unreasonable beasts upon them for vengeance :

16. That they might know that wherewithal a man sinneth, by the same also shall he be punished.

17. For thy almighty hand that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions,

18. Or unknown wild beasts full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes :

19. Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

20. Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad thro' the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

21. For thou canst shew thy great strength at all times when thou wilt, and who may withstand the power of thine arm?

22. For the whole world before thee is as a little grain of the balance, yea, as a drop of the



the morning dew that falleth down upon the earth.

23. But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men: because they should amend.

24. For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldst thou have made any thing, if thou hadst hated it.

25. And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26. But thou sparest all: for they are thine, O Lord, thou lover of souls.

## C H A P. XII.

2. *God did not destroy those of Canaan all at once.*

12. *If he had done so, who could controul him, &c.*

**F**OR thine uncorruptible Spirit is in all things,

2. Therefore chastenest thou them by little and little, that offend, and warnest them by putting them in remembrance wherein they have offended,

offended; that leaving their wickedness, they may believe on thee, O Lord.

3. For it was thy will to destroy by the hands of our fathers, both those old inhabitants of thy holy land,

4. Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;

5. And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood;

6. With their priests out of the midst of their idolatrous crew, and the parents that killed with their own hands, souls destitute of help:

7. That the land which thou esteemedst above all other, might receive a worthy colony of God's children.

8. Nevertheless, even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.

9. Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10. But executing thy judgments upon them by little and little, thou gavest them place of

B

repentance,

repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11. For it was a cursed seed from the beginning, neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12. For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand against thee to be revenged for the unrighteous men?

13. For neither is there any God but thou, that careth for all, to whom thou mightst shew that thy judgment is not unright.

14. Neither shall king or tyrant be able to set his face against thee, for any whom thou hast punished.

15. For so much then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16. For thy power is the beginning of righteousness,

teousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17. For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it, thou makest their boldness manifest.

18. But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayst use power when thou wilt.

19. But by such works hast thou taught thy people, that the just man should be merciful, and hast made thy children to be of a good hope, that thou givest repentance for sins.

20. For if thou didst punish the enemies of thy children, and the condemned to death with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21. With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

22. Therefore whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that when we judge, we should carefully think of thy goodness, and

when we ourselves are judged, we should look for mercy.

23. Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

24. For they went astray very far in the ways of error, and held them for gods which even amongst the beasts of their enemies were despised, being deceived as children of no understanding.

25. Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

26. But they that would not be reformed by that correction wherein he dallied with them, shall feel a judgment worthy of God.

27. For look for what things they grudged when they were punished, (that is) for them whom they thought to be gods; (now) being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.

CHAP.

## C H A P. XIII.

*They were not excused that worshipped any of  
God's works, &c.*

**S**URELY vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen, know him that is: neither by considering the works, did they acknowledge the work-master;

2. But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven to be the gods which govern the world.

3. With whose beauty, if they being delighted, took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4. But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5. For by the greatness and beauty of the creatures, proportionably the Maker of them is seen.

6. But yet for this they are the less to be blamed: for they peradventure err seeking God, and desirous to find him.

7. For being conversant in his works, they search *him* diligently, and believe their sight: because the things are beautiful that are seen.

8. Howbeit, neither are they to be pardoned.

9. For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10. But miserable are they, and in dead things is their hope, who called them gods which are the works of mens hands, gold and silver to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an antient hand.

11. Now a carpenter that felleth timber after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life:

12. And after spending the refuse of his work to dress his meat, hath filled himself;

13. And taking the very refuse among those which served to no use, (being a crooked piece of wood and full of knots) hath carved it diligently when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

14. Or

14. Or made it like some vile beast, laying it over with vermilion and with paint, colouring it red, and covering every spot therein ;

15. And when he had made a convenient room for it, set it in a wall, and made it fast with iron.

16. For he provided for it that it might not fall, knowing that it was unable to help itself (for it is an image, and hath need of help.)

17. Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18. For health, he calleth upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beseecheth that which hath least means to help: and for a good journey, he asketh of that which cannot set a foot forward :

19. And for gaining and getting, and for good success of his hands, asketh ability to do, of him that is most unable to do any thing.



## C H A P. XIV.

1. *Though men do not pray to their ships, 5. yet are they saved rather by them than by their idols, &c.*

**A** G A I N, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood, more rotten than the vessel that carrieth him.

2. For verily desire of gain deviseth that, and the workman built it by his skill.

3. But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves:

4. Shewing that thou canst save from all danger: yea, though a man went to sea without art.

5. Nevertheless thou wouldst not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel, are saved.

6. For in the old time also, when the proud giants perished, the hope of the world governed by thy hand, escaped in a weak vessel, and left to all ages a seed of generation.

7. For

7. For blessed is the wood whereby righteousness cometh.

8. But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because being corruptible, it was called God.

9. For the ungodly, and his ungodliness, are both alike hateful unto God.

10. For that which is made shall be punished together with him that made it.

11. Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumbling-blocks to the souls of men, and a snare to the feet of the unwise.

12. For the devising of idols was the beginning of *spiritual* fornication, and the invention of them the corruption of life.

13. For neither were they from the beginning, neither shall they be for ever.

14. For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15. For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a

god, which was then a dead man, and delivered to those that were under him, ceremonies and sacrifices.

16. Thus in process of time an ungodly custom grown strong, was kept as a law, and graven images were worshipped by the commandments of kings.

17. Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end, that by this their forwardness, they might flatter him that was absent, as if he were present.

18. Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

19. For he peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

20. And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21. And this was an occasion to deceive the world: for men serving either calamity or tyranny;

ranny, did ascribe unto stones and stocks, the incommunicable name.

22. Moreover, this was not enough for them, that they erred in the knowledge of God, but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23. For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites ;

24. They kept neither lives nor marriages any longer undefiled: but either one slew another traiterously, or grieved him by adultery.

25. So that there reigned in all men without exception, blood, man-slaughter, theft and dissimulation, corruption, unfaithfulness, tumults, perjury,

26. Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

27. For the worshipping of idols not to be named, is the beginning, the cause, and the end of all evil.

28. For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lighty forswear themselves.

29. For infomuch as their trust is in idols which have no life; though they swear falsely, yet they look not to be hurt.

30. Howbeit for both causes shall they be justly punished; both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

31. For it is not the power of them by whom they swear; but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

#### C H A P. XV.

1. *We do acknowledge the true God. 7. The folly of idol-makers, &c.*

**B**UT thou, O God, art gracious and true: long-suffering, and in mercy ordering all things.

2. For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3. For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4. For neither did the mischievous invention  
of

of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5. The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image that hath no breath.

6. Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7. For the potter tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8. And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same out of the which he was taken, when his life which was lent him shall be demanded.

9. Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel gold-smiths, and silver-smiths, and endeavoureth to do like the  
workers

workers in brass, and counteth it his glory to make counterfeit things.

10. His heart is ashes, his hope is more vile than earth, and his life of less value than clay :

11. Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12. But they counted our life a pastime, and our time here a market for gain : for, say they, we must be getting every way, though it be by evil means.

13. For this man that of earthly matter maketh brittle vessels, and graven images, knoweth himself to offend above all others.

14. And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15. For they counted all the idols of the heathen to be gods : which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to go.

16. For man made them ; and he that borrowed his own spirit, fashioned them : but no man can make a god like unto himself.

17. For being mortal, he worketh a dead thing

thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived *once*, but they never.

18. Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19. Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God, and his blessing.

#### C H A P. XVI.

*God gave strange meat to his people, to stir up their appetite, and vile beasts to their enemies, to take it from them, &c.*

**T**HEREFORE by the like were they punished worthily, and by the multitude of beasts tormented.

2. Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite:

3. To the end that they desiring food, might for the ugly sight of the beasts sent among them, loath even that which they must needs desire;  
but



but these suffering penury for a short space, might be made partakers of a strange taste.

4. For it was requisite, that upon them exercising tyranny, should come penury which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5. For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever.

6. But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7. For he that turned himself towards it, was not saved by the thing that he saw; but by thee that art the Saviour of all.

8. And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

9. For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10. But thy sons, not the very teeth of venomous dragons overcame: for thy mercy was ever by them, and healed them.

11. For

11. For they were pricked, that they should remember thy words, and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12. For it was neither herb, nor mollifying plaister that restored them to health: but thy word, O Lord, which healeth all things.

13. For thou hast power of life and death: thou ledest to the gates of hell, and bringest up again.

14. A man indeed killeth through his malice: and the spirit when it is gone forth, returneth not; neither the soul received up, cometh again.

15. But it is not possible to escape thine hand.

16. For the ungodly that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

17. For, which is most to be wondered at, the fire had more force in the water that quencheth all things: for the world fighteth for the righteous.

18. For

18. For sometimes the flame was mitigated that it might not burn up the beasts that were sent against the ungodly: but themselves might see and perceive that they were persecuted with the judgment of God.

19. And at another time it burneth even in the midst of water, above the power of fire, that it might destroy the fruits of an unjust land.

20. Instead whereof thou feddest thine own people with angels food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21. For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

22. But snow and ice endured the fire and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23. But this again did even forget his own strength, that the righteous might be nourished.

24. For

24. For the creature that serveth thee who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25. Therefore even then was it altered into all fashions, and was obedient to thy grace that nourisheth all things, according to the desire of them that had need :

26. That thy children, O Lord, whom thou lovest, might know that it is not the growing of fruits that nourisheth man : but that it is thy word which preserveth them that put their trust in thee.

27. For that which was not destroyed of the fire, being warmed with a little sun-beam, soon melted away.

28. That it might be known that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.

29. For the hope of the unthankful shall melt away as the winter's hoar-frost, and shall run away as unprofitable water.

## C H A P. XVII.

1. *Why the Egyptians were punished with darkness.* 4. *The terrors of that darkness, &c.*

**F**OR great are thy judgments, and cannot be expressed: therefore unnurtured souls have erred.

2. For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay (there) exiled from the eternal providence.

3. For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with (strange) apparitions.

4. For neither might the corner that held them, keep them from fear: but noises (as of waters) falling down, sounded about them, and sad visions appeared unto them with heavy countenances.

5. No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6. Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified,

terrified, they thought the things which they saw, to be worse than the sight they saw not.

7. As for the illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace.

8. For they that promised to drive away terrors, and troubles from a sick soul, were sick themselves of fear worthy to be laughed at.

9. For though no terrible thing did fear them: yet being scared with beasts that passed by, and hissing of serpents,

10. They died for fear, denying that they saw the air, which could of no side be avoided.

11. For wickedness condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12. For fear is nothing else but a betraying of the succours which reason offereth.

13. And the expectation from within being less, counteth the ignorance more than the cause which bringeth the torment.

14. But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell:

15. Were

15. Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them : for a sudden fear, and not looked for, came upon them.

16. So then, whosoever there fell down, was straitly kept, shut up in a prison without iron bars.

17. For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided : for they were all bound with one chain of darkness.

18. Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19. Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roring voice of most savage wild beasts, or a rebounding eccho from the hollow mountains : these things made them to swoon for fear.

20. For the whole world shined with clear light, and none were hindered in their labour :

21. Over them only was spread an heavy night, an image of that darkness which should afterward

afterward receive them: but yet were they unto themselves more grievous than the darkness.

## C H A P. XVIII.

*4. Why Egypt was punished with darkness, 5. and with the death of their children, &c.*

**N**EVERTHELESS, thy saints had a very great light, whose voice they hearing and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2. But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and besought them pardon, for that they had been enemies.

3. Instead whereof, thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably.

4. For they were worthy to be deprived of light, and imprisoned in darkness. who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

5. And



5. And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6. Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer :

7. So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8. For wherewith thou didst punish our adversaries, by the same thou didst glorify us whom thou hadst called.

9. For the righteous children of good men did sacrifice secretly, and with one consent made a holy law that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

10. But on the other side there sounded an ill-according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11. The master and the servant were punished  
ed

ed after one manner, and like as the king, so suffered the common person.

12. So they altogether had innumerable dead with one kind of death, neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13. For whereas they would not believe any thing, by reason of the enchantments; upon the destruction of the first-born, they acknowledged this people to be the sons of God.

14. For while all things were in quiet silence, and that night was in the midst of her swift course,

15. Thine almighty word leapt down from heaven, out of thy royal throne, as a fierce man of war into the midst of a land of destruction,

16. And brought thine unfeigned commandment as a sharp sword, and standing up, filled all things with death, and it touched the heaven, but it stood upon the earth.

17. Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18. And one thrown here and another there half-dead, shewed the cause of his death.

19. For the dreams that troubled them did

foreshew this, lest they should perish, and not know why they were afflicted.

20. Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.

21. For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22. So he overcame the destroyer, not with strength of body, nor force of arms; but with a word subdued he him that punished, alledging the oaths and covenants made with the fathers.

23. For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

24. For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25. Unto

25. Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

C H A P. XIX.

*Why God shewed no mercy to the Egyptians, &c.*

**A**S for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2. How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

3. For whilst they were yet mourning, and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone.

4. For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5. And that thy people might pass a wonderful way: but they might find a strange death.

6. For the whole creature in his proper kind

was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt.

7. *As namely,* a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea, a way without impediment; and out of the violent stream, a green field:

8. Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9. For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10. For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11. But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12. For quails came up unto them from the sea, for their contentment.

13. And punishments came upon the sinners not without former signs by the force of thunders:

ders : for they suffered justly, according to their own wickedness, inasmuch as they used a more hard and hateful behaviour towards strangers.

14. For the *Sodomites* did not receive those whom they knew not when they came : but these brought friends into bondage, that had well deserved of them.

15. And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly.

16. But these very grievously afflicted them whom they had received with feastings, and were already made partakers of the same laws with them.

17. Therefore even with blindness were these stricken, as those were at the doors of the righteous man : when being compassed about with horrible great darkness, every one sought the passage of his own doors.

18. For the elements were changed in themselves by a kind of harmony, like as in a psaltery, notes change the name of the tune, and yet are always sounds, which may well be perceived by the sight of the things that have been done.

19. For earthly things were turned into wa-

tery, and the things that before swam in the water, now went upon the ground.

20. The fire had power in the water, forgetting his own virtue: and the water forgot his own quenching nature.

21. On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat, that was of nature apt to melt.


22. For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them; but didst assist them in every time and place.

F I N I S.

THE  
W I S D O M

OF  
*JESUS* the Son of *SIRACH*;

O R,  
*ECCLESIASTICUS.*



EDINBURGH:

Printed by HAMILTON, BALFOUR, & NEILL.

M,DCC,LV.





T H E  
W I S D O M  
O F  
*JESUS* the Son of *SIRACH*;  
O R,  
*ECCLESIASTICUS.*

*PROLOGUE by an uncertain Author.*

**T**HIS *Jesus* was the son of *Sirach*, and grandchild to *Jesus* of the same name with him : this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather *Jesus* (as he himself witnesseth) was

a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost perfected, Sirach his son receiving it after him, left it to his own son Jesus, who having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, intitling it both by his own name, his father's name, and his grandfather's, alluring the hearer, by the very name of Wisdom, to have a greater love to the study of this book. It containeth therefore wise sayings, dark sentences, and parables, and certain particular ancient godly stories of men that pleased God; also his prayer and song; moreover, what benefits God hath vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

*The PROLOGUE of the Wisdom of  
JESUS the Son of SIRACH.*

**W**HEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn, be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself, to write something pertaining to learning and wisdom, to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore, let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words which we have laboured to interpret. For the same things uttered in Hebrew,

brew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year, coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me, to bestow some diligence and travel to interpret it; using great watchfulness and skill in that space, to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

## C H A P. I.

1 *All wisdom is from God. 10. He giveth it to them that love him, &c.*

**A**LL wisdom cometh from the Lord, and is with him for ever.

2. Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3. Who can find out the height of heaven,  
and

and the breadth of the earth, and the deep, and wisdom ?

4. Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5. The word of God most High, is the fountain of wisdom ; and her ways are everlasting commandments.

6. To whom hath the root of wisdom been revealed ? or who hath known her wise counsels ?

7. (Unto whom hath the knowledge of wisdom been made manifest ? and who hath understood her great experience ?)

8. There is one wise and greatly to be feared ; the Lord sitting upon his throne.

9. He created her, and saw her, and numbered her, and poured her out upon all his works.

10. She is with all flesh according to his gift, and he hath given her to them that love him.

11. The fear of the Lord is honour and glory, and gladness, and a crown of rejoicing.

12. The fear of the Lord maketh a merry heart, and giveth joy and gladness, and a long life.

13. Whoso feareth the Lord, it shall go well

C

with

with him at the last, and he shall find favour in the day of his death.

14. To fear the Lord, is the beginning of wisdom : and it was created with the faithful in the womb.

15. She hath built an everlasting foundation with men, and she shall continue with their seed.

16. To fear the Lord, is fulness of wisdom, and filleth men with her fruits.

17. She filleth all their house with things desirable, and the garners with her increase.

18. The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish : both which are the gifts of God : and it enlargeth their rejoicing that love him.

19. Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

20. The root of wisdom is to fear the Lord, and the branches thereof are long life.

21. The fear of the Lord driveth away sins : and where it is present, it turneth away wrath.

22. A furious man cannot be justified, for the sway of his fury shall be his destruction.

23. A patient man will bear for a time, and afterward joy shall spring up unto him.

24. He

24. He will hide his words for a time, and the lips of many shall declare his wisdom.

25. The parables of knowledge are in the treasures of wisdom : but godliness is an abomination to a sinner.

26. If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

27. For the fear of the Lord is wisdom and instruction : and faith and meekness are his delight.

28. Distrust not the fear of the Lord when thou art poor ; and come not unto him with a double heart.

29. Be not an hypocrite in the sight of men, and take good heed what thou speakest.

30. Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.



## C H A P. II.

1. *God's servants must look for trouble, 7. and be patient, and trust in him. 12. For woe to them that do not so, &c.*

**M**Y son, if thou come to serve the Lord, prepare thy soul for temptation.

2. Set thy heart aright, and constantly endure, and make not haste in time of trouble.

3. Cleave unto him, and depart not away, that thou mayst be increased at thy last end.

4. Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate.

5. For gold is tried in the fire, and acceptable men in the furnace of adversity.

6. Believe in him, and he will help thee; order thy way aright, and trust in him.

7. Ye that fear the Lord, wait for his mercy, and go not aside, lest ye fall.

8. Ye that fear the Lord, believe him, and your reward shall not fail.

9. Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10. Look at the generations of old, and see:  
did

did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

11. For the Lord is full of compassion and mercy, long-suffering and very pitiful, and forgiveth sins, and saveth in time of affliction.

12. Wo be to fearful hearts, and faint hands, and the sinner that goeth two ways.

13. Wo unto him that is faint-hearted, for he believeth not; therefore shall he not be defended.

14. Wo unto you that have lost patience; and what will ye do when the Lord shall visit you?

15. They that fear the Lord, will not disobey his word, and they that love him will keep his ways.

16. They that fear the Lord, will seek that which is well pleasing unto him, and they that love him shall be filled with the law.

17. They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18. Saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

## C H A P. III.

*Children must honour and help both their parents,  
&c.*

**H**EAR me your father, O children, and do thereafter, that ye may be safe.

2. For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.

3. Whoso honoureth his father, maketh an atonement for his sins.

4. And he that honoureth his mother, is as one that layeth up treasure.

5. Whoso honoureth his father, shall have joy of *his own* children, and when he maketh his prayer, he shall be heard.

6. He that honoureth his father, shall have a long life; and he that is obedient unto the Lord, shall be a comfort to his mother.

7. He that feareth the Lord, will honour his father, and will do service unto his parents, as to his masters.

8. Honour thy father and mother, both in word and deed, that a blessing may come upon thee from them.

9. For the blessing of the father establisheth the  
the

the houses of children, but the curse of the mother rooteth out foundations.

10. Glory not in the dishonour of thy father, for thy father's dishonour is no glory unto thee.

11. For the glory of a man is from the honour of his father; and a mother in dishonour, is a reproach unto the children.

12. My son, help thy father in his age, and grieve him not as long as he liveth.

13. And if his understanding fail, have patience with him, and despise him not when thou art in thy full strength.

14. For the relieving of thy father shall not be forgotten: and instead of sins, it shall be added to build thee up.

15. In the days of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

16. He that forsaketh his father, is as a blasphemer, and he that angereth his mother, is cursed of God.

17. My son, go on with thy business in meekness, so shalt thou be beloved of him that is approved.

18. The greater thou art, the more humble thyself,

thyself, and thou shalt find favour before the Lord.

19. Many are in high place, and of renown : but mysteries are revealed unto the meek.

20. For the power of the Lord is great, and he is honoured of the lowly.

21. Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

22. But what is commanded thee, think thereupon with reverence ; for it is needful for thee, *to see with thine eyes* the things that are in secret.

23. Be not curious in unnecessary matters : for more things are shewed unto thee, than men understand.

24. For many are deceived by their own vain opinion, and an evil suspicion hath overthrown their judgment.

25. Without eyes thou shalt want light : profess not the knowledge therefore that thou hast not.

26. A stubborn heart shall fear evil at the last : and he that loveth danger, shall perish therein.

27. An obstinate heart shall be laden with sorrows,

forrows, and the wicked man shall heap sin upon sin.

28. In the punishment of the proud there is no remedy: for the plant of wickedness hath taken root in him.

29. The heart of the prudent will understand a parable, and an attentive ear is the desire of a wise man.

30. Water will quench a flaming fire, and alms maketh an atonement for sins.

31. And he that requiteth good turns, is mindful of that which may come hereafter: and when he falleth, he shall find a stay.

CH A P. IV.

1. *We may not despise the poor or fatherless, 11. but seek for wisdom, &c.*

**M**Y son, defraud not the poor of his living, and make not the needy eyes to wait long.

2. Make not an hungry soul sorrowful, neither provoke a man in his distress.

3. Add not more trouble to an heart that is vexed, and defer not to give to him that is in need.

4. Reject not the supplication of the afflicted, neither turn away thy face from a poor man.

5. Turn not away thine eye from the needy, and give him none occasion to curse thee.

6. For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7. Get thyself the love of the congregation, and bow thy head to a great man.

8. Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9. Deliver him that suffereth wrong, from the hand of the oppressor, and be not faint-hearted when thou sittest in judgment.

10. Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the Son of the most High, and he shall love thee more than thy mother doth.

11. Wisdom exalteth her children, and layeth hold of them that seek her.

12. He that loveth her, loveth life; and they that seek to her early, shall be filled with joy.

13. He that holdeth her fast, shall inherit glory;

glory; and wheresoever she entereth, the Lord will blefs.

14. They that serve her, shall minister to the holy one: and them that love her, the Lord doth love.

15. Whofo giveth ear unto her, shall judge the nations: and he that attendeth unto her, shall dwell securely.

16. If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

17. For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, untill she may trust his soul, and try him by her laws.

18. Then will she return the straight way unto him, and comfort him, and shew him her secrets.

19. But if he go wrong, she will forsake him, and give him over to his own ruin.

20. Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21. For there is a shame that bringeth sin, and there is a shame which is glory and grace.



22. Accept no person against thy soul, and let not the reverence of any man cause thee to fall

23. And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.

24. For by speech wisdom shall be known, and learning by the word of the tongue.

25. In no wise speak against the truth, but be abashed of the error of thine ignorance.

26. Be not ashamed to confess thy sins, and force not the course of the river.

27. Make not thyself an underling to a foolish man, neither accept the person of the mighty.

28. Strive for the truth unto death, and the Lord shall fight for thee.

29. Be not hasty in thy tongue, and in thy deeds slack and remiss.

30. Be not as a lion in thy house, nor frantic among thy servants.

31. Let not thine hand be stretched out to receive, and shut when thou shouldst repay.

## C H A P. V.

1. *We must not presume of our wealth and strength, nor of the mercy of God to sin, &c.*

**S**ET not thy heart upon thy goods, and say not, I have enough for my life.

2. Follow not thine own mind, and thy strength to walk in the ways of thy heart:

3. And say not, Who shall controul me for my works? for the Lord will surely revenge thy pride.

4. Say not, I have sinned, and what harm hath happened unto me? for the Lord is long-suffering, he will in no wise let thee go.

5. Concerning propitiation, be not without fear to add sin unto sin:

6. And say not, His mercy is great, he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

7. Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8. Set not thine heart upon goods unjustly gotten,

gotten, for they shall not profit thee in the day of calamity.

9. Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10. Be stedfast in thy understanding, and let thy word be the same.

11. Be swift to hear, and let thy life be sincere, and with patience give answer.

12. If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

13. Honour and shame is in talk: and the tongue of man is his fall.

13. Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

15. Be not ignorant of any thing, in a great matter or a small.

#### C H A P. VI.

2. *Do not extol thine own conceit, 7. but make choice of a friend, &c.*

**I**NSTEAD of a friend, become not an enemy; for (thereby) thou shalt inherit an ill name,  
shame

shame and reproach: even so shall a sinner that hath a double tongue.

2. Extol not thyself in the council of thine own heart; that thy soul be not torn in pieces as a bull (straying alone.)

3. Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

4. A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5. Sweet language will multiply friends: and a fair-speaking tongue will increase kind greetings.

6. Be in peace with many: nevertheless have but one counsellor of a thousand.

7. If thou wouldst get a friend, prove him first, and be not hasty to credit him.

8. For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9. And there is a friend, who being turned to enmity and strife, will discover thy reproach.

10. Again some friend is a companion at the table, and will not continue in the day of thy affliction.

11. But in thy prosperity he will be as thyself, and will be bold over thy servants.

12. If thou be brought low, he will be against thee, and will hide himself from thy face.

13. Separate thyself from thine enemies, and take heed of thy friends.

14. A faithful friend is a strong defence: and he that hath found such an one, hath found a treasure.

15. Nothing doth countervail a faithful friend, and his excellency is unvaluable.

16. A faithful friend is the medicine of life, and they that fear the Lord shall find him.

17. Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18. My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19. Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20. She is very unpleasant to the unlearned: he that is without understanding, will not remain with her.

21. She

21. She will lie upon him as a mighty stone of trial, and he will cast her from him ere it be long.

22. For wisdom is according to her name, and she is not manifest unto many.

23. Give ear, my son, receive my advice, and refuse not my counsel,

24. And put thy feet into her fetters, and thy neck into her chain.

25. Bow down thy shoulder, and bear her, and be not grieved with her bonds.

26. Come unto her with thy whole heart, and keep her ways with all thy power.

27. Search and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go

28. For at the last thou shalt find her rest, and that shall be turned to thy joy.

29. Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30. For there is a golden ornament upon her, and her bands are purple lace.

31. Thou shalt put her on as a robe of honour; and shalt put her about thee as a crown of joy.

32. My son, if thou wilt, thou shalt be taught:  
and

and if thou wilt apply thy mind, thou shalt be prudent.

33. If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise.

34. Stand in the multitude of the elders, and cleave unto him that is wise.

35. Be willing to hear every godly discourse, and let not the parables of understanding escape thee.

36. And if thou seeest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37. Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

#### C H A P. VII.

*1. We are deborted from sin, 4. from ambition, 8. presumption, 10. and fainting in prayer, &c.*

**D**O no evil, so shall no harm come unto thee.

2. Depart

2. Depart from the unjust, and iniquity shall turn away from thee.

3. My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them seven-fold.

4. Seek not of the Lord pre eminence, neither of the king the seat of honour.

5. Justify not thyself before the Lord, and boast not of thy wisdom before the king.

6. Seek not to be judge, being not able to take away iniquity, lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thy uprightness.

7. Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8. Bind not one sin upon another, for in one thou shalt not be unpunished.

9. Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.

10. Be not faint-hearted when thou makest thy prayer, and neglect not to give alms.

11. Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

12. Devise



12. Devise not a lie against thy brother :  
neither do the like to thy friend.

13. Use not to make any manner of lie : for  
the custom thereof is not good.

14. Use not many words in a multitude of  
elders, and make not much babbling when thou  
prayest.

15. Hate not laborious work, neither hus-  
bandry, which the most High hath ordained.

16. Number not thyself among the multitude  
of sinners, but remember that wrath will not  
tarry long.

17. Humble thy soul greatly : for the ven-  
geance of the ungodly is fire and worms.

18. Change not a friend for any good by no  
means ; neither a faithful brother for the gold  
of Ophir.

19. Forgoe not a wife and good woman : for  
her graces are above gold.

20. Whereas thy servant worketh truly,  
intreat him not evil, nor the hireling that be-  
stoweth himself wholly for thee.

21. Let thy soul love a good servant, and de-  
fraud him not of liberty.

22. Hast thou cattle ? have an eye to them :  
and

and if they be for thy profit, keep them with thee.

23. Hast thou children? instruct them, and bow down their neck from their youth.

24. Hast thou daughters? have a care of their body, and shew not thyself chearful toward them.

25. Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26. Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.

27. Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28. Remember that thou wast begot of them, and how canst thou recompense them the things that they have done for thee?

29. Fear the Lord with all thy soul, and reverence his priests.

30. Love him that made thee with all thy strength, and forsake not his ministers.

31. Fear the Lord, and honour the priest: and give him his portion, as it is commanded thee; the first-fruits, and the trespass-offering, and the gift of the shoulders, and the sacrifice  
of

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of sanctification, and the first-fruits of the holy things.

32. And stretch thine hand unto the poor, that thy blessing may be perfected.

33. A gift hath grace in the sight of every man living, and for the dead detain it not.

34. Fail not to be with them that weep, and mourn with them that mourn.

35. Be not slow to visit the sick: for that shall make thee to be beloved.

36. Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

C H A P. VIII.

*1. Whom we may not strive with, 8. nor despise,  
10. nor provoke, 15. nor have to do with.*

**S**TRIVE not with a mighty man, lest thou fall into his hands.

2. Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings.

3. Strive not with a man that is full of tongue, and heap not wood upon his fire.

4. Jest

4. Jest not with a rude man, lest thy ancestors be disgraced.

5. Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6. Dishonour not a man in his old age : for even some of us wax old.

7. Rejoice not over thy greatest enemy being dead, but remember that we die all.

8. Despise not the discourse of the wise, but acquaint thyself with their proverbs ; for of them thou shalt learn instruction, and how to serve great men with ease.

9. Miss not the discourse of the elders : for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

10. Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

11. Rise not up (in anger) at the presence of an injurious person, lest he lie in wait to entrap thee in thy words.

12. Lend not unto him that is mightier than thyself ; for if thou lendest him, count it but lost.

13. Be

13. Be not surety above thy power : for if thou be surety, take care to pay it.

14. Go not to law with a judge, for they will judge for him according to his honour.

15. Travel not by the way with a bold fellow, lest he become grievous unto thee : for he will do according to his own will, and thou shalt perish with him through his folly.

16. Strive not with an angry man, and go not with him into a solitary place : for blood is as nothing in his sight, and where there is no help, he will overthrow thee.

17. Consult not with a fool ; for he cannot keep counsel.

18. Do no secret thing before a stranger, for thou knowest not what he will bring forth.

19. Open not thine heart to every man, lest he requite thee with a shrewd turn.

#### C H A P. IX.

1. *We are advised how to use our wives. 3. What woman to avoid; &c.*

**B**E not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2. Give

2. Give not thy soul unto a woman, to set her foot upon thy substance.

3. Meet not with an harlot, lest thou fall into her snares.

4. Use not much the company of a woman that is a singer, lest thou be taken with her attempts.

5. Gaze not on a maid, that thou fall not by those things that are precious in her.

6. Give not thy soul unto harlots, that thou lose not thine inheritance.

7. Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof.

8. Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire.

9. Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10. Forsake not an old friend, for the new is not comparable to him; a new friend is as new

wine; when it is old, thou shalt drink it with pleasure.

11. Envy not the glory of a sinner: for thou knowest not what shall be his end.

12. Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.

13. Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14. As near as thou canst, guess at thy neighbour, and consult with the wife.

15. Let thy talk be with the wise, and all thy communication in the law of the Most High.

16. And let just men eat and drink with thee, and let thy glorying be in the fear of the Lord.

17. For the hand of the artificer, the work shall be commended; and the wise ruler of the people, for his speech.

18. A man of an ill tongue is dangerous in his city; and he that is rash in his talk, shall be hated.

CHAP. X.

1 *The commodities of a wise ruler.* 4. *God setteth him up, &c.*

**A** WISE judge will instruct his people, and the government of a prudent man is well ordered.

2. As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.

3. An unwise king destroyeth his people; but through the prudence of them which are in authority, the city shall be inhabited.

4. The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5. In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour.

6. Bear not hatred to thy neighbour for every wrong, and do nothing at all by injurious practices.

7. Pride is hateful before God and man: and by both doth one commit iniquity.

8. Because of unrighteous dealings, injuries,



and riches got by deceit, the kingdom is translated from one people to another.

9. Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale, because while he liveth he casteth away his bowels.

10. The physician cutteth off a long disease, and he that is to day a king, to morrow shall die.

11. For when a man is dead, he shall inherit creeping things, beasts and worms.

12. The beginning of pride is, when one departeth from God, and his heart is turned away from his Maker.

13. For pride is the beginning of sin, and he that hath it, shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14. The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15. The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16. The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17. He

17. He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18. Pride was not made for men, nor furious anger for them that are born of a woman.

19. They that fear the Lord are a sure seed, and they that love him, an honourable plant: they that regard not the law, are a dishonourable seed; they that transgress the commandments, are a deceivable seed.

20. Among brethren, he that is chief is honourable, so are they that fear the Lord in his eyes.

21. The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

22. Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23. It is not meet to despise the poor man that hath understanding, neither is it convenient to magnify a sinful man.

24. Great men, and judges, and potentates shall be honoured, yet is there none of them greater than he that feareth the Lord.

25. Unto the servant that is wise shall they that are free do service: and he that hath knowledge,

knowledge, will not grudge when he is reformed.

26. Be not over wise in doing thy business, and boast not thyself in the time of thy distress.

27. Better is he that laboureth and aboundeth in all things, than he that boasteth himself, and wanteth bread.

28. My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29. Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30. The poor man is honoured for his skill, and the rich man is honoured for his riches.

31. He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

#### C H A P. XI.

*We may not vaunt nor set forth ourselves, &c.*

**W**ISDOM lifteth up the head of him that is of low degree, and maketh him to sit among great men.

2. Commend

2. Commend not a man for his beauty, neither abhor a man for his outward appearance.

3. The bee is little among such as fly, but her fruit is chief of sweet things.

4. Boast not of thy cloathing and raiment and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5. Many kings have sat down upon the ground, and one that was never thought of, hath worn the crown.

7. Many mighty men have been greatly disgraced: and the honourable delivered into other men's hands.

7. Blame not before thou hast examined the truth: understand first, and then rebuke.

8. Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

9. Strive not in a matter that concerneth thee not: and sit not in judgment with sinners.

10. My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent: and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.

11. There is one that laboureth and taketh  
pains,

pains, and maketh haste, and is so much the more behind.

12. Again, there is another that is slow and hath need of help, wanting ability, and full of poverty? yet the eye of the Lord looked upon him for good, and set him up from his low estate,

13. And lifted up his head from misery, so that many that saw it marvelled at him.

14. Prosperity and adversity, life and death, poverty and riches, come of the Lord.

15. Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

16. Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

17. The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.

18. There is that waxeth rich by his wari-ness and pinching, and this is the portion of his reward.

19. Whereas he saith, I have found rest, and now will eat continually of my goods, and yet he knoweth not what time shall come upon him,

him, and that he must leave those things to others, and die.

20. Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.

21. Marvel not at the works of sinners, but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord, on the sudden to make a poor man rich.

22. The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing to flourish.

23. Say not, What profit is there of my service? and what good things shall I have hereafter?

24. Again, say not, I have enough, and possess many things, and what evil can come to me hereafter?

25. In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

26. For it is an easy thing unto the Lord in the day of death, to reward a man according to his ways.

27. The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28. Judge

28. Judge none blessed before his death: for a man shall be known in his children.

29. Bring not every man unto thine house: for the deceitful man hath many trains.

30. Like as a partridge taken (and kept) in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall.

31. For he lieth in wait, and turneth good into evil, and, in things worthy praise, will lay blame upon thee.

32. Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood.

33. Take heed of a mischievous man, (for he worketh wickedness) lest he bring upon thee a perpetual blot.

34. Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

## C H A P. XII.

2. *Be not liberal to the ungodly. 10. Trust not thine enemy, nor the wicked.*

**W**HEN thou wilt do good, know to whom thou dost it: so shalt thou be thanked for thy benefits.

2. Do

2. Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High.

3. There can no good come to him that is always occupied in evil: nor to him that giveth no alms.

4. Give to the godly man, and help not a sinner.

5. Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he over-master thee thereby. For (else) thou shalt receive twice as much evil for all the good thou shalt have done unto him.

6. For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

7. Give unto the good, and help not a sinner.

8. A friend cannot be known in prosperity, and an enemy cannot be hidden in adversity.

9. In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart.

10. Never trust thine enemy: for like as iron rusteth, so is his wickedness.

11. Though



11. Though he humble himself, and go crouching, yet take good head, and beware of him, and thou shalt be unto him, as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away.

12. Set him not by thee, lest when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right-hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13. Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14. So one that goeth to a sinner, and is defiled with him in his sins, who will pity?

15. For a while he will abide with thee; but if thou begin to fall, he will not tarry.

16. An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes; but if he find opportunity, he will not be satisfied with blood.

17. If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee.

18. He

18. He will shake his head, and clap his hands, and whisper much, and change his countenance.

C H A P. XIII.

*Keep not company with the proud; or a mightier than thyself.*

**H**E that toucheth pitch shall be defiled therewith, and he that hath fellowship with a proud man, shall be like unto him.

2. Burden not thyself above thy power, while thou livest, and have no fellowship with one that is mightier and richer than thyself. For how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3. The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also.

4. If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5. If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.

6. If he have need of thee, he will deceive thee,

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thee,

thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

7. And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward when he seeth thee, he will forsake thee, and shake his head at thee.

8. Beware that thou be not deceived, and brought down in thy jollity.

9. If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

10. Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

11. Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee, will get out thy secrets:

12. But cruelly will he lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13. Observe and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

14. Love

14. Love the Lord all thy life, and call upon him for thy salvation.

15. Every beast loveth his like, and every man loveth his neighbour.

16. All flesh conforteth according to kind, and a man will cleave to his like.

17. What fellowship hath the wolf with the lamb? so the sinner with the godly.

18. What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19. As the wild afs is the lion's prey in the wilderness: so the rich eat up the poor.

20. As the proud hate humility, so doth the rich abhor the poor.

21. A rich man beginning to fall, is held up of his friends: but a poor man being down, is thrust also away by his friends.

22. When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipt, and yet they rebuked him too; he spake wisely, and could have no place.

23. When a rich man speaketh, every man holdeth his tongue; and look what he saith, they extol it to the clouds: but if the poor man

speake, they say, What fellow is this? and if he stumble, thy will help to overthrow him.

24. Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25. The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a chearful countenance.

26. A chearful countenance is a token of a heart that is in prosperity; and the finding out of parables, is a wearisom labour of the mind.

#### C H A P. XIV.

2. *A good conscience maketh men happy.* 5. *The niggard doth good to none, &c.*

**B**LESSED is the man that hath not slipt with his mouth, and is not pricked with the multitude of sins.

2. Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

3. Riches are not comely for a niggard: and what should an envious man do with money?

4. He that gathereth by defrauding his own  
soul,

soul, gathereth for others that shall spend his goods riotously.

5. He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6. There is none worse than he that envieth himself, and this is a recompence of his wickedness.

7. And if he doth good, he doth it unwillingly, and at the last he will declare his wickedness.

8. The envious man hath a wicked eye, he turneth away his face, and despiseth men.

9. A covetous man's eye is not satisfied with his portion, and the iniquity of the wicked drieth up his soul.

10. A wicked eye envieth (his) bread, and he is a niggard at his table.

11. My son, according to thy ability do good to thyself, and give the Lord his due offering.

12. Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

13. Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

14. Defraud not thyself of the good day, and let not the part of a good desire overpass thee.

15. Shalt thou not leave thy travels unto another? and thy labours to be divided by lot?

16. Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.

17. All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.

18. As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.

19. Every work rotteth and consumeth away, and the worker thereof shall go withal.

20. Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

21. He that considereth her ways in his heart, shall also have understanding in her secrets.

22. Go after her as one that traceth, and lie in wait in her ways.

23. He that prieth in at her windows, shall also hearken at her doors.

24. He

24. He that doth lodge near her house, shall also fasten a pin in her walls.

25. He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

26. He shall set his children under her shelter, and shall lodge under her branches.

27. By her he shall be covered from heat, and in her glory shall he dwell.

C H A P. XV.

*2. Wisdom embraceth those that fear God. 7. The wicked shall not get her, &c.*

**H**E that feareth the Lord, will do good; and he that hath the knowledge of the law, shall obtain her.

2. And as a mother shall she meet him, and receive him as a wife married of a virgin.

3. With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4. He shall be stayed upon her, and shall not be moved, and shall rely upon her, and shall not be confounded.

5. She shall exalt him above his neighbours,



and in the midst of the congregation shall she open his mouth.

6. He shall find joy, and a crown of gladness, and she shall cause him to inherit an everlasting name.

7. But foolish men shall not attain unto her, and sinners shall not see her.

8. For she is far from pride, and men that are liars cannot remember her.

9. Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.

10. For praise shall be uttered in wisdom, and the Lord will prosper it.

11. Say not thou, It is through the Lord that I fell away : for thou oughtest not to do the things that he hateth.

12. Say not thou, He hath caused me to err: for he hath no need of the sinful man.

13. The Lord hateth all abomination ; and they that fear God, love it not.

14. He himself made man from the beginning, and left him in the hand of his counsel.

15. If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16. He hath set fire and water before thee : stretch forth thy hand unto whether thou wilt.

17. Before

17. Before man is life and death, and whether him liketh, shall be given him.

18. For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things :

19. And his eyes are upon them that fear him, and he knoweth every work of man.

20. He hath commanded no man to do wickedly, neither hath he given any man licence to sin.

C H A P. XVI.

*It is better to have none, than many lewd children, &c.*

**D**ESIRE not a multitude of unprofitable children, neither delight in ungodly sons.

2. Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3. Trust not thou in their life, neither respect their multitude: for one that is just, is better than a thousand; and better it is to die without children, than to have them that are ungodly.

4. For by one that hath understanding, shall the city be replenished: but the kindred of the wicked shall speedily become desolate.

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5. Many

5. Many such things have I seen with mine eyes; and mine ear hath heard greater things than these.

6. In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation, wrath is set on fire.

7. He was not pacified towards the old giants, who fell away in the strength of their foolishness.

8. Neither spared he the place where Lot sojourned, but abhorred them for their pride.

9. He pitied not the people of perdition, who were taken away in their sins;

10. Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

11. And if there be one stiff-necked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

12. As his mercy is great, so is his correction also: he judgeth a man according to his works.

13. The sinner shall not escape with his spoils, and the patience of the godly shall not be frustrate.

14. Make

14. Make way for every work of mercy : for every man shall find according to his works.

15. The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

16. His mercy is manifest to every creature, and he hath separated his light from the darkness, with an adamant.

17. Say not thou, I will hide myself from the Lord : shall any remember me from above ? I shall not be remembered among so many people : for what is my soul among such an infinite number of creatures ?

18. Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19. The mountains also, and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them.

20. No heart can think upon these things worthily : and who is able to conceive his ways ?

21. It is a tempest which no man can see : for the most part of his works are hid.

22. Who can declare the works of his justice ;

or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23. He that wanteth understanding, will think upon vain things: and a foolish man erring, imagineth follies.

24. My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25. I will shew forth doctrine in weight, and declare his knowledge exactly.

26. The works of the Lord are done in judgment from the beginning: and from the time he made them, he disposed the parts thereof.

27. He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

28. None of them hindereth another, and they shall never disobey his word.

29. After this the Lord looked upon the earth, and filled it with his blessings.

30. With all manner of living things hath he covered the face thereof, and they shall return into it again.

C H A P.

## C H A P. XVII.

1. *How God created and furnished man.* 14. *Avoid all sin, &c.*

**T**HE Lord created man of the earth, and turned him into it again.

2. He gave them few days, and a short time, and power also over the things therein.

3. He endued them with strength by themselves, and made them according to his image,

4. And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

5. (They received the use of the five operations of the Lord, and in the sixth place he imparteth them understanding, and in the seventh, speech, an interpreter of the cogitations thereof.)

6. Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

7. Withal, he filled them with the knowledge of understanding, and shewed them good and evil.

8. He set his eye upon their hearts, that he might shew them the greatness of his works.

9. He gave them to glory in his marvellous acts

acts for ever, that they might declare his works with understanding.

10. And the elect shall praise his holy name.

11. Besides this, he gave them knowledge, and the law of life for an heritage.

12. He made an everlasting covenant with them, and shewed them his judgments.

13. Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

14. And he said unto them, Beware of all unrighteousness, and he gave every man commandment concerning his neighbour.

15. Their ways are ever before him, and shall not be hid from his eyes.

16. Every man from his youth is given to evil, neither could they make to themselves fleshy hearts for stony.

17. For in the division of the nations of the whole earth, he set a ruler over every people; but Israel is the Lord's portion.

18. Whom being his first-born, he nourisheth with discipline; and giving him the light of his love, doth not forsake him.

19. Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

20. None

20. None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

21. But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.

22. The alms of a man is as a signet with him, and he will keep the good deeds of man, as the apple of the eye, and give repentance to his sons and daughters.

23. Afterwards he will rise up and reward them, and render their recompence upon their heads.

24. But unto them that repent, he granted them return, and comforted those that failed in patience.

25. Return unto the Lord and forsake thy sins, make thy prayer before his face, and offend less.

26. Turn again to the most High, and turn away from iniquity; for he will lead thee out of darkness, into the light of health: and hate thou abomination vehemently.

27. Who shall praise the most High, in the grave, instead of them which live and give thanks?

28. Thanksgiving



28. Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.

29. How great is the loving kindness of the Lord our God, and his compassion unto such as turn unto him in holiness!

30. For all things cannot be in men, because the son of man is not immortal.

31. What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil.

32. He vieweth the power of the height of heaven, and all men are but earth and ashes.

#### C H A P. XVIII.

*God's works are to be wondered at, &c.*

**H**E that liveth for ever, created all things in general.

2. The Lord only is righteous, and there is none other but he.

3. Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.

4. To whom hath he given power to declare his

his works? and who shall find out his noble acts?

5. Who shall number the strength of his majesty? and who shall also tell out his mercies?

6. As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out:

7. When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

8. What is man, and whereto serveth he? what is his good, and what is his evil?

9. The number of a man's days at the most are an hundred years.

10. As a drop of water unto the sea, and a gravel-stone in comparison of the sand, so are a thousand years to the days of eternity.

11. Therefore is God patient with them, and poureth forth his mercy upon them.

12. He saw and perceived their end to be evil; therefore he multiplied his compassion.

13. The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh:

flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.

14. He hath mercy on them that receive discipline, and that diligently seek after his judgments.

15. My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

16. Shall not the dew assuage the heat? so is a word better than a gift.

17. Lo, is not a word better than a gift? but both are with a gracious man.

18. A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19. Learn before thou speak, and use physick or ever thou be sick.

20. Before judgment examine thyself, and in the day of visitation thou shalt find mercy.

21. Humble thyself before thou be sick, and in the time of sins shew repentance.

22. Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

23. Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

24. Think upon the wrath that shall be at  
the

the end, and the time of vengeance when he shall turn away his face.

25. When thou hast enough, remember the time of hunger : and when thou art rich, think upon poverty and need.

26. From the morning until the evening the time is changed, and all things are soon done before the Lord.

27. A wise man will fear in every thing, and in the day of sinning he will beware of offence : but a fool will not observe time.

28. Every man of understanding knoweth wisdom, and will give praise unto him that found her.

29. They that were of understanding in sayings, became also wise themselves, and poured forth exquisite parables.

30. Go not after thy lusts, but refrain thyself from thine appetites.

31. If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thine enemies that malign thee.

32. Take not pleasure in much good cheer, neither be tied to the expence thereof.

33. Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse :

purse: for thou shalt lie in wait for thine own life, and be talked on.

## C H A P. XIX.

2. *Wine and women seduce wise men. 7. Say not all thou hearest, &c.*

**A** Labouring man that is given to drunkenness shall not be rich: and he that contemneth small things, shall fall by little and little.

2. Wine and women will make men of understanding to fall away: and he that cleaveth to harlots, will become impudent.

3. Moths and worms shall have him to heritage, and a bold man shall be taken away.

4. He that is hasty to give credit, is light-minded; and he that sinneth, shall offend against his own soul.

5. Whoso taketh pleasure in wickedness, shall be condemned: but he that resisteth pleasures, crowneth his life.

6. He that can rule his tongue, shall live without strife; and he that hateth babbling, shall have less evil.

7. *Rehearse*

7. Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

8. Whether it be to a friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.

9. For he heard and observed thee; and when time cometh, he will hate thee.

10. If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

11. A fool travaileth with a word, as a woman in labour of a child.

12. As an arrow that sticketh in a man's thigh, so is a word within a fool's belly.

13. Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14. Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.

15. Admonish a friend; for many times it is a slander: and believe not every tale.

16. There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

17. Admonish thy neighbour before thou threaten

threaten him, and not being angry, give place to the law of the most High.

18. The fear of the Lord is the first step to be accepted (of him); and wisdom obtaineth his love.

19. The knowledge of the commandments of the Lord, is the doctrine of life: and they that do things that please him, shall receive the fruit of the tree of immortality.

20. The fear of the Lord is all wisdom, and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21. If a servant say to his master, I will not do as it pleaseth thee, though afterward he do it, he angreth him that nourisheth him.

22. The knowledge of wickedness is not wisdom; neither at any time the counsel of sinners, prudence.

23. There is a wickedness, and the same an abomination, and there is a fool wanting in wisdom.

24. He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High.

25. There is an exquisite subtilty, and the same

same is unjust, and there is one that turneth aside to make judgment appear: and there is a wise man that justifieth in judgment.

26. There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit,

27. Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28. And if for want of power he be hindred from sinning, yet when he findeth opportunity he will do evil.

29. A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30. A man's attire, and excessive laughter, and gait, shew what he is.

C H A P. XX.

1. *Of silence and speaking.* 10. *Of gifts and gain, &c.*

**T**HERE is a reproof that is not comely: against some man holdeth his tongue, and he is wise.

2. It



2. It is much better to reprove, than to be angry secretly: and he that confesseth his fault, shall be preserved from hurt.

3. How good is it when thou art reprov'd, to shew repentance! for so shalt thou escape wilful sin.

4. As is the lust of an eunuch to deflower a virgin; so is he that executeth judgment with violence.

5. There is one that keepeth silence and is found wise: and another by much babbling becometh hateful.

6. Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time.

7. A wise man will hold his tongue, till he see opportunity: but a babbler and a fool will regard no time.

8. He that useth many words shall be abhorred; and he that taketh to himself authority therein, shall be hated.

9. There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10. There is a gift that shall not profit thee; and there is a gift whose recompence is double.

11. There

11. There is an abasement because of glory ; and there is that lifteth up his head from a low estate.

12. There is that buyeth much for a little, and repayeth it seven-fold.

13. A wise man by his words maketh himself beloved : but the graces of fools shall be poured out.

14. The gift of a fool shall do thee no good when thou hast it ; neither yet of the envious for his necessity : for he looketh to receive many things for one.

15. He giveth little and upbraideth much, he openeth his mouth like a crier ; to day he lendeth, and to-morrow will he ask it again : such a one is to be hated of God and man.

16. The fool saith, I have no friends, I have no thanks for all my good deeds, and they that eat my bread speak evil of me.

17. How oft, and of how many, shall he be laughed to scorn ! for he knoweth not aright what it is to have ; and it is all one unto him, as if he had it not.

18. To slip upon a pavement, is better than to slip with the tongue : so the fall of the wicked shall come speedily.

19. An unreasonable tale will always be in the mouth of the unwise.

20. A wise sentence shall be rejected when it cometh out of a fool's mouth: for he will not speak it in due season.

21. There is that is hindred from sinning, through want: and when he taketh rest, he shall not be troubled.

22. There is that destroyeth his own soul thro' bashfulness, and by accepting of persons overthroweth himself.

23. There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

24. A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25. A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

26. The disposition of a liar is dishonourable, and his shame is ever with him.

27. A wise man shall promote himself to honour with his words: and he that hath understanding, will please great men.

28. He that tilleth his land, shall increase  
his

his heap: and he that pleaseth great men, shall get pardon for iniquity.

29. Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.

30. Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

31. Better is he that hideth his folly, than a man that hideth his wisdom.

32. Necessary patience in seeking the Lord, is better than he that leadeth his life without a guide.

## C H A P. XXI.

2. *Flee from sin as from a serpent.* 4. *His oppression will undoe the rich, &c.*

**M**Y son, hast thou sinned? do so no more, but ask pardon for thy former sins.

2. Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

3. All iniquity is as a two-edged sword, the wounds whereof cannot be healed.

4. To terrify and do wrong, will waste riches:

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thus

thus the house of proud men shall be made desolate.

5. A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.

6. He that hateth to be reprov'd, is in the way of sinners: but he that feareth the Lord, will repent from his heart.

7. An eloquent man is known far and near, but a man of understanding knoweth when he slippeth.

8. He that buildeth his house with other mens money, is like one that gathereth himself stones for the tomb of his burial.

9. The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10. The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11. He that keepeth the law of the Lord, getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

12. He that is not wise, will not be taught: but there is a wisdom which multiplieth bitterness.

13. The knowledge of a wise man shall abound

bound like a flood: and his counsel is like a pure fountain of life.

14. The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15. If a skilful man hear a wise word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16. The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

17. They inquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18. As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense.

19. Doctrine unto fools is as fetters on the feet, and like manacles on the right-hand.

20. A fool lifteth up his voice with laughter, but a wise man doth scarce smile a little.

21. Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22. A foolish man's foot is soon in his neighbour's

bour's house : but a man of experience is ashamed of him.

23. A fool will peep in at the door into the house, but he that is well-nurtured will stand without.

24. It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

25. The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding, are weighed in the balance.

26. The heart of fools is in their mouth, but the mouth of the wise is in their heart.

27. When the ungodly curseth Satan, he curseth his own soul.

28. A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

#### C H A P. XXII.

1. *Of the slothful man,* 3. *And a foolish daughter, &c.*

**A** Slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2. **A**

2. A slothful man is compared to the filth of a dung-hill: every man that takes it up, will shake his hand.

3. An evil-nurtured son is the dishonour of his father that begat him: and a (foolish) daughter is born to his loss.

4. A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly, is her father's heaviness.

5. She that is bold, dishonoureth both her father and her husband; but they both shall despise her.

6. A tale out of season (is as) musick in mourning: but stripes and correction of wisdom are never out of time.

7. Whoso teacheth a fool, is as one that glueth a potsherd together, and as he that waketh one from a sound sleep.

8. He that telleth a tale to a fool, speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter?

9. If children live honestly, and have wherewithal, they shall cover the baseness of their parents.

10. But children being haughty through disdain



dain and want of nurture, do stain the nobility of their kindred.

11. Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12. Seven days do men mourn for him that is dead; but for a fool and an ungodly man, all the days of his life.

13. Talk not much with a fool, and go not to him that hath no understanding: beware of him lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness.

14. What is heavier than lead? and what is the name thereof, but a fool?

15. Sand, and salt, and a mass of iron, is easier to bear, than a man without understanding.

16. As timber girt and bound together in a building, cannot be loosed with shaking: so the heart that is stablished by advised counsel, shall fear at no time.

17. A heart settled upon a thought of understanding,

standing, is as a fair plaistering on the wall of a gallery.

18. Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool, cannot stand against any fear.

19. He that pricketh the eye will make tears to fall: and he that pricketh the heart, maketh it to shew her knowledge.

20. Whoso casteth a stone at the birds, frayeth them away: and he that upbraideth his friend, breaketh friendship.

21. Though thou drewest a sword at thy friend, yet despair not: for there may be a returning (to favour.)

22. If thou hast opened thy mouth against thy friend, fear not: for there may be a reconciliation; except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for, for these things every friend will depart.

23. Be faithful to thy neighbour in his poverty, that thou mayst rejoice in his prosperity: abide stedfast unto him in the time of his trouble, that thou mayst be heir with him in his heritage: for a mean estate is not always

to be contemned; nor the rich that is foolish to be had in admiration.

24. As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25. I will not be ashamed to defend a friend: neither will I hide myself from him.

26. And if any evil happen unto me by him, every one that heareth it will beware of him.

27. Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

#### C H A P. XXIII.

1. *A prayer for grace to flee sin.* 9. *We may not use swearing, &c.*

**O** Lord, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

2. Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins:

3. Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine  
mine

mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4. O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always a haughty mind.

5. Turn away from me vain hopes, and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

6. Let not the greediness of the belly, nor lust of the flesh, take hold of me; and give not over me thy servant into an impudent mind.

7. Hear, O ye children, the discipline of the mouth: he that keepeth it, shall never be taken in his lips.

8. The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby.

9. Accustom not thy mouth to swearing: neither use thyself to the naming of the holy One.

10. For as a servant that is continually beaten, shall not be without a blue mark: so he that sweareth and nameth God continually, shall not be faultless.

11. A man that useth much swearing shall be filled with iniquity, and the plague shall never depart

depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence; and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

12. There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob, for all such things shall be far from the godly, and they shall not wallow in their sins.

13. Use not thy mouth to intemperate swearing, for therein is the word of sin.

14. Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity.

15. The man that is accustomed to opprobrious words, will never be reformed all the days of his life.

16. Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh, will never cease till he hath kindled a fire.

17. All

17. All bread is sweet to a whoremonger, he will not leave off till he die.

18. A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me; and no body seeth me; what need I to fear? the most High will not remember my sins:

19. Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20. He knew all things ere ever they were created; so also after they were perfected, he looked upon them all.

21. This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22. Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another.

23. For first she hath disobeyed the law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man.

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24. She

24. She shall be brought out into the congregation, and inquisition shall be made of her children.

25. Her children shall not take root, and her branches shall bring forth no fruit.

26. She shall leave her memory to be cursed, and her reproach shall not be blotted out.

27. And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

28. It is great glory to follow the Lord, and to be received of him, is long life.

C H A P. XXIV.

*2. Wisdom doth praise herself, sheweth her beginning, 4. Her dwelling, 13. Her glory, 17. Her fruit, 26. Her increase and perfection.*

**W**ISDOM shall praise herself, and shall glory in the midst of her people.

2. In the congregation of the most High shall she open her mouth, and triumph before his power.

3. I came out of the mouth of the most High, and covered the earth as a cloud.

4. I dwelt in high places, and my throne is in a cloudy pillar.

5. I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6. In the waves of the sea and in all the earth, and in every people, and nation, I got a possession.

7. With all these I sought rest: and in whose inheritance shall I abide?

8. So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9. He created me from the beginning before the world, and I shall never fail.

10. In the holy tabernacle I served before him: and so was I established in Sion.

11. Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

12. And I took root in an honourable people, even in the portion of the Lord's inheritance.

13. I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon.

14. I was exalted like a palm-tree in Engaddi, and as a rose-plant in Jericho: as a fair olive-



tree in a pleasant field, and grew up as a plane-tree by the water.

15. I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.

16. As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace.

17. As the vine brought I forth pleasant favour, and my flowers are the fruit of honour and riches.

18. I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore being eternal, am given to all my children which are named of him.

19. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

20. For my memorial is sweeter than honey, and mine inheritance than the honey-comb.

21. They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

22. He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23. All

23. All these things are the book of the covenant of the most High God, *even* the law which Moses commanded for an heritage unto the congregations of Jacob.

24. Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and besides him there is no other Saviour.

25. He filleth all things with his wisdom, as Phison, and as Tigris in the time of the new fruits.

26. He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest.

27. He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28. The first man knew her not perfectly: no more shall the last find her out.

29. For her thoughts are more than the sea, and her counsels profounder than the great deep.

30. I also came out as a brook from a river, and as a conduit into a garden.

31. I said, I will water my best garden, and will water abundantly my garden-bed: and lo

my brook became a river, and my river became a sea.

32. I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33. I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34. Behold that I have not laboured for myself only, but for all them that seek wisdom.

#### C H A P. XXV.

1. *What things are beautiful, and what hateful.*

6. *What is the crown of age, &c.*

**I**N three things I was beautified, and stood up beautiful both before God and men; the unity of brethren, the love of neighbours, a man and a wife that agree together.

2. Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

3. If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4. O how comely a thing is judgment for gray hairs, and for antient men to know counsel!

5. O

5. O how comely is the wisdom of old men, and understanding and counsel to men of honour !

6. Much experience is the crown of old men, and the fear of God is their glory.

7. There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue : A man that hath joy of his children, and he that liveth to see the fall of his enemy.

8. Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself.

9. Well is him that hath found prudence, and he that speaketh in the ears of them that will hear.

10. O how great is he that findeth wisdom ! yet is there none above him that feareth the Lord.

11. But the love of the Lord passeth all things for illumination : he that holdeth it, whereto shall he be likened ?

12. The fear of the Lord is the beginning of his love : and faith is the beginning of cleaving unto him.

13. (Give me) any plague, but the plague of the heart, and any wickedness, but the wickedness of a woman.

14. And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15. There is no head above the head of a serpent, and there is no wrath above the wrath of an enemy.

16. I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17. The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth.

18. Her husband shall sit among his neighbours: and when he heareth it, shall sigh bitterly.

18. All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20. As the climbing of a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

21. Stumble not at the beauty of a woman, and desire her not for pleasure.

22. A

22. A woman if she maintain her husband, is full of anger, impudence, and much reproach.

23. A wicked woman abateth the courage, maketh an heavy countenance, and a wounded heart: a woman that will not comfort her husband in distress, maketh weak hands and feeble knees

24. Of the woman came the beginning of sin, and through her we all die.

25. Give the water no passage: neither a wicked woman liberty to gad abroad.

26. If she go not as thou wouldst have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

C H A P. XXVI.

1. *A good wife, 4. and a good conscience do glad men, &c.*

**B**LESSED is the man that hath a virtuous wife; for the number of his days shall be double.

2. A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

3. A good wife is a good portion, which

E 5 shall

shall be given in the portion of them that fear the Lord.

4. Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a chearful countenance.

5. There be three things that mine heart feareth; and for the fourth I was fore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death.

6. But a grief of heart and sorrow, is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7. An evil wife is a yoke shaken to and fro: he that hath hold of her, is as though he held a scorpion.

8. A drunken woman, and a gadder abroad, causeth great anger, and she will not cover her own shame.

9. The whoredom of a woman may be known in her haughty looks, and eye-lids.

10. If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.

11. Watch

11. Watch over an impudent eye : and marvel not if she trespass against thee.

12. She will open her mouth as a thirsty traveller, when he hath found a fountain : and drink of every water near her : by every hedge will she sit down, and open her quiver against every arrow.

13. The grace of a wife delighteth her husband, and her discretion will fat his bones.

14. A silent and loving woman, is a gift of the Lord, and there is nothing so much worth as a mind well instructed.

15. A shamefac'd and faithful woman is a double grace, and her continent mind cannot be valued.

16. As the sun when it riseth in the high heaven : so is the beauty of a good wife in the ordering of her house.

17. As the clear light is upon the golden candlestick : so is the beauty of the face in ripe age.

18. As the golden pillars are upon the sockets of silver : so are the fair feet with a constant heart.

19. My son, keep the flower of thine age sound : and give not thy strength to strangers.

20. When



20. When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21. So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22. An harlot shall be accounted as spittle : but a married woman is a tower against death to her husband.

23. A wicked woman is given as a portion to a wicked man : but a godly woman is given to him that feareth the Lord.

24. A dishonest woman contemneth shame : but an honest woman will reverence her husband.

25. A shameless woman shall be counted as a dog : but she that is shamefac'd will fear the Lord.

26. A woman that honoureth her husband, shall be judged wise of all : but she that dishonoureth him in her pride, shall be counted ungodly of all.

27. A loud crying woman and a scold shall be sought out to drive away the enemies.

28. There be two things that grieve my heart ; and the third maketh me angry : a man  
of

of war that suffereth poverty, and men of understanding that are not set by, and one that returneth from righteousness to sin, the Lord prepareth such an one for the sword.

29. A merchant shall hardly keep himself from doing wrong: and an huckster shall not be freed from sin.

C H A P. XXVII.

*1. Of sins in selling and buying. 7. Our speech will tell what is in us, &c.*

**M**ANY have sinned for a small matter: and he that seeketh for abundance, will turn his eyes away.

2. As a nail sticketh fast between the joinings of the stones: so doth sin stick close between buying and selling.

3. Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4. As when one sifteth with a sieve, the refuse remaineth: so the filth of man is in his talk.

5. The

5. The furnace proveth the potter's vessels: so the trial of man is in his reasoning.

6. The fruit declareth if the tree have been dressed: so is the utterance of a conceit in the heart of man.

7. Praise no man before thou hearest him speak; for this is the trial of men.

8. If thou followest righteousness, thou shalt obtain her, and put her on as a glorious robe.

9. The birds will resort unto their like: so will truth return unto them that practise in her.

10. As the lion lieth in wait for the prey: so sin for them that work iniquity.

11. The discourse of a godly man is always with wisdom: but a fool changeth as the moon.

12. If thou be among the indiscreet, observe the time: but be continually among men of understanding.

13. The discourse of fools is irksom, and their sport is in the wantonness of sin.

14. The talk of him that sweareth much, maketh the hair stand upright: and their brawls make one stop his ears.

15. The strife of the proud is blood shedding, and their revilings are grievous to the ear.

16. Whoso

16. Whoso discovereth secrets, loseth his credit; and shall never find a friend to his mind.

17. Love thy friend, and be faithful unto him: but if thou bewrayest his secrets, follow no more after him.

18. For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

19. As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again.

20. Follow after him no more; for he is too far off: he is as a roe escaped out of the snare.

21. As for a wound, it may be bound up; and after reviling there may be reconciliation: but he that bewrayeth secrets, is without hope.

22. He that winketh with the eyes, worketh evil: and he that knoweth him, will depart from him.

23. When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writhe his mouth, and slander thy sayings.

24. I have hated many things, but nothing like him; or the Lord will hate him.

25. Whoso casteth a stone on high, casteth it  
on

on his own head, and a deceitful stroke shall make wounds.

26. Whoſo diggeth a pit, ſhall fall therein: and he that ſetteth a trap, ſhall be taken therein.

27. He that worketh miſchief, it ſhall fall upon him, and he ſhall not know whence it cometh.

28. Mockery and reproach are from the proud: but vengeance as a lion ſhall lie in wait for them.

29. They that rejoyce at the fall of the righteous, ſhall be taken in the ſnare, and anguiſh ſhall conſume them before they die.

30. Malice and wrath, even theſe are abominations, and the ſinful man ſhall have them both.

#### C H A P. XXVIII.

1. *Against revenge,* 8. *quarrelling,* 10. *anger*  
15. *and backbiting.*

**H**E that revengeth ſhall find vengeance from the Lord, and he will ſurely keep his ſins (in remembrance.)

2. Forgive thy neighbour the hurt that he hath

hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3. One man beareth hatred against another, and doth he seek pardon from the Lord?

4. He sheweth no mercy to a man, which is like himself. and doth he ask forgiveness of his own sins?

5. If he that is but flesh nourish hatred, who will intreat for pardon of his sins?

6. Remember thy end and let enmity cease; (remember) corruption and death, and abide in the commandments.

7. Remember the commandments, and bear no malice to thy neighbour: (remember) the covenant of the Highest, and wink at ignorance.

8. Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

9. A sinful man disquieteth friends, and maketh debate among them that be at peace.

10. As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

11. An haſty contention kindleth a fire : and an haſty fighting ſheddeth blood.

12. If thou blow the ſpark, it ſhall burn ; if thou ſpit upon it, it ſhall be quenched : and both theſe come out of thy mouth.

13. Curſe the whiſperer and double-tongued : for ſuch have deſtroyed many that were at peace.

14. A backbiting tongue hath diſquieted many, and driven them from nation to nation ; ſtrong cities hath it pulled down, and overthrowed the houſes of great men.

15. A backbiting tongue hath caſt out virtuous women, and deprived them of their labours.

16. Whoſo harkeneth unto it, ſhall never find reſt, and never dwell quietly.

17. The ſtroke of the whip maketh marks in the fleſh : but the ſtroke of the tongue breaketh the bones.

18. Many have fallen by the edge of the ſword : but not ſo many as have fallen by the tongue.

19. Well is he that is defended from it, and hath not paſſed through the venom thereof ; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20. For

20. For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21. The death thereof is an evil death, the grave were better than it.

22. It shall not have rule over them that fear God, neither shall they be burnt with the flame thereof.

23. Such as forsake the Lord, shall fall into it, and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

24. Look that thou hedge thy possession about with thorns, and bind up thy silver and gold:

25. And weigh thy words in a balance, and make a door and bar for thy mouth.

26. Beware thou slide not by it, lest thou fall before him that lieth in wait.

#### C H A P. XXIX.

*1. We must shew mercy, and lend: 4. But the borrower must not defraud the lender, &c.*

**H**E that is merciful, will lend unto his neighbour, and he that strengtheneth his hand, keepeth the commandments.

2. Lend



2. Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3. Keep thy word and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4. Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5. Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

6. If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour, he will pay him disgrace

7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

8. Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

9. Help the poor for the commandment's

2. sake

fake, and turn him not away because of his poverty.

10. Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

11. Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold.

12. Shut up alms in thy store-houses: and it shall deliver thee from all affliction.

13. It shall fight for thee against thine enemies, better than a mighty shield and strong spear.

14. An honest man is surety for his neighbour: but he that is impudent will forsake him.

15. Forget not the friendship of thy surety, for he hath given his life for thee.

16. A sinner will overthrow the good estate of his surety;

17. And he that is of an unthankful mind, will leave him in (danger) that delivered him.

18. Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

19. A wicked man transgressing the commandments

mandments of the Lord, shall fall into suretyship: and he that undertaketh and followeth other mens business for gain, shall fall into suits.

20. Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

21. The chief thing for life is water and bread, and clothing, and an house to cover shame.

22. Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

23. Be it little or much, hold thee contented, that thou hear not the reproach of thy house.

24. For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

25. Thou shalt entertain, and feast, and have no thanks: moreover, thou shalt hear bitter words:

26. Come, thou stranger, and furnish a table, and feed me of that thou hast ready?

27. Give place, thou stranger, to an honourable man, my brother cometh to be lodged, and I have need of mine house.

28. These

28. These things are grievous to a man of understanding: the upbraiding of house-room, and reproaching of the lender.

C H A P. XXX.

1. *It is good to correct our children, 7. And not to cocker them, &c.*

**H**E that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

2. He that chastiseth his son, shall have joy in him, and shall rejoice of him among his acquaintance.

3. He that teacheth his son, grieveth the enemy: and before his friends he shall rejoice of him.

4. Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

5. While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful.

6. He left behind him an avenger against his enemies, and one that shall requite kindness to his friends.

7. He that maketh too much of his son, shall  
bind

bind up his wounds, and his bowels will be troubled at every cry.

8. An horse not broken becometh headstrong : and a child left to himself will be wilful.

9. Cocker thy child, and he shall make thee afraid : play with him, and he will bring thee to heaviness.

10. Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

11. Give him no liberty in his youth, and wink not at his follies.

12. Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.

13. Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14. Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

15. Health and good estate of body are above all gold, and a strong body above infinite wealth.

16. There

16. There is no riches above a sound body and no joy above the joy of the heart.

17. Death is better than a bitter life, or continual sickness.

18. Delicates poured upon a mouth shut up, are as messes of meat set upon a grave.

19. What good doth the offering unto an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord.

20. He seeth with his eyes, and grometh as an eunuch that embraceth a virgin, and sigheth.

21. Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22. The gladness of the heart is the life of man, and the joyfulness of a man longeth his days.

23. Love thine own soul, and comfort thy heart, remove sorrow far from thee; for sorrow hath killed many, and there is no profit therein.

24. Envy and wrath shorten the life, and carefulness bringeth age before the time.

25. A chearful and good heart will have a care of his meat and diet.

## C H A P. XXXI.

1. *Of the desire of riches.* 12. *Of moderation and excess in eating, or drinking wine, &c.*

**W**ATCHING for riches consumeth the flesh, and the care thereof driveth away sleep.

2. Watching care will not let a man slumber, a sore disease breaketh sleep.

3. The rich hath great labour in gathering riches together, and when he resteth he is filled with his delicates.

4. The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

5. He that loveth gold, shall not be justified; and he that followeth corruption, shall have enough thereof.

6. Gold hath been the ruin of many, and their destruction was present.

7. It is a stumbling-block unto them that sacrifice unto it, and every fool shall be taken therewith.

8. Blessed is the rich that is found without blemish, and hath not gone after gold.

9. Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10. Who

10. Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11. His goods shall be established, and the congregation shall declare his alms.

12. If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it.

13. Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion.

14. Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

15. Judge of thy neighbour by thyself: and be discreet in every point.

16. Eat as it becometh a man, those things which are set before thee; and devour not, lest thou be hated.

17. Leave off first for manners sake; and be not unfeatable, lest thou offend.

18. When thou sittest among many, reach not thine hand out first of all.

19. A very little is sufficient for a man well-



nurtured, and he fetcheth not his wind short upon his bed.

20. Sound sleep cometh of moderate eating, he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiabie man.

21. And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22. My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee.

23. Whofo is liberal of his meat, men shall speak well of him, and the report of his good house-keeping will be believed.

24. But against him that is a niggard of his meat, the whole city shall murmur, and the testimonies of his niggardness shall not be doubted of.

25. Shew not thy valiantness in wine, for wine hath destroyed many.

26. The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

27. Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that

that is without wine? for it was made to make men glad.

28. Wine measurably drunk, and in season, bringeth gladness of the heart, and cheerfulness of the mind.

29. But wine drunken with excess, maketh bitterness of the mind, with brawling and quarrelling.

30. Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31. Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him, with urging him (to drink.)

CHAP. XXXII.

2. *Of his duty that is chief or master in a feast.*

14. *Of the fear of God, &c.*

**I**F thou be made the master (of a feast) lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down.

2. And when thou hast done all thy office, take thy place, that thou mayst be merry with

them, and receive a crown for thy well-ordering of the feast.

3. Speak thou that art the elder, "for it becometh thee, but with sound judgment, and hinder not musick.

4. Pour not out words where there is a musician, and shew not forth wisdom out of time.

5. A consort of musick in a banquet of wine, is as a signet of carbuncle set in gold.

6. As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine.

7. Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

8. Let thy speech be short, comprehending much in few words; be as one that knoweth, and yet holdeth his tongue.

9. If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.

10. Before thunder goeth lightning, and before a shame-fac'd man shall go favour.

11. Rise up betimes, and be not the last, but get thee home without delay.

12. There

12. There take thy pastime, and do what thou wilt : but sin not by proud speech

13. And for these things bleſs him that made thee, and hath replenished thee with his good things.

14. Whoſo feareth the Lord will receive his discipline, and they that ſeek him early ſhall find favour.

15. He that ſeeketh the law ſhall be filled therewith : but the hypocrite will be offended thereat.

16. They that fear the Lord, ſhall find judgment, and ſhall kindle juſtice as a light.

17. A ſinful man will not be reprov'd, but findeth an excuſe according to his will.

18. A man of counſel will be conſiderate ; but a ſtrange and proud man is not daunted with fear, even when of himſelf he hath done without counſel.

19. Do nothing without advice ; and when thou haſt once done, repent not.

20. Go not in a way wherein thou mayſt fall, and ſtumble not among the ſtones.

21. Be not confident in a plain way.

22. And beware of thine own children.

23. In

23. In every good work trust thy own soul, for this is the keeping of the commandments.

24. He that believeth in the Lord, taketh heed to the commandment ; and he that trusteth in him, shall fare never the worse.

### C H A P. XXXIII.

1. *The safety of him that feareth the Lord.* 2. *The wise and the foolish, &c.*

**T**HERE shall no evil happen unto him that feareth the Lord, but in temptation even again he will deliver him.

2. A wise man hateth not the law; but he that is an hypocrite therein, is as a ship in a storm.

3. A man of understanding trusteth in the law, and the law is faithful unto him, as an oracle.

4. Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.

5. The heart of the foolish is like a cart-wheel: and his thoughts are like a rolling axle-tree.

6. A

6. A stallion-horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7. Why doth one day excel another, when as all the light of every day in the year is of the sun ?

8. By the knowledge of the Lord they were distinguished, and he altered seasons and feasts.

9. Some of them hath he made high days, and hallowed *them*, and some of them hath he made ordinary days.

10. And all men are from the ground, and Adam was created of earth.

11. In much knowledge the Lord hath divided them, and made their ways divers.

12. Some of them hath he blessed, and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places.

13. As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best.

14. Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

15. So look upon all the works of the most High, and there are two and two, one against another.

16. I awaked up last of all, as one that gathereth after the grape-gatherers; by the blessing of the Lord I profited, and filled my wine-press like a gatherer of grapes.

17. Consider that I laboured not for myself only, but for all them that seek learning.

18. Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19. Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou intreat for the same again.

20. As long as thou livest and hast breath in thee, give not thyself over to any.

21. For better it is that thy children should seek to thee, than that thou shouldst stand to their courtesy.

22. In all thy works keep to thyself the pre-eminence, leave not a stain in thine honour.

23. At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

24. Fodder,

24. Fodder, a wand, and burdens, *are* for the ass : and bread, correction, and work, for a servant.

25. If thou set thy servant to labour, thou shalt find rest : but if thou let him go idle, he shall seek liberty.

26. A yoke and a collar do bow the neck : so are tortures and torments for an evil servant.

27. Send him to labour that he be not idle : for idleness teacheth much evil.

28. Set him to work as is fit for him : if he be not obedient, put on more heavy fetters.

29. But be not excessive toward any, and without discretion do nothing.

30. If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.

31. If thou have a servant, entreat him as a brother : for thou hast need of him, as of thine own soul : if thou entreat him evil, and he run from thee, which way wilt thou go to seek him ?



## C H A P. XXXIV.

1. *Of dreams. 13 The praise and blessing of them that fear the Lord, &c.*

**T**HE hopes of a man void of understanding, are vain and false: and dreams lift up fools.

2. Whofo regardeth dreams, is like him that catcheth at a shadow, and followeth after the wind.

3. The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

4. Of an unclean thing, what can be cleansed? and from that thing which is false, what truth can come?

5. Divinations, and soothsayings, and dreams are vain, and the heart fancieth as a woman's heart in travail.

6. If they be not sent from the most High in thy visitation, set not thy heart upon them.

7. For dreams have deceived many, and they have failed that put their trust in them.

8. The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

9. A man that hath travelled knoweth many things: and he that hath much experience will declare wisdom.

10. He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11. When I travelled, I saw many things, and I understand more than I can express.

12. I was oft-times in danger of death: yet I was delivered because of these things.

13. The spirit of those that fear the Lord shall live, for their hope is in him that saveth them.

14. Whoso feareth the Lord, shall not fear nor be afraid, for he is his hope.

15. Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

16. For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

17. He raiseth up the soul, and lighteneth the eyes: he giveth health, life and blessing.

18. He that sacrificeth of a thing wrongfully

F

gotten

gotten, his offering is ridiculous ; and the gifts of unjust men are not accepted.

19. The most High is not pleased with the offerings of the wicked ; neither is he pacified for sin, by the multitude of sacrifices.

20. Whoso bringeth an offering of the goods of the poor, doth as one that killeth the son before his father's eyes.

21. The bread of the needy is their life : he that defraudeth him thereof is a man of blood.

22. He that taketh away his neighbour's living, slayeth him : and he that defraudeth the labourer of his hire, is a blood-shedder.

23. When one buildeth, and another pulleth down, what profit have they then but labour ?

24. When one prayeth, and another curseth, whose voice will the Lord hear ?

25. He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing ?

26. So is it with a man that fasteth for his sins, and goeth again and doth the same : who will hear his prayer ? or what doth his humbling profit him ?

**C H A P.**

CHAP. XXXV.

1. *Sacrifices pleasing God.* 14. *The prayer of the fatherless, and of the widow, &c.*

**H**E that keepeth the law, bringeth offerings enough : he that taketh heed to the commandment, offereth a peace-offering.

2. He that requireth a good turn, offereth fine flour : and he that giveth alms, sacrificeth praise.

3. To depart from wickedness is a thing pleasing to the Lord, and to forsake unrighteousness is a propitiation.

4. Thou shalt not appear empty before the Lord.

5. For all these things ( are to be done ) because of the commandment.

6. The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High.

7. The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.

8. Give the Lord his honour with a good eye, and diminish not the first-fruits of thine hands,

9. In all thy gifts shew a chearful countenance, and dedicate thy tithes with gladness.

10. Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a chearful eye.

11. For the Lord recompenseth, and will give thee seven times as much.

12. Do not think to corrupt with gifts; for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons.

13. He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14. He will not despise the supplication of the fatherless: nor the widow when she poureth out her complaint.

15. Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

16. He that serveyeth the Lord, shall be accepted with favour, and his prayer shall reach unto the clouds.

17. The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted: and will not depart till the most High

High shall behold to judge righteously, and execute judgment.

18. For the Lord will not be slack, neither will the Mighty be patient towards them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous;

19. Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

20. Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

#### C H A P. XXXVI.

*A prayer for the church against the enemies thereof, &c.*

**H**AVE mercy upon us, O Lord God of all: and behold us:

2. And send thy fear upon all the nations that seek not after thee.

3. Lift up thy hand against the strange nations, and let them see thy power.

F 3

4. As

4. As thou wast sanctified in us before them: so be thou magnified in them before us.

5. And let them know thee, as we have known thee, that there is no God but only thou, O God.

6. Shew new signs, and make other strange wonders: glorify thy hand, and thy right arm, that they may set forth thy wondrous works.

7. Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy.

8. Make the time short, remember the covenant, and let them declare thy wonderful works.

9. Let him that escapeth be consumed by the rage of the fire, and let them perish that oppress the people.

10. Smite in funder the heads of the rulers of the heathen, that say, There is none other but we.

11. Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12. O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy first-born.

13. O

13. O be merciful unto Jerufalem, thy holy city, the place of thy rest.

14. Fill Sion with thine unspeakable oracles, and thy people with thy glory.

15. Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.

16. Reward them that wait for thee, and let thy prophets be found faithful.

17. O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell upon the earth, may know that thou art the Lord, the eternal God.

18. The belly devoureth all meats, yet is one meat better than another.

19. As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

20. A froward heart causeth heaviness: but a man of experience will recompense him.

21. A woman will receive every man, yet is one daughter better than another.

22. The beauty of a woman cheareth the countenance, and a man loveth nothing better.

23. If there be kindness, meekness, and com-



fort in her tongue, then is not her husband like other men.

24. He that getteth a wife, beginneth a possession, a help like unto himself, and a pillar of rest.

25. Where no hedge is, there the possession is spoiled: and he that hath no wife, will wander up and down mourning.

26. Who will trust a thief well-appointed, that skippeth from city to city? so (who will believe) a man that hath no house, and lodgeth wheresoever the night taketh him?

#### C H A P. XXXVII.

*How to know friends and counsellors, &c.*

**E**VERY friend saith, I am his friend also: but there is a friend which is only a friend in name.

2. Is it not a grief unto death, when a companion and friend is turned to an enemy?

3. O wicked imagination, whence comest thou in to cover the earth with deceit?

4. There is a companion which rejoiceth in the prosperity of a friend: but in the time of trouble will be against him.

5. There

5. There is a companion which helpeth his friend for the belly, and taketh up the buckler against the enemy.

6. Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7. Every counsellor extolleth counsel; but there is some that counselleth for himself.

8. Beware of a counsellor, and know before what need he hath, (for he will counsel for himself) lest he cast the lot upon thee:

9. And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10. Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11. Neither consult with a woman touching her of whom she is jealous; neither with a coward, in matters of war; nor with a merchant, concerning exchange; nor with a buyer, of selling; nor with an envious man, of thankfulness; nor with an unmerciful man, touching kindness; nor with the slothful, for any work; nor with an hireling for a year, of finishing work; nor with an idle servant, of much business: hearken not unto these in any matter of counsel.

12. But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13. And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

14. For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower.

15. And above all this, pray to the most High, that he will direct thy way in truth.

16. Let reason go before every enterprize, and counsel before every action.

17. The countenance is a sign of changing of the heart.

18. Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

19. There is one that is wise and teacheth many, and yet is unprofitable to himself.

20. There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.

21. For

21. For grace is not given him from the Lord: because he is deprived of all wisdom.

22. Another is wise to himself: and the fruits of understanding are commendable in his mouth.

23. A wise man instructeth his people, and the fruits of his understanding fail not.

24. A wise man shall be filled with blessing, and all they that see him shall count him happy.

25. The days of the life of man may be numbered: but the days of Israel are innumerable.

26. A wise man shall inherit glory among his people, and his name shall be perpetual.

27. My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28. For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29. Be not unsatiable in any dainty thing, nor too greedy upon meats.

30. For excess of meats bringeth sickness, and surfeiting will turn into choler.

31. By

31. By surfeiting have many perished ; but he that taketh heed, prolongeth his life.

C H A P. XXXVIII.

1. *Honour due to the physician, and why.* 16. *How to weep and mourn for the dead, &c.*

**H**ONOUR a physician with the honour due unto him, for the uses which you may have of him : for the Lord hath created him.

2. For of the most High cometh healing and he shall receive honour of the king.

3. The skill of the physician shall lift up his head : and in the sight of great men he shall be in admiration.

4. The Lord hath created medicines out of the earth ; and he that is wise will not abhor them.

5. Was not the water made sweet with wood, that the virtue thereof might be known ?

6. And he hath given men skill, that he might be honoured in his marvellous works.

7. With such doth he heal (men) and taketh away their pains.

8. Of such doth the apothecary make a confection ;

fection; and of his works there is no end, and from him is peace over all the earth.

9. My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.

10. Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness.

11. Give a sweet favour, and a memorial of fine flour: and make a fat offering, as not being.

12. Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

13. There is a time when in their hands there is good success.

14. For they shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life.

15. He that sinneth before his Maker, let him fall into the hand of the physician.

16. My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself: and then cover his body according to the custom, and neglect not his burial.

17. Weep

17. Weep bitterly, and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.

18. For of heaviness cometh death, and the heaviness of the heart breaketh strength.

19. In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20. Take no heaviness to heart: drive it away, and remember the last end.

21. Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

22. Remember my judgment: for thine also shall be so; yesterday for me, and to day for thee.

23. When the dead is at rest, let his remembrance rest, and be comforted for him, when his spirit is departed from him.

24. The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25. How can he get wisdom that holdeth the plough, and that glorieth in the goad; and driveth oxen, and is occupied in their labours, and whose talk is of bullocks?

26. He

26. He giveth his mind to make furrows, and is diligent to give the kine fodder.

27. So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work.

28. The smith also sitting by the anvil, and considering the iron-work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly.

29. So doth the potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work: and maketh all his work by number.

30. He fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and is diligent to make clean the furnace.

31. All these trust to their hands: and every one is wise in his work.

32. Without these cannot a city be inhabited;  
and



and they shall not dwell where they will, nor go up and down.

33. They shall not be sought for in public counsel, nor sit high in the congregation: they shall not sit on the judges seat, nor understand the sentence of judgment: they cannot declare justice and judgment, and they shall not be found where parables are spoken.

34. But they will maintain the state of the world, and (all) their desire is in the work of their craft.

#### C H A P. XXXIX.

*A description of him that is truly wise, &c.*

**B**UT he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2. He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.

3. He will seek out the secrets of grave sentences, and be conversant in dark parables.

4. He shall serve among great men, and appear before princes: he will travel through  
strange

Strange countries, for he hath tried the good and the evil among men.

5. He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

6. When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7. He shall direct his counsel and knowledge, and in his secrets shall he meditate.

8. He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

9. Many shall commend his understanding, and so long as the world endureth, it shall not be blotted out: his memorial shall not depart away, and his name shall live from generation to generation.

10. Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11. If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it.

12. Yet

12. Yet have I more to say which I have thought upon; for I am filled as the moon at the full.

13. Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field :

14. And give ye a sweet favour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

15. Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him you shall say after this manner :

16. All the works of the Lord are exceeding good, and whatsoever he commandeth shall be *accomplished* in due season.

17. And none may say, What is this? wherefore is that? for at time convenient they shall all be fought out; at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

18. At his commandment is done whatsoever pleaseth him, and none can hinder when he will save.

19. The

19. The works of all flesh are before him, and nothing can be hid from his eyes.

20. He seeth from everlasting to everlasting ; and there is nothing wonderful before him.

21. A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22. His blessing covered the dry land as a river, and watered it as a flood.

23. As he hath turned the water into saltness; so shall the heathen inherit his wrath.

24. As his ways are plain unto the holy; so are they stumbling blocks unto the wicked.

25. For the good are good things created from the beginning: so evil things for sinners.

26. The principal things for the whole use of man's life, are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oyl, and clothing.

27. All these things are for good to the godly: so to the sinners they are turned into evil.

28. There be spirits that are created for vengeance, which in their fury lay on sore strokes, in the time of destruction they pour out their force, and appease the wrath of him that made them.

29. Fire

## ECCLESIASTICUS.

Fire and hail, and famine and death, all were created for vengeance.

Teeth of wild beasts, and scorpions, and the sword, punishing the wicked nation.

They shall rejoice in his commandment, they shall be ready upon earth when need shall come, when their time is come, they shall not despise his word.

Therefore from the beginning I was revealed, and thought upon these things, and have written them in writing.

All the works of the Lord are good: and I give every needful thing in due season.

So that a man cannot say, This is worse than that: for in time they shall all be well ordered.

And therefore praise ye the Lord with the heart and mouth, and bless the name of the Lord.

### C H A P. XL.

*Many miseries in a man's life, &c.*

LEAST travel is created for every man, and an heavy yoke is upon the sons of Adam, from

from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2. Their imagination of things to come, and the day of death (trouble) their thoughts, and (cause) fear of heart ;

3. From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes ;

4. From him that weareth purple and a crown, unto him that is clothed with a linnen frock.

5. Wrath and envy, trouble and unquietness, fear of death, and anger and strife, and in the time of rest upon his bed his night-sleep do change his knowledge.

6. A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle :

7. When all is safe, he awaketh and marvelleth that the fear was nothing

8. (Such things happen) unto all flesh, both man and beast, and that is sevenfold more upon sinners.

9. Death and blood-shed, strife, and sword, calamities, famine, tribulation, and the scourge ;

10. These

10. These things are created for the wicked, and for their sakes came the flood.

11. All things that are of the earth shall turn to the earth again, and that which is of the waters doth return into the sea.

12. All bribery and injustice shall be blotted out : but true dealing shall endure for ever.

13. The goods of the unjust shall be dried up like a river, and shall vanish with a noise, like a great thunder in rain.

14. While he openeth his hand he shall rejoice : so shall transgressions come to nought.

15. The children of the ungodly shall not bring forth many branches : but are as unclean roots upon a hard rock.

16. The weed growing upon every water, and bank of a river, shall be pulled up before all grafs.

17. Bountifulness is as a most fruitful garden, and mercifulness endureth for ever.

18. To labour, and to be content with that a man hath, is a sweet life : but he that findeth a treasure is above them both.

19. Children and the building of a city continue a man's name : but a blameless wife is counted above them both.

20. Wine

20. Wine and musick rejoyce the heart : but the love of wisdom is above them both.

21. The pipe and the psaltery make sweet melody : but a pleasant tongue is above them both.

22. Thine eye desireth favour and beauty : but more than both, corn while it is green.

23. A friend and companion never meet a-miss : but above both, is a wife with her husband.

24. Brethren and help are against time of trouble : but alms shall deliver more than them both.

25. Gold and silver make the foot stand sure : but counsel is esteemed above them both.

26. Riches and strength lift up the heart : but the fear of the Lord is above them both : there is no want in the fear of the Lord, and it needeth not to seek help.

27. The fear of the Lord is a fruitful garden, and covereth him above all glory.

28. My son, lead not a beggar's life, for better it is to die than to beg.

29. The life of him that dependeth on another man's table, is not to be counted for a life : for he polluteth himself with other men's meat ;  
but



but a wise man well-nurtured will beware thereof.

30. Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

### CHAP. XLI.

1. *The remembrance of death.* 3. *Death is not to be feared, &c.*

**O** Death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things; yea, unto him that is yet able to receive meat!

2. O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience.

3. Fear not the sentence of death, remember them that have been before thee, and that come after, for this is the sentence of the Lord over all flesh.

4. And

4. And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5. The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6. The inheritance of sinners children shall perish, and their posterity shall have a perpetual reproach.

7. The children will complain of an ungodly father, because they shall be reproached for his sake.

8. Wo be unto you, ungodly men, which have forsaken the law of the most high God: for if you increase, it shall be to your destruction.

9. And if you be born, you shall be born to a curse: and if you die, a curse shall be your portion.

10. All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11. The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12. Have regard to thy name : for that shall continue with thee above a thousand great treasures of gold.

13. A good life hath but few days : but a good name endureth for ever.

14. My children, keep discipline in peace : for wisdom that is hid, and a treasure that is not seen, what profit is in them both ?

15. A man that hideth his foolishness, is better than a man that hideth his wisdom.

16. Therefore be shamefac'd according to my word : for it is not good to retain all shamefac'dness, neither is it altogether approved in every thing.

17. Be ashamed of whoredom before father and mother, and of a lie before a prince and a mighty man.

18. Of an offence before a judge and ruler, of iniquity before a congregation and people, of unjust dealing before thy partner and friend.

19. And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant ; and to lean with thine elbow upon the meat, and of scorning to give and take.

20. And

20. And of silence before them that salute thee, and to look upon an harlot.

21. And to turn away thy face from thy kinsman, or to take away a portion or a gift, or to gaze upon another man's wife.

22. Or to be over busy with his maid, and come not near her bed; or of upbraiding speeches before friends: and after thou hast given, upbraid not.

23. Or of iterating and speaking again that which thou hast heard, and of revealing of secrets.

24. So shalt thou be truly shamefac'd, and find favour before all men.

C H A P. XLII.

*1. Whereof we should not be ashamed. 9. Be careful of thy daughter, &c.*

**O**F these things be not thou ashamed, and accept no person to sin thereby.

2. Of the law of the most High, and his covenant, and of judgment to justify the ungodly:

3. Of reckoning with thy partners and travellers, or of the gift of the heritage of friends:

**F 7**

**4. Of**

4. Of exactness of balance and weights, or of getting much or little :

5. And of merchants in different selling, of much correction of children, and to make the side of an evil servant to bleed.

6. Sure keeping is good where an evil wife is, and shut up where many hands are.

7. Deliver all things in number and weight, and put all in writing that thou givest out, or receivest in.

8. Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young : thus shalt thou be truly learned, and approved of all men living.

9. The father waketh for the daughter when no man knoweth, and the care of her taketh away sleep : when she is young, lest she pass away the flower of her age ; and being married, lest she should be hated :

10. In her virginity, lest she should be defiled and gotten with child in her father's house ; and having an husband, lest she should misbehave herself ; and when she is married, lest she should be barren.

11. Keep a sure watch over a shameless daughter, lest she make thee a laughing stock to thine enemies,

enemies, and a by-word in the city, and a reproach among the people, and make thee ashamed before the multitude.

12. Behold not every body's beauty, and sit not in the midst of women.

13. For from garments cometh a moth, and from women wickedness

14. Better is the churlishness of a man, than a courteous woman, a woman, *I say*, which bringeth shame and reproach.

15. I will now remember the works of the Lord, and declare the things that I have seen: in the words of the Lord are his works.

16. The sun that giveth light, looketh upon all things, and the work thereof is full of the glory of the Lord.

17. The Lord hath not given power to the saints to declare all his marvellous works which the Almighty Lord firmly settled, that whatsoever is, might be established for his glory.

18. He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19. He declareth the things that are past,

and for to come, and revealeth the steps of hidden things.

20. No thought escapeth him, neither any word is hidden from him.

21. He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22. Oh how desirable are all his works! and that a man may see even to a spark.

23. All these things live and remain for ever, for all uses, and they are all obedient.

24. All things are double one against another: and he hath made nothing imperfect.

25. One thing establisheth the good of another: and who shall be filled with beholding his glory?

#### C H A P. XLIII.

1. *The works of God in heaven, and in earth, and in the sea, are exceeding glorious, &c.*

**T**HE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew,

2. The

2. The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High.

3. At noon it parcheth the country, and who can abide the burning heat thereof?

4. A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5. Great is the Lord that made it, and at his commandment it runneth hastily.

6. He made the moon also to serve in her season, for a declaration of times, and a sign of the world.

7. From the moon is the sign of feasts, a light that decreaseth in her perfection.

8. The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9. The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10. At the commandment of the holy One,  
they



they will stand in their order, and never faint in their watches.

11. Look upon the rain-bow, and praise him that made it, very beautiful it is in the brightness thereof.

12. It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it.

13. By his commandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgment.

14. Through this the treasures are opened, and clouds fly forth as fowls.

15. By his great power he maketh the clouds firm, and the hail-stones are broken small.

16. At his sight the mountains are shaken, and at his will the south wind bloweth.

17. The noise of the thunder maketh the earth to tremble : so doth the northern storm and the whirlwind : as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers.

18. The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19. The hoar-frost also as salt he poureth on  
the

The earth, and being congealed, it lieth on the top of sharp stakes.

20. When the cold north wind bloweth, and the water is congealed into ice, it abided upon every gathering together of water, and clotheth the water as with a breast-plate.

21. It devoureth the mountains, and burneth the wilderness, and consumeth the grafs as fire.

22. A present remedy of all is a mist *coming speedily*: a dew coming after heat, refresheth.

23. By his counsel he appeaseth the deep, and planteth islands therein.

24. They that sail on the sea, tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25. For therein be strange and wondrous works, variety of all kinds of beasts, and whales created.

26. By him the end of them hath prosperous success, and by his word all things consist.

27. We may speak much, and yet come short: wherefore in sum, he is All.

28. How shall we be able to magnify him? for he is great above all his works.

29. The Lord is terrible and very great, and marvellous is his power,

30. When

30. When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when you exalt him, put forth all your strength, and be not weary; for you can never go far enough.

31. Who hath seen him that he might tell us? and who can magnify him as he is?

32. There are yet hid greater things than these be, for we have seen but a few of his works:

33. For the Lord hath made all things, and to the godly hath he given wisdom.

#### C H A P. XLIV.

1. *The praise of certain holy men: 16. of Enoch, 17. Noah, 19. Abraham, 22. Isaac, 23. and Jacob.*

**L**ET us now praise famous men, and our fathers that begat us.

2. The Lord hath wrought great glory by them, through his great power from the beginning.

3. Such as did bear rule in their kingdoms, men renowned for their power, giving counsel  
by

by their understanding, and declaring prophecies :

4. Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions.

5. Such as found out musical tunes, and recited verses in writing.

6. Rich men furnished with ability, living peaceably in their habitations.

7. All these were honoured in their generations, and were the glory of their times.

8. There be of them that have left a name behind them, that their praises might be reported.

9. And some there be, which have no memorial, who are perished as though they had never been, and are become as though they had never been born, and their children after them.

10. But these were merciful men, whose righteousness hath not been forgotten.

11. With their seed shall continually remain a good inheritance, and their children are within the covenant.

12. Their seed stands fast, and their children for their sakes.

13. Their

13. Their seed shall remain for ever, and their glory shall not be blotted out.

14. Their bodies are buried in peace, but their name liveth for evermore.

15. The people will tell of their wisdom, and the congregation will shew forth their praise.

16. Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17. Noah was found perfect and righteous in the time of wrath, he was taken in exchange (for the world) therefore was he left as a remnant unto the earth, when the flood came.

18. An everlasting covenant was made with him, that all flesh should perish no more by the flood.

19. Abraham was a great father of many people: in glory was there none like unto him.

20. Who kept the law of the most High, and was in covenant with him: he established the covenant in his flesh, and when he was proved, he was found faithful.

21. Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause  
them

them to inherit from sea to sea, and from the river unto the utmost part of the land.

22. With Isaac did he establish likewise (for Abraham his father's sake) the blessing of all men, and the covenant.

23. And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions, among the twelve tribes did he part them.

C H A P. XLV.

1. *The praise of Moses, 6. of Aaron, 23. and of Phinees.*

**A**ND he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed.

2. He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

3. By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

G

4. He

4. He sanctified him *in* his faithfulness, and meekness, and chose him out of all men.

5. He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

6. He exalted Aaron an holy man like unto him, even his brother, of the tribe of Levi.

7. An everlasting covenant he made with him, and gave him the priesthood among the people, he beautified him with comely ornaments, and clothed him with a robe of glory.

8. He put upon him perfect glory: and strengthened him with rich garments, with breeches, with a long robe and the ephod.

9. And he compassed him with pomegranates, and with many golden bells round about, that as he went, there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people.

10. With an holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breast-plate of judgment, and with Urim and Thummim.

11. With twisted scarlet, the work of the cunning

**cunning** workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12. He set a crown of gold upon the mitre, wherein was ingraven Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13. Before him there were none such, neither did ever any stranger put them on, but only his children, and his children's children perpetually.

14. Their sacrifices shall be wholly consumed every day twice continually.

15. Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16. He chose him out of all men living to offer sacrifices to the Lord, incense and a sweet savour, for a memorial, to make reconciliation for his people.

17. He gave unto him his commandments,



and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

18. Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

19. This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them to consume them with the fiery flame.

20. But he made Aaron more honourable, and gave him an heritage, and divided unto him the first-fruits of the increase, especially he prepared bread in abundance:

21. For they eat of the sacrifices of the Lord, which he gave unto him and his seed.

22. Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23. The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart,  
when

when the people were turned back, and made reconciliation for Israel.

24. Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever.

25. According to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26. God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

C H A P. XLVI.

1. *The praise of Joshua, 9. of Caleb, 13. of Samuel.*

**J**ESUS the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose

up against them, that he might set Israel in their inheritance.

2. How great glory gat he when he did lift up his hands, and stretched out his sword against the cities!

3. Who before him so stood to it? for the Lord himself brought his enemies unto him.

4. Did not the sun go back by his means? and was not one day as long as two?

5. He called upon the most high Lord when the enemies pressed upon him on every side, and the great Lord heard him.

6. And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent (of Beth-horon) he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the mighty One.

7. In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

8. And of six hundred thousand people on foot, they two were preserved to bring them  
into

into the heritage, even unto the land that floweth with milk and honey.

9. The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for an heritage.

10. That all the children of Israel might see that it is good to follow the Lord.

11. And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed.

12. Let their bones flourish out of their place, and let the name of them that were honoured, be continued upon their children.

13. Samuel the prophet of the Lord, beloved of his Lord, established a kingdom, and appointed princes over his people.

14. By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15. By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16. He called upon the mighty Lord, when

his enemies pressed upon him on every side, when he offered the sucking lamb.

17. And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18. And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19. And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

20. And after his death he prophesied, and shewed the king his end, and lift up his voice from the earth in prophecy, to blot out the wickedness of the people.

#### C H A P. XLVII.

1. *The praise of Nathan, 2. of David, 12. of Solomon, his glory, and infirmities, 23. of his end and punishment.*

**A**ND after him rose up Nathan to prophesy in the time of David.

2. As is the fat taken away from the peace-offering, so was David chosen out of the children of Israel.

3. He

3. He played with lions as with kids, and with bears as with lambs.

4. Slew he not a giant when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5. For he called upon the most high Lord, and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6. So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7. For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

8. In all his works he praised the holy One most High, with words of glory, with his whole heart he sung songs, and loved Him that made him.

9. He sent singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10. He beautified their feasts, and set in order

der the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

11. The Lord took away his sins, and exalted his horn for ever : he gave him a covenant of kings, and a throne of glory in Israel.

12. After him rose up a wise son, and for his sake he dwelt at large.

13. Solomon reigned in a peaceable time, and was honoured ; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever.

14. How wise wast thou in thy youth, and as a flood filled with understanding.

15. Thy soul covered the whole earth, and thou filledst it with dark parables.

16. Thy name went far into the islands ; and for thy peace thou wast beloved.

17. The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

18. By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead.

19. Thou didst bow thy loins unto women,  
and

and by thy body thou wast brought into subjection.

20. Thou didst stain thy honour, and pollute thy seed : so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21. So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22. But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away : wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23. Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin :

24. And their sins were multiplied exceedingly, that they were driven out of the land.

25. For they sought out all wickedness, till the vengeance came upon them.

C H A P.



## C H A P. XLVIII.

1. *The praise of Elias, 12. of Elifeus, 17. and of Ezekias.*

**T**HEN stood up Elias the prophet as fire, and his word burnt like a lamp.

2. He brought a sore famine upon them, and by his zeal he diminished their number.

3. By the word of the Lord he shut up the heaven, and also three times brought down fire.

4. O Elias, how wast thou honoured in thy wondrous deeds, and who may glory like unto thee!

5. Who didst raise up a dead man from death, and his soul from the place of the dead by the word of the most High.

6. Who broughtest kings to destruction, and honourable men from their bed.

7. Who heardst the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance.

8. Who anointed kings to take revenge, and prophets to succeed after him.

9. Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses.

10. Who wast ordained for reproofs in their times,

times, to pacify the wrath of the Lord's judgment before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

11. Blessed are they that saw thee, and slept in love; for we shall surely live.

12. Elias it was who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived he was not moved *with the presence* of any prince, neither could any bring him into subjection.

13. No word could overcome him, and after his death his body prophesied.

14. He did wonders in his life, and at his death were his works marvellous.

15. For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16. Of whom some did that which was pleasing to God, and some multiplied sins.

17. Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for water.

18. In

18. In his time Sennacherib came up, and sent Rabfaces, and lift up his hand against Sion, and boasted proudly.

19. Then trembled their hearts and hands, and they were in pain as women in travail.

20. But they called upon the Lord which is merciful, and stretched out their hands towards him: and immediately the holy One heard them out of heaven, and delivered them by the ministry of Esay.

21. He smote the host of the Assyrians, and his angel destroyed them.

22. For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23. In his time the sun went backward, and he lengthened the king's life.

24. He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25. He shewed what should come to pass for ever, and secret things or ever they came.

C H A P.

CHAP. XLIX.

1. *The praise of Josias, 4. Of David, and Ezekias, 6. Of Jeremy, 8. Of Ezekiel, &c.*

THE remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as musick at a banquet of wine.

2. He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3. He directed his heart unto the Lord, and in the time of the ungodly, he established the worship of God.

4. All, except David, and Ezekias, and Josias, were defective: for they forsook the law of the most High, *even* the kings of Juda failed.

5. Therefore he gave their power unto others, and their glory unto a strange nation.

6. They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias.

7. For they entreated him evil, who nevertheless was a prophet sanctified in his mother's womb, that he might root out, and afflict, and  
destroy,

destroy, and that he might build up also and plant.

8. It was Ezekiel who saw the glorious vision which was shewed him upon the chariot of the cherubims.

9. For he made mention of the enemies under *the figure of the rain*, and directed them that went right.

10. And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

11. How shall we magnify Zorobabel? even he was as a signet on the right hand.

12. So was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

13. And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14. But upon the earth was no man created like Enoch; for he was taken from the earth.

15. Neither was there a man born like unto Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16. Sem

16. Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.

## C H A P. L.

1. *Of Simon the son of Onias. 22. How the people were taught to praise God, &c.*

**S**IMON the high priest the son of Onias, who in his life repaired the house again, and in his days fortified the temple.

2. And by him was built from the foundation the double height, the high fortrefs of the well about the temple.

3. In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass.

4. He took care of the temple that it should not fall, and fortified the city against besieging.

5. How was he honoured in the midst of the people, in his coming out of the sanctuary!

6. He was as the morning star in the midst of a cloud, and as the moon at the full:

7. As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds:

8. And

8. And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense-tree in the time of summer :

9. As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones :

10. And as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds.

11. When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12. When he took the portions out of the priest's hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus, and as palm-trees compassed they him round about.

13. So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14. And finishing the service at the altar, that he might adorn the offering of the most High Almighty.

15. He stretched out his hand to the cup,  
and

and poured of the blood of the grape, he poured out at the foot of the altar, a sweet-smelling favour unto the most high King of all.

16. Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

17. Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty the most High.

18. The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19. And the people besought the Lord the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20. Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21. And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

22. Now therefore bless ye the God of all, which only doth wondrous things every where,  
which



which exalteth our days from the womb, and dealeth with us according to his mercy.

23. That he grant us joyfulness of heart, and peace may be in our days in Israel for ever.

24. That he would confirm his mercy with us, and deliver us at his time.

25. There be two manner of nations which my heart abhorreth, and the third is no nation :

26. They that sit upon the mountain of Samaria, and they that dwell amongst the Philistines, and that foolish people that dwell in Sichem.

27. Jesus the son of Sirach of Jerusaleme hath written in this book, the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28. Blessed is he that shall be exercised in these things; and he that layeth them up in his heart, shall become wise.

29. For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the Lord for ever. Amen, amen.

**C H A P.**

## C H A P. LI.

¶ A prayer of Jesus the son of Sirach.

**I** Will thank thee, O Lord and King, and praise thee, O God, my Saviour, I do give praise unto thy name.

2. For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries :

3. And hast delivered me according to the multitude of thy mercies, and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had ;

4. From the choking of fire on every side, and from the midst of the fire which I kindled not.

5. From the depth of the belly of hell, from an unclean tongue, and from lying words :

6. By an accusation to the king from an unrighteous tongue, my soul drew near even unto death, my life was near to the hell beneath.

7. They compassed me on every side, and  
there

there was no man to help me : I looked for the succour of men, but there was none.

8. Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9. Then lifted I up my supplication from the earth, and prayed for deliverance from death.

10. I called upon the Lord the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud when there was no help.

11. I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard.

12. For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

13. When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.

14. I prayed for her before the temple, and will seek her out even to the end.

15. Even from the flower, till the grape was ripe, hath my heart delighted in her: my foot

went

went the right way, from my youth up fought I after her.

16. I bowed down mine ear a little, and received her, and gat much learning.

17. I profited therein, *therefore* will I ascribe the glory unto him that giveth me wisdom.

18. For I purposed to do after her, and earnestly I followed that which is good: so shall I not be confounded.

19. My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20. I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken.

21. My heart was troubled in seeking her: therefore have I gotten a good possession.

22. The Lord hath given me a tongue for my reward, and I will praise him therewith.

23. Draw near unto me, you unlearned, and dwell in the house of learning.

24. Wherefore are you slow, and what say you of these things, seeing your souls are very thirsty?

25. I opened my mouth, and said, Buy her for yourselves without money.

26. Put your neck under the yoke, and let your soul receive instruction; she is hard at hand to find.

27. Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.

28. Get learning with a great sum of money, and get much gold by her.

29. Let your soul rejoice in his mercy, and be not ashamed of his praise.

30. Work your work betimes, and in his time he will give you your reward.

*F I N I S.*



