The description of a harlot.

CHAP. VII.

1. Solomon persuadeth to a sincere and kind familiarite with wisedome. 2. In an example of his owne experience, he teacheth to the cunning of an whore, 3. And the desperate impietie of a young wanton. 4. Hee dehorrheth from such wickednesse.

Keep mine words, and lay by my commandements with thee.

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

4. Speak unto wisdom, Thou art my sister, and call Understanding thy kinswoman.

5. That they may keepe thee from the strange woman, from the stranger which fattereth with her words.

6. For at the windows of my house I looked through my chamber, and beheld among the simple ones, I discerned among the youths, a young man both of understanding.

7. Passing through the streets were her carnes, and he went the way to her house.

8. In the evening in the evening, in the blace and dark night:

9. And behold, there met him a woman, with the attire of an harlot, and subtill of heart.

10. She is loud and subburne, her kerchief not in her house:

11. How is shee without, nowt in the streets, and leathen baffe at every corner.

12. So she taught him, and kissed him, and with an impudent face, lied unto him.

13. I haue peace offerings with me: this day haue I paid my bodies.

14. Therefore came I forth to meete thee, diligently to seeke thy face, and I haue found thee.

15. I haue bed with coverings of tafetane, with carved woorkes, with line unerne of Egypt.

16. I haue perfumed my bed with myrthes, aloes, and cynamom.

17. Come, let vs take our sit of love vntill the mornynge, let vs solace our selues with loves.

18. For the good man is not at home, he is gone a long journey.

19. He hath taken a bag of money with him, and will come home at the day appointed.

20. With much faire speche he enticed him to yeade, with the flattering of her lips she forced him.

21. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the books.

22. A barre strike through his luer, as a bird hath through the hare, and knoweth not that it is for his life.

23. Hearken unto me, and heerefore, O ye children, and attend to the words of my mouth.

24. Let not thine heart decline to her ways, nor be astray in her paths.

25. For she hath cast desire upon many wounded: yea many strong men have beene slain by her.

26. Her house is the way to hell, going downe to the chambers of death.

CHAP. VIII.

1. The same, 6. and evidencie of wisedome. 10. The excellency, 12. the nature, 13. the power, 18. the riches, 22. and the eternity of wisedome. 32. Wisedome is to be desired for the blessednesse it bringeth.

2. She standeth in the top of high places, by the way in the places of the pathes.

3. She erreth at the gates, at the entercie of the eue, at the conning in at the doores.

4. Unto you, O men, I call, and my voice is to the hones of man.

5. O ye simple, understand wisedome: and ye foolish, be ye of an understanding heart.

6. Hearce, for I will speake of excellent things: and the opening of my lippes shall be right things.

7. For my mouth shall speake truth, and wickednesse shall be an abomination to my lippes.

8. All the words of my mouth are in righteousnes, there is nothing false or peruerse in them.

9. They are all plaine to hime that understandeth: and right to them that find knowledge.

10. Receive my instruction, and not slue: and knowledge rather then those gold.

11. For wisedome is better then ruines;
Chap. IX.

1. The discipline, 4. and doctrine of wisdom, 16. and error of folly.

Wisdom hath built her house: the hath built her seven pillars.
2. She hath killed her beasts: she hath mingled her wine: she hath also furnished her table.

3. She hath planted for her maidens, the cuprely upon the highest places of the city.

4. Whoso is simple, let him turn in hither: as for him that wanteth understanding, he shew him:

5. Come, eat of my bread, and drink of the wine, which I have mingled.

6. Forsake the foolish, and be wise, and go in the way of understanding.

7. He that reproveth a scorner getteth to himself shame: and he rebuketh a wicked man, getteth himself a bitor.

8. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9. Give instruction to a wise man, and he will be yet wiser: teach a holy man, and he will increase in learning.

10. The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

11. For by me thy days shall be multiplied: and the years of thy life shall be increased.

12. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shall be beareth.

13. A foolish woman is full of nonsense: she is simple, and knoweth nothing.

14. Far they
The just blessed. Chap. x. The good tongue.

14. For the sister at the doore of her house on a sate, in the high places of the city: 15. To call passengers who go right on their wayes: 16. Who so is simple, let him turne in his habitation: and as for him that wanteth understanding, the faith to him; 17. Stolen waters are sweete, and bread eaten in secrecy is pleasant. 18. But he knoweth not that the head is there, and that her guests are in the depths of hell.

CHAP. X.

From this Chapter to the sixteenth and twentieth are sundry observations of moral vertues, and their concomitant vices.

The Proverbs of Solomon: A wise sonne maketh a glad father; but a foolish sonne is the heaviness of his mother. 2. Treasures of wickedness profit nothing; but righteousness delivereth from death. 3. The Lord will not suffer the soul of the righteous to famish: but the taleth away the substance of the wicked. 4. Hee becometh poor that deceaseth with a lacke hand; but the hand of the diligent maketh rich. 5. Hee that gathereth in Summer, is a wise sonne: but hee that sleepeth in harvest, is a sonne that causeth shame. 6. Blessings are upon the head of the just: but violence causeth the mouth of the wicked.

Psalm 112. 6. 7. The memory of the just is blest: but the name of the wicked shall rot. 8. The house in heart will receive commandments: but a prating fool shall fall. 9. Hee that walketh uprightness, walketh surely: but he that perverteth his ways, shall be known. 10. Hee that winketh with the eye, causeth sorrow: but a prating fool shall fall. 11. The mouth of a righteous man is a well of life: but violence causeth the mouth of the wicked. 12. Hatred (scretly) by frieses: but love causeth all times. 13. In the lips of him that hath understanding, bisedome is found: but a rod is for the backe of him that is void of understanding.

Psalm 128. 11. The rich mans wealth is his strong citie: the destruction of the poore is their poverty. 16. The labour of the righteous tendeth to life: the fruit of the wicked to shame. 17. He is in the way of life that keepeth instruction: but he that refuseth reproof, shall perish. 18. Hee that hideth hatred with lying lips, and he that becometh a slanderer, is a fool. 19. In the multitude of words there wanteth not time: but he that refraineth his lippes, is wise. 20. The tongue of the just is a choice silver: the heart of the wicked is little worth. 21. The lippes of the righteous feed many: but fowles die for want of bisedome. 22. The blessing of the Lord maketh rich, and hee addeth no sorrow withit. 23. It is as a short to a foole to doe mulcheth: but a man of understanding hath bisedome. 24. The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted. 25. As the wickerbrande pallateth, so is the wicked no more: but the righteous is an everlasting foundation. 26. As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him. 27. The fear of the Lord prolongeth days: but the yeeres of the wicked shall be shortened. 28. The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

Psalm 135. 12, 13. 14. The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity. 30. The righteous shall never be removed: but the wicked shall not inhabit the earth. 31. The mouth of the just winceth bisedome: but the froward tongue shall cut out. 32. The lips of the righteous know what is acceptable: but the mouth of the wicked (peakers) is fraudfulness.

CHAP. XI.

*Heb. by the head of him. *Heb. that seeketh good.
*Heb. by the mouth of the wicked.
*Heb. deceitful.
*Heb. false.
*Heb. broken.
*Heb. that travaileth.
*Heb. female.
*Heb. after.
*Heb. increase.
*Heb. only.
*Heb. soul.
*Heb. therefore.
*Heb. therefore.
*Heb. therefore.
*Heb. therefore.
*Heb. therefore.
*Heb. therefore.
*Heb. therefore.
*Heb. therefore.
*Heb. therefore.

A false balance is abomination to the LORD: but a man that is upright in his way, is his delight. When pride cometh, then cometh shame: but with the lowly is wisdom. The integrity of the upright shall guide them: but the pervert of transgressors shall destroy them. Riches profit not in the day of wrath: but righteousness delivereth from death. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. The righteousness of the upright shall direct his way: but the transgressors shall fall by their own transgressions. When a wicked man dieth, his expectation shall perish: and the hope of all the hypocrites shall be cut off. The righteous is delivered out of trouble, and the wicked cometh to his end. A hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the wise be delivered. If a man turn away from the wise, shall be as it were hidden by a sheaf of thorns. By the blessing of the righteous the city is exalted, but by the mouth of the wicked, it is cast down. He that is void of wisdom despiseth his neighbour: but a man of understanding honoureth his peace. A tale-bearer revealeth secrets: but he that is of a faithful spirit, concealeth the matter. Where no counsel is, the people fall: but in the multitude of counsellors there is safety. He that is surety for a stranger, shall smart for it: and he that hateth suretyship, is sure. A gracious woman retaineth honour: and strong men retain riches. The merciful man delighteth in good: but the cruel worketh his own destruction. The wicked worketh a deceitful work: but to him that telleth right-outs, shall a fair reward. As righteousness tendeth to life:

CHAP. XII.

Woso lounceth instruction, lounceth knowledge: but he that hateth rebuke, is destruction. A good man obtaineth favour of the LORD: but a man of wicked devices shall be condemned. A man shall not be established by ungodliness: but the righteous shall not be moved. A vexatious woman is a curse to her husband: but the that maketh a thankless, is as corruptible in her bones. The thoughts of the righteous are right: but the counsels of the wicked are deceitful.

6 *The
The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

The wicked are overthrown, and are not; but the house of the righteous standeth.

A man shall be commended according to his deed: but he that is a puerile heart, shall be despised.

He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

He that tilleth his land, shall bee satisfied with bread: but he that followeth vain persons, is void of understandings.

The wicked destined to the net of mankind: but the root of the righteous perished everlastingly.

A man shall have been satisfied with good by the fruit of his mouth, and the remembrance of a man’s hands shall be rendered unto him.

The way of a fool is right in his own eyes: but he that hearkeneth unto counsel, is wise.

A fool’s heart is presently known: but a prudent man concealed.

He that speaketh truth, is beloved of the righteous; but a false witness detestable.

There is that speaketh like the pearsings of a wound: but the tongue of the wise is health.

The lip of truth shall be established for ever: but a lying tongue is but for a moment.

Deceit is in the heart of them that imagine evil: but to the counsellors of peace, is joy.

There shall no evil happen to the mist: but the wicked shall be filled with mischief.

Lying lips are abomination to the Lord: but they that deal truly, are his delight.

A prudent man concealeth knowledge: but the heart of fools proseteth foolishness.

The hand of the diligent shall bear rule: but the slothful shall be under tribute.

25 *Honesty in the heart of man maketh it good: but a good word makest it glad.

26 The righteous is more excellent than his neighbour: but the way of the wicked seducest them.

27 The slothfull man roseth not that which he takest in hunting: but the substance of a diligent man is precious.

28 In the way of righteousness is life: and in the path-way thereof there is no death.

CHAP. XIII.

A wise man heareth his father’s instruction: but a froward heart not rebuke.

1. *A man shall eat good by the fruit of his mouth: but the soul of the transgressors, shall eat violence.

2. He that keepeth his mouth, keepeth his life: but he that openeth wide his lips, shall hate destruction.

3. The soul of the slothful desireth nothing: but the soul of the diligent shall be made fat.

4. A righteous man hateth liquors: but a wicked man is loathsome, and commeth to shame.

5. Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

6. There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

7. The rambunct of a man’s life are his riches: but the poor hearteth not rebuke.

8. The light of the righteous reasoneth: but the lamp of the wicked shall be put out.

9. Unly by pride commeth contention: but with the well advised, is wisdom.

11 *Wealth gotten by vanity shall be diminished: but the that gathereth by labour, shall increase.

12. Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

13. *Woe unto the word, shall be destroyed: but he that feareth the commandement, shall be rewarded.

14. *The labour of the wise is a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour: but the way of transgressors is hard.
16 Every prudent man dealeth with knowledge: but a fool by his folly openeth his mouth.
17 A wicked messenger falleth into mischief: but a faithful ambassador is health.
18 Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproach, shall be honoured.
19 The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.
20 He that walketh with wise men, shall be wise: but a companion of fools shall be destroyed.
21 Evil pursueth sinners: but to the righteous, good shall be repayed.
22 A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.
23 Much food is in the village of the poor: but there is that is destroyed for want of judgement.
24 He that spareth his rod, hateth his son: but he that loveth him, chasteneth him betimes.
25 The righteous eateth to the satisfaction of his soul: but the belly of the wicked shall want.

CHAP. XIII.

Very wise woman buildeth her house: but the foolish plucketh it down with her hands.
2 He that walketh in his uprightness, feareth the LORD: but he that persecuteth his ways, despiseth him.
3 In the mouth of the foolish is a rod of pride: but the lips of the wise shall preferre them.
4 Where no oxen are, the crib is clean: but much increase is by the strength of the oxen.
5 A faithful witness will not lie: but a false witness will better eyes.
6 A corner leketh wheresome, and findeth it not: but knowledge is ease unto him that understandeth.
7 Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.
8 The wisdom of the prudent is to understand his way: but the folly of fools is deceit.
9 Fools make a mocke at time: but among the righteous there is knowledge.
10 The heart knoweth his own bitterness: and a stranger delighteth in his top.
11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.
12 There is a way which seemeth right unto a man: but the end thereof are the ways of death.
13 Even in laughter the heart is sorrowful: and the end of that mirth is heaviness.
14 The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himselfe.
15 The simple believeth every word: but the prudent man looketh well to his going.
16 A wise man feareth, and departeth from evil: but the fool rageth, and is confident.
17 He that is soon angry, dealeth foolishly: and a man of quickened veins is hated.
18 The simple inheriteth for his own: but the prudent are crowned with knowledge.
19 The envious boyle before the good: and the wicked at the gates of the righteous.
20 The poor is envied even of his own neighbour: but the rich hath many friends.
21 He that despiseth his neighbour, sinneth: but he that hateth mercy on the poor, happy is he.
22 Do ye not err that devise evil: but mercy and truth shall be to them that devise good.
23 In all labour there is profit: but the talk of the lips tendeth only to peevishness.
24 The crowne of the wise is their riches: but the foolishness of fools is folly.
25 A true witness delivereth souls: but a deceitful witness speaketh lies.
26 In the fear of the LORD is strong confidence: and his children shall have a place of refugye.
27 The fear of the LORD, is a fountain of life, to depart from the nares of death.
28 In the multitude of people is the kings
kings honour: but in the want of people: in the destruction of the prince.
29. See that it be low to wrath: of great understanding: but see that it be not
  of spirit: eretheth folly.
30. A sound heart, is the life of the flesh: but enue, the rottenness of the
  bones.
31. See that he appeareth the poor: repose his Maker: but see that he
  honoureth him, hath mercy on the poor.
32. The wicked is driven away in his wickedness: but the righteous hath
  his hope in his death.
33. Wisedome resteth in the heart of him that hath understanding: but that
  which is in the midst of fools, is made known.
34. Righteousnes eretheth a nation: but haste, a reproch to any people.
35. The kings favour is toward a wise servant: but his wrath, is against
  him that causeth shame.

CHAP. XV.

1. Soft answer turneth away wrath: but grievous words stir up anger.
2. The tongue of the wise, knoweth knowledge: but the mouth of fools, tusheth
  out foolishnes.
3. The eyes of the Lord are in every place, beholding the evil and the good.
4. A wholesome tongue is a tree of life: but percurustheth thereon is a breach
  in the spirit.
5. A fool despiseth his fathers instruction: but he that regardeth rethank.
6. In the house of the righteous is much treasure: but in the enemies of the
  wicked is trouble.
7. The lips of the wise dispere knowledge: but the heart of the foolish,
  doeth not.
8. The hartitude of the wicked is an adoption to the Lord: but the puryth of
  the upright is his delight.
9. The way of the wicked is an adoption unto the Lord: but he loathed him that
  followed after righteounes.
10. Correction is grievous unto him that forsaketh the way: and he that hath
    repose, shall die.
11. Bell and destruction are before the Lord: how much more then, the
  hearts of the children of men?
12. A sonner loueth not one that reprocheth him: neither will he go unto
  the wise.
13. A merry heart maketh a cheerful countenance: but by sorrow of the
  heart, the spirit is broken.
14. The heart of him that hath understanding, seeketh knowledge: but the
  mouth of fools tusheth on foolishnesse.
15. All the days of the afflicted are evil: but he that is of a merry heart,
  hath a continual feast.
16. Better is little with the fear of the Lord, then great treasure, and
trouble therewith.
17. Better is a dinner of herbs where love is, then a stalled ore, and ha-
trethere.
18. A wrathfull man strieth by strife: but he that is low to anger, appe-
teth strife.
19. The way of the boastful man is as an hedge of thones: but the way of
  the righteous is made plain.
20. A wise woman maketh a glad father: but a foolish man despiseth his
  mother.
21. Folly is joy to him that is destitute of wisdom: but a man of under-
  standing walketh uprightly.
22. Without counsel, purposes are disappointed: but in the multitude of
  counsellours they are established.
23. A man hath joy by the answer of his mouth: and a word spoken in due
  season, how good is it?
24. The way of life is above to the wise, that he may depart from hell be-
 neath.
25. The Lord will destroy the house of the proud: but he will establish the
  borders of the widow.
26. The thoughts of the wicked are an adoption to the Lord: but the
  words of the pure, are pleasant words.
27. He that is greedy of gain, troubleth his owne house: but he that hath
  gitteth, shall live.
28. The heart of the righteous studieth to answer: but the mouth of the
  wicked, proveth out evil things.
29. The Lord is farre from the wicked: but he heareth the prayer of the
  righteous.
30. The light of the eyes rejoiceth the heart: and a good report maketh the
  bones fat.
A just weight.  Proverbes.  Slow to anger.

31 The ear that heareth the reproof of life, abideth among the wise.
32 He that refructeth instruction, despiseth his own soul: but he that heareth reproof, getteth understanding.
33 The fear of the LORD is the instruction of wisdom; and before honoour is humility.

CHAP. XVI.

* Or, disputeth.
† Heb, puts: for an heart.
* Chap. 18.12.

17 The high way of the upright is to depart from evil: he that keepeth his way, preferreth his soul.
18 Pride goeth before destruction: and a haughty spirit before a fall.
19 Better it is to be of an humble spirit with the lowly, than to divide the spoule with the proud.
20 He that handleth a matter wisely, shall find good: and he that seeketh the LORD, happy is he.
21 The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.
22 Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.
23 The heart of the wise teacheth his mouth, and addeth learning to his lips.
24 Pleasant words are as an honey-combe, sweet to the soul, and health to the bones.
25 There is a way that seemeth right unto a man: but the end thereof are the ways of death.
26 He that laboureth, laboureth for his mouth: for his mouth craveth of him.
27 An bondage man diggeth by night: and in his lips there is as burning fire.
28 A froward man setteth strife: and a whisperer separateth chief friends.
29 A violent man enticeth his neighbour, and leadeth him into the way that is not good.
30 He butteth his eyes to deceive froward things: mouing his lips he bringeth evil to pass.
31 The hoary head is a crown of glory, it is found in the way of righteousness.
32 He that is slow to anger, is better than the mighty: and he that ruleth his spirit, then he that taketh a site.
33 The lot is cast into the lap: but the whole disposing thereof is of the LORD.

CHAP. XVII.

* Or, currec-
† Heb, desp-""
To hide sinnes.

CHAP. XVII.

3. The sinning pot is for stiler, and the furnace for gold; but the Lord diereth the hearts.
4. A bucked door grieueth heed to false lips; and a liar grieueth heart to a naugh'ty tongue.
5. Whoso mocketh the poor, reproacheth his maker; and he that is glad at calamities, shall not be unpunished.
6. Wholes children are the creature of old men: and the glory of children is their fathers.
7. Excellent speech commeth not a fool: much less doe ildying lipsse a praise.
8. A gift is as a precious stone in the eyes of him that hath it: Whitherfoere it turneth, it prospereth.
9. He that overreth a transgression, seeketh love: but he that repeateth a matter, separateth very frendes.
10. A reprochez entereth more into a wise man, then an hundred drapes into a foole.
11. An euill man seeketh only rebellion: therefore a cruel messenger shall be against him.
12. Let a beare robbed of her whelps meet a man, rather then a foole in his folly.
13. Whoso rewardeth euill for good, euill shall not depart from his house.
14. The beginning of sin is as when one letter out datar: therefore lett not contemnation, before it be medled with.
15. He that witteth the bucked, and he that condemneth the ins: even they both are abominacion to the Lord.
16. Wherefore is there a pike in the hand of a foole to get wisdom, seeing he hath no heart to it?
17. A friend loueth at all times, and a brother is born for souterwise.
18. A man void of understanding strieth hands, and commeth utter in the presence of his friend.
19. He loueth transgressione, that looths ease: and he that exciteth his geare, seeketh defuntion.
20. He that hath a scowrau heart, findeth no good, and he that hath a perculc tongue, falls into mischief.
21. He that beggeth a foole, doth it to his sorrow: and the father of a foole hath no joy.
22. An aerie heart doth good, unlike a medicine: but a broken spirit duceth the bones.
23. A wicked man taketh a gift out of the bozome, to peruer the wayes of judgement.
24. Wisedome is before him that hath understanding: but the eyes of a fool are in the ends of the earth.
25. A foolish sonne is a greite to his father, a bittirere to her that bare him.
26. Also to punish the mist is not good, nor to strike princes for equite.
27. He that hath knowledge, pargeth his hounds: and a man of understanding is an excellent spirit.
28. Even a foole, when he hangeth his peace, is counted wise: and he that shuffeth his lips, is esteemed a man of understanding.

CHAP. XVIII.

1. Though desire a man hauing | separated himself, | seeketh and intermedeth | with all wisedome.
2. A foole hath no delight in understanding, but that his heart may distrooz itself.
3. When the bucked commeth, then commeth also contempt, and with ignomine, reproche.
4. The words of a mans mouth, are as deep waters, and the well spring of wisedome as a flowing brooke.
5. It is not good to accept the person of the bucked, to overthrowe the righteous in judgement.
6. A foole's lips enter into contention, and his mouth calleth for strokes.
7. A foole's mouth is his destruction, and his lips are the shame of his soule.
8. The words of a tale bearer are as wounds, and they goe downe into the inmost parts of the belly.
9. He also that is louketh in his woorke, is brother to him that is a great waster.
10. The name of the Lord is a strong towrer: the righteous runneth into it, and it is safe.
11. The rich mans wealth is his strong citie: and as an high wall in his owne heart.
12. Before destruction the heart of man is haughtie, and before honoure is humilite.
13. He that answereth a matter before he heareth it, it is folly and shame unto him.
14. The spirit of a man will inflame his infermite: but a wounded spirit who can beare?
A fallewitness. Proverbs. The kings wrath.

15. The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16. A man's gift maketh room for him; and he bringeth him before great men.

17. He that is swift in his own occasion is as a serpent in the way, and as a grasshopper among the reeds.

18. The lot causeth contentions to cease, and parteth betwixt the mighty.

19. A brother offended is harder to be won then a strong city: and their contentions are like the bars of a castle.

20. A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lippes shall he be filled.

21. Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof.

22. He that findeth a wife findeth a good thing, and obtaineth favour of the Lord.

23. The poore blest increaseth, but the rich anlwereth roughly.

24. A man that hath friends must shew himself friendly; and there is a friend that sticketh closer then a brother.

CHAP. XIX.

Bitter is the poore that walketh in his integrity, then he is perçure in his lippes, and is a foole.

Also, that the soule be without knowledge, it is not good; and he that halteth with his feet, stineth.

The foolishness of man perverteth his way: and his heart fretteth against the Lord.

Wealth maketh many friends: but the poore is separated from his neighbour.

A fallewitness shall not be unpunished: and he that speaketh lies, shall not escape.

Many will encrease the favour of the prince: and every man is afraid to him that giveth gifts.

All the brethren of the poore do hate him: but much more do his friends goe farr from him: his pursueth them with spares, yet they are wanting to him.

He that getteth undone loveth his owne soule: he that keepeth understanding shall find good.

Ver. 10. Delight is not seemly for a fool: much less for an assentant to have rule over princes.

11. The discretion of a man delereth his anger: and it is his glory to passe over a transgression.

12. The kings wrath is as the roaring of a lion: but his favour is as dew upon the grasses.

13. A foolish son is the calamity of his father: and the contentions of a wife are a continual droning.

14. House and riches, are the inheritance of fathers; and a prudent wife from the Lord.

15. Stoutnesses casteth into a deep sleep: and an idle soule suffereth hunger.

16. He that keepeth the commandment, keepeth his owne soule: but he that despiseth his wages, shall die.

17. Hee that hath pity upon the poore, lendeth unto the Lord; and that which he hath given, will he pay him againe.

18. Chasten thy sonne while there is hope; and let not thy soule spare for his crying.

19. A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must doe it again.

20. Hearc counsell, and receive instruction, that thou mayest be wise in thy latter end.

21. There are many devices in a man's heart: nevertheless the counsell of the Lord, that shall stand.

22. The desire of a man is his kindness: and a poore man better then a lye.

23. The fear of the Lord rendeth to life, and he that hath it shall abide satisfied: he shall not be vexed with evil.

24. A slothfull man hideth his hand in his bosome, and will not so much as bring it to his mouth again.

25. Smite a stranger, and the simple shall beware; and reproove one that hath understanding, and he will understand knowledge.

26. He that wasteth his father, and chasteth away his mother, is a sonne that causeth shame, and deserveth reproach.

27. Cease, my sonne, to hear the instruction, that causeth to err from the words.
None is clean.

words of knowledge.
28 An ungodly witness cometh judgement: and the mouth of the wicked deuoureth iniquitie.
29 Judgements are prepared for sinners, and stripes for the backe of fools.

CHAP. XX.

Woe is a mocker, strong dumbke is raging: and whosoever is deceived thereby, is not wise. 2 The fear of a king, is as the roaring of a Lion: who is provoked to anger, smiteth against his owne soule.
3 It is an honour for a man to cease from strife: but every fool shall be meddling.
4 The sluggard will not ploe by reason of the | told: therefore shall he begge in harvest: and have nothing.
5 Counsell in the heart of man is like deep water: but a man of understanding will haile it out.
6 Hoot men will proclaim every one his   | goodnes: but a faithfull man who can hide?
7 The mill man walketh in his integre: * his children are blessed after him.
8 A king that sisteth in the throne of judgement, scattereth away all till with his eyes.
9 Who can say, I have made my heart clean, I am pure from my foule:
10 * Hurtles heights, and hurtles utractions, both of them are alike abominatioun to the LOR D.
11 Even a childe is known by his doings, whether his booke be pure, and whether he is the right.
12 The hearing ear, and the seeing eye, the LOR D hath made even both of them.
13 Lest one steepe, lest thou combe to pouerrie: open thine eyes, and thou shalt be filled with bread.
14 It is nought, it is nought (faith the buyer;) but when he is gone his way, then he boaste.
15 There is gold, and a multitude of Rubies: but the lips of knowledge are a precious jet.
16 * Take thy garment that is suertly for a stranger: and take a pledge of him for a strange woman.
17 * Bread of deceit is sweet to a

man: but afterwards his mouth shall be filled with grauell.
18 Every purpose is established by counsel: and with good advice make warre.
19 He that goeth about as a tale beacon, receiuel secrets: therefore meddle not with him that scattereth with his lippes.
20 * Who so scattereth his father or his mother, || his lamp be put out in obserue darkehete.
21 An inhereture may be gotten hastily at the beginning: but the end thereof shall not be blessed.
22 * Say not thou, I will recompence evil: but that on the LORD, and he shall save thee.
23 * Duties thoughts are an abomination unto the LOR D: and a false balancie is not good.
24 * Man goings are of the LOR D: how can a man understand his owne way?
25 It is a snare to the man who denieth that which is holy: and after adorations, to make inquirie.
26 * A wise king scattereth the wicked, and bungest the wheele over them.
27 The spirit of man is the || candle of the LOR D, searching all the inward parts of the belly.
28 * Percy and trueth preserve the king: and his thone be upholden by mercy.
29 * The glory of one man is their strength: and the beautie of old men is the grayhead.
30 The blestues of a bound cleareth away euill: to doe stripes the inward parts of the belly.

CHAP. XXI.

The kings heart is in the hand of the LOR D, as the rivers of water: her marshalg and whosoeuer he will.
2 Every way of a man is right in his owne eyes: but the LOR D ponde- reth the hearts.
3 To doe iniquity and judgement, is more acceptable to the LOR D, then sacrifice.
4 * An high looke, and a proud heart, || the plowing of the wicked, is fruite.
5 The thoughts of the diligent rend only to pletentues: but of every one
that is hasty, only to want.
6 * The getting of treasures by a lying tongue, is a bait and a snare to the feet of them that sleepe death.
7 The robbery of the wicked shall destroy them; because they refuse to do judgement.
8 The way of man is straung and strange: but as for the pure, he is right.
9 It is better to dwell in a corner of the house top, then with a haughting woman in a wide house.
10 The soul of the wicked deserveth evil: his neighbour findeth no favour in his eyes.
11 When the sinner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.
12 The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.
13 * Whoso stoppeth his ears at the cry of the poor, he shall not be heard.
14 A gift in secret pacifieth anger: and a reward in the bosom, strong bread.
15 His is joy to the last to do judgement: but destruction shall to the workers of iniquity.
16 The man that bandeth out of the way of understanding, shall remain in the congregation of the dead.
17 He that loveth pleasure, shall be a poor man: he that loveth vine and opium, shall not be rich.
18 The wicked hath a ransom for the righteous: and the transgressor for the upright.
19 It is better to dwell in the wilderness, then with a contentious and an angry woman.
20 There is treasure to be desired, and yole in the dwelling of the wickedi: but a foolish man spendeth it up.
21 He that followeth a righteous one, shall have mercy: and he that followeth a haught one, shall inherit contempt.
22 * A wise man setteth the site of the rightous, and casteth down the strength of the confidence thereof.
23 Who keepeth his mouth and his tongue, keepeth his house from troubles.
24 Proud and haughty stamen, is his name, who dealeth in proud blood.
25 The desire of the stoutful hit-leth him: for his hands refuse to labour.
26 He eateth greedily all the day long: but the righteous giveth and spareth not.
27 * The sacrifice of the wicked is abomination: how much more, when he saith to the Lord, I am righteous.
28 * A false witness shall perish: but the man that speaketh truth, shall be commended.
29 A wicked man hardeneth his face: but as for the upright, he turneth his way.
30 There is no wisdom, no understanding, no counsel against the Lord.
31 The horse is prepared against the day of battle: but * the fatted is of the Lord.

CHAP. XXII.

* Good name is rather to be chosen then great riches, and * loving favour rather then silver & gold.
2 * The rich and poor meet together: the LORD is the maker of them all.
3 A prudent man regardeth the calf, and daintieth himself: but the simple passeth on, and are punished.
4 * By humiliation and the fear of the Lord, are riches, and honour, and life.
5 Thomas and scribes are in the way of the shrewd: he that keepeth his house, shall have mercy from them.
6 *came by a child: in the way he should goe: and when he is old, he will not depart from it.
7 The rich ruleth over the poor, and the borrower is servant to the lender.
8 * He that loveth iniquity, shall reape bane: and the rodde of his anger shall fail.
9 * He that hath a bountious eye, shall bee blest: for his mercy is to his knee to the poor.
10 Call out the sinner, and contention shall goe out: peace, and rest shall reace.
11 He that loueth pueriliette of heart, for the grace of his lips the king shall be his friend.
12 The eyes of the Lord preferre knowledge, and he overtreweth the words of the transgressor.
13 * The stoutful man fayeth, There is a lion.

Eccles. 9.

Ver. 9. *Hieh in the land of the deeder.

* Eccl. 9.

Ver. 14.

* Chap. 12.

11. and 18. 22.

† Hieh in the wrath of pride.

† Chap. 15. 14.

† Heb. in the wrath of pride.

† Chap. 15. 14.

1. A nation without, I shall be name in the streets.
2. *The mouth of strange women is a deep pit: he that is abhorred of the
3. LORD shall fall therein.
4. *Foolishness is bound in the heart of a child; but the rod of correction shall
5. bring it out from him.
6. Be not oppressed: the poore to exceed his riches, and he that giveth to the
7. rich shall surely come to want.
8. *Burdens whie thinke care, and heare the words of the wise, and apply
9. thine heart unto my knowledge.
10. For it is a pleasant thing, if thou
11. keepe them: within thee, they shall
12. withall be written in thy lippes.
13. Or that trule may see in the LORD, I have made known to thee
14. this day, even to thee.
15. Have not I written thee excellent
16. things in countenances and knowledge?
17. That I might make thee know the certainty of the words of truth that
18. thou mightest knowe the words of truth; to them that end unto thee:
19. Rod not the poore because he is poore, neither oppresse the afflicted in the
20. gate.
21. For the LORD will plead their cause, and spoil the house of those that
22. spoiled them.
23. Make no friendship with an angry man: and with a furious man thou
24. shalt not goe; for if thou sleepest with his bed, and get a farre to the
25. gate.
26. Be not thou one of them that strike hands, or of them that are sureties for debts;
27. If thou hast nothing to pay, why shoulde he take away thy bed from under thee?
28. *Remoye not the ancient marke, amongst that have set.
29. Seeke thou a man diligent in his businesse: thee shal stand before kings, he shall not stand before mean men.

CHAP. XXIII.

Wen thou wistest to eate with a ruler, consider diligently what is before thee.
And put a knoe to thy mouth, if thou be a man guen to appeteit.
Be not desirous of his dainties:

4. *Labour not to be rich: cease from thine own wisdom.
5. *Wait thou to put thine eyes upon
6. that is not for riches certaine make themselves wings, they fly up as an Eagle toward heaven.
6. Cate thou not the bread of him
7. that hast an hungry eye, neither before shou
8. his dauntie meates.
7. For as he thinketh in his heart, so is he: Cate, and thine eye to the
9. be his heart; but his heart is not with thee.
8. The insolent which thou hast eaten,
9. shall thou vomite vp, and looke thy
10. sweete words.
9. Speake not in the ear of a foole: for he will despise the wise.
10. *Remove not the old land-
11. marke, and enter not into the fields of the
12. fatherless.
13. *For their redeemer is mighty,
14. he shall plead their cause with thee.
15. Apply thine heart unto instruction, and shew the words of knowledge.
16. *Withhold not correction from the
17. child: for if thou bearest him with the
18. rod, he shall not die,
19. Thou shalt beare him with the
20. rod, and shalt deliver his soul from hell.
21. My sonne, if thine heart be wise, thy heart shall receive, even mine.
22. *Bea my remes shall rejoyse, when
23. thy lippes speake right things.
24. *Let not thine heart envy sin-
25. ners, but be thou in the fear of the
26. LORD all the day long.
27. *For surely there is an end, and
28. thy expectation shall not be cut off.
29. Hearre thou, my sonne, and be wised, and giue thine heart in the way.
30. *Be not amongst thine elders amongst riotous eaters of flesh;
31. For the dankard and the glut-
32. ton shall come to poverty, and dous
33. nesse shall cloath a man with ragges.
34. *Hearten unto thy father that
35. begat thee, and despise not thy mother
36. when she is old.
37. Buy the truth, and selke it not; also
38. wisdom and instruction and understanding.
39. *The father of the righteous
40. shall greatly rejoyse: and he that begat
41. a wise child, shall have joy of him.
42. Thy father and thy mother shall

*1.Tim.6.9.
15. *Prov.4.23.
22. *Job.30.25.
Against the Wicked.

Proverbs. The just falleth.

be glad, and the that bare thee shall restore.
26 My sonne, give me thine heart, and let thine eyes observe my ways.
27 For an hypocrite is a deep ditch; and a strange woman is a narro"v pit.
28 She also iseth in wait as for a prey, and increaseth the transgressors among men.
29 Who hath done who hath sord; who hath contemneth who hath babbling; who hath boundeth who hath wounds without cause; who hath redness of eyes.
30 They that carry long at the wine, they that goe to leke must dishe.
31 Looketh not thou upon the wine when it is red, when it giveth his colour in the cup, when it maketh it seat aright.
32 At the last it is bitter like a serpent, and strong like an aspadder.
33 Thine eyes shall behold strange women, and thine heart shall utter pernicious things.
34 Pea shalt hate be as he that thydbeth, bothe in the midst of the sea, as he that eth upon the top of a mast.
35 They have striken me, that thou say, and I was not: they have beaten me, and I felt it not: when thou awakest, I will seek it yet again.

CHAP. XXIII.

BE not thou envious against evil men; neither desire to be with them.
2 For their heart studieth destruction, and their tongue talketh of mischief.
3 Through wisdom is an house builded, and by understanding it is established.
4 And by knowledge shall the chambers be filled with all pleasant riches.
5 A wise man is strong; pea man of knowledge increaseth strength.
6 For by wise counsel shal thou make the warre: and in multitude of counsellors there is safetie.
7 Wisdom is too high for a soole: he openeth not his mouth in the gate.
8 He that begetteth to doe evil, shall be called a mischiefous person.
9 The thought of foolishness is time: and the scorner is an abomination unto men.
10 Thou faint in the day of adversity, thy strength is small.
11 If thou forbear to deliver them that are bounden into death, and those that are ready to be slain:
12 If thou takest a bribe, woe unto thee; though thou shouldest see thy soul:
13 If thou seest, and seest, and turnest thy foot away, and seest not:
14 Then shall also the contingency of wisdom be unto the house: when thou didst find thy soul, then there shall be a reward, and thy expectation shall not be cut off.
15 Lay not wait. (O wicked man) against the divel of the righteous: spoile not his resting place.
16 For a just man falleth seven times, and riseth by againe: but the wicked shall fall into mischief.
17 Righteous not when thine enemy falleth: and let not thine heart be glad when he stumbleth.
18 Lest the LORD see it, and it displease him, and he turne away his heart from him.
19 For not thyselfe because of evil men, neither be thou envious at the wicked.
20 For there shall be no reward to the evil man: the candle of the wicked shall be put out.
21 By thine heart searest thou the good, and the king: and medle not with them that are given to change.
22 For their calamity shall rise suddenly, and who knoweth the ruin of them both?
23 These things also belong to the wise: It is good to have respect of persons in judgement.
24 * For he saith unto the wicked, Thou art righteous, thou shalt humble the people curre; nations shall abbreviate him:
25 But to them that rebuke him shall he be delight, and a good blessing shall come upon them.
26 Every man shall kiss his lips that giue a right answer.
27 Prepare thy work without, and make it fit for thy selfe in the field: and afterwards build thine house.
28 Be not a witness against thy neighbour without cause: and deceive not with thy lips.
29 Say not, I will doe so to him as he
Chap. xxv. Ashrew'd wife.

1 As a rare ring of gold, and an ornament of fine gold, so is a wise woman upon an obedient ear.

2 As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.

3 Who so beareth him selfe, of a false gift, is like clouts and vaine without name.

4 By long forbearing is a prince prevailed, and a soft tongue breaketh the bone.

5 Halt thou found hope: rare so much as is sufficient for thee: lest thou be filled therewith, and vomit it.

6 With hold the foot from thy neighbours house: let he be weary of thee, and to hate thee.

7 A man that beareth false witness against his neighbour, is a moule, and a whore, and a harpe arroth.

8 Confidence in an unfaithfull man in time of trouble, is like a broken tooth, and a foot out of joint.

9 As hee that taketh away a garment in cold weather, and is sooner on mine, so is he that singeth songs to an heavy heart.

10 If thine enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drinke.

11 For thou shalt heape coales of fire upon his head, and the Lord shall reward thee.

12 The North witteth a day roane: to doeth an angry countenance a backbiting tongue.

13 It is better to dwell in a corner of the house top, then with a haughty woman, and in a wide house.

14 As cold waters to a thirsty soule: so is good news from a farre countrey.

15 A righteous man falling downe before the wicked, is as a troubled soultaine, and a corrupt ling.

16 It is not good to eat much honey: so for men to seer their owne glory, is not glory.

17 See that hab no rule over his owne spirit, is like a lute that is broken bowe, and without lutes.

Chap. xxvi. Obseruations about foules, 13 about flaggards, 17 and about contentious butte-bodies.

1 A wound in a tree broken is like apples of gold in pictures of silver.
Proverbs

1. Obseruations of self-love: 5 of true love: 11 of care to avoid offences: 23 of the housetole care.

B 2. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3. A stone is a heauen, and the land a weighte; but a_footes Wrath is the heavier than both.

4. Wrath is cruel, and anger is outrageous: but Whos able to stand before enemie.

5. Open rebuke is better than secret love.

6. Faithful are the boundes of a friend; but the kisses of an enemy are deceitful.

7. The full soul loatheth an homie combe; but to the hungry soul every bitter thing is sweeter.

8. As a bird that wandereth from her nest: so is a man that wandereth from his place.

9. Ointment and perfume rejoiceth the heart: so doeth the sweetness of a manes friend by heastie counsel.

10. Thine owne friend and thy fathers friend, for sake not; neither goe in to the brotheres house in the day of the calamitie: for better is a neighbour that is nere, than a brother farre off.

11. By soule, be wife, and make my heart.
Know thy flocke. Chap.xxviiij. A wicked ruler.

I. A prudent man foreseth the evil, and heddeth himselue: but the simple passeth by, and is punished.

2. He that blesseth his friend with a loud voice, riseth early in the morning, and is counted a curse to him.

3. A continual dropper in a very ruine day, and a contentious woman, are alike.

4. Whosoever hideth her, hideth the wind, and the ointment of his right hand which beliveth it shall feel.

5. Iron sharpeneth iron: so a man sharpeneth the countenance of his friend.

6. Whoso keepeth the figtree, shall eat the fruit thereof: so he that watcheth on his murther, shall be honoured.

7. As an harte of man to man.

8. Hell and destruction are never full: to the eyes of man are never satisfied.

9. As the fining pot for slaver, and the furnace for gold: so is a man to his praise.

10. Though thou shouldest have a fool in a measure among the Heathen, yet will not his lewdness depart from him.

11. We thou diligent to know the state of thy sheepe, and looke well to thy herd.

12. For riches are not for ever: and both the crooked endure to every generation.

13. The hay appeareth, and the tender grass the hebreth it selfe, and herbes of the mountains are gathered.

14. The landes are for thy clothing, and the goats are the price of thy field.

15. And thou shalt have goats milke enough for thy food, for the food of thy house hold, and for the maintenance for thy maidsens.

CHAP. XXVIII.

Generall objections of impietie and religious integrie.

1. He that drinketh see when no man perceieth: but the righteous are bold as a lyon.

2. For the transgress-

3. A poor man that oppresseth the poor, is like a sweeping rain; which leaceth no sod.

4. They that forsake the law, praise the wicked: but such as keep the law, contend with them.

5. EUill men understand not judgment: but they that seek the LoRD understand all things.

6. Better is the poor that walketh in his way right, then he that is per nere in his wayes, though he be rich.

7. Whoso keepeth the law, is a wise soule: but he that is a companion of riotous men, shameth his father.

8. He that by diligence and by honest game increaseth his substance, he shall gather it in his hand, but lay it to the poor.

9. He that turneth aside his face from hearing the law, even his prayer shall be abomination.

10. He that saileth the righteous to goe astray in an euill way, he shall fall himselfe into his owne pit: but the righteous shall have good things in possession.

11. The rich man is wise in his owne conceit: but the poor that hath understanding hearteth him out.

12. When righteous men do reioyce, there is great glory: but when the wicked rife, a man is hidden.

13. He that coveteth his neighbour's riches, shall not prosper: but whoso is contented, and forsaketh them, shall have mercy.

14. Happy is the man that heareth alwayes: but he that harketh not to heart, shall fall into mischief.

15. A roaring lion and a ramping beast: so is a wicked ruler over the poor people.

16. The prince that wanteth understanding, is also a great oppressor: but he that hatheth counsel, will prolong his days.

17. A man that doth violence to the blood of any person, shall die to the pit, lest no man stay him.

18. Whoso walketh uprightly, shall be saved: but he that is pernere in his wayes, shall fall at once.

19. He that maketh his land, shall have plenty of bread: but he that followeth after vain persons, shall have poverty enough.
2. A faithful man shall abound with blessings: but he that maketh haste to be rich, shall not be innocent.

3. To have respect of persons is not good: for a piece of bread that a man will transgress.

4. He that hateth the false is rich, hath an evil eye, killeth his neighbour, envyeth.

5. Ch.27.6.

6. Heb. amor
delubrous.

7. Ch.3.15.

8. Deut. 15.

9. Ch.29.

10. and ver.

11. of this chapter.

Ch. XXIX.

1. Observations of publick government; And of private. 2. Of anger, pride, cheuey, cowardiz, and corruption.

H.

2. That is being often repented, hardeneth his necke, that suddenly be destroied, and that without remedy.

3. When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

4. The king by judgement establisheth the land: but the heire of unjustes, overthroweth it.

5. A man that flattereth his neighbour, spreadeth a net for his feet.

6. In the transgression of an evil man, there is a snare: but the righteous both sing and rejoiceth.

7. The righteous considereth the cause of the poore: but the wicked regardeth not to inow it.

8. Solemn men bring a citie into a snare: but wise men turn away wrath.

9. If a wise man contenteth with a foolish man, whether he rage or laugh, there is no rest.

10. The bloodthirstie hate the By

righte: but the unt seeketh his soule.

11. A fooler betreth all his mind: but a wise man keepeth it in till afterwards.

12. If a ruler hearken to lies, all his servants are wicked.

13. The poore and the deceitful man meet together: the LORD lighteth both their eyes.

14. The King that faithfully ugeth the poore, his throne shall be established for ever.

15. The rod and reproove giveth wise

dome: but a child left to himselfeareth his mother to shame.

16. When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

17. Correct thy sonne, and he shall give thee rest: yea he shall give delight unto thy soule.

18. Where there is no dission, the people perish: but he that keepeth the Law, happy is he.

19. A servant will not be corrected by words: for though she understand, she will not answer.

20. Seek thou a man that is justly in his words: there is more hope of a foole than of him.

21. He that delicately bringeth by his servant from a child, shall have him become his sonne at the length.

22. An angry man flattereth by stiffs, and a furious man abounded in transgression.

23. A mans pride shall bring him to the base: but honour shall uphold the humble in spirit.

24. Who is partner with a thief, hareth his owne soule: heareth cursing, and bewrayeth not.

25. The fear of man bungeth a snare: but who so putteth his trust in the L ORD, shall be safe.

26. Many seeketh the rulers favour, but every mans judgement commeth from the L ORD.

27. An unwise man is an abomination to the unt: and he that is upright in the way, is abomination to the wicked.

Ch. XXX.

1. Agurs confession of his faith. 7. The two

points of his prayer. 10. The meanest are not.
The words of Agur the son of Akkith, even the prophecy. The man spake unto Jehiel, even unto Jehiel and Chalil.

2 Surely I am more brutish than any man, and have not the understanding of a man.

3 Neither learned I wisdom, nor knew I the knowledge of the holy.

4 Who had attained unto hea\n\n\n7 Two things have I required of thee: deny me them not before I die.

8 Remove farre from me vanity, and lies: give me neither poverty, nor riches; feed me with food convenient for me.

9 Left I be full, and deny thee, and say, Who is the Lord? or left I be poor, and take the name of my God in vaine.

10 Acquile not a servant unto his master, lest he curse thee, and thou be found guilty.

11 There is a generation that curseth their father, and doth not bless their mother.

12 There is a generation that are pure in their owne eyes, and yet is not washed from the filthiness of their flesh.

13 There is a generation, O howe lory is their eyes, and their eye-lids are lifted vp.

14 There is a generation, whose teeth are as hooolds, and their jaw-teeth as houses, to devour the poor from offfe the earth, and the needy from among men.

15 The horse-teach hath two daught-
The description of Prouerbes.  a good woman.

CHAP. XXXI.
1. Lemuel's lesson of chastitie and temperance.
2. The afflicted are to be comforted and defended.
3. To praise and properties of a good wife.

The wives of King Lemuel, the prophet, that his mother taught him.

4. What, my son! and what, the sonne of my womb! and what, the sonne of my wifes?
5. Give not thy strength unto women, nor the wares to that which destroyeth kings.
6. It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes, strong drink.
7. Let them drinke, and forget the law, and pervert the judgement of any of the afflicted.
8. Give strong drinke unto him that is ready to perish, and wine unto those that be of sound hearts.
9. Let him drink, and forget his poverty, and remember his misery no more.

10. Open thy mouth for the dumb in the cause of all such as are appointed to destruction.
11. Open thy mouth, judge righteously, and plead the cause of the poor and needy.
12. Who can find a vertuous woman for her price is farre above rubies.
13. The heart of her husband doeth safely rest in her, so that he shall have no need of spoil.
14. She shall do him good, and not evil, all the days of her life.
15. She speaketh wise and truth, and worketh willingly with her hands.
16. She is like the merchants ships, she hath brought her food from farre.
17. She riueth also while it is yet night, and giveth meat to her housel

18. She dyeth not by her hands, she planteth a Vineyard.
19. She giveth her tongue wisdom, and strengtheneth her arms.
20. She putteth forth her hand to the poor, she reacheth forth her hands to the needy.
21. She is not afraid of the snow for her household; for all her household are clothed with scarlet.
22. She maketh herselfe coverings of tapestry; her clothing is fine and purple.
23. Her husband is known in the gates, when he sitteth among the elder of the land.
24. She maketh fine linen, and leteth it, and deliverrth goods into the merchant.
25. Strength and honour are her clothing, and she shall rejoice in time to come.
26. She openeth her mouth with wisdom, and in her tongue is the law of kindness.
27. She looketh well to the ways of her houthold, and eateth not the bread of idleness.
28. Her children arise up, and call her blessed; her husband also, and he praiseth her.
29. Many daughters have done valiantly, but thou excelllest them all.
30. Favour is deceitfull, and beauty is vanity: but a woman that feareth the Lord, she shall praise.
31. Give her of the fruit of her hands, and let her owne works praise her in the gates.

THE
The vanities of worldly things.

ECCLESIASTES,
or the Preacher.

CHAP. I.

1 The Preacher shewed that all humane courses are vaine: because the creatures are restless in their courses, they bring forth nothing newe, and all old things are forgotten. And because he hath found it so in the studies of wisdom.

2 The words of the Preacher, the son of David, King in Jerusalem.

3 Vanities of vanities, saith the Preacher, vanities of vanities, all is vanities.

4 What profiteth a man of all his labour which he taketh under the Sunne?

5 One generation passeth away, and another generation cometh: but the earth abideth for ever.

6 The Sunne also is a guide, and the Sunne goeth downe, and cometh againe to the place where he arose.

7 The Sunne goeth toward the South, and turneth about unto the North: it whereloth about continually, and the Sunne returneth again according to his circuits.

8 All the riuers runne into the sea; yet the Sea is not full; unto the place from whence the riuers come, thither they return again.

9 All things are full of labour, man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

10 The thing that hath beene, it is that which shall be: and that which is done, is that which shall be done: and there is nothing new under the Sunne.

II There is no remembrance of former things, neither shall there bee any remembrance of things that are to come, with that which shall come after.

III If the Preacher was king over Israel in Jerusalem.

14 I have seen all the works that are done under the Sunne, and behold, all is vanities, and vexation of spirit.

15 That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have beene before me in Jerusalem: yea, my heart hath a great experience of wise wise, knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For much wisdom is much griefe: and he that increaseth knowledge increaseth sorrow.

CHAP. II.

1 The vanities of humane courses in the works of pleasure.

2 Though the wise be better than the fool, yet honey is more to be desired.

3 The vanities of humane labour, in leaving it they know not to whom. Nothing better then joy in our labour, but that is Gods gift.

4 Said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and behold, this also is vanities.

5 Said
The vanity of all Ecclesiastes. worldy things.

Chap. I. 17. 

I. I lade of laughter; it is mad: and of mirth, what doeth it? 

2. And I sought in mine heart to give my soul unto wine, (yet acquainting mine heart with wine) and to lay hold on folly, till I might see that was that good for the sons of men, which they should doe under the heaven all the days of their life. 

3. I made me great houses, I bought me vineyards, 

4. I made me gardens and orchards, and I planted trees in them of all kinds of fruits. 

5. I made me pools of water, to water therewith the wood that bringeth forth trees: 

6. I got me servants and maidservants, and had servants born in my house: also I had great possessions of great and small cattle, above all that were in Jerusalem before me. 

7. 1 gathered me also silver and gold, and the peculiar treasure of kings and of the pious; I gave men my portions of great and small cattle, above all that were in Jerusalem before me. 

8. So I was great, and increased more then all that were before me in Jerusalem; also my wisdom remained with me. 

9. And whatsoever mine eyes desired, I kept not from them: I witheld not my heart from any joy: for my heart rejoiced in all my labour, and this was my portion of all my labour. 

10. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all was vanity, and vexation of spirit, and there was no profit under the Sunne. 

11. And I turned my heart to behold wisdom, and madness, and folly: for what can the man doe, that cometh after the king? even that which hath been already done. 

12. And I knew that this also was vanity. 

13. Then I said, That this also was vanity. 

14. The eye sees in his head, but the foot walketh in darkness: and I saw perplexed also that one event happeneth to them all. 

15. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me, and why was I then more wise than one of the foolish? 

16. For there is no remembrance of the wise, more then of the fool for ever, seeing that which now is, in the days to come shall be forgotten; and how doeth the fool in the days of his life? 

17. Therefore I hated life, because the work that is brought under the Sunne is grievous unto me: for all is vanity and vexation of spirit. 

18. So I hated all my labour which I had taken under the Sunne, because I should leave it unto the man that shall be after me. 

19. And who knoweth whether he that shall be after me will not again enjoy such good things as I do enjoy, and will not reap the fruit thereof. 

20. For there is a man whose labour is in wisdom and knowledge, and in equity; yet to a man that hath not laboured therein, shall he give it for his portion: This also is vanity, and great full. 

21. For what is man, that he should live, and the labour of his heart which he hath laboured under the Sunne? 

22. For all his days are sorrows, and his travail, and vexations: yea, his heart taketh not rest in the night. This also is vanity. 

23. For all his days are full of sorrow; yea, his heart taketh not rest in the night. This also is vanity. 

24. There is nothing better for a man, that he should eat and drink, and that he should lay hold on his soul, and enjoy his work in the labour thereof; for that also is of the hand of God. 

25. For who can eat and who can enjoy life of all his labour, which he laboureth to do under the Sunne? 

26. For God giveth to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heape up by that: that he may give to him that is good before God. This also is vanity and vexation of spirit. 

Chap. III. 1. By the necessary change of times, vanity is added to humane travaile. 11. There is an excellency in Godes works: 16. But as for man, God shall judge his works there, and here he shall be like a beast.
A time for all. Chap.iii.iii. Man and beast.

I

Every thing there is a season, and a time to every purpose under the heaven. 2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted. 3 A time to kill, and a time to heal; a time to break down, and a time to build up. 4 A time to weep, and a time to laugh; a time to mourn, and a time to dance. 5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing. 6 A time to get, and a time to lose; a time to keep, and a time to cast away. 7 A time to rent, and a time to sell; a time to keep silence, and a time to speak. 8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that boozeth, in that wherein he laboureth? 10 I have seen the travail that God hath given to man to labour that which he eateth. 11 He hath made every thing beautiful in his time: also he hath set in the midst of the thing to be desired: yea, it is vanity, and a midst of vexation. 12 I know that there is nothing better than that man should rejoice in the work that he hath done; for in his coloured days, and in the days of his life, which God give him: for that his heart may be joyed in all his work that he hath done.

13 And also that every man should eat and drink, and enjoy good in his coloured days: for that is God's gift. 14 For he shall depart from his coloured, and whosoever is lord of him shall also come after him, and shall remember him no more: neither shall he be known any more, neither shall it be found of him: neither shall it be known again, that he had laboured in the earth. 15 This is the evil thereof, that as he came out of the mother's womb, and his breath is the breath of life; and this is also vanity, because he shall be laid in the earth; and his coloured shall be no more.

16 And moreover, I saw under the Sun, the place of judgement, that was there: and the place of righteousness, that was there. 17 I said in my heart, God shall judge the righteous and the wicked: for there is a time there, for every purpose and for every work. 18 And I saw in my heart, that there is nothing better than that a man should take hold on that which he shall see good to eat, and to take hold on his coloured.
good: this is also vanity, yea it is a sore
travail.
9 Two are better then one, be
cause they have a good reward for their
labour.
10 For if they fall, the one will lift up
his fellow, but he to him that is alone,
when he falleth: so he hath not another
to help him up.
11 Again, if two ye twogether, then
they have heart: but bolde can one be
waste alone?
12 And if one prevale against him,
two shall withstand him: and a three
doord is not quckly broken.
13 Better is a poore and a wise
child, then an old and foolish king, who
hath no wile to be ashamed.
14 For out of palson he commeth to
courage, whereas also he that is boone
in his kingdom, becometh poore.
15 I considered all the living which
walketh under the sun, both the boyd
child that standeth up in his stead.
16 There is no end of all the people, e-
tern of all that have beene before them:
they also that come after, shall not re-
pose in him: surely this also is vanity,
and vexation of spirit.

CHAP. V.
1 Vanities in Diuine seruice, 8 in murr-
ming against oppression, 9 and in Riches.
18 Lov in riches is not the quick of
God.

*1 Sam. 15
22. psl. 50.
6. prom. 13.
8. x. 27.

*Or. word.

*Mar. 6.7.
proem. 18.19

*Deut. 24.
11. Phil 66.
13.14

*Job 4.
21.
6. psl. 130.
22. psl. 43.17.

*Chap. 13.
14 and 5.
15. 

*Or. the number of
the dayes.

*Job 1.
8. 12.
17. He that is a
good and comely,
loves to eate and
to drinke, and to
enjoy the good
of all his labour
that he taketh
under the sun,
all the dayes of
his life, which God
gueth him: for it is
his possession.

19 Every man also to whom God
hath given riches and wealth, and hath
given power to eate thereof, and to take
his portion, and to rejoice in his labour:
this is the gift of God.

20 For he shall not much remember
the dayes of his life: because God al-
sureth him in the top of his heart.
CHAP. VI.
1 The vanity of riches without vi. 3 Of children, 6 and old age without riches. 9 The vanity of life and wanding desires. 11 The conclusion of vanities.

There is an evil which I have seen under the Sun, and it is common among men:
2 A man to whom God hath given riches, wealth and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: This is vanity, and it is an evil beseath.
3 If a man beget an hundred children, and live many years, so that the days of his years be many: and his soul be not filled with good, and also that he have no burial, Why, that an untimely birth is better then he.
4 For he commendeth in that his name shall be covered with darkness, and his name shall be covered with darkness, and his name shall be remembered in the generation.
5 Moreover he hath not seen the sun, nor known any thing: this hath more rest then the other.
6 A man though he live a thousand years twice told, yet hath he not good: Do not all go to one place.
7 All the labour of man is for his mouth, and yet the appetite is not filled.
8 For what hath the wife more then the foole: What hath the poore, that knoweth to walk before the living?
9 Better is the light of the eyes, then the mending of the deceit: this is also vanity and vexation of spirit.
10 That which hath been, is named already, and it is known that it is man: neither may he contend with him that is mightier then he.
11 Seeing there be many things that increas vanity, what is man the better.
12 For who knoweth what is good for man in this life, all the days of his vanity life, which he spendeth as a hollow: for who can tell man what shall be after him under the Sun.

CHAP. VII.
1 Remedies against vanity, are a good name.
2 Magnification, 7 Patience, 11 Wisedome.
23 The difficulty of wisedome.

A Good name is better then precious Ornament: and the day of death, then the day of ones birth.
2 It is better to go to the house of mourning, then to go to the house of feasting: for that is the end of all men, and the living lay it to his heart.
3 Sorrow is better then laughter: for the sadness of the countenance the heart is made better.
4 The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth.
5 It is better to hear the rebuke of the wise, then for a man to hear the long of fools.
6 For as the rod of thorns under a pot, so is the laughter of the fool: this also is vanity.
7 Surely oppression maketh a wise man mad: and a gift destroyeth the heart.
8 Better is the end of a thing then the beginning thereof: and the patient in spirit is better then the proud in spirit.
9 Be not hasty in thy spirit to be angry: for anger sitteth in the bosom of fools,
10 Say not thou, what is the cause that the former dayes were better then these: for thou dost not enquire what concerning this.
11 Wisedome is good with an inheritance: and by it there is profit to them that see the sunne.
12 For wisedome is a defence, and money is a defence: but the excellency of knowledge is. that wisedome gueth life to them that have it.
13 Consider the workes of God: for who can make that straight, which he hath made crooked?
14 In the day of prosperitie be joyfull, but in the day of adversity consider: God also hath let the one over against the other, to the end that man should find nothing after him.
15 All things haue I seen in the days of my vanity: there is a man that perisheth in his rightouesnes, and there is a wicked man that polorgeth his life in his wickednes.
16 Be not righteous over much, neither make thy soul over wise: why byoughwell thou destroy thy selfe?
17 Be not overmuch wicked, neither
None is just. Ecclesiastes. The king's power.

18. It is good that thou shouldest take hold of this; yea also from this wherein thou hast not put thine hand: for he that searcheth God, shall come forth of them all.

19. Wisdom strengtheneth the wise, and more than righteous men which are in the east.

20. For there is not a just man upon earth, that doeth good, and sinneth not.

21. Also, there is not one wise heart among them, that understandeth reason.

22. For oftentimes also thine own heart knoweth, that thou thyself best knowest, and it is for thee.

23. All this have I proved by wisdom; and I said, I will be wise, but it was far from me.

24. That which is far off, and exceeding deep, who can find it out?

25. I applied mine heart to know, and to search, and to seek out wisdom, and to know the withezines of folly, even of foolishness and madnisse.

26. And I found more bitter than death, the woman whose heart is free, and her hands are to please withal; and shall escape from her, and the fatter shall be taken by her.

27. Behold, this have I found (saith the Preacher) counting one by one to finde out the account:

28. Whiche yet my soul seeketh, but I finde not: one man among a thousand have I found, but a woman among all those have I not found.

29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

CHAP. VIII.

1. Kings are greatly to be respected. 6. The Divine providence is to be observed. 15. It is better with the godly in adversity, than with the wicked in prosperity. 16. The worke of God is unsearchable.

Who is as the wise man? and who knoweth the interpretation of a thing? a man wise understandeth his face to thine, and the volunes of his face shalbe changed.

2. I counsel thee, to keep the kings commandement, and that in regard of the oath of God.

3. See not hate to go out of his sight: stand not in an evil thing, for he doeth whatsoever pleaseth him.

4. Where thow the word of a king is, there is power: and who may lay upon him, what doeth thou?

5. Whoso keepeth the commandement, shall feel no evil thing: and a wise man heart differeth both time and judgement.

6. Because to every purpose there is time, and judgement, the unstayed of man is great upon him.

7. For her knowledge not that which shall be: for who can tell him, when it shall be?

8. There is no man that hath power, over the spirit to retaine the spirit: neither hath he power in the day of death: and there is no discharging in that warfare, neither shall wickednesse deliue those that are gien to it.

9. All this have I seen, and applied my heart into every work which is done under the Sunne: there is a time wherein one man ruleth over another to his own hurt.

10. And I saw the wicked buried, who had gone, and gone from the place of the Holy, and they were forgotten in the city where they had done: this also is vanity.

11. Because sentence against an evil work is not executed speedily: therefore the heart of the sons of men is wholly set in them to do evil.

12. As though a man doe evil an hundred times, and his dayes be prolonged: yet surely I know that it shall be well with them that fear God, which feares before him.

13. But it shall not be well with the wicked, neither shall her dayes prolong their days which are as a shadow; because he feared not before God.

14. There is a vanity which is done upon the earth, that there be good men and wicked men wherein it happeneth according to the worke of the wicked: againe, there be good men, to whom it happeneth according to the worke of the righteous:

15. I said, that this also is vanity: for that which is done is done already: and to be wise is an hurting in mine heart: and to be merrie is a vanity: for that shall abide with his labour, the days of his life, which God giveth him under the Sunne.

16. When
All are alike.

Chap. ix. Wildome despised.

16. When I applied mine heart to know wise-dome, and to see the busines that is done upon the earth: for there is that neither day nor night city sleepeth with his eyes.

17. Then I beheld all the works of God, that a man cannot finde out the works that is done under the Sunne: because though a man labour to seek it out, yea further though a wise man thinketh to know it, yet shall he not be able to finde it.

CHAP. IX.

1. Like things happen to good and bad.

7. Comfort is all their portion in this life.

11. Gods providence ruleth over all. Wise-dome is better then strength.

2. All things come alike to all: there is one event unto the righteous and unto the wicked, unto the good and unto the clean, and unto the unclean, unto him that sacrificeth, and unto him that sacrificeth not: as is the good, so is the sinner, and see that sweareth, as he that feareth an oath.

3. This is an evil among all things that are done under the Sunne, that there is one event unto all: yea also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

4. For to him that is joined to all the living, there is hope: for a living dogg is better then a dead Lion.

5. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward: for the memory of them is forgotten.

6. Also their love, and their hatred, and their envy is now perished: neither have they any more a portion for ever in any thing that is done under the Sunne.

7. Go thy way, eat thy bread with joy, and banke the wine with a merry heart: for God now accepteth thy works.

8. Let thy garments bee alwayes white; and let thy head lacke no oynment.

9. Live joyfully with the wife, whom thou lovest, all the days of the life of thy vanity, for that is thy portion in this life, and in thy labour which thou takest under the Sunne.

10. Whatsoever thy hand findeth to do, doe it with thy might: for there is no work, nor devise, nor knowledge, nor wisdom in the grave, whether thou goest.

11. I returned, and faint under the Sunne, That the race is not to the swift, nor the batteall to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favoure to men of skill, but time and chance happeneth to them all.

12. For man also knoweth not his time, as the fishes are taken in an ensenet, and as the birds that are caught in the snare: so are the sons of men snared in an euill time, when it falleth suddenly upon them.

13. This wisdome have I seene also under the Sunne, and it seemed great unto me:

14. There was a little city, and few men within it: and there came a great King against it, and besieged it, but built great bulwarks against it.

15. And there was found in it a poore wise man, and hee by his wisdome delivered the city: yet no man remembered that lane poore man.

16. Then said I, Wisdome is better then strength: nevertheless, the poore wise man wisdome is despised, and his words are not heard.

17. The words of wise men are heard in quiet, more then the cry of him that ruleth among fools.

18. Wisdome is better then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1. Observations of Wisdome and folly. OfRiot, 18 Slothfulness, 19 and Money. Mens thoughts of Kings ought to bee reserved.

2. Had she cause the opynment of the Apothecaries to send forth a thinking caution: for doseth a little folly him that is in repub.
Folly esteemed. Ecclesiastes. God judgeth all.

1. A wise man’s heart is at his right hand; but a fool’s heart at his left.
2. Peal when he that is a fool walketh by the way, his wisdom faileth him, and his faith to every one that he is a fool.
3. If the spirit of the ruler rise by against thee, leave not thy place; for reed pacifist great offences.
4. There is an evil which I have seen under the Sun, as an error, which proceedeth from the ruler.
5. Folly is set in great dignity, and the rich is set in low place.
6. I have seen servents upon horses, and princes walking as servents upon the earth.
7. He that diggeth a pit, shall fall into it; and he that breaketh an hedge, a serpent shall bite him.
8. Who so removeth stones, shall be hurt thereby; and he that cleareth wood, shall be endangered thereby.
9. If the yon be blunte, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.
10. Surely the serpent will bite without incantation, and a babber is no better.
11. The words of a wise man’s mouth are gracious: but the lips of a fool shall swallow by himself.
12. The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness.
13. A fool also is full of words; a man cannot tell what shall be; and that shall be after him who can tell him?
14. The labour of the foolish weareth every one of them; because her understandeth not how to go to the city.
15. Crie to thee, O land, when thy king is a child, and thy princes eat in the morning.
16. Blessed art thou, O land, when thy king is the sonne of nobles, and thy princes eat in due season, for strength, and not for drunkenness.
17. Crie much slaughter amongst the building devorery, and though idleness of the hands the house diapopeth through.
18. Crie feast is made for laughter, and wine maketh merry: but money answereth all things.
19. Crie not the king, no not in thy thought, and curse not the rich in thy bed-chamber: for a bird or the are shall carry the voice, and that which hath wings shall tell the matter.

CHAP. XI.
1. Directions for charite. 7 Death in life, and the day of judgement in the days of youth are to be thought on.
2. Give a portion to seven and also to eight; for thou knowest not what shall be upon the earth.
3. If the clouds be full of raine, they empty themselves upon the earth: and if the tree rain toward the South, or toward the North, in the place where the tree sattereth, there it shall be.
4. He that observeth the wind, shall not sow; and he that regardeth the clouds, shall not reap.
5. As thou knowest not what is the way of the spirit, nor hold the bones that growe in the bome of her that is with child: even so thou knowest not the works of God who maketh all.
6. In the morning looke thou faire, and in the evening withhold not thine hand: for thou knowest not whether thou shalt prosper, either this day or that, or whether they both shall be alike good.
7. Truly the light is sweet, and a pleasant thing is it for the eyes to behold the sunne.
8. But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they are many. All that commeth is vanity.

CHAP. XII.
1. The Creator is to be remembered in due time. 8 The Preachers care to edifie. 13 The fear of God is the chiefest Antidote of vanitie.
Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years of thine life be heavy upon thee:

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the princes in the gate shall humble themselves, and the nobles of the earth shall humble themselves:

4 And the bogies shall be shut in the streets, and the rejoicing of the bridegroom and the bride shall be taken away from the land:

5 And when the fear of him shall fall upon the cities, and the cities shall be desolate, and no man shall dwell therein:

6 And when thine end shall come, and thine iniquities shall come to be sought for; yea, they shall go greatly apace to seek a soul as a beast doth go:

7 Then shall the dust return to the earth as it was; and the spirit return unto God who gave it.

8 The words of the wise are as goads, and as nails polished by the masters of assemblies, which are given by one shepherd.

9 And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

10 Let thy words be few; make thy speech much to the point.

11 Let thy tongue delight thee with thy wife, which is thyacie, and not another; for fornication is abomination of her Lord; she is a reward for her Lord.

12 The royal image is come to an end; even it is counted by the terrors of the people.

13 The words of the wise are as goads, and as nails polished by the masters of assemblies, which are given by one shepherd.

14 The words of the wise are as goads, and as nails polished by the masters of assemblies, which are given by one shepherd.

15 In the streets the men of aboutness say, and the tongue of them that are wise is in the gate.

16 Woe to him that buildeth a city with blood, and foundeth a town with iniquity!

17 No evil can be hid from the Lord.

18 The words of the wise are as goads, and as nails polished by the masters of assemblies, which are given by one shepherd.

19 The words of the wise are as goads, and as nails polished by the masters of assemblies, which are given by one shepherd.

The Song of Solomon.
Christ, and Solomon's song. his Church.

blandy bade I not keep.

7 Tell mee, O thou whom my soul louteth where thou feedest, where thou makest thy flocke to rest at noone: so why should I be as one that turneth aside by the footsteps of thy companions?

8 If thou know not (O thou fairest among women) goe thy way forth by the footsteps of the flocke, and seeke thy kiddes before thy shepheards tents.

9 I have compared thee, O my love, to a company of horse in Pharaohs chariots.

10 Thine cheeks are comely with rodes of jewel, thy necte with chains of golde.

11 Wee will make thee borders of golde, with frudges of siluer.

12 While the king sittest at thy table, my spikenard lendeth forth the smell thereof.

13 A bundle of myrte is my methode, I shall lie all night betwixt my breasts.

14 O thou art faire, O thou art faire, thou hast dounes eys.

15 Behold, thou art faire, my love: behold, thou art faire, thou hast dounes eys.

16 Behold, thou art faire, my love: yea pleasant: also our bedde is greene.

17 The beames of our house are Cedar, and our vailers of sere.

CHAP. II.

1 The mutual love of Christ and his Church.

2 The hope, 10 and calling of the Church.

3 Christs care of the Church. 16 The profession of the Church, her faith and hope.

Am the rose of Sharon, and the lily of the valleys.

2 As the lily among thones, so is my love among the daughters.

3 As the apple tree among the trees of the wood, so is my love among the limes. I sit downe under his shadow with great delight, and his fruit was sweete to my tate.

4 Hee brought me to the bankeing house, and his banner ouer me was love.

5 Stay me with flagons, comfort me with apples, for I am like of love.

6 His left hand is under my head, and his right hand doth embace me.

CHAP. III.

1 The Church her fight and victorie in temptation. 6 The Church glorified in Christ.

1 One night on my bed I sought him whom my soul louteth, I sought him, but I found him not.

2 I will rise and go, and goe about the citie in the streets, and in the broad ways I will seek him whom my soule louteth: I sought him, but I found him not.

3 The watchmen that goe about the citie, found me. 10 to whom I said, Salve ye him whom my soule louteth.

4 It was but a little that I passed from them, but I found him whom my soule louteth: I heede him, and would not let him goe, until I had brought
The beautie of the Church.

1. Christ feteth forth the graces of the Church.

2. The Church praveth to be made fit for his presence.

B. Thy teeth are like a flocke of sheepe that are even shone, which came by from the washing: Whereas every one beare thimmes, and none is barren among them.

3. Thy lips are like a thread of scarlet, and the speech is comely: the temples are like a piece of a pomegranate within thy loxkes.

4. Thy necke is like the tower of Dauid builded for: an armorie, whereon there hang a thousand bucklers, all the shields of righteous men.

5. Thy two breasts, are like two yong Roes, that are svmmes, which feed among the lilies.

6. *Untill the day brake, and the shadowes flee away, will get mee to the mountains of myrthe, and to the hill of frankincense.*

7. Thou art all faire, my liven, there is no spot in thee.

8. *Come with me from Lebanon my spouse, from Lebanon: looke from the top of Amana, from the top of Shenir and Hermon, from the Lions dencie, from the mountains of the Leopards.*

9. Thou hast raisheth my heart, my sister, my spouse: thou hast raisheth my heart, with one chine of the necke.

10. How faire is thy liven, my sister, my spouse! how much better is thy liven then wine, and the smell of thine oynments than all spices?

11. Thy lips, O my spouse! drop as the hony comie: honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon.

12. A garden inclosed is my sister, my spouse: a spring shut up, a fountain sealed.

13. Thy plants are an orchard of pomegranates, with pleasant fruits, Camphire, with Spikenard.

14. Spikenard and Saffron, Calamus and Cynaamon, with all trees of Frankincense, Dorche and Aloes, with all the chief spieces.

15. A hountaine of gardens, a well of living waters, and streams from Lebanon.

C H A P. III.

1. Christ awaketh the Church with his calling.

2. The Church having a taste of Christes liven, is sick of lounes. A description of Christ by his graces.

3. I am come into my garden, my sister, my spouse, I have gathered my Myrthe with my spice, I have eaten my home combe with my hony; I have bunke my bine with my milk: eat, O friends, drink, ye drink abundantly, O beloved.

4. If I sleepe, but my heart wakeeth.
ill watchmen. Solomons song. The beautifull of

I. The Church professeth her faith in Christ.
II. Christ sheweth the graces of the Church, and his love towards her.
Chap. vii.

Spirituall loue.

1. Thy navel is as a round goblet, which Maketh not to loure: thy belly is as an heape of wheate, let about with tylles.

2. Thy two breasts are like two yong Roes that are twinnes.

3. Thy two breasts are like two yong Roes that are twinnes.

4. Thy navel is as a tozyle of yuory: thine eyes like the fish poletes in herbour, by the gate of Bathaumm: thyn note is as the tozyle of Lebanon, which looketh toward Damascus.

5. Thy head upon thee is like Carmel, and the harte of thine head like purple, the king is held in the galleries.

6. How fair, and how pleasant art thou, O Loure, for delights:

7. Thy navel is like a pome tree, and thy breasts to clusters of grapes.

8. I said, I will goe to the pome tree, I will take hold of the boughes thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy note, like apples.

9. And the roose of thy mouth be the best dine: for my beloved, that goeth downe sweetly, cauleth the tipples of those that are asleep, to speake.

10. I am thy beloved, and my desire is towardes thee.

11. Come, my beloved, let vs goe forth into the field: let vs lodge in the villages.

12. Let vs get vp early to the vineyards, let vs see if the vine flourish, whether the tender grape appeare, and the pomegranates bud forth: there will I give thee my loues.

13. Thine eyes are as the faces of a faire childe, when the shelves are in the morn.

14. That thou wert as my brother that sucked the breasts of my mother, when I should find thee without, I would kisse thee, yet I should not be despised.

1. I would leade thee, and bring thee into my mothers house, who would instruct me: I would cause thee to drinke of spiced wine, of the mure of my pomegranate.

2. His left hand should be under my head, and his right hand should embrace me.

3. I charge you, Daughters of Jerusalem, that ye stire not up, nor awake my loue untill he please.

4. Who is this that committeth from the verdurynesse, leaning upon her beloved? I sate thee by under the apple tree: there thy mother bought thee forth, there thee bought thee forth, that bare thee.

5. Set me as a scale upon thine heart, as a scale upon thine arm: for love is strong as death, jealousy is farr the cruel as the graue: the costers thereof are costers of fire, which hath a most blemish flame.

6. Many waters cannot quench love, neither can the floods drowne it: if a man would gue all the substance of his house for love, it would verry be conntenued.

7. We have a little sister, and she hath no breasts: what shall we doe for our sister, in the day when she shall bee spoken for?

8. If she be a wall, we will build upon her a palace of siluer: and if she bee a doore, we will inclose her with boards of Cedars.

9. If I am a wall, my breasts like towers: then was I in his eyes as one that found favour.

10. Solomon had a vineyard at Baalhamon, hee let out the vineyard unto keepers: euery one for the fruit thereof was to bring a thousand pieces of siluer.

11. Thy vineyard which is mine, is before me: thou (O Solomon) must have a thousand, and those that keep the fruit thereof, two hundred.

12. Thou that dweldest in the gardens, the companions hearken to thy voice: cause me to heare it.

13. Make haste, my beloved, and be thou like to a Roze, or to a yong Hart upon the mountaines of spiers.
THE BOOKE OF THE
Prophet Isaiah.

CHAP. I.  

1 Isaiah complaineth of Judah for her rebellion, He lamenteth her judgments. 10 He vpbraied their whole seruice. 16 He exhorted to repentance, with promises and threatenings. 21 Bewaileth their wickednesse, hee denounces Gods judgements. 25 Hee promiseth grace, and threateneth destruction to the wicked.

2 Hee, 0 heavens, and gue eare, Deareth: for the Lord hath spoken. I have nourished and brought by children, and they have rebelled against me.

3 The ore knoweth his owner, and the afffects masteres crime: but Israel doeth not know, ny people doeth not consider.

4 Alasse a sheeple nation, a people 1 taken with iniquity, a seed of euill doers, children that are corruptors: they have forsaken the Lord, they have provoked the holy one of Israel into anger, they are gone away backward.

5 Caste should ye see bestricken any more: yee will remit more and more: the whole heads is sick, and the whole heart is faint.

6 From the sole of the soles, even unto the head, there is no soundnesse in it: but boundes, and bracelets, and purifying lores: they have not beene closed, neither bound vp, neither mollified with any.

7 Your country is *desolate, your cities are burnt with fire: your land, strangers devour in your presence, and it is desolate as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a beleaguered citie.

9 Except the Lord of hostes had left unto us a very small remnant, we should have been as Sodom, and we should have beene like unto Goemorrah.

10 Heere the word of the Lord, ye rulers of Sodom, giue eare unto the Lord of our God, ye people of Goemorrah.

11 To what purpose is the multitude of your sacrifices unto me, saith the Lord? I am full of the burnt offerings of rammes, and the fat of fedde beasts, and I delight not in the blood of bullockes, 02 of lambe, 03 of hogs.

12 When ye come 1 appeare before me, who hath requird this at your hand, to tread my courts?

13 Bring no more vaile oblations, incense is an abomination unto me: the new Moones, and Sabbaths, the calling of assembleys I cannot accept with; it is iniquittie, even the solemn meeeting.

14 Your new Moones, and your appointed Feasts my soule hatech: they are a trouble unto me, I am weary to bear them.

15 And when ye spread forth your *handes, I will hide mine eyes from you; yea, when ye make many prayers I will not heare: your hands are full of *blood.

P 16 16 Isaiah
CHAP. II.

1 Isaiah prophesieeth concerning the coming of Christ's kingdom. 6 Wickedness is the cause of God's forsaking. 10 He exhorteth to fear, because of the powerfull effects of God's Maitestie.

He wot that Isaiah, the sonne of Amos, faileth concerning Judah and Jerusalem.

1 And it shall come to passe in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

2 And many people shall goe say: Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he shall teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

3 And her shall judge among the nations, and shall reprove many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn warre any more.

4 O house of Jacob, come ye, and let us walk in the light of the Lord.

5 O therefore thou hast forsaken the people the house of Jacob, because they be replenished from the East, and are footstapers like the Philistines, and they please themselves in the children of strangers.

6 Their land also is full of silver and gold; neither is there any end of their treasures: their land is also full of horses; neither is there any end of their chariots.

7 Their land also is full of idoles: they worship the works of their own hands, that which their own fingers have made.

8 And the meane man bothe doth, and the great man humblyth himselfe: therefore forgive them not.

9 Enter into the rocke, and hide thee in the dust, for fear of the Lord, and for the glory of his Maitestie.

10 The foolish lookes of man shall be humbled, and the haunters of men shall be bowed downe: and the Lord alone.
Pride threatened.  Chap. iij.

Of oppression.

1. The great confusion which commeth by sinne.  9. The impudence of the people.
12. The oppression and conceit of the rulers.  16. The judgments which shall be for the pride of the women.

Or behold, the Lord, the Lord of holies doeth take away from Jerusalem, and from Judah, the staff and the staff, the whole staff of bread, and the whole staff of water.

The mighty man, and the man of valour, the Judge and the Prophet, and the prudent, and the ancient.

3. The captain of the host, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

4. And I will give children to be their princes, and babes shall rule over them.
5. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himselfe proudly against the ancient, and the base against the honourable.
6. When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruine bee under thy hand:
7. In that day shall hee see, saying, I will not be an healer: for mine house is neither bread nor clothing: make me not a ruler of the people.
8. For Jerusalem is raimed, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glorie.
9. The thel of their countenance doth witness against them, and they declare their sinne as Sodom, they hide it not: woe unto their souls, for they have rewarde curll unto themselves.

10. Say ye to the righteous, that they shall be well with him: for they shall eat the fruit of their doings.
11. Woe unto the wicked, it shall be ill with him: for the reward of his hande shall hee reward him.
12. As for my people, children are their oppressours, and women rule over them: O my people, why which lead thee, cause thee to err, and destroy the way of thy paths.
13. The Lord standeth up to plead, and standeth to judge the people.
14. The Lord will enter into judgement with the ancients of his people, and the princes thereof; so ye haue eaten by the vineyard, the spoile of the poore: in your houses.
15. What meaneth ye that ye beat my people to pieces, and grind ye the faces of the poore, saith the Lord God of hosts:
16. O doth the Lord laugh? Doth the Lord have pleasure in the excellency of his people? The Lord behouldest their nakedness, and the shame of thine euill deeds:
17. Therefore the Lord will smite with his hande.
with a scab the crovoure of the head of the daughters of Zion, and the Lord shall discover their secret parts.

18. In that day the Lord will take away the bawdry of their making ornaments about their feet, and their caules, and their round eyes like the Boone.

19. The chains, and the bracelets, and the (nuflers),

20. The bonnets, and the ornaments of the legges, and the headbands, and the (tablers), and the earrings,

21. The rings, and nose-rebels,

22. The changeable lites of apparel, and the mantles, and the vimples, and the crusing punes,

23. The glases, and the fine linen, and the hoods, and the bales.

24. And it shall come to passe, that in stead of suetew smell, there shall bee stinke, and in stead of a garde, a rent, and in stead of a welfet sake, baldness, and in stead of a孔ercher, a geared of wackeller; and burning, in stead of beaute.

25. They men shall fall by the wud, and they shall blues in the warre.

26. And her gates shall lament and murmure; and the be with desolate, shall lie upon the ground.

CHAP. III.

In the extremity of evils, Christ's kingdom shall be a Sanctuarie.

And in that day seven women shall take hold of one man, saying, We will eat our owne bread; we will drink our owne apparel; onely let us be called by thy name, to take a way our reproch.

2. In that day shall the Branch of the Lord be as beautiful and glorious, and the fruit of the earth shall be excellent and comely; for them that are escaped of Israel.

3. And it shall come to passe, that she that is left in Zion, and she that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

4. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgement, and by the spirit of burning.

5. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies a cloud, and smoke by day, and the flaming of a flaming fire by night; for upon all the glory shall be a defence.

6. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from thorne and from raine.

CHAP. V.


6. The Lord will I sing to my Beloved, a long song of my Beloved touching his vineyard; my Beloved hath a vineyard in a be- ry fruitful hill.

2. And she fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein, and he looked that it should bring forth grapes, and it brought forth wilde grapes.

3. And now, O inhabitants of Jerusalem, and men of Judah, Judge, I pray you, behoveth me and my Vineyard.

4. What could have been done more to my Vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wilde grapes?

5. And now go to; I will tell you what I will do to my Vineyard. I will take away the hedge thereof, and it shall be eaten up; and brake downe the wall thereof, and it shall be t'roden downe.

6. And I will lay it waste; it shall not be punished, nor digged, but there shall come by hares and thones: I will also command the clouds, that they raine no raine upon it.

7. For the Vineyard of the Lord of hosts is the house of Israel; and the men of Judah is his pleasant plant: and he looked for judgement, but beheld oppression, for righteousness, but beheld a cri.
Coutentiousness and Chap. vi. riot are threatened.

1. 

2. 

3. 

4. 

5. 

6. 

7. 

8. 

9. 

10. 

11. 

12. 

13. 

14. 

15. 

16. 

17. 

18. 

19. 

20. 

21. 

22. 

23. 

24. 

25. 

26. 

27. 

28. 

29. 

30. 

31. 

32. 

33. 

34. 

35. 

36. 

37. 

38. 

39. 

40. 

41. 

42. 

43. 

44. 

45. 

46. 

47. 

48. 

49. 

50. 

51. 

52. 

53. 

54. 

55. 

56. 

57. 

58. 

59. 

60. 

61. 

62. 

63. 

64. 

65. 

66. 

67. 

68. 

69. 

70. 

71. 

72. 

73. 

74. 

75. 

76. 

77. 

78. 

79. 

80. 

81. 

82. 

83. 

84. 

85. 

86. 

87. 

88. 

89. 

90. 

91. 

92. 

93. 

94. 

95. 

96. 

97. 

98. 

99. 

100.
Uncleanelips. Isaiah. Christ promised, and

tovered his face, and with twoane he
covered his feet, and with twaine he
did she.
3 And one cried unto another, and
saw: * Holy, holy, holy, is the
Lord of hosts: the whole earth is
full of his glory.
4 And the posts of the doore mov
ed at the voice of him that cried, and
the house was filled with smoke.
5 Then said I Woe is me, for I am
a man of unclean lips, and I dwell in
the midst of a people of unclean lips:
for mine eyes have seen the king, the
Lord of hosts.
6 Then fell one of the Seraphims
unto me, having a live coal in his
hand, which he had taken with the
tongs from off the altar.
7 And he held it upon my mouth,
and said, Loe, this hath touched thy
lips; and thine iniquity is taken a
way, and thy sin purged.
8 Also I heard the voice of the
Lord, saying, Whom shall I send, and
who will go for us? Then I said, * Here
am I send me.
9 And he said, Go and tell this
people, Hear ye indeed, but under
stand not: and see ye indeed, but per
ceive not. 
10 Make the heart of this people fat,
and make their ears heavy, and shut
their eyes: lest they see with their eyes,
and hear with their ears, and under
stand with their heart, and convert,
and be healed.
11 Then said I Lo, how long:
And he answered, Until the cities be
divided without inhabitant, and the
houses without man, and the land be
desolate.
12 And the Lord hath removed
men far and wide, and there is a great
sounding in the midst of the land.
13 But yett it shall a thousand, and
it shall return, and shall be eaten: as
a Tealey tree, and as an Oke whose
Substance is in them, when they cast
their leaves: 6 the holy seed shall be the
substance thereof.

CHAP. VII.

1 Ahaz, being troubled with fear of Rezin and
Pekah, is comforted by Isaiah. 10 Ahaz, ha
ving liberty to choose a signe, and refusing it,
hath for a signe, Christ promised. 17 His
judgement is prophected to come by Assyria.

\*Long 165.

15. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.
16. For before the child shall know to refuse the evil and choose the good; the land that thou abhorrest, shalbe forsaken of both kings.
17. The Lord shall bring upon thee and upon thy people, and upon thy fathers house, days that have not come, from the day that Ephraim departed from Judah; even the King of Assyria.
18. And it shall come to pass in that day, that the Lord shall be for the fire, that is in the uttermost part of the rivers of Egypt, and for the Bee the that is in the land of Assyria.
19. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rock, and upon all thrones, and upon all battes.
20. In the same day shall the Lord shawe with a rado that is shered, namely by them beyond the river, by the king of Assyria, the head, and the haire of the feet; and it shall also consume the bearde.
21. And it shall come to passe in that day, that a man shall nourish a pone cowe and two shephe.
22. And it shall come to passe, for the abundance of nulke that they shall glue, they shall eate butter: and butter and honey shall eate every one, that is left in the land.
23. And it shall come to passe in that day, that every place shall be, where there was a thousand limes at a thousand waters, it shall then be for driers and thones.
24. With arrowes and with boddes shall men come thither, because all the land shall be driers and thones.
25. And on all hilles that shall be dug with the marttrocke, there shall not come thither the fear of driers and thones: but it shall bee for the sending forth of oxen, and for the feeding of lesser cattell.

CHAP. VIII.

1. In Maher-shalal-hash-baz, hee prophecyeth that Sion and Israel shall be subdued by Assyria.
3. Fear God, and let none make you afraid.
10. He that is before the King of Assyria shall take away their riches.
12. Say ye not, I am confederate to all them, to whom this people shall say, A confederate; neither fear ye their fear, nor be afraid.
13. Sanctifie the Lord of holles himselfe, and let him bee your fear, and let him bee your dread.
14. And he shall be a stone of stumble, and for a rocke of
Seek God only. Isaiah. Christ's kingdom.

16 And many among them shall stumble and fall, and be broken, and be snared, and be taken.
17 And I will divide upon the L ORD that hideth his face from the house of Jacob, and I will look for him.
18 Behold, I, and the children whom the L ORD hath given me, are for signs, and for wonders in Israel; from the L ORD of hosts, which dwelleth in mount Zion.
19 And when they shall say unto you: Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: shouldest not a people seek unto their God? for the living, to the dead?
20 Lo the L ORD and to the L ORD: if they speak not according to this word, it is because there is no light in them.
21 And they shall pass through it, hardly fed and hungry: and it shall come to pass, that when they shall be hungry, they shall eat their own, and when they shall be thirsty, they shall suck their own blood.
22 And they shall look unto the earth: and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.

CHAP. IX.

What joy shall be in the midst of afflictions, by the Kingdom and birth of Christ. 8 The judgments upon Israel for their pride, 13 For their hypocrisy, 18 And for their impertinence, Euertheless the dimness shall not be such as that in her veteran, when at the first she lightly afflicted the land of Zebulun, and the land of Naphthali, and afterward did more grievously afflict her by the way of the Sea, beyond Jordan in Galilee of the nations.

2 The people that walked in darkness, have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.
3 Thou hast multiplied the nation, and increased the joy: they joy before thee, according to the joy in harvest, and as men rejoice when they divide the spoil.
4 For thou hast broken the yoke of his burden, and the face of his, and the rod of his oppressor, as in the day of Midian.
5 For every battle of the warre is with confused noise, and garments rolled in blood; but this shall be with burning and with the sword of fire.
6 For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace.
7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice, from henceforth even for ever.
8 The Lord sent a word into Jacob, and it hath lighted upon Israel.
9 And all the people that are abroad in the land of Samaria, that say in the pride of heart;
10 The briers are fallen down, but we will build with hewn stones: the Syrians are cut down, but we will change them into Cedars.
11 Therefore the L ORD shall set up by the adversaries of Rezin against him, and by his enemies together.
12 The Assyrians before, and the Philistines behinde, and they shall beat upon Israel with open mouth: for all this his anger is not turned away, but his hand is stretched out still.
13 For the people turneth not unto him that smiteth them, neither do they seek the L ORD of hosts.
14 Therefore the L ORD shall cut off from Israel head and tail, branch and rush in one day.
15 The ancient and honourable, he is the head: and the prophet that teacheth lies, he is the tail.
16 For the leaders of this people cause them to err, and they that are led of them, are destroyed.
17 Therefore the L ORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite, and an adulterer, and an envious, and aurer mouth speaker; for all this his anger is not turned away,

8. *For he saith, Are not my princes altogether kings?
9. Is not Cain, as Carcumenie: is not Hamath, as Apad, is not Samaria, as Damascus?
10. As my hand hath found the kingdoms of the idols, and whole graven images did exalt them of Jerusalem and of Samaria:
11. Shall I not, as I have done but to Samaria and her idols, so do to Jerusalem and her idols:
12. Wherefore it shall come to passe, when the Lord hath performed his whole word upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high books.
13. For her faith, By the strength of my hand I have done it, and by my wise doing, for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put downe the inhabitantes like a valiant man.
14. And my hand hath found as a nest the riches of the people: and as one gathereth egges that are left, have I gathered all the earth, and there was none that moved the thing, or opened the mouth, or peped.
15. Shall the axe boast itself against him that heweth thereof? or shall the saw magnifie itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staffe should lift it up? it falleth, as if it were no wood.
16. Therefore shall the Lord, the Lord of hosts, fend among his fat ones, and burne his glory bee shall hulde a burning, like the burning of a fire.
17. And the light of Israel shall bee for a fire, and his body One for a flame: and it shall burne and devote his thieves and his biers in one day:
18. And shall consume the glory of his highnesse, and of his fruitful field both soule and body: and they shall bee as when a standerd beare sauntereth.
19. And the root of the trees of his forest shall be few, that a child may write them.
20. And it shall come to passe in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more againe stay upon him that smote them: but shall stay upon the...
The remnant shall return, even the remnant of Jacob, unto the mighty God.

21. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the transgression thereof shall be overblown with righteousness.

22. For the Lord God of hosts shall make a consumption, even determined in the midst of all the land.

24. Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his crooked staff against thee, after the manner of Egypt.

25. For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26. And the Lord of hosts shall stir up a scorne for him, according to the daughter of Judah at the rock of the sea: and his rod was upon the sea, so shall he lift it up after the manner of Egypt.

27. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28. He is come to Nazareth, where he had lain hid from his brethren.

29. And they are gone over the passage: they have taken by their lodge at Geba: Ramah is afraid, Geba of Saul is fled.

30. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

31. Madmenah is removed, the inhabitants of Gebim gather themselves to see.

32. As yet shall she remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33. Behold, the Lord, the Lord of hosts shall lop the bough with terror: and the high ones of stature shall be stubble, and the haughty shall be humbled.

34. And he shall cut down the thickets of the forest with prun, and Lebanon shall fall by a mighty one.

1 The peaceable kingdom of the Branch out of the root of Jesse, and a branch that shall grow out of his roots.

2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord.

3 And he shall make him of quick understanding in the fear of the Lord.

4 But with righteousness shall he judge the poor, and judgemen with equity for the meek of the earth: and he shall execute the judgment with the rod of his mouth, and with the breath of his lips he shall slay the wicked.

5 And righteousness shall be the girdle of his loines, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lodge with the kid: and the calf and the young lion, and they shall lie down together, and a little child shall lead them.

7 And the cow and the bear shall feed, there shal be one little child shall join together: and the lion shall eat straw like the ox.

8 And the sucking child shall play upon the hole of the aspe, and the weaned child shall put his hand on the cockatrice's den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

10 And in that day there shall be an outgo of Jesse, which shall stand to an enigma of the people, to it shall the Gentiles seek, and his rest shall be glorious.

11 And it shall come to pass in that day, that the Lord shall set his hand a-gainst the second time, to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Sinar, and from Babylonia, and from the isles of the sea.
A thanksgiving, Chap. xii. xiii. Against Babylon.

And he shall set up an ensign for the nations, and shall assemble the outcast of Israel, and gather together the dispersed of Judah, from the four corners of the earth.

12. And the children of Ephraim that depart, and the inhabitants of Judah that is cut off: Ephraim shall not enume Judah, and Judah shall not be Ephraim.

13. But they shall fly upon the shoulders of the Philistines toward the west, they shall spoil them of the East together: they shall lay their hand upon Edom and Bozrah; and the children of Ammon shall obey them.

14. And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty hand shall he his hand over the river, and shall smite it in the seven streams, and make men go over it by hose.

15. And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

CHAP. XII.

A joyful thanksgiving of the faithful for the mercies of God.

And that day thou shalt say, O Lord, I will praise thee: though thou hast smitten me with trouble, thine anger is turned away, and thou comfortedst me.

2. Behold, God is my salvation: I will trust, and not be afraid: for the Lord Jehovih is my strength, and song, and mine exaltation.

3. Therefore will I quake before him, and be exceedingly glad: I will rejoice in the God of my salvation.

4. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

5. Sing unto the Lord; for he hath done excellent things: this is known in all the earth.

6. Cry out and shout thou inhabitant of Zion: for great is the holy one of Israel in the midst of thee.

CHAP. XIII.

1. God maketh the armies of his wrath.
Against Babylon. Isaiah.

The tyrants fall.

they shall every man turn to his owne people, and see every one into his owne land.

15 Every one that is found shall be slaine through; and every one that is found into them, shall fall by the sword.

16 Their children also shall be gathered into pieces before their eyes, their houses halfe spoiled, their wives ravished.

17 Behold, I will strike by the Medes against them, which shall not regard silver, and as for gold, they shall not delight in it.

18 Their bowels also shall dash the young men to pieces, and they shall have no pite on the fruit of the womb; their eye shall not regard children.

19 Cie Babylon the glory of kingdoms, the beauitie of the Chaldees exellencie, &c. as when God overthrew Sodome and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there.

21 But the beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and doves shall dwell there, and Sabyes shall dance there.

22 And the beasts of the land shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is nere to come, and her days shall not be prolonged.

CHAP. XIII.

1 Gods mercifull reformation of Israel. 4 Their triumphant invasion ouer Babel.

27 Gods purpose against Assyria. 29 Palistina is threatened.

Or the Lord will have mercy on Jacobs, and will yet choose Israel, and let them in their owne land:

2 And the people shall take them, and bring them to their place: and the house of Israel shall possesse them in the land of the Lord, for servants and handmaides; and they shall take them captues, and whole captues they take, and they shall rule over their oppressors.

3 And it shall come to passe in the day that the Lord shall give their rest from the holy, and from the fear, and from the hard bondage whereof thou wast made to serve,

4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceasid? the golden cistern ceased!

5 The Lord hath broken the staff of the wicked, and the scepter of the rulers.

6 He who smote the people in wrath with a commutual stroke; he that ruled the nations in anger, is perpetrated, and none hindereth.

7 The whole earth is at rest and is quiet: they break forth into singing.

8 Psa the fume trees revive ashe, and the cedars of Lebanon dying. Since thou art laid down, no feller is come vp against vs.

9 Hie from beneath is mouned for thee to meet thee: at thy comming: it flurth by the dead for thee, even all the chiefes of the earth; it hath railed up from thy thrones, all the kings of the nations.

10 All they shall speake and say unto thee, Art thou also become as we art thou become like ouer vs?

11 Thy pomp is brought downe to the grave, and the noise of the horses: the bowse is spread under thee, and the worms over thee.

12 How art thou fallen from heauen, O Waster, sometime of the morning! how art thou cut downe to the ground, which didst breaken the nations?

13 For thou hast said in thine heart, I will ascend into heauen, I will exalt my thone above the stars of God: I will sett my thone upon the mount of the congregation, in the sides of the North.

14 I will ascend above the heights of the clouds, I will be like the most high.

15 Yet thou shalt be brought downe to hell, to the sides of the pit.

16 They that feare thee that narrowly looke upon thee, and consider thee, sayigne; Is this the man that made the earth to tremble, that did shake kingdoms?

17 That made the world as a bul- dernesse, and destroyed the cities thereof, that opened not the house of his prisoners?

18 All the kings of the nations, even all of them lie in glory, every one in his owne house.
Against Assyria, and Moab.

Chap. xv.

What shall one then answer the messengers of the nation? * that the Lord hath founded Zion, and the poore of his people shall truth in it.

Chap. xvi.

The lamentable state of Moab.

The burden of Moab: because in the night Am of Moab is lade waste and brought to silence; because in the night Am of Moab is lade waste, and brought to silence: 2 Her is gone up by Bajith, and to Dibon, the high places, tobeerpe: Pob shall hode over Nebo, and over Medeba, * on all their heads (that be baldness, and every beard cut off. 3 In their streets they shall gird themselves with sackcloth: on the toppes of their houses, and in their streets every one shall hode, * weeping abundantly. 4 And Helbbon shall cry, and Edhals: their voice shall heare even unto Jahaz; therefore the armed soldiers of Moab shall crie out, his life shall be grievous unto him.

By heart shall crie out for Moab, his sanguines shall flee into Zoar, an heifer of three yeeres old for by the mounting up of Luhith with Weeping shall they goe it by: for in the way of Hozonam, they shall caile by a crye of destruction. 6 For the waters of Arnon shall be desolate: for the bay is withered away, the grass fayth, there is no greene thing. 7 Therefore the abundance they have gotten, and that which they have labed up, shall they cary away to the brooke of the bullodows. 8 For the cry is gone round about the borders of Moab: the holding thereof unto Eglaim, and the holding thereof unto Beer-Elim. 9 For the waters of Dinon halfe full of blood: so I will bring most upon Dinon, lyons upon hynath et capeth of Moab, and upon the remnant of the land.

Chap. xvi.

1 Moab is exhort to yeeld obedience to Christs kingdom. 6 Moab is threatened for her pride. 9 The Prophet bewailth her. 12 The judgement of Moab.

RunSEND
Against Moab, Isaiah, and Damascus.

1

S

End ye the lambe to the ruler of the land from Sela to the wilderness unto the mount of the daughter of Zion.

2 For it shall be that as a wandering bird called out of the nest: so the daughters of Moab shall at the fords of Arnon.

3 Take counsel, execute judgment, make thy shadow as the night in the midst of the noonday, hide the outcasts, betray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab, be thou a covert to them from the face of the spoiler: for the spoiler is at an end, the spoiler cutteth, the oppressors are consumed out of the land.

5 And in mercy shall the throne be established, and he shall sit upon it in truth, in the tabernacle of David, judging and executing judgment, and making righteousness.

6 We have heard of the pride of Moab (he is very proud) even of his hauntings, and his pride, and his breath: but his lies shall not be so.

7 Therefore shall Moab howe for Moab, every one that howe, for the foundations of Kir-hareseth shall yet mourn, surely they are stretched.

8 For the fields of Heshbon languish, and the vine of Sibmah, the LORD of hosts hath broken down the great vines of Sibmah; they have made them lewd, so that it came even to Jazer, they lewd, through the wilderness, her branches are stretched out, they are gone over the sea.

9 Therefore I will also be wailed with the weeping of Jazer, the time of Sibmah. I will water thee with my tears, the night behold, and Elealeh: so the shouting for thy summer fruits, and for thy harvest, is fallen.

10 And gladness is taken away, and joy out of the plentiful field, and in the vineyards there shall be no singing, neither shall there be shouting: the reapers shall tread out no wine in their presses, I have made their vintage shouting to cease.

11 Wherefore my bowels are distended, like an harpe for Moab, and mine inward parts like Kir-hareseth.

12 And it shall come to passe, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray: but he shall not prevail.

13 This is the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the yea of an hireling, and the glory of Moab shall be contemned, with all that great multitude, and the remnant shall be very small and feeble.

CHAP. XVII.

1 Syria and Israel are threatened.

6 A remnant shall forsake idolatry.

9 The rest shall be plagued for their impieties.

12 The woe of Israel's enemies.

The burden of Damascus: behold, Damascus is taken away from being a city, and it shall be a dry pond.

2 The cities of Arber are forsaken: they shall bee for stoves, which shall be for dovnne, and none shall make them afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall bee as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, that the glory of Jacob shall be made known, and the fatness of his fether shall be taken away.

5 And it shall be as when the harvest-man gathereth the come, and reapeth the eares with his eare, and it shall be as he gathereth eares in the valley of Repham.

6 (Even grapes shall be left in it, as the shaking of an olive tree, two or three berries in the toppe of the uppermost bough; four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man looke to his Baker, and his eyes shall have respect to the holy one of Israel.

8 And her shall not look to the altars, the worke of his handes, neither shall respect that which his fingers have made, either the groves or the images.

9 In that day shall his strong cities
Against Ethiopia, Chap.xvii.xix.

and Egypt.

cities be as a forgotten bough, and an
hymenost branch, which they left, be-
cause of the children of Israel, and there
shall be desolation.

10. For, because thou hast forgotten the
God of thy salvation, and hast not been
mindful of the rod of thy strength: there-
fore shall thine plants pleasant plants, and
that set it with strange stops.

11. In the day that thou make thy
plant to grow, and in the morning that
thou make thy seed to flourish; but the
harvest shall be like the bea in the day of
grief, and of desperate sorrow.

12. Choose to the multitude of
many people, which make a noise, like the
noise of the seas, and to the rushing of
nations, that make a rushing, like the
rushing of mighty waters.

13. The nations shall rush like the
rushing of many waters: but God shall
rebuke them, and they shall flee as far
off, and shall be chased as the chaffe of
the mountains before the wind, and like a
rolling thing before the whirlwind.

14. And behold at evening the trouble,
and before the morning he is not; this is
the portion of them that spoile us, and
the lot of them that robbe vs.

CHAP. XVIII.

1. God in care of his people will destroy the
Ethiopians. 7. An accesse thereby shall grow
into the Church.

De to the land shadowing with wings, which is
beyond the rivers of Ethiopia:

2. That sendeth ant iladoners by the sea, even in
bea of bulrushes upon the waters, saying, See
ye sitt messengers to a nation scattered and
ered, to a people terrible from their beginning
hitherto, a nation meted out and trodden down
now, whose land the rivers have spoiled.

3. All ye inhabitants of the world, and
inhabitants of the earth, ever ye, when
the windeth by an ensign on the moun-
taines; and when he bloweth a trumpet,
head ye.

4. For the Lord laid unto me I will take my reed, and I will
consider in my dweljing place like a clear
heart upon creatures, and like a cloud of
be in the heart of harvest.

5. For afore the harvest when the
bush is perfect, and the lowe grape is
reping in the houre; see shall both
cut off the spigges with panning
hooks, and take alway and cut downe
the branches.

6. They shall be left together into
the souls of the mountains, and to the
beasts of the earth: and the souls shall
summer upon them, and all the
beasts of the earth shall winter up
on them.

7. In that time shall the present
be bought into the Lord of hostes,
of a people scattered and peere, and
from a people terrible from their begin-
ing hitherto: a nation meted out and
trodden under foote, whose land and
rivers have spoiled, to the place of
the name of the Lord of hostes, the
mount Zion.

CHAP. XIX.

1. The confusion of Egypt. 11. The fulfills
their Princes. 18. The calling of Egypt
to the Church. 23. The covenent of Egypt,
Assyria and Israel.

T he burden of Egypt: Be-
hold, the Lord will
upon a swift cloud, and
shall come into Egypt,
and the idols of Egypt shall
mow at his presence, and the heart
of Egypt shall melt in the midst of it.

2. And I will set the Egyptians
against the Egyptians: and they shall
fight every one against his brother, and
every one against his neighbour; city
against city, and kingdom against
kingdom.

3. And the spirit of Egypt shall faile
in the midst thereof, and I will destroy
the counsel thereof: and they shall seek
to the idols, and to the charmers, and
to them that have familiar spirits, and
to the wizards.

4. And the Egyptians will I give
over into the hand of a cruel Lord:
and a fierce king shall rule over them,
faith the Lord, the Lord of hostes.

5. And the waters shall fail from
the sea, and the river shall be dried, and
bated by.

6. And they shall turne the rivers
farre alway, and the brookes of defence
shall be emperfe and bated by: the reeds
and flags shall bither.
The paper reeds by the vookes, by the mouth of the vookes, and every thing sodden by the vookes shall wither, be drunken away, and be no more.

The sister also shall mourn, and all they that cast angle into the vookes shall lament, and they that spread nets upon the waters shall languish.

Peruse they that doke in fine skare, and they that seeke net-works shall be confounded.

And they shall be broken in the purpoises thereof, all that make flucres and ponds for fish.

Surely the princes of Zion are foole, the counsellors of the wise counsellers of Pharaoh is become butch; how say ye unto Pharaoh, I am the sonne of the wise, the sonne of ancient kings.

Where are they? Where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt.

The princes of Zion are become foole, the princes of Ephraim are deuerted, they have also seduced Egypt, even they that are the eye of the tribes thereof.

The Lord hath mingled a perunter spirit in the midst thereof; and they have caused Egypt to err in every vooker thereof, as a drunken man staggereth in his voyne.

Neither shall there be any vooker for Egypt, which the head of thee, branch or rach may doe.

In that day shall Egypt be like unto women; and it shall be afraid and feare, because of the shaking of the hand of the Lord of hosts, which he shaketh over it.

And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof, shall be afraid in henshle, because of the counsell of the Lord of hosts, which he hath determined against it.

In that day shall five cities in the land of Egypt speak the language of Canaan, and sware to the Lord of hosts: one shall be called the city of destruction.

In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

And it shall be for a signe, and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry into the Lord, because of the oppressors, and he shall send them a Saviour, and a great One, and he shall deliver them.

And the Lord shall be known unto Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, that they shall bow down a bowe unto the Lord, and perfome it.

And the Lord shall smite Egypt, he shall smite and heal it, and they shall return even to the Lord, and he shall interreat of them, and shall heal them.

In that day shall there be a way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Assyrians shall serve with the Assyrians.

In that day shall Israel bee the third with Egypt, and with Assyria, even a blessing in the midst of the land:

Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the book of my hands, and Israel mine inheritance.

CHAP. XX.
A type prefiguring the flamefull captiuitie of Egypt and Ethiopia.

I. be the yeere that Tamar came into Ashdod (when Sargon the king of Assyria sent him) and fought against Ashdod and took it:

At the same time spake the Lord by Isaiah the sonne of Amoz, saying, So and loose the farriere from off the loynes, and put off the shooe from the foot: and he did so, walking naked and bare foot.

And the Lord said, like as my servant Isaiah hath walked naked and bare foot they yeere for a signe and wonder upon Egypt and upon Ethiopia:

So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians capturess, pong and old, naked and bare foot, even with their buttocks bunched, to the shame of Egypt.

And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.
6 And the inhabitant of this place shall say in that day: Behold, such is our expectation; whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

CHAP. XXI.

1 The Prophet, bewailing the captivity of his people, feathed in a vision, the fall of Babylon by the Medes and Persians. 11 Edom, coming the Prophet, is mien to repentance. 13 The time of Arabia's calamity,

[Lamb of God.]

The burden of the desert of the sea. As whirlwinds in the South passeth thorough, so it commeth from the desert, from a terrible land.

1 2 A grievous vision is declared unto me: The treacherous dealer dealt treacherously, and the spoiler spoileth: Go, ye, travel the companies of Dedan; all the kings thereof have gathered to carry coals.

3 Therefore are my loins filled with pain, and the vigils have troubled me: I was bowed down at the hearth, and I was disquieted at the seeing of it.

4 My heart panted, and I was troubled: I was apt to fall asleep.

5 Prepare the table, watch in the watch-tower, eat, drink: arise, yea princes, and lift up the shield.

6 For thus saith the Lord: Be ye not discouraged, according to the visions of an heathen nation.

7 And he said a watchman with a couple of MATTAH, with a chariot of the sea, and a chariot of the sea, and the horsemen, and the soldiers, and the horsemen, and the horsemen, and the horsemen, and the horsemen, and the horsemen.

8 And he cried: Alas, my Lord, I stand continually upon the watch-tower in the day time, and I am set in my watch by the night.

9 And behold, hee commeth with a chariot of men with a couple of MATTAH, and he answered and said: Babylon is fallen; she is fallen, and all the graven images of her gods he hath broken into the ground.

10 O my soul, the soul of my soul, that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you.

11 C The burden of Dummah, her call: let me out of SION: Watchman, what of the night? Watchman, what of the night?

12 The watchman saith: The morning cometh, and also the night; if ye will enquire, enquire ye: return, come.

13 C The burden upon Arabia. In the forest of Arabia shall ye lodge, O ye traveling companies of Dedan; all the kings thereof have gathered to carry coals.

14 The inhabitants of the land of Lebanon, the height that was thickly, they prepared with their head hunt, that I did. 15 For they fled from the swords, from the battle, and from the bow, and from the spoil of warre.

16 For thus saith the Lord: Within a year, according to the years of an hireling, and all the glory of Kedar shall fail. 17 And the residue of the number of archers, the mighty men of the children of Kedar shall be consumed: for the Lord God of Israel hath spoken it.

CHAP. XXII.

1 The Prophet lamenteth the appointment of fury by the Persians. 8 He reproacheth their humane wisdom and worldly joy. 15 He propheseth Sheba's depravity, and the destruction of the kingdom of Christ, his substitution.

1 The burden of the valley of Vision, what aileth thee now? that thou art wholly gone up to the house of the south:

2 Thou that art full of stirs, a tumultuous city, a noisy city: thy name men are not name with the south, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all the that are bound together, which are bound together, which have fled from thee.

4 Therefore saith the Lord: Look away from me, I will have bitter yea, labour not to comfort me, because of the stoning of the daughter of my people.

5 For it is a day of trouble, and of breaking down, and of trembling in the valley of Vision, breaking down the walls, and of crying to the mountains.
Feasting for fasting. Isaiah. The key of David.

6 And Elam bare the quiver with chariots of men and horsemen, and Kez ibounced the shield.
7 And it shall come to pass that thy choicest valleys shall be full of chariots, and the horsemen shall let themselves in array at the gate.
8 And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.
9 He shall see also the breaches of the house of David, that they are many; and ye gathered together the waterers of the lower pool.
10 And ye have numbered the houses of Jerusalem, and the houses have yet broken bowdies to fortify the wall.
11 Ye made also a ditch between the two ditches, for the water of the one pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.
12 And in that day did the Lord God of hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth.
13 And behold joy and gladness, slaying oxen and killing sheep, eating flesh, and burning wine, let vs eat and drink, for to morrow vs shall die.
14 And it was revealed in mine ears by the Lord of hosts; surely this iniquity shall not be purged from you, till vs die, saith the Lord of hosts.
15 Thus saith the Lord God of hosts, Soe, get thee into this treasure, even unto Shemna, which is over the house, and say;
16 What hast thou here? and whom hast thou here, that thou hast helped out a sepulchre here, as she that had thee out a sepulchre on high, and that graunted an habitation for himselfe in a rocke.
17 Behold, the Lord will carry thee away with a mighty captivity, and will surely destroy thee, like a ball into a large country: there shall thou die, and there the chariots of thy glory shall be the shame of thy Lord's house.
18 And I will drive thee from thy station, and from thy face shall be pulleth downe thee.
19 And it shall come to pass in that day, that I will call my servant.

Chap. XXIII.

1. The miserable overthrow of Tyre. 17. Their unhappie returne.

The burden of Tyre. Howls yee ships of Tarshish, for it is lade withall, so that there is no house, no entrance in: from the land of Chittim it is revealed to them.
2. We yee, yee inhabitants of the yle, thou whom the merchants of Zidon, that pass over the sea, have replenished.
3. And by great waters the seed of Sidon, the harbour of the river is her reuened, and she is a mart of nations.
4. Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying: Israel shall not, nor being foure children, neither doe I nourish by poyng men, nor being by viugues.
5. As at the report concerning Egypt, so that they be sorely pained at the report of Tyre.
6. Pass ye over to Tarshish, howls ye inhabitants of the yle.
7. This is your vopous cite, whose antiquity is of ancient dyes: her owne feate shall carry her farre off to souiourne.
8. Who haft taken this counsell against Tyre the crowning cite, whose merchants
merchants are princes, whose traffi-
quers are the honourable of the earth:
9 The LORD of hosts hath pur-
purposed it, to staine the pade of all glory,
and to bring into contempt all the hon-
orable of the earth.
10 Pass through the land as a ruier
O daughter of Earthsil; there is no
more strength.
11 He stretched out his hand over the
sea, hechooke the kingdomes: the
LORD hath given a commandement
against the merchant citie, to destroy
the strong holdeth herof.
12 And he said, Thou shalt no more
reioice, O thou oppressed virgin, daugh-
ter of Zion; arise, pass over to Chus-
tum, there also shalt thou have no rest.
13 Behold, the land of the Canaanites,
this people was not till the Amynian
found it for them that dwelle in the
bordersse: they set by the towers there-
of, they raised up the palaces thereof,
and he brought it to ruine.
14 Double ye ships of Tarshish; for
your strength is laid waste.
15 And it shall come to passe in that
day, that Tyre shall be forgotten seve-
nent yeeres according to the days of one
king, after the end of sevevent yeeres
shall Tyre sing as an harlot.
16 Take an harpe, goe about the city
thou harlot, that haue been forgotten,
make sweet melody, sing many songs,
that thou mayest be remembered.
17 And it shall come to passe after
the ende of sevevent yeeres, that the
LORD will visite Tyre, and thee shall
turne to her bire, and shall committ for-
mation with all the kingdomes of the
world upon the face of the earth.
18 And her merchandise and her hire
shall be holiness to the LORD: it shall
not be treasured noz laid up: for her
merchandise shalbe for them that dwell
before the LORD, to eate sufficiently,
and for doable clothing.

CHAP. XXIII.
1 The dolefull judgements of God upon
the land. 13 A remnant shall joyfully praise him.
16 God in his judgements shall advance
his Kingdom.

Ehld, the LORD ma-
kethe the earth emptie, and
make it waste, and turn-
ethe it byplide doublin: and
leathereth abroad the in-
habitants thereof.

2 And it shall be as with the people,
to with the pres, as with the seuian,
to with his matter, as with the maid,
to with her mistresse, as with the buyer,
to with the seller, as with the tender,
to with the boner, as with the taker of
blulce, to with the garier of blulce to

3 The land shall be thoroughly emted,
and thoroughly spoiled: for the LORD
hath spoken this word.

4 The earth mourneth and faedeth
away, the sword languiseth and faedeth away, the daugther people of the
earth doe languis.

5 The earth also is desolate under the
inhabitants thereof: because they have
transgressed the lawes, changed the or-
dinance, broken the everlasting con-
nont.

6 Therefore haste the curse denou-
red the earth, and they that dwelle ther-
in are desolate: therefore the inhabi-
tants of the earth are burned, and few
men left.

7 The new wine mourneth, the
wine languiseth, all the mercie hearted
are high.

8 The mirth of tabrets ceaseth,
the noise of them that reioyce, endeth,
the top of the harpe ceaseth.

9 They shall not drink wine with
alongs, strong darke shall bee bitter to
them that darke it.

10 The city of confusion is broken
double: every house is shut up, by that
no man may come in.

11 There is a crying for wine in the
stretes, all top is darkened, the mirth
of the land is gone.

12 In the citie is left desolation,
and the gate is shutten with destruction.

13 When thus it sheale in the midst
of the land among the people; there
shall be as the shaking of an olive tree;
and as the gleaninges grapes when the vintage
is done.

14 They shall lave by their voice,they
shall sing, for the majesty of the LORD,
they shalke aloute from the sea.

15 Wherefore, glorifie ye the LORD
in the fires, even the Name of the
LORD God of Israel in the ples of
the Sea.

16 From the bitterest part of the
earth have we heard songs, even glory
to the righteous: but I saine, By lea-
nesse, my leaunesse, howe unto me: the
treacherous dealers have dealt trea-
cherous.
Feare, pit, and snare. Isaiah. Death swallowed.

1 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

2 And in this mountain shall the Lord of hosts make a feast for all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

3 And he will destroy in this mountain the face of the covering, cast out all people, and the vaile that is spread over all nations.

4 He will swallow up by death in his course, and the Lord God will destroy from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

5 And it shall be said in that day, Lo, this is our God, we have waited for him; and if he will sue us: this is the Lord; we have waited for him: we will be glad and rejoice in his salvation.

6 For in this mountain shall the hand of the Lord be exalted, and the Judge of all the earth shall be glorified.

7 And he shall spread forth his hands in the midst of them, as he that spreadeth out his hands to a sea: and his rebuke shall bring the spoil together like the drouth.

8 And he shall have peace with the heathen, when he shall come up to mount Zion, and to Jerusalem; and shall reign, even unto the ends of the earth.

CHAP. XXV.

1 The Prophet praiseth God, for his judgements, for his saving benefits, and for his victorious salvation.

O Lord, thou art my God: I will exalt thee, I will praise thy Name: for thou hast done wonderful things; thine counsels of old are faithfulness and truth.

2 For thou hast made of a city, an heap; of a defenced city, a ruin: a palace of strangers, to be no citty, it shall never be built.

3 Therefore shall the strong people glory: the city of the terrible nations shall fear thee.

4 For thou hast beseiged a strength against the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

CHAP. XXVI.

1 A song inciting to confidence in God, 5 for his judgements, 12 and for his favour to his people. 20 An exhortation to wait on God.

1 That day shall this song be sung in the land of Judah: We have a strong citie, salvation shall God appoint for walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep us in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

1. The care of God over his vineyard. 7. His chastenings differ from judgments. 12. The Church of Jews and Gentiles.

4. Trust ye in the Lord forever: for in the Lord Jeovah is everlasting strength. 5. For he raiseth them up from the dust; he setteth them, he maketh them to stand as in a vast field; he giveth them their food, and whatso he layeth in the dust, low, even to the ground, he raiseth it even to the dust. 6. For the food shall reade it in dust, even the seed of the poore, and the legs of the needie.

7. The way of the just is as the light of noon: thou hast opened to right path for thy feet; and the remembrance of thee.

8. In the way of thy judgments, O Lord, have we waited for thee; for thy name, and for thy remembrance of thee. 9. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, then the inhabitants of the world will learn righteousness.

10. Let favor be shewed to thy people: yea, thou hast taught us righteousness in the land of uprightness; which may be called, and shall not dwell in the midst of the house.

11. O Lord, when thy hand is lifted up, they will not see; but when thou sleekest, they will not fear: and they shall not be ashamed of their enemies, and of them that seek their life.

12. O Lord, thou hast ordained peace for us: and in thy name shall we understand together.

13. O Lord, our God, other lordsbeside thee have had dominion over us: but by thee only will we make mention of thy name.

14. They are dead, they shall not live: they are broken, they shall not rise: therefore hast thou bestowed and destroyed them, and made all their memory to perish.

15. Thou hast increased the nation, O Lord, thou hast increased the nation, thou hast glorified thy thrice; thou hast restored it into all the ends of the earth.

16. O Lord, in trouble have they visited thee: they turned out a prayer when thy chastening was upon them.

17. Like as a woman with child that travaileth; whereas the time of her labor, is in pain and travail out other pains: so have we been in the night, O Lord.

18. We have been with child, we have been in pain, we have as it were brought forth a midwife, we have not brought any deliverance in the earth, neither have the inhabitants of the world fallen.

19. Thy dead men shall live, together with my dead body shall they arise: as wake and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20. Come, my people, enter thou into the chambers, and shut thy doors about thee, hide thy self as it were for a little moment, until the indignation be overpast.

21. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her shame.

CHAP. XXVII.

1. The care of God over his vineyard. 7. His chastenings differ from judgments. 12. The Church of Jews and Gentiles.

2. In that day, sing ye unto her, A vineyard of red wine.

3. If the Lord do keep it, I will water it every moment: lest any hurt it, I will keep it night and day.

4. Fair is the fruit of thy right hand; who would let the beard of men against them in a barrel: I would go through them, I would burn them together.

5. Do let him take hold of my strength, that he may make peace with me, and he shall make peace with thee.

6. He shall cause that come of Jacob to take root: Israel shall blossom and bud, and the face of the world shall rejoice with fruit.

7. Cari be thou lifted up, as he set him that smote him to the same according to the slaughter of them that are slain by him.

8. In measure, when it shooteth forth, thou didst debate with it; [be] stayeth his rough wind in the day of the East wind.
Jacob purged. Isaiah. The peoples securite.

9 And the glorious beauty which is on the head of the fat valley, shall be a fading flower, and as the hattie fruite before the summer: which when he that looketh upon it, fresheth it, while it is yet in his hand, he eateth it up.

4.1.5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people:

6 And for a spirit of judgement to him that sitteth in judgement, and for strength to them that turn the battle to the gate.

7 But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine: they are out of the way through strong drink, they err in vision, they stumble in judgement.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

9 Whome shall he teach knowledge, and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little.

11 For with stammering lips and another tongue will he speak to this people.

12 To whom he said, This is the rest, whereby ye may cause the weary to rest; and this is the refreshing, whereby ye would not have heard.

13 But the word of the LORD was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little: that they might go, and fall backward, and be broken, and snared, and taken.

14 Wherefore hear the word of the LORD, see howfull men, that rule this people which is in Jerusalem.

15 Because ye have sinned, we have made a covenant with death, and with hell are we at agreement. When the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid our faces:

16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a found
Ps. 118.

Deo.

Oh, that the Lord thy God would set thee above his people, and place thee in a high and exalted place, that thou mayest be a blessing to them and a comfort to thy people. And God will establish the throne of the king, and the kingdom of the king shall endure forever.

CHAP. XXIX.

1. God of heaviness upon Jerusalem.

2. The valiant stakes of her enemies.

3. The filthiness and deep hypocrisy of the Jews. 18. A promise of satisfaction to the godly.

4. Deo.

5. Deo.

6. Thou shalt be lifted up over the LorD of hosts with thunders, and with earthquakes, and with tempests, and with the voice of sounding void.

7. And the multitude of all the nations that fight against Ariel, even all the nations that fight against her munition, and that distress her, shall be a dream of a night vision.

8. It shall even be as when a hungry man dreameth, and behold he eateth; but he awoke, and his soul is emptiy; or as when a thirsty man dreameth, and behold he drinketh; but he awoke, and behold he is famished, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9. Stay upon the pillars of the earth, and the mountains of the earth shall be moved.

10. For the Lord hath poured out upon the spirit of deep sleep, and hath closed your eyes: the Prophets and
Hypocrites, and rebellious children.

And your rulers, the Scribes hath her covered.

And the vision of all is become but to you, as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed.

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Therefore shall the Lord say, Forasmuch as this people draw nigh neere with their mouth, and with their lips doe honour me, but have removed their heart far from me, and their heart towards me is taught by the precept of men:

Therefore behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder: * for the whole world shall be astonied, and the under standing of this prudent men shall be hid.

Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeketh us? and who knoweth us?

Surely your turning of things with the belly of the earth shall be esteemed as the potter's clay: for shall the * work of his hands that make it, he made it not? or shall the thing framed, say of him that framed it, He had no understanding?

And in that day shall the deahe hear the words of the book, and the eyes of the blind shall see of obscurity, and out of darkness.

The meek also shall increase in stature, and the poor among men shall retire in the holy One of Israel.

For the terrible one is brought to nought, and the former is consumed, and all that watch for mischief are cut off:

That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the right of a hungry mouth.

Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now be pale.

But when he seeth his children, the book of none hands in the midst of him, they shall sanctifie my Name, and sanctifie the holy One of Jacob, and shall fear the God of Israel.

They also that err in spirit shall come to understanding, and they that are defiled, shall learn doctrine.

CHAP. XXX.

1 The Prophet threateth the people, for their confidence in Egypt, and contempt of God's word. 18 Gods mercies towards his Church. 27 Gods wrath, and the peoples joy in the destruction of Assyria.

To the rebellious child, saith the Lord, that take counsel, but not of mee: and that couer with a couering, but not of my Spirit, that they may add sinne to sinne:

That walke to goe abound in Egypt, (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to rest in the shadow of Egypt.

Therefore shall the strength of Pharaoh be your shame, and the triumph in the shadow of Egypt, your confusion.

For his princes were at Zaan, and his ambassadors came to hanes.

They were all ashamed of a people that could not profit them, nor be a help neither profit, but a shame and also a reproach.

The burden of the beasts of the South: into the lande of trouble and anguish, from whence came the yong and old lyon, the biper, and sere lyng serpent, they shall take their riches upon the shoulders of yong assles, and their treasures upon the goings of camels, to a people that shall not profit them.

For the Egyptians shall help in vain, and to no purpose: Therefore have I cried concerning this: Their strength is to be still.

Now goe, write it before them in a table, and note it in a book, that it may bee for the time to come for ever and ever.

That this is a rebellious people, being children, children that will not hear the law of the Lord.
10 Which say to the seers, See not
and to the prophets, Prophesienot unt
nor to bs right things : speake not to
such things, prophete decrees.
11 Set ye out of the way : turne aside
out of the path : caule the holy one of
Israel to cease from vs.
12 Wherefore, thus saith the holy
one of Israel : Because ye despise this
word, and trust in oppression and per
secution, and say thereon :
13 Therefore his iniquity shall be af
jected upon you as a breach ready to fall,
dwellun in a high wall, whole breakun
cometh suddenly at an instant.
14 And he shall break it as the break
ing of the potters bow, that is broken
in pieces, he shall not spare, so that
there shall not be found in the burnun
of it, a hearde to take fire from the
hearth, or to take water by the put
out of the pit.
15 For thus saith the Lord God,
the holy one of Israel, In returning
and in returning shall ye be saved, in quietness
and in confidence shall ye your strength,
and ye would not:
16 But ye said, No, for we will see
upon horses : therefore shall ye see.
And we will ride upon the swift ; therefore
shall they that persecute you be swift.
17 One thousand shall flee at the
rebuke of one, at the rebuke of two, shall
ye flee, till ye be left as a beacon upon
the top of a mountain, and as an en
signe on a hill.
18 And therefore shall the Lord
bade that he may be gracious unto you,
and therefore shall he be exalted that he
may have mercy upon you : for the
Lord is a God of Judgment. He st
keth all they that hate for him.
19 For the people shall dwell in Zion
at Jerusalem : thou shalt deepe no
more ; hee shall be very gracious unto thee,
and at the voice of thy cry when he
shall heare it, he shall answere thee.
20 And though the Lord gueue the
bread of aduerse, and the water of af
fection, yet shall not thy teachers be re
moved into a corner any more : but
these eyes shall see thy teachers.
21 And thine ears shall hear a
word behinde thee, saying, This is the
day, balke ye in it, when ye turne to
the right hand, and when ye turne to
the left.
22 Ye shall deifie also the courting
of the greaun images of siluer, and the
ornament of the montain images of
gold : thou shalt cast them abyday as
menstruous clothe, thou shalt lay un
to it, Setthere hence.
23 Then shall he give the raine of
the seed that thou shalt sowe the ground
withall ; and breed of the increas of the
earth, and it shalbe fat and plentiful.
in that day shall thy carriell seed in large
pastures.
24 The men likewise and the young
affes that eare the ground, shall care
(cleanse pounder with which hath bene
hymned by the sowne) and with the
same.
25 And there shall be upon every
high mountain, and upon every high
hill, rivers and fountains of waters, in
the day of the great slaughter when the
cowards fall.
26 Moreover the light of the Sunne
shall be as the light of the Sunne, and
the light of the Sunne shall be feren
fold, as the light of seven dapes, in the
day that the Lord bindeth by the
breath of his people, and healeth the
stroke of their wound.
27 Behold, the Name of the
Lord commeth from farre, burning
with his anger, and the burden there
of is heavy : his lips are full of indig
nation, and his tongue as a burning
fire.
28 And his breath as an overpow
ing stremme, shall reach to the end of
the neche, to lilk the nations with the
fiue of banite, and there shall a babelle
in the tabes of the people causung
them to err.
29 Pee shall have a song as in the
night, when a holy solemnite is kept,
and gladnesse of heart, as when one goth
with a pipe to come into the mounta
ine of the Lord, to the mighty
one of Israel.
30 And the Lord shall cause his
glorious voice to be heard, and shall
thee the lighting dothe of his arms, with
the indignation of his anger, and
with the name of a devouring fire, and
flashing and tempest and balestones.
31 For though the doyce of the
Lord shall the Asirian be beaten
dowene, which smote with a rod.
32 And in every place where the
grounded staffe shall passe, which the
Lord shall lay upon him, it shall be
with tabets and harpes : and in bat
tels of shaking she shall be light with it.