

2 And so soone as the morning shall appeare, and the Sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the city, & set you a captaine ouer them, as though you would goe downe into the field toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, and shall goe into their campe, and raise by the captaines of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not finde him, then feare shall fall vpon them, and they shall flee before your face.

4 So you, and all that inhabite the coast of Israel, shall pursue them, and ouerthrow them as they goe.

5 But before you doe these things, call me Achior the Ammonite, that hee may see and know him that despised the house of Israel, and that sent him to vs as it were to his death.

6 Then they called Achior out of the house of Ozias, and when hee was come, and saw the head of Olofernes in a mans hand, in the assembly of the people, he fell downe on his face, and his spirit failed.

7 But when they had recovered him, hee fell at Iudeths feete, and reuerenced her, and said: Blessed art thou in all the tabernacle of Iuda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell mee all the things that thou hast done in these dayes: Then Iudeth declared vnto him in the midst of the people, all that shee had done from the day that shee went forth, vntill that houre she spake vnto them.

9 And when shee had left off speaking, the people shouted with a lowd voice, & made a ioyful noise in their citie.

10 And when Achior had seene all that the God of Israel had done, hee beleued in God greatly, and circumcised the foreskinne of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 And as soone as the morning arose, they hanged the head of Olofernes vpon the wall, and euery man took his weapons, and they went forth by bandes vnto the straits of the mountaine.

12 But when the Assyrians sawe them, they sent to their leaders, which

came to their Captaines, and tribunes, and to euery one of their rulers.

13 So they came to Olofernes tent, and said to him that had the charge of all his things, waken now our lord: for the slaues haue beene bold to come downe against vs to battell, that they may be vtterly destroyed.

14 Then went in Bagoas, and knocked at the dooze of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, he opened it, and went into the bedchamber, and found him cast vpon the floore dead, & his head was taken from him.

16 Therefore he cried with a lowd voice, with weeping, and sighing, and a mighty cry, and rent his garments.

17 After, hee went into the tent, where Iudeth lodged, and when hee found her not, he leaped out to the people, and cried.

18 These slaues haue dealt treacherously, one woman of the Hebrewes hath brought shame vpon the house of king Nabuchodonosor: for behold, Olofernes lieth vpon the ground without a head.

19 When the captaines of the Assyrians armie heard these words, they rent their coats, and their minds were wonderfully troubled, and there was a cry, and a very great noise throughout the campe.

C H A P. XV.

1 The Assyrians are chased and slaine. 8 The high Priest cometh to see Iudeth. 11 The stufte of Olofernes is giuen to Iudeth. 13 The women crowne her with a garland.

AND when they that were in the tents heard, they were astonished at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out altogether, they fled into euery way of the plaine, and of the hill countrey.

3 They also that had camped in the mountaines, round about Bethulia, fled away. Then the children of Israel euery one that was a Warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethonathem, and to Bebai, and Chobai, and Cola, and to all the coasts of Israel, such as should tell the things that were done,

|| Or, ascents.

|| Then.

done, and that all should rush forth by-
on their enemies to destroy them.

5 Now when the children of Israel
heard it, they all fell vpon them with
one consent, and slewe them vnto Cho-
ba: likewise also they that came from
Jerusalem, and from all the hill coun-
try, for men had told them what things
were done in the campe of their ene-
mies, and they that were in Galaad and
in Galile || chased them with a great
slaughter, vntill they were past Da-
mascus, and the borders thereof.

6 And the residue that dwelt at Be-
thulia, fell vpon the campe of Assur, and
spoiled them, & were greatly enriched.

7 And the children of Israel that
returned from the slaughter, had that
which remained, and the villages, and
the cities that were in the mountaines,
and in the plaine, gate many spoiles: for
the multitude was very great.

8 Then Joacim the high Priest,
and the Ancients of the children of Is-
rael that dwelt in Jerusalem, came to
behold the good things that God had
shewed to Israel, and to see Judeth,
and to salute her.

9 And when they came vnto her,
they blessed her with one accord, and
said vnto her, Thou art the exaltation
of Jerusalem: thou art the great glory
of Israel: thou art the great reioycing
of our nation.

10 Thou hast done all these things
by thine hand: thou hast done much
good to Israel, and God is pleased
therewith: blessed bee thou of the Al-
mightie Lord for evermore: and all the
people said, So be it.

11 And the people spoiled the campe,
the space of thirty dayes, and they gaue
vnto Judeth Olofernes his tent, and
all his plate, and beds, and vessels, and
all his stuffe: and she tooke it, and laide
it on her mule, and made ready her
carts, and laid them thereon.

12 Then all the women of Israel ran
together to see her, and blessed her, and
made a dance among them for her: and
shee tooke branches in her hand, & gaue
also to the women that were with her.

13 And they put a garland of oliue
vpon her, and her maid that was with
her, and shee went before the people in
the dance, leading all the women: and
all the men of Israel followed in their
armor with garlands, and with songs
in their mouthes.

C H A P. XVI.

1 The song of Iudeth. 19 She dedicateth the
stuffe of Olofernes. 23 Shee died at Bethu-
lia a widow of great honour. 24 All Israel
did lament her death.

When Judeth began to sing
this thanksgiving in all
Israel, and all the people
sang after her || this song
of praise.

2 And Judeth said, Begin vnto my
God with timbrels, sing vnto my Lord
with cymbals: tune vnto him a || newe
psalme: exalt him, & cal vpon his name.

3 For God breaketh the battels: for
amongst the campes in the midst of the
people hee hath deliuered me out of the
hands of them that persecuted me.

4 Assur came out of the mountains
from the North, he came with ten thou-
sands of his army, the *multitude wher-
of stopped the torrents, and their horse-
men haue couered the hilles.

5 He bragged that he would burne
by my borders, and kill my young men
with the sword, and dash the sucking
children against the ground, and make
mine infants as a pray, and my virgins
as a spoile.

6 But the Almighty Lord hath disap-
pointed them by the hand of a woman.

7 For the mighty one did not fall by
the yong men, neither did the sonnes of
the Titans smite him, nor high gyants
set vpon him: but Judeth the daughter
of Merari weakned him with the beau-
tie of her countenance.

8 For she put off the garment of her
widowhood, for the exaltation of those
that were oppressed in Israel, and an-
ointed her face with oyntment, & bound
her haire in a t tye, and tooke a linnen
garment to deceiue him.

9 Her sandals rauished his eyes, her
beautie tooke his minde prisoner, and
the fauchin passed through his necke.

10 The Persians quaked at her bold-
nesse, and the Medes were || daunted at
her hardinesse.

11 Then my afflicted shouted for
ioy, and my weake ones cryed aloude;
but || they were astonished: these lifted
by their voices, but they were ouer-
throwen.

12 The sonnes of the damosels haue
pierced them through, and wounded
them as fugitiues children: they peri-
shed by the battell of the Lord.

|| Or, ouer-
came.

|| Or, this
praising.

|| Or, psalme
and praise.

* Chap. 2.
11, 15.

† Gr. or mi-
ter.

|| Or, con-
founded.

|| The Assy-
rians.

|| Or, a song
of praise.

13 I will sing vnto the Lord a new song, O Lord thou art great and glorious, wonderful in strength & inuincible.

14 Let all creatures serue thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voyce.

15 For the mountaines shall be mooued from their foundations with the waters, the rockes shall melt as ware at thy presence: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a sweete sauour vnto thee, and all the fat is not sufficient, for thy burnt offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that rise by against my kinred: the Lord almighty will take vengeance of them in the day of iudgement in putting fire & wormes in their flesh, and they shall feele them and weepe for euer.

18 Now as soone as they entred into Jerusalem, they worshipped the Lord, and as soone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judeth also dedicated all the stufte of Olofernes, which the people had giuen her, and gaue the canopy which she

had taken out of his bed chamber, for a gift vnto the Lord.

20 So the people continued feasting in Jerusalem before the Sanctuarie, for the space of thre moneths, and Judeth remained with them.

21 After this time, every one returned to his owne inheritance, and Judeth went to Bethulia, and remained in her owne possession, and was in her time honourable in all the countrey.

22 And many desired her, but none knew her all the dayes of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But she encreased more and more in honour, and waxed olde in her husbands house, being an hundred and fiue yeeres olde, and made her maide free, so shee died in Bethulia: and they buried her in the caue of her husband Manasses.

24 And the house of Israel lamented her * seauen dayes, and before shee dyed, she did distribute her goods to all them that are nearest of kinred to Manasses her husband: and to them that were the nearest of her kinred.

25 And there was none that made the children of Israel any more afraide, in the dayes of Judeth, nor a long time after her death.

|| Or, sepulchre.

* Gen. 50. 10.



The rest of the Chapters of the Booke of Esther, which are found neither in the Hebrew, nor in the Calde.

Part of the tenth Chapter after the Greeke.

5 Mardocheus remembreth and expoundeth his dreame, of the riuer and the two dragons.



hen Mardocheus saide, God hath done these things.

5 For I remembre a dreame, which I sawe concerning these matters, and nothing thereof hath failed.

6 A little fountaine became a riuer, and there was light, & the Sunne, and

much water: this riuer is Esther, who the King married and made Queene.

7 And the two Dragons are I, and Aman.

8 And the nations were those that were assembled, to destroy the name of the Jewes.

9 And my nation is this Israel, which cryed to God and were saued: for the Lord hath saued his people, and the Lord hath deliuered vs from all those euils, and God hath wrought signes, and great wonders, which haue not bin done among the Gentiles.

10 There

10 Therefore hath hee made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the houre, and time, and day of iudgement before God amongst all nations.

12 So God remembred his people, and iustified his inheritance.

13 Therefore those dayes shall be vnto them in the moneth Adar, the foureteenth and fifteenth day of the same moneth, with an assembly, and ioy, and with gladnesse, before God, according to the generations for euer among his people.

CHAP. XI.

2 The stocke and qualitie of Mardocheus. 6 He dreameth of two dragons comming forth to fight, 10 and of a little fountaine, which became a great water.

In the fourth yeere of the raigne of Ptolomeus, and Cleopatra, Dositheus, who said hee was a priest and Leuite, and Ptolomeus his sonne brought this Epistle of Phurim, which they said was the same, and that Lysimachus the sonne of Ptolomeus, that was in Jerusalem, had interpreted it.

2 In the second yeere of the raigne of Artaxerres the great: in the first day of the moneth Nisan, Mardocheus the sonne of Jairus, the sonne of Semei, the sonne of Cisai of the tribe of Benjamin, had a dreame.

3 Who was a Jew and dwelt in the citie of Sufa, a great man, being a seruitour in the kings court.

4 He was also one of the captiues, which Nabuchodonosor the king of Babylon caried from Jerusalem, with Iechonias king of Iudea; and this was his dreame.

5 Behold a noise of a tumult with thunder, and earthquakes, and uproare in the land.

6 And behold, two great dragons came forth ready to fight, and their crie was great.

7 And at their cry all nations were prepared to battel, that they might fight against the righteous people.

8 And loe a day of darknesse and obscurity: tribulation, and anguish, affliction, and great uproare vpon the earth.

9 And the whole righteous nation

was troubled, fearing their owne euils, and were ready to perish.

10 Then they cryed vnto God, and vpon their cry, as it were from a little fountaine, was made a great flood, euen much water.

11 The light and the Sunne rose by, and the lowly were exalted, and deuoured the glorious.

12 Now when Mardocheus, who had seene this dreame, and what God had determined to doe, was awake: he bare this dreame in minde, and vntill night by all meanes was desirous to know it.

CHAP. XII.

2 The conspiracie of the two Eunuchs is discovered by Mardocheus, 5 for which he is entertained by the king and rewarded.

And Mardocheus tooke his rest in the court with Gabatha, and Tharra, the two Eunuchs of the king, and keepers of the palace.

2 *And he heard their deuices, and searched out their purposes, and learned that they were about to lay hands vpon Artaxerres the king, and so he certified the king of them.

3 Then the king examined the two Eunuchs, and after that they had confessed it, they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commaunded Mardocheus to serue in the court, and for this he rewarded him.

6 Howbeit Aman the sonne of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people, because of the two Eunuchs of the king.

CHAP. XIII.

1 The copie of the kings letters to destroy the Iewes. 8 The prayer of Mardocheus for them.

The copie of the letters was this. The great king Artaxerres, writeth these things to the princes, and gouernours that are vnder him from India vnto Ethiopia, in an hundred and seuen and twentie prouinces.

2 After that I became Lord ouer many nations, and had dominion ouer the

*Ester 2. 21. and 6. 2.

Ios. antiq. lib. 11. cap. 6

the whole world, not lifted by with presumption of my authoritie, but carrying my selfe alway with equitie and mildnesse, I purposed to settle my subjects continually in a quiet life, and making my kingdome || peaceable, and open for passage to the vtmost coastes, to reueue peace which is desired of all men.

|| Or, milde.

3 Now when I asked my counsellors how this might bee brought to passe, Aman that excelled in wisdom among vs, and was approued for his constant good will, and stedfast fidelitie, and had the honour of the second place in the kingdome,

4 Declared vnto vs, that in all nations throughout the world, there was scattered a certaine malicious people, that had Lawes contrary to all nations, and continually despised the commandements of Kings, so as the vnting of our kingdomes honourably intended by vs, cannot || goe forward.

|| Or, be settled.

5 Seeing then we vnderstand that this people alone is continually in opposition vnto all men, differing in the strange maner of their Lawes, and euill affected to our state, working all the mischiefe they can, that our kingdome may not be firmly stablished:

6 Therefore haue we commanded that al they that are signified in writing vnto you by Aman (who is ordained ouer the affaires, and is || next vnto vs) shall all with their wiues and children bee vtterly destroyed, by the sword of their enemies, without all mercie and pitie, the fourteenth day of the twelfth moneth Adar of this present yeere:

|| Or, second from vs.

7 That they, who of old, and now also are malicious, may in one day with violence goe into the graue, and so euer hereafter, cause our affaires to be well settled, and without trouble.

8 Then Hardocheus thought by on all the works of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the king Almighty: for the whole world is in thy power; and if thou hast appointed to saue Israel, there is no man that can gaine say thee.

10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and

thou knowest Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow downe to proud Aman.

13 For I could haue bene content with good will for the saluation of Israel, to kisse the soles of his feet.

14 But I did this, that I might not preferre the glory of man aboue the glory of God: neither will I worship any but thee, O God, neither will I doe it in pride.

15 And now, O Lord God, and King, spare thy people: for their eyes are vpon vs, to bring vs to nought, yea they desire to destroy the inheritance that hath becne thine from the beginning.

16 Despise not the portion which thou hast deliuered out of Egypt for thine owne selfe:

17 Heare my prayer, and be mercifull vnto thine inheritance: turne our sorrow into ioy, that wee may liue, O Lord, and praise thy Name: and || destroy not the mouthes of them that praise thee, O Lord.

|| Or, snt or stop not.

18 All Israel in like maner cried most tearnestly vnto the Lord, because their death was before their eyes.

† Greeke mightily.

CHAP. XIII.

1 The prayer of Queene Esther, for herselfe, and her people.



Queene Esther also being in feare of death, resorted vnto the Lord,

2 And layd away her glorious apparel, and put on the garments of anguish, & mourning: and in stead of pretious oyntments, she couered her head with ashes, & doung, and she humbled her body greatly, and all the places of her toy she filled with her torne haire.

3 And she prayed vnto the Lord God of Israel, saying, O my Lord, thou onely art our king: helpe me desolate woman, which haue no helper but thee:

4 * For my danger is in mine hand.

5 From my youth by I haue heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessours, for a perpetuall inheritance, and thou hast performed whatsoeuer thou didst promise them.

* 1. Sam. 28.
21. iob 13.
14. psal. 119
109.

6 And

6 And now we haue sinned before thee: therefore hast thou giuen vs into the hands of our enemies,

7 Because wee worshipped their gods: O Lord, thou art righteous.

8 Neuertheles it satisfieth them not, that we are in bitter captiuitie, but they haue stricken hands with their idols,

9 That they will abolish the thing, that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine Altar,

10 And open the mouthes of the heathen to set forth the praises of the † Idoles, and to magnifie a fleshly king for euer.

11 O Lord, giue not thy scepter vnto them that † be nothing, and let them not laugh at our fall, but turne their deuice vpon themselves, and make him an example that hath begunne this against vs.

12 Remember, O Lord, make thy selfe knowen in time of our affliction, and giue mee boldnesse, O King of the † nations, and Lord of all power.

13 Giue me eloquent speech in my mouth before the lyon: turne his heart to hate him that fighteth against vs, that there may be an end of him, and of all that are like minded to him:

14 But deliuer vs with thine hand, and helpe me that am desolate, & which haue no other helper but thee.

15 Thou knowest all things, O Lord, thou knowest that I hate the glory of the vnrightheous, and abhorre the bed of the vncircumcised, and of † all the heathen.

16 Thou knowest my necessitie: for I abhorre the signe of my † high estate, which is vpon mine head, in the dayes wherein I shewe my selfe, and that I abhorre it as a menstruous ragge, and that I weare it not when I am † priuate by my selfe.

17 And that thine handmaid hath not eaten at Amans table, and that I haue not greatly esteemed the Kings feast, nor drunke the wine of the drinke offerings:

18 Neither had thine handmaid any toy, since the day † that I was brought hither to this present, but in thee, O Lord God of Abraham.

19 O thou mightie God aboue all, heare the voice of the forlorne, and deli-

uer vs out of the handes of the mischieuous, and deliuer me out of my feare.

CHAP. XV.

6 Esther commeth into the Kings presence.

7 Hee looketh angerly, and she fainteth. 8

The king doth take her vp, and comfort her.



And vpon the third day when shee had ended her prayer, she laide away her mourning garments, and put on her glorious apparell.

2 And being gloriously adorned, after she had called vpon God, who is the beholder, and Saviour of all things, she tooke two maids with her.

3 And vpon the one shee leaned as carying her selfe † daintily.

4 And the other followed bearing vpon her traine.

5 And she was † ruddy through the perfection of her beautie, and her countenance was cheerefull, and very † amiable: but her heart was in anguish for feare.

6 Then hauing passed through all the doores, shee stood before the King, who sat vpon his royall throne, and was clothed with all his robes of maiestie, all glittering with golde and precious stones, and he was very dreadfull.

7 Then lifting vpon his countenance that shone with maiestie, he looked very fiercely vpon her: and the Queene fell downe and was pale, and fainted, and bowed her selfe vpon the head of the maide that went † before her.

8 Then God changed the spirit of the king into mildnesse, who in a † feare leaped from his throne, and tooke her in his armes till she came to her selfe againe, and comforted her with louing words, and sayd vnto her:

9 Esther, what is the matter: I am thy brother, be of good cheere.

10 Thou shalt not die, though our comendement be † generall: come neere.

11 And so he held vpon his golden scepter, and laid it vpon her necke,

12 And embraced her, & said, Speake vnto me.

13 Then said shee vnto him, I saw thee, my lord, as an Angel of God, and my heart was troubled for feare of thy maiestie.

14 For wonderfull art thou, lord, and thy countenance is full of grace.

15 And

† Gr. vaine things.

† Gr. be not

† Or, gods.

† Gr. euery stranger.

† Gr. pride.

† Gr. quiet, or priuate.

† Gr. of my change.

† Or, delicately.

† Or, rose coloured.

† Or, as amiable or smiling.

† Or, with her, or by her.

† Gr. in an agonie.

† Or, as well thine as mine.

*|| Or, she fell
in a swoone.*

15 And as she was speaking, *||* she fell
downe for faintnesse.

16 Then the king was troubled, and
all his seruants comforted her.

CHAP. XVI.

1 The Letter of Artaxerxes, 10 wherein
hee taxeth Aman, 17 and reuoketh the de-
cree procured by Aman to destroy the Iewes,
22 and commandeth the day of their deliue-
rance to be kept holy.

*Ioseph. Ant.
lib. 11. c. 6.*

The great king Artaxerxes
vnto the princes and go-
uernours of an hundreth
and seuen and twenty pro-
uinces, from India vnto
Ethiopia, and vnto all *||* our faithfull
Subiects, greeting.

*|| Or, well af-
fected to our
State.*

2 Many, the more often they are ho-
noured with the great bountie of their
gracious princes, the more proud they
are waken,

*† Gr. their
benefactors.*

3 And endeauour to hurt not our
Subiects onely, but not being able to
beare abundance, doe take in hand to
practise also against those that doe them
good:

4 And take not only thankfulness
away from among men, but also lifted
by with the glorious words of *||* lewd
persons *||* that were neuer good, they
thinke to escape the iustice of God, that
seeth all things, and hateth euill.

|| Or, needie.

*|| Or, that ne-
uer tasted
prosperitie.*

5 Often times also faire speech of
|| those that are put in trust to manage
their friends affaires, hath caused ma-
ny that are in authority to be partakers
of innocent blood, and hath enwrapped
them in remediless calamities:

*|| Or, of our
friends put
in trust to
manage the
affaires.*

6 Beguiling with the falshood and
deceit of their lewd disposition, the inno-
cencie and goodnesse of princes.

7 Now yee may see this as we haue
declared, not so much by ancient histo-
ries, as yee may, if ye search what hath
beene wickedly done of late through the
pestilent behaviour of them that are
vnworthily placed in authoritie.

8 And we must take care for the time
to come, that our kingdome may be
quiet and peaceable for all men,

9 Both by changing our purpo-
ses, and alwayes iudging things that
are euident, with more equall proceed-
ing.

10 For Aman a Macedonian the son
of Amadatha, being indeed a stranger
from the Persian blood, and far distant

from our goodnesse, and as a stranger
receiued of vs:

11 Had so farre forth obtained the fa-
uour that wee shew toward euery nati-
on, as that he was called our father, and
was continually honoured of all men,
as the next person vnto the king.

12 But he not bearing his great dig-
nitie, went about to depriue vs of our
kingdome and life:

13 Having by manifold and cunning
deceits sought of vs the destruction as
well of Hardocheus, who saued our
life, and continually procured our good,
as also of blamelesse Esther partaker
of our kingdome, with their whole
nation.

14 For by these meanes he thought,
finding vs destitute of friends, to haue
translated the kingdome of the Persi-
ans to the Macedonians.

15 But wee finde that the Iewes,
whom this wicked wretch hath deliue-
red to vtter destruction, are no euill
doers, but liue by most iust lawes:

16 And that they be children of the
most high and most mighty liuing God,
who hath *||* ordered the kingdome both
vnto vs, and to our progenitors in the
most excellent maner.

*|| Or, prosper-
red.*

17 Wherefore ye shall doe well not
to put in execution the Letters sent vn-
to you by Aman the sonne of Amada-
tha.

18 For hee that was the worker of
these things, is hanged at the gates of
Susa with all his family: God, who
ruleth all things, speedily rendering ven-
geance to him according to his deserts.

19 Therefore ye shall publish the co-
py of this Letter in all places, that the
Iewes may freely liue after their owne
lawes.

20 And ye shall aide them, that euen
the same day, being the thirteenth day
of the twelfth moneth Adar, they may
be auenged on them, who in the time of
their affliction shall set vpon them.

21 For Almighty God hath turned
to ioy vnto them the day, wherein the
chosen people should haue perished.

22 You shall therefore among your
solemn feasts keepe it an high day with
all feasting,

23 That both now and hereafter
there may be safetie to vs, and the well
affected Persians: but to those which
doe conspire against vs, a memoriall of
destruction.

24 There

24 Therefore euery cite and coun-
trei whatsoeuer, which shall not doe
according to these things, shall bee
destroyed without mercy, with fire

and sword, and shall be made not
onely vnpassable for men, but also most
hatefull to wilde beasts and foules for
euer.



The Wisedome of Solomon.

CHAP. I.

2 To whom God sheweth himselfe, 4 and
Wisdom hersele. 6 An euill speaker can
not lie hid. 12 We procure our owne de-
struction: 13 for God created not death.



Due* righteousnesse,
ye that be iudges of
the earth: thinke of the
Lord with a good
(heart) and in simpli-
citie of heart seeke him.

2 For hee will bee
found of them that tempt him not: and
sheweth himselfe vnto such as doe not
* distrust him.

3 For froward thoughts separate
from God: and his power when it is
tryed, || reprooueth the vnwise.

4 For into a malicious soule wise-
dome shall not enter: nor dwell in the
body that is subiect vnto sinne.

5 * For the holy spirit of discipline
will flie deceit, & remoue from thoughts
that are without vnderstanding: and
will not || abide when vnrightheousnesse
commeth in.

6 For wisdom is a* louing spirit:
and will not acquite a blasphemour of
his || words: for God is witness of his
reines, and a true beholder of his heart,
and a hearer of his tongue.

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

8 Therefore he that speaketh vn-
righteous things, cannot be hid: nei-
ther shall vengeance, when it punisheth,
passe by him.

9 For inquisition shall be made into
the counsels of the vngodly: and the
sound of his words, shall come vnto the
Lord, for the || manifestation of his wic-
ked deedes.

10 For the eare of iealousie heareth
all things: and the noise of murmurings
is not hid.

11 Therefore beware of murmuring,
which is vnprofitable, and refraine
your tongue from backbiting: for there
is no word so secret that shall goe for
nought: and the mouth that || belieth,
slayeth the soule.

12 Seeke not death in the error of
your life: and pull not vpon your selues
* destruction, with the workes of your
hands.

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

14 For he created all things, that
they might haue their being: and the
generations of the world were health-
full: and there is no poyson of destructi-
on in them: nor the kingdome of death
vpon the earth.

15 For righteousnesse is immortal.

16 But vngodly men with their
workes, and words called it to them:
for when they thought to haue it their
friend, they consumed to nought, and
made a conenant with it, because they
are worthy to take part with it.

CHAP. II.

1 The wicked thinke this life short, 5 and of
no other after this. 6 Therefore they will
take their pleasure in this, 10 and conspire a-
gainst the iust. 21 What that is which
doth blind them.



Or the vngodly said, reason-
ing with themselves,
but not aright: * Our life
is short and tedious,* and
in the death of a man
there is no remedie: nei-

ther was there any man knowen to
haue returned from the graue.

2 For wee are borne at all aduen-
ture: & we shall be hereafter as though
we had neuer bene: for the breath in our
nostrils is as smoke, and a litle sparke
in the mouing of our heart.

3 which

|| Or, stande-
retib.

* Deut. 4.
23.

* 1. King. 3.
3. clay. 56. 1
13. 4.

* Deut. 4.
29. 2. chro.

|| Or, maketh
manifest.

* Iere. 4. 22.

|| Or, is re-
buked, or
sheweth it
selfe.

* Gal. 5. 22.

|| Or, lippes.

|| Or, vphol-
deth.

|| Or, repro-
uing.

* Job. 7. 1.

* Math. 22.
23. 1. cor. 15
32.

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft aire:

|| Or, moist.

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall passe away as the trace of a cloud: and shall be dispersed as a mist that is driven away with the beames of the Sunne, and ouercome with the heat thereof.

|| Or, oppressed.

* 1. Chr. 29.

15.

|| Or, he.

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

* Isa. 22.

13. and 56.

12.

|| Or, earnestly.

* 1. Cor. 15.

32.

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

7 Let vs fill our selues with costly wine, and ointments: and let no flower of the Spring passe by vs.

8 Let vs crowne our selues with Rose buds, before they be withered.

|| Or, iolitic.

9 Let none of vs goe without his part of our voluptuousnesse: let vs leaue tokens of our ioyfulness in euery place: for this is our portion, and our lot is this.

10 Let vs oppresse the poore righteous man, let vs not spare the widow, nor reuerence the ancient gray haire of the aged.

11 Let our strength bee the Lawe of iustice: for that which is feeble is found to be nothing worth.

12 Therefore let vs lye in wait for the righteous: because he is not for our turne, and he is cleane contrary to our doings: he vpbraideth vs with our offending the Law, and obiecteth to our infamy the transgressings of our education.

13 Hee professeth to haue the knowledge of God: and hee calleth himselfe the childe of the Lord.

* Iohn 7. 7.

ephef. 5.

13, 14.

* Isai. 53. 3.

14 Hee was made to reprove our thoughts.

15 Hee is grieuous vnto vs euen to beholde: for his life is not like other mens, his waies are of another fashion.

|| Or, false coine.

16 We are esteemed of him as counterfeit: he abstaineth from our wayes as from filthinesse: he pronounceth the end of the iust to be blessed, and maketh his boast that God is his father.

17 Let vs see if his wordes be true: and let vs proue what shall happen in the end of him.

* Psal. 22. 8.

9. matth.

27-43.

18 For if the iust man be the sonne

of God, he will helpe him, and deliuer him from the hand of his enemies.

19 Let vs examine him with despitefulness and torture, that we may know his meeknesse, and proue his patience.

* Iere. 11.

19.

20 Let vs condemne him with a shamefull death: for by his owne saying, he shall be respected.

21 Such things they did imagine, and were deceiued: for their owne wickednesse hath blinded them.

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

† Greeke, preferred or esteemed the reward.

23 For God created man to bee immortal, and made him to be an image of his owne eternitie.

* Gen. 1. 26.

27. and 5. 1.

eccl. 17. 3.

* Gen. 3.

12.

24 Neuertheless through enuie of the deuill came death into the world: and they that doe holde of his side doe finde it.

CHAP. III.

1 The godly are happie in their death, 5 and in their troubles; 10 The wicked are not, nor their children: 15 But they that are pure, are happie, though they haue no children: 16 For the adulterer and his seed shall perish.

BUt the soules of the righteous are in the hand of God, and there shall no torment touch them.

* Deut. 33.

3.

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

* Chap. 5. 4.

3 And their going from vs to be better destruction: but they are in peace.

4 For though they bee punished in the sight of men: yet is their hope full of immortalitie.

* Rom. 8.

24. 1. cor. 5.

1. 1. pct. 1.

13.

5 And hauing bene a little chastised, they shall be greatly rewarded: for God proued them, and found them worthy for himselfe.

|| Or, benefited.

* Exod. 16.

4. deut. 8. 2.

|| Or, meet.

6 As gold in the furnace hath hee tried them, and receiued them as a burnt offering.

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

* Matth. 13.

43.

8 They shall iudge the nations, and haue dominion ouer the people, and their Lord shall raigne for euer.

* Matt. 19.

28. 1. cor. 6.

2.

9 They that put their trust in him, shall vnderstand the trueth: and such as be faithfull in loue, shall abide with him: for grace & mercy is to his saints,

|| Or, and such as be faithfull shall

remaine

with him in

loue.

and

and he hath care for his elect.

*Mat. 25. 41.

10 But the vngodly shall be punished according to their owne imaginations, which haue neglected the righteous, and forsaken the Lord.

11 For who so despiseth wisdom, and nurture, he is miserable, and their hope is vaine, their labours vnfruitfull, and their works vnprofitable.

|| Or, light, or iustitie.

12 Their wiues are foolish, and their children wicked.

*Esa. 56. 5.

13 Their of-spring is cursed: wherefore blessed is the barren that is vndefiled, which hath not knowen the sinfull bed: she shall haue fruit in the visitation of soules.

*Esa. 56. 4, 5.

14 And blessed is the Eunuch which with his hands hath wrought no iniquitie: nor imagined wicked things against God: for vnto him shall be giuen the speciall gift of faith, and an inheritance in the Temple of the Lord more acceptable to his minde.

† Gre. the chosen, or among the people.

15 For glorious is the fruit of good labours: and the root of wisdom shall neuer fall away.

|| Or, be partakers of holy things.

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

17 For though they liue long, yet shall they bee nothing regarded: and their last age shall be without honour.

|| Or, bearing

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

19 For horrible is the end of the vnrighteous generation.

C H A P. III.

1 The chaste man shall be crowned. 3 Bastard slips shall not thriue. 6 They shall witnesse against their parents. 7 The iust die yong, and are happie. 19 The miserable ende of the wicked.

Better it is to haue no children, and to haue vertue: for the memoriall thereof is immortal: because it is known with God and with men.

|| Or, approved.

2 When it is present, men take example at it, and when it is gone they desire it: it weareth a crown, and triumpheth for euer, hauing gotten the victorie, struing for vndefiled rewards.

3 But the multiplying brood of the vngodly shall not thriue, nor take deepe rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time: yet standing not fast, they shall be shaken with the winde: and through the force of windes they shall be rooted out.

*Mat. 7. 19.

5 The vnperfect branches shall bee broken off, their fruit vnprofitable, not ripe to eate: yea meet for nothing.

6 For children begotten of vnlawfull beds, are witnessers of wickednes against their parents in their triall.

† Gre. sleeps.

7 But though the righteous be preuented with death: yet shall he be in rest.

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

9 But wisdom is the gray haire vnto men, & an vnspotted life is old age.

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

* Gen. 5. 24 heb. 11. 5.

11 Yea, speedily was he taken away, lest that wickednes should alter his vnderstanding, or deceit beguile his soule.

12 For the bewitching of naughtines doth obscure things that are honest: and the wandring of concupiscence, doth vndermine the simple mind.

† Gre. peruert. || Or, sanctified or consummated.

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

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

15 This the people saw, and vnderstood it not: neither laid they by this in their mindes, That his grace and mercie is with his Saints, and that he hath respect vnto his chosen.

16 Thus the righteous that is dead, shall condemne the vngodly, which are liuing, and youth that is soone perfected, the many yeeres and old age of the vnrighteous.

17 For they shall see the end of the wise, & shall not vnderstand what God in his counsell hath decreed of him, and to what end the Lord hath set him in safetie.

18 They shall see him and despise him, but God shall laugh them to scorne, and they shall hereafter be a vile carkeis, and a reproch among the dead for euermore.

19 For he shall rend them, and cast them downe headlong, that they shall be speechles: and he shall shake them from the foundation: and they shall bee vtterly laid waste, and be in sorrow: and their memoriall shall perish.

20 And when they cast by the accounts

|| Or, do the casting up of the account.

counts of their sinnes, they shall come with feare: and their owne iniquities shall conuince them to their face.

CHAP. V.

1 The wicked shall wonder at the godly, 4 and confesse their errour, 5 and the vanitie of their liues. 15 God will reward the Iust, 17 and warre against the wicked.

When shall the righteous man stand in great boldnesse, before the face of such as haue afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible feare, & shall be amazed at the strangenesse of his saluation, so farre beyond all that they looked for.

3 And they repenting, and groning for anguish of spirit, shall say within themselves, This was he whom wee had sometimes in derision, and a pro- uerbe of reproch.

4 * We fooles accounted his life madnes, and his end to be without honour.

5 How is hee numbred among the children of God, and his lot is among the Saints:

6 Therefore haue wee erred from the way of trueth, and the light of righteousnesse hath not shined vnto vs, and the Sunne of righteousnesse rose not vpon vs.

7 We wearied our selues in the way of wickednesse, and destruction: yea, we haue gone through deserts, where there lay no way: but as for the way of the Lord, we haue not knowen it.

8 What hath pride profited vs: or what good hath riches with our vaunting brought vs:

9 All those things are * passed away like a shadow, and as a poste that hasteth by.

10 And as a ship that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot bee found: neither the path way of the keele in the waues.

11 * Or as when a bird hath flowne thorow the aire, there is no token of her way to be found, but the light aire being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed thorow, and therein afterwards no signe where she went, is to be found.

12 Or like as when an arrow is shot at a marke, it parteth the aire, which im-

mediatly commeth together againe: so that a man cannot know where it went thorow:

13 Euen so we in like maner, as soone as we were borne, began to draw to our end, and had no signe of vertue to shew: but were consumed in our owne wickednesse.

14 * For the hope of the vngodly is like dust that is blowen away with y wind, like a thinne froth that is driven away with y storme: like as the smoke which is * dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarieth but a day.

15 But y righteous liue for evermore, their reward also is with the Lord, and the care of them is with the most high.

16 Therefore shall they receiue a glorious kingdom, & a beautiful crowne from the Lords hande: for with his right hand shall he couer them, and with his arme shall he protect them.

17 He shall take to him his ielousie for complete armour, & make the creature his weapon for the reuenge of his enemies.

18 He shall put on * righteousnesse as a brestplate, and true iudgement in stead of an helmet.

19 He shall take holinesse for an inuincible shield.

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

21 Then shall the right-aiming thunder bolts goe abroad, and from the cloudes, as from a well-drawn bow, shall they flie to the marke.

22 And haillestones full of wrath shall be cast as out of a stonebow, and the water of the Sea shall rage against them, & the floods shall cruelly drowne them.

23 Yea a mightie wind shall stand by against them, & like a storme shall blow them away: thus iniquity shall lay wast the whole earth, and ill dealing shall ouerthrow the thrones of the mightie.

CHAP. VI.

1 Kings must giue care. 3 They haue their power from God, 5 Who will not spare them. 12 Wisedome is soone found. 21 Princes must seeke for it: 24 For a wise Prince is the stay of his people.

Care therefore, O yee kings, and vnderstand, learne yee that be iudges of the ends of the earth.

2 Giue care you that rule the people, and

* Iob 8.9.
† Gre thistle
downe.
|| Or, chaffe.
Psal. 2.4. &
103.14.
pro. 10. 25.
and 11.7.
iam. 1.10,
11.

|| Or, palace,
unlesse the
word be ta-
ken unpro-
perly, as 2.
Mac. 2.17.

* Esa. 59.17

|| Or, equity.

|| Or, parable

* Chap. 3.2

|| Or, filled
our selues, or
surfeited.

* 1. Chron.
29. 15. and
2.5.

* Pro. 30.19
|| Or, flyeth.

and glory in the multitude of nations.

*Rom. 13.
1, 2.

3 For * power is given you of the Lord, & soueraignie from the highest, who shall try your workes, and search out your counsels.

4 Because being Ministers of his kingdome, you haue not iudged aright, nor kept the law, nor walked after the counsell of God,

5 Horribly and speedily shall he come vpon you: for a sharpe iudgement shall be to them that be in high places.

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

* 2. Chro.
19. 17. deut.
10. 17. iob.
34. 19.
ecclesi. 35.
12. 16. act.
10. 24. rom.
2. 11. gal. 2.
6. eph. 6. 9
col. 3. 25.
1. pet. 1. 17.

7 For he which is Lord ouer all, shall feare no * mans person: neither shall he stand in awe of any mans greatness: for he hath made the small and great, and careth for all alike.

8 But a sore triall shall come vpon the mighty.

9 Unto you therefore, O kings, doe I speake, that yee may learne wisdom, and not fall away.

|| Or, iustified.

10 For they that keepe holinesse holily, shall be iudged holy: and they that haue learned such things, shall find what to answer.

|| Or, a defence.

11 Wherefore let your affection vpon my words, desire them, and yee shall be instructed.

12 Wisdom is glorious and neuer fadeth away: yea she is easily seene of them that loue her, and found of such as seeke her.

13 She preuenteth them that desire her, in making herselfe first known vnto them.

14 Whoso seeketh her earely, shall haue no great trauaile: for he shall find her sitting at his doores.

15 To thinke therefore vpon her is perfection of wisdom: and who so watcheth for her, shall quickly be without care.

16 For she goeth about seeking such as are worthy of her, she weth herselfe fauourably vnto them in the wayes, and meeteth them in euery thought.

|| Or, mixture

17 For the very true beginning of her, is the desire of discipline, and the care of discipline is loue:

18 And loue is the keeping of her lawes; and the giuing heed vnto her lawes, is the assurance of incorruption.

19 And incorruption maketh vs neere vnto God.

20 Therefore the desire of wisdom

bringeth to a kingdome.

21 If your delight be then in thrones and scepters, O ye kings of the people, honour wisdom that yee may raigne for euermore.

22 As for wisdom what she is, and how she came vp, I will tell you, and will not hide mysteries from you: but will seeke her out from the beginning of her nativity, & bring the knowledge of her into light, and will not passe ouer the trueth.

23 Neither will I goe with consuming enuy: for such a man shall haue no fellowship with wisdom.

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

25 Receiue therefore instruction thorough my words, and it shall doe you good.

CHAP. VII.

1 All men haue their beginning and end alike.

6 He preferred wisdom before all things else. 8 God gaue him all the knowledge, which he had. 22 The praise of wisdom.

I My selfe also am a mortall man, like to all, and the offspring of him that was first made of the earth,

2 And in my mothers wombe was fashioned to be flesh in the time of tenne moneths * being compacted in blood, of the seed of man, and the pleasure that came with sleepe.

* Iob. 10.
12.

3 And when I was borne, I drew in the common aire, and fell vpon the earth which is of like nature, and the first voice which I vttered, was crying as all others doe.

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

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

6 * For all men haue one entrance vnto life, and the like going out.

* Iob. 1. 21.
1. Timo. 6. 7

7 Wherefore I prayed, and vnderstanding was giuen mee: I called vpon God, and the spirit of wisdom came to me.

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

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

† Gre. stone of inestimable price.

10 I loued her aboue health and

beautie, and chose to haue her in stead of light: for the light that commeth from her neuer goeth out.

* 1. King. 3.
13. matt. 6.
33.

11 All *good things together came to me with her, and innumerable riches in her hands.

12 And I reioyced in them all, because wisdome goeth before them: and I knew not that shee was the mother of them.

† Greeke,
without
guile.
† Gr. with-
out enuie.

13 I learned † diligently, and doe communicate her † liberally: I doe not hide her riches.

|| Or, enter
friendship
with God.

14 For shee is a treasure vnto men that neuer faileth: which they that vse, become the friends of God: being commended for the gifts that come from learning.

|| Or, God
grant.

15 God hath || granted me to speake as I would, and to conceine as is meet for the things || that are given mee: because it is hee that leadeth vnto wisdome, and directeth the wise.

|| Or, are to
be spoken of.

16 For in his hand are both we and our wordes: all wisdome also and knowledge of workmanship.

17 For hee hath given mee certaine knowledge of the things that are, namely to know how the world was made, & the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turning of the Sunne, and the change of seasons:

19 The circuits of yeres, and the positions of starres:

20 The natures of liuing creatures, and the furies of wilde beasts: the violence of windes, and the reasonings of men: the diuersities of plants, and the vertues of rootes:

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

22 For wisdome which is the worker of all things, taught mee: for in her is an vnderstanding spirit, holy, † one onely, manifold, subtile, lively, cleare, vndefiled, plaine, not subiect to hurt, louing the thing that is good, quicke, which cannot be letted, ready to do good:

† Greeke,
onely begot-
ten.

23 Kinde to man, stedfast, sure, free from care, hauing all power, ouerseeing all things, and going through all vnderstanding, pure, and most subtile spirits.

24 For wisdome is more moouing then any motion: she passeth and goeth through all things by reason of her purenesse.

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

|| Or, wa-
pour.
|| Or, streame.

26 For shee is the * brightnesse of the euerlasting light: the vnspeckled mirror of the power of God, and the Image of his goodnesse.

* Hebr. 1. 3.

27 And being but one she can doe all things: and remayning in her selfe, she maketh all things new: and in all ages entring into holy soules, she maketh them friends of God, & Prophets.

|| Or, crea-
teth.

28 For God loueth none but him, that dwelleth with wisdome.

29 For she is more beautiful then the Sunne, and aboue all the order of starres, being compared with the light, she is found before it.

30 For after this commeth night: but vice shall not preuaile against wisdome.

CHAP. VIII.

2 He is in loue with wisdome: 4 For he that hath it, hath euery good thing. 21 It cannot be had, but from God.

Wisdome reacheth from one ende to another mightily: and || sweetly doeth the order all things.

|| Or, profi-
tably.

2 I loued her and sought her out, from my youth I desired || to make her my spouse, and I was a louer of her beautie.

|| Or, to mar-
ry her to my
selfe.

3 In that she is conuersant with God, she magnifieth her nobilitie: yea, the Lord of all things himselfe loued her.

4 For she is || priuy to the mysteries of the knowledge of God, and a || louer of his workes.

|| Or, searcher.
|| Or, cheser.

5 If riches be a possession to be desired in this life: what is richer then wisdome that worketh all things?

6 And if *prudence worke; who of all that are, is a more cunning worke- man then she?

* Exod. 31.
48.

7 And if a man loue righteousnesse, her labours are vertues: for she teacheth temperance and prudence: iustice and fortitude, which are such things as men can haue nothing more profitable in their life.

8 If a man desire much experience: she knoweth things of old, and coniectureth aright what is to come: shee knoweth the subtilties of speaches, and can expound darke sentences: she

the foreseeth signes and wonders, and the euent of seasons and times.

† Gr. will.

9 Therefore I purposed to take her to me to live with mee, knowing that shee † would be a counsellour of good things, and a comfort in cares & grieffe.

10 For her sake I shall haue estimation among the multitude, and honour with the Elders, though I be yong.

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

*Iob 29.8, 9, 10, 11.

12 * When I hold my tongue they shall bide my leisure, and when I speake they shall giue good eare vnto me: if I talke much, they shall lay their handes vpon their mouth.

13 Moreover, by the meanes of her, I shall obtaine immortalitie, and leave behind me an euerlasting memoriall to them that come after me.

|| Or, gouerne.

14 I shall || set the people in order, and the nations shall be subiect vnto me.

15 Horrible tyrants shall be afraide when they doe but heare of me, I shall be || found good among the multitude, and valiant in warre.

|| Or, appeare.

16 || After I am come into mine house, I will repose my selfe with her: for her conuersation hath no bitternes, and to live with her, hath no sorrow, but mirth and ioy.

|| Or, being entred into mine house.

17 Now when I considered these things in my selfe, and * pondered them in mine heart, how that to be allyed vnto wisdom, is immortalitie,

* Prou. 7.3.

18 And great pleasure it is to haue her friendship, and in the workes of her hands are infinite riches, and in the exercise of conference with her, prudence: and in talking with her a || good report: I went about seeking how to || take her to me.

|| Or, fame.

|| Or, marry her.

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

20 Pea rather being good, I came into a body vndefiled.

21 Neuerthelesse when I perceiued that I could not otherwise obtaine her, except God gaue her me (and that was a point of wisdom also to know whose gift she was) I || prayed vnto the Lord, and besought him, and with my whole heart I said:

|| Or, went.

CHAP. IX.

1 A prayer vnto God for his wisdom, 6 without which the best man is nothing worth, 13 neither can he tell how to please God.



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

2 And ordained man through thy wisdom, that he should haue * dominion ouer the creatures, which thou hast made,

* Gen. 1.28.

3 And order the world according to equitie and righteousnesse, and execute iudgement with an byright heart:

4 Giue * me wisdom that sitteth by thy Throne, and reiect me not from among thy children:

* 1. Kin. 3.5.

5 For I * thy seruant and sonne of thine handmaide, am a feeble person, and of a short time, and too young for the vnderstanding of iudgement and lawes.

* Psal. 116. 16.

6 For though a man be neuer so perfect among the children of men, yet if thy wisdom be not with him, hee shall be nothing regarded.

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

* 1. Chron. 28.5. 2. chro. 1.9.

8 Thou hast commaunded me to build a Temple vpon thy holy mount, and an Altar in the city wherein thou dwellest, a resemblance of the holy Tabernacle which thou hast prepared from the beginning:

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

* Pro. 8.22. ioh. 1.2, 3, 10.

10 I send her out of thy holy heauens, and from the Throne of thy glory, that being present shee may labour with mee, that I may know what is pleasing vnto thee.

11 For she knoweth and vnderstandeth all things, and shee shall leade me soberly in my doings, and preserve me || in her power.

|| Or, by her power or glory.

12 So shall my workes be acceptable, and then shall I iudge thy people righteously, and be worthy to sit in my fathers seate.

13 For what man is hee that can know the counsell of God: or who can thinke what the will of the Lord is:

* Isai 40.13. rom. 11.34. 1. cor. 2.16.

14 For the thoughts of mortall men are || miserable, and our devices are but vncertaine.

|| Or, fearefull.

15 For the corruptible body presseth downe the soule, and the earthy taber-

nacle weigheth downe the minde that museth vpon many things.

16 And hardly doe we gesse aright at things that are vpon earth, and with labour doe wee find the things that are † before vs: but the things that are in heauen, who hath searched out:

17 And thy counsell who hath knowen, except thou giue wisedome, and send thy holy spirit from aboue:

18 For so the wayes of them which liued on the earth were reformed, and men were taught the things that are pleasing vnto thee, and were saued through wisedome.

CHAP. X.

1 What wisedome did for Adam, 4 Noe, 5 Abraham, 6 Lot, and against the five cities, 10 for Iacob, 13 Ioseph, 16 Moses, 17 and the Israelites.

She preserved the first formed father of the world that was created alone, and brought him out of his fall,

2 And * gaue him power to rule all things.

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

4 For whose cause the * earth being drowned with the flood, wisedome againe preserved it, & directed the course of the righteous, in a piece of wood, of small value.

5 Moreover, * the nations in their wicked conspiracie being confounded, she found out the righteous, and preserved him blamelesse vnto God, and kept him strong || against his tender compassion towards his sonne.

6 * When the vngodly perished, shee deliuered the righteous man, who fled from the fire which fell downe vpon the † five cities.

7 Of whose wickednesse euen to this day the waste land that smoketh, is a testimonie, and plants bearing fruite that neuer come to ripenesse: and a standing pillar of salt is a monument of an unbeleuing soule.

8 For regarding not wisedome, they gate not only this hurt, that they knew not the things which were good: but also left behind them to the world a memoriall of their foolishnes: so that in

the things wherein they offended, they could not so much as be hid.

9 But wisedome deliuered from paine those that attended vpon her.

10 When the righteous fled from his brothers wrath, she guided him in right paths: shewed him the kingdome of God: and gaue him knowledge of holy things, made him rich in his trauailes, and multiplied the fruit of his labours.

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

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gaue him the victory, that he might knowe that godlinesse is stronger then all.

13 * When the righteous was solde, she forsooke him not, but deliuered him from sinne: she went downe with him into the pit,

14 And left him not in bonds till she brought him the scepter of the kingdom and || power against those that oppressed him: as for them that had accused him, she shewed them to be liers, and gaue them perpetuall glory.

15 * She deliuered the || righteous people, and blamelesse seed from the nation that oppressed them.

16 She entred into the soule of the seruant of the Lord, and * withstood dreadfull kings in wonders and signes,

17 Rendred to the righteous a reward of their labours, guided them in a marueilous way, and was vnto them for a coner by day, and a light || of starres in the night season:

18 * Brought them through the red sea, and led them thorow much water.

19 But she drowned their enemies, and cast them by out of the bottome of the deepe.

20 Therefore the righteous spoiled the vngodly, & * praised thy holy Name, O Lord, and magnified with one accord thine hand that fought for them.

21 For wisedome opened the mouth of the dumbe, and made the tongues of them that cannot speake, eloquent.

CHAP. XI.

5 The Egyptians were punished, and the Israelites referued in the same thing 15 They were plagued by the same things, wherein they sinned. 20 God could haue destroyed them otherwise, 23 but he is mercifull to all.

She

† Gre. at hand.

* Gen. 2. 20.

* Gen. 4. 8.

* Gen. 7. 21

* Gen. 11. 9

|| Or, in.

* Gen. 22. 10. gen. 19. 16.

† Gre. Pentapolis.

* Gen. 37. 38. & 39. 7. acts 7. 10.

|| Or, the power of them that ruled over him.

* Exo. 1. 10. and 12. 42. || Or, holy.

* Exod. 5. 1

|| Or, flame.

* Exod. 14. 21, 22. psal. 78. 13.

* Exo. 15. 1

She prospered their works
in the hand of the holy
Prophet.

*Exod.
16. 1. exod.
17. 10, 11.

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

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

4 When they were thirsty they cal-
led upon thee, and water was given
them out of the flinty rocke, and their
thirst was quenched out of the hard
stone.

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

6 For in stead of a fountaine of a per-
petuall running river, troubled with
foule blood,

7 For a manifest reproofe of that
commandement, whereby the infants
were slaine, thou gavest unto them a
bundance of water by a meanes which
they hoped not for,

*Exod. 7.
20.

8 Declaring by that thirst then,
* how thou hadst punished their adver-
saries.

9 For when they were tryed, albeit
but in mercy chastised, they knew how
the vngodly were iudged in wrath and
tormented thirsting in another maner
then the Just.

10 For these thou didst admonish,
and trie as a father: but the other as a
severe king thou didst condemne and
punish.

11 Whether they were absent, or pre-
sent, they were vered alike.

12 For a double griefe came vpon
them, and a groaning for the remem-
brance of things past.

13 For when they heard by their
owne punishments the other to be be-
nefited, they || had some feeling of the
Lord.

Or, percei-
ued.

14 For whom they reiected with
scorne when hee was long before
thrown out at the casting forth of the
infants, him in the end, when they saw
what came to passe, they admired,

15 But for the foolish devises of their
wickednesse, wherewith being decei-
ued, they worshipped serpents boyd of
reason, and vile beasts: thou didst send
a multitude of vnrasonable beasts vpon
them for vengeance,

16 That they might knowe that
wherewithall a man sinneth, by the

same also shall he be punished.

17 For thy Almighty hand that
made the world of matter without
forme, wanted not meanes to send a-
mong them a multitude of Beares, or
fierce Lyons,

18 Or vnknowen wild beasts full of
rage newly created, breathing out ei-
ther a fiery vapour, or filthy fents of
scattered smoake, or shooting horrible
sparkles out of their eyes:

19 Whereof not onely the harme
might dispatch them at once: but also
the terrible sight vtterly destroy them.

20 Beas and without these might they
haue fallen downe with one blast, being
persecuted of vengeance, and scattered
abroad thorough the breath of thy
power, but thou hast ordered all things
in measure, and number, and weight.

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

22 For the whole world before thee
is as a litle || graine of the ballance, yea
as a drop of the morning dew that fal-
leth downe vpon the earth.

|| Or, little
waight.

23 But thou hast mercy vpon all:
for thou canst doe all things, and win-
kest at the sinnes of men: because they
should amend.

24 For thou louest all the things
that are, and abhorrest nothing which
thou hast made: for neuer wouldest
thou haue made any thing, if thou hadst
hated it.

25 And how could any thing haue
endured if it had not beene thy will: or
beene preserued, if not called by thee:

26 But thou sparest all: for they are
thine, O Lord, thou louer of soules.

C H A P. XII.

2 God did not destroy those of Canaan all at
once. 12 If he had done so, who could con-
troll him? 19 but by sparing them hee
taught vs, 27 they were punished with
their Gods.

His thine vncorruptible
spirit is in all things.

2 Therefore chastnest
thou them by little, and lit-
tle, that offend, and war-
nest them by putting them in remem-
brance, wherin they haue offended, that
leaving their wickednesse they may be-
leeue on thee O Lord.

3 For it was thy will to destroy by
the

Or, ancient. the handes of our fathers, both those
old inhabitants of thy holy land,

*Or, force-
ries.* 4 Whom thou hatedst for doing
most odious workes of || Witchcrafts,
and wicked sacrifices;

5 And also those mercilesse murder-
ers of children, & deuourers of mans
flesh, and the feasts of blood;

6 With their Priests out of the midst
of their idolatrous crew, and the pa-
rents that killed with their owne
hands, soules destitute of helpe:

*Or, new in-
habitancc.* 7 That the land which thou este-
medst aboue all other, might receiue a
worthy || colonie of Gods children.

*Exod. 33.
2. deut. 2.
22.* 8 Neuerthelesse, euen those thou
sparedst as men, and didst send *wasps
forerunners of thine hoste, to destroy
them by little and little.

9 Not that thou wast vnable to bring
the vngodly vnder the hand of the righ-
teous in battell, or to destroy them at
once with cruel beastes, or with one
rough word:

10 But executing thy iudgements
vpon them by little and little, thou ga-
uest them place of repentance, not being
ignorant that they were a naughtie ge-
neration, and that their malice, was
bred in them, and that their cogitation
would neuer be changed.

*Gen. 9.
25.* 11 For it was a *curled seed, from the
beginning, neither didst thou for feare
of any man giue them pardon for those
things wherein they sinned.

*Rom. 9.
20.* 12 For who shall say, *what hast
thou done: or who shall withstand thy
iudgement, or who shall accuse thee for
the nations that perish whom thou
hast made: or who shall come to || stand
against thee, to be || reuenged for the vn-
righteous men:

*Or, in thy
presence.
Or, a re-
uenger.* 13 For neither is there any God but
thou, that *careth for all, to whom thou
mightest shew that thy iudgement is
not vnright.

1. Pet. 5. 7 14 Neither shall king or tyrant bee
able to set his face against thee, for any
whom thou hast punished.

Lob 10. 2. 15 For so much then as thou art
righteous thy selfe, thou orderest all
things righteously: *thinking it not a-
greeable with thy power to condemne
him & hath not deserued to be punished.

16 For thy power is the beginning
of righteousnesse, and because thou art
the Lord of all, it maketh thee to be
gracious vnto all.

17 For when men will not beleene,

that thou art of a || full power, thou *Or, perfect.*
shewest thy strength, and among them
that know it, thou makest their bold-
nesse manifest.

18 But thou, mastering thy power,
iudgest with equitie, and orderest vs
with great fauour: for thou mayest vse
power when thou wilt.

19 But by such workes hast thou
taught thy people, that the iust man
should be mercifull, and hast made thy
children to be of a good hope, that thou
giuest repentance for sinnes.

20 For if thou didst punish the ene-
mies of thy children, and the condem-
ned to death with such deliberation, gi-
uing them time and place, wherby they
might be deliuered from their malice.

21 With how great circumspection
diddest thou iudge thine owne sonnes,
vnto whose fathers thou hast sworn,
and made couenants of good promises:

23 Therefore whereas thou doest
chasten vs, thou scourgest our enemies
a thousand times more, to the intent
that when wee iudge, wee should care-
fully thinke of thy goodnesse, and when
we our selues are iudged, wee should
looke for mercy.

23 Wherefore, whereas men haue
liued dissolutely and vnrighteously,
thou hast tormented them with their
owne || abominations.

*Or, abomi-
nable idoles.
* Chap. 11.
13. rom. 1.
23.* 24 *For they went astray very farre
in the wayes of errour, & held them for
gods (which euen amongst the beasts of
their enemies were despised) being de-
ceiued as children of no vnderstanding.

25 Therefore vnto them, as to chil-
dren without the vse of reason, thou
didst send a iudgement to mocke them.

26 But they that would not bee re-
fourmed by that correction wherein he
dallied with them, shall feele a iudge-
ment worthy of God.

27 For looke, for what things they
grudged when they were punished,
(that is) for them whom they thought
to be gods, [now] being punished in
them; when they saw it, they acknow-
ledged him to be the true God, whome
before they denyed to know: and there-
fore came extreme damnation vpon
them.

CHAP. XIII.

1 They were not excused that worshipped any
of Gods workes: 10 But most wretched are
they that worship the works of mens hands.

Surely

Surely vaine are all men by nature, who are ignorant of God, and could not out of the good things that are seene, know him that is: neither by considering the workes, did they acknowledge the worke-master;

*Rom. 1.9.
deut. 4.19.
and 17.3.

2 *But deemed either fire, or wind, or the swift aire, or the circle of the stars, or the violent water, or the lights of heauen to be the gods which gouerne the world:

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

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

5 For by the greatnesse and beautie of the creatures, proportionably the Maker of them is seene.

6 But yet for this they are the lesse to bee blamed: for they peradventure erre seeking God, and desirous to finde him.

*Rom. 1.21
|| Or, seeke.

7 For being * conuersant in his workes, they || search him diligently, and beleue their sight: because the things are beautifull that are seene.

8 Howbeit, neither are they to bee pardoned.

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

10 But miserable are they, and in dead things is their hope, who called them gods which are the workes of mens hands, golde and silver, to shewe arte in, and resemblances of beasts, or a stone good for nothing, the worke of an ancient hand.

*Isai 44.13.
|| Or, timberwright.

11 *Now a || carpenter that selleth timber, after hee hath sawen downe a tree meet for the purpose, and taken off all the barke skilfully round about, and hath wrought it handsomely, & made a vessell thereof fit for the seruice of mans life:

|| Or, chips.

12 And after spending the || refuse of his worke to dresse his meat, hath filled himselfe:

13 And taking the very refuse among those which serued to no vse (being a crooked piece of wood, and ful of knots)

hath carued it diligently when hee had nothing else to doe, and formed it by the skill of his vnderstanding, and fashioned it to the image of a man:

14 Or made it like some vile beast; laying it ouer with vermilion, and with paint, colouring it red, and couering euery spot therein:

15 And when he had made a conuenient rounge for it, set it in a wall, and made it fast with yron:

16 For he prouided for it, that it might not fall: knowing that it was vnable to helpe it selfe, (for it is an image and hath neede of helpe:)

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

18 For health, hee calleth vpon that which is weake: for life, prayeth to that which is dead: for aide, humbly beseecheth † that which hath least meanes to helpe: and for a good tourney, hee asketh of that which cannot set a foot forward:

† Gr. that hath no experience at all.

19 And for gaining and getting, and for good successe of his hands, asketh abilitie to doe, of him that is most vnable to doe any thing.

CHAP. XIII.

1 Though men doe not pray to their shippes, yet are they saued rather by them then by their Idoles. 8 Idoles are accursed, and so are the makers of them. 14 The beginning of Idolatrie, 23 And the effects thereof. 30 God wil punish them that sweare falsely by their Idoles.

A Gaine, one preparing himselfe to saile, and about to passe through the raging waues, calleth vpon a piece of wood more rotten then the || vessell that carieth him.

|| Or, ship.

2 For verely desire of gaine deuised || that, and the workeman built it by his skill:

|| Or, vessell or ship.

3 But thy prouidence, O Father, gouerneth it: for thou hast * made a way in the Sea, and a safe path in the waues:

*Exod. 14. 22.

4 Shewing that thou canst saue from all danger: yea though a man went to Sea without arte.

5 Neuertheless thou wouldest not that the workes of thy wisdom should be idle, and therefore doe men commit their

their liues to a small piece of wood, and passing the rough sea in a weake vessell, are saued.

Gen. 6. 4. and 7. 10.

6 * For in the old time also when the proud gyants perished, the hope of the world gouerned by thy hand, escaped in a weake vessell, and left to all ages a seed of generation.

7 For blessed is the wood, whereby righteousnesse commeth.

* Psa. 115. 8. baruc. 6. 3

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

* Psa. 5. 5.

9 * For the vngodly and his vngodlines are both alike hatefull vnto God.

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

|| Or, to or by.

11 Therefore euen vpon || the idoles of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination and * † stumbling blocks to the soules of men, and a || snare to the feet of the vnwise.

* Ier. 10. 8. abac. 2. 18. † Gre. scandales.

|| Or, trap.

12 For the deuising of idoles was the beginning of spiritual fornication, and the inuention of them the corruption of life.

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

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

15 For a father afflicted with vntimely mourning, when he hath made an image of his childe soone taken away, now honoured him as a god, which was then a dead man, and deliuered to those that were vnder him, ceremonies and sacrifices.

† Gre. in time

16 Thus † in procelle of time an vngodly custome growen strong, was kept as a law, and grauen images were worshipped by the commandements of || kings,

|| Or, tyrants

|| Or, insight

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

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

19 For he peradventure willing to please one in authoritie, forced all his

skill to make the resemblance † of the best fashion.

† Gre. to the better.

20 And so the multitude allured by the grace of the worke, tooke him now for a god, which a litle before was but honoured as a man.

21 And this was an occasion to deceiue the world: for men seruing either calamitie or tyrannie, did ascribe vnto stones, and stockes, the incommunicable || Name.

|| Of God.

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

23 For whilest they * slew their children in sacrifices, or vled secret ceremonies, or made reuellings of strange rites

* Deut. 18. 10. ier. 7. 9. and 19. 4.

24 They kept neither liues nor marriages any longer vndefiled: but either one slew another traiterously, or grieued him by adulterie:

25 So that there reigned in all men || without exception, blood, manslaughter, theft, and dissimulation, corruption, vnfithfulnesse, tumults, periurie,

|| Or, confusedly.

26 Disquieting of good men, forgetfulnesse of good turnes, defiling of soules, changing of || kinde, disorder in marriages, adulterie, and shameles vncleannesse.

|| Or, sexe.

27 For the worshipping of idoles † not to be named, is the beginning, the cause, and the end of all euill.

† Gre. namelesse.

28 For either they are mad when they be merry, or prophesie lies, or liue vniustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idoles which haue no life, though they sweare falsely, yet they looke not to bee hurt.

30 Howbeit for both causes shall they be iustly punished: both because they thought not well of God, || giuing heed vnto idols, and also vniustly swore in deceit, despising holinesse.

|| Or, detected.

31 For it is not the power of them by whom they sweare: but it is the iust vengeance of sinners, that punisheth alwayes the offence of the vngodly.

CHAP. XV.

1 We doe acknowledge the true God. 7 The follie of Idole-makers, 14 and of the enemies of Gods people: 15 because besides the idoles of the Gentiles, 18 they worshipped vile beasts.

But

BUt thou O God, art gracious and true: long suffering, and in mercy ordering all things.

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

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

4 For neither did the mischievous invention of men deceiue vs: nor an image spotted with diuers colours, the painters fruitlesse labour.

5 The sight wherof entiseth fooles to lust after it, and so they desire the forme of a dead image that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are louers of euill things, and are worthy to haue such things to trust vpon.

7 For the * potter tempering soft earth fashioneth, euery vessell with much labour for our seruice: yea of the same clay hee maketh both the vessels that serue for cleane vses: and likewise also all such as serue to the contrary: but what is the vse of either sort, the potter himselfe is the iudge.

8 And employing his labours lewdly, he maketh a vaine God of the same clay, euen he which a little before was made of earth himselfe, and within a little while after returneth to the same out of the which he was taken: when his * life which was lent him shall be demanded.

9 Notwithstanding his care is, not that hee shall haue much labour, nor that his life is short: but striveth to excel goldsmiths, and silversmiths, and endeoureth to doe like the workers in brasse, and counteth it his glory to make counterfeit things.

10 His heart is ashes, his hope is more vile then earth, and his life of lesse value then clay:

11 Forasmuch as hee knew not his maker, and him that inspired into him an active soule, and breathed in a liuing spirit.

12 But they counted our life a pastime, & our † time here a market for gain: for, say they, we must be getting euery way, though it be by euil meanes.

13 For this man that of earthly mat-

ter maketh bricke vessels, and grauen images, knoweth himselfe to offend aboue all others.

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

15 For they counted all the idoles of the heathen to be gods: which neither haue the vse of eyes to see, nor noses to draw || breath, nor eares to heare, nor fingers of hands to handle, and as for their feete they are slow to goe.

16 For man made them, and he that borrowed his owne spirit fashioned them, but no man can make a god like vnto himselfe.

17 For being mortall he worketh a dead thing with wicked hands: for hee himselfe is better then the things which he worshippeth: whereas he liued once, but they neuer.

18 Beate they worshipped those beasts also that are most hatefull: for being compared together, some are worse then others.

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

CHAP. XVI.

2 God gaue strange meate to his people, to stirre vp their appetite, and vile beasts to their enemies to take it from them. 5 Hee stung with his serpents, 12 but soone healed them by his word onely. 17 The creatures altered their nature to pleasure Gods people, and to offend their enemies.

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

2 In stead of which punishment, dealing graciously with thine owne people thou preparedst for them meate of a strange taste: euen * quailles to stirre by their appetite:

3 To the end that they desiring food might for the ougly sight of the beasts sent among them, loath euen that which they must needs desire: but these suffering penury for a short space, might be made partakers of a strange taste.

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

5 For

|| Or, turneth
a reproch to
the foolish.

*Rom. 9. 11

*Luke 12.
20.

|| Or, be sicke
or die.

† Gre. life.

|| Or, so.

|| Or, agre.

*Num. 21.
6. chap. 11.
15, 16.

*Num. 11.
31.

|| Or, thy
people.
* Num. 21.
6. 1. cor. 10.
9.

5 For when the horrible fiercenesse of beasts came vpon these, and they perished with the *stings of crooked serpents, thy wrath endured not for euer.

* Num. 21.
9.

6 But they were troubled for a small season that they might be admonished, hauing a *signe of saluation, to put them in remembrance of the commandement of thy Law.

7 For hee that turned himselfe towards it, was not saued by the thing that he saw: but by thee that art the saviour of all.

8 And in this thou madest thine enemies confesse, that it is thou who deliuerest from all euill:

* Exod. 8.
24. and 10.
4. reucl. 9.
7.

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

10 But thy sonnes, not the very teeth of venemous dragons ouercame: for thy mercy was euer by them, and healed them.

† Hebr.
stung.

11 For they were †pricked, that they should remember thy words, and were quickly saued, that not falling into deep forgetfulnesse, they might be continually mindefull of thy goodnesse.

|| Or, neuer
drawen from.

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

* Psal. 105.
deut. 32. 39.
1. sam. 2, 6.

13 For thou hast power of life and death: thou *ledest to the gates of hell, and bringest bp againe.

14 A man indeed killeth through his malice: and the spirit when it is gone forth returneth not; neither the soule receiued bp, commeth againe.

15 But it is not possible to escape thine hand.

* Exod. 9.
23.

16 *For the vngodly that denied to know thee, were scourged by the strength of thine arme: with strange raines, hailes, and showers were they persecuted, that they could not auoyd, and through fire were they consumed.

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

* Iud. 5. 20.

18 For sometimes the flame was mitigated, that it might not burne by the beasts that were sent against the vngodly: but themselues might see and perceiue that they were persecuted with the iudgement of God.

19 And at another time it burneth euen in the midst of water, aboute the power of fire, that it might destroy the fruits of an vniust land.

20 *In stead whereof thou feddest thine owne people, with Angels food, and didst send them from heauen bread prepared without their labour, able to content euery mans delight, and agreeing to euery taste.

* Exod. 16.
14. num.
11. 7. psal.
78. 25. ioh.
6. 31.

21 *For thy || sustenance declared thy sweetnesse vnto thy children, and seruing to the appetite of the eater || tempered it selfe to euery mans liking.

* Iudg. 6. 4.
|| Or, Man-
na.
|| Or, was
tempered.

22 *But snow and yce endured the fire and melted not, that they might know that fire burning in the haile, and sparkling in the raine, did destroy the fruits of the enemies.

* Chap. 19.
20.

23 But this againe did euen forget his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee who art the maker, encreaseeth his strength against the vnrightheous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

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

|| Or, things.
|| Or, of them
that prayed.

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

* Deut. 8. 3.
math. 4. 4.

27 For that which was not destroyed of the fire, being warmed with a litle Sunne beame, soone melted away.

28 That it might bee knowen, that wee must preuent the Sunne, to giue thee thanks, and at the day-spring pray vnto thee.

29 For the hope of the vnfaithfull, shall melt away as the winters hoare-frost, and shall runne away as vnprofitable water.

C H A P. XVII.

- 1 Why the Egyptians were punished with darkenesse. 4 The terrours of that darknes.
12 The terrours of an ill conscience.

FOr great are thy Iudgements, and cannot be expressed: therefore || vnourished soules haue erred.

|| Or, soules
that will not
be reformed.

2 For when vnrightheous men thought to oppresse the holy nation: they being shut vp || in their houses, the prisoners of darkenesse, and fettered with the bondes of a long night, lay [there] || exiled from the eternall prouidence.

3 For while they supposed to lie hid in their secret sinnes, they were scattered || vnder a darke baile of forgetfulness, being horribly astonished, and troubled with (strange) || apparitions.

4 For neither might the corner that helde them keepe them from feare: but noises (as of waters) falling downe, sounded about them, and sadde visions appeared vnto them with heauie countenances.

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

6 Onely there appeared vnto them a fire kindled of it selfe, very dreadfull: for being much terrified, they thought the things which they saw to be worse then the light they saw not.

7 *As for the illusions of arte Magicke, they were put downe, and their vaunting in wisdom was reprooued with disgrace.

8 For they that promised to driue away terrours, and troubles from a sicke soule, were sicke themselues of feare worthy to be laughed at.

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

10 They died for feare, || denying that they saw the ayre, which could of no side be auoided.

11 For wickednesse condemned by her owne witness, is very timorous, and being pressed with conscience, alwayes forecasteth grienous things.

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

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

14 But they sleeping the same sleepe that night || which was indeed intolerable, and which came vpon them out of the bottomes of ineuitable hell:

15 were partly vexed with monstrous apparitions, and partly fainted,

their heart failing them: for a suddaine feare and not looked for, came vpon them.

16 So then, whosoever there fell downe, was straitly kept, shut vp in a prison without yron barres.

17 For whether hee were husbandman, or shepheard, or a labourer in the || field, he was ouertaken, and endured that necessitie, which could not be auoided: for they were all bound with one chaine of darkenesse.

18 whether it were a whistling winde, or a melodious noise of birdes among the spreading branches, or a pleasing fall of water running violently:

19 Or a || terrible sound of stones cast downe, or a running that could not be seene of skipping beasts, or a roaring voice of most sauage wilde beasts, or a rebounding Echo from the hollow mountaines: these things made them to swoone for feare.

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

21 Ouer them onely was spread an heauie night, an image of that darkenesse which should afterwards receiue them: but yet were they vnto themselves more grienous then the darkenesse.

CHAP. XVIII.

4 Why Egypt was punished with darkenesse, 5 and with the death of their children, 18 They themselues saw the cause thereof. 20 God also plagued his owne people. 11 By what meanes that plague was stayed.

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

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

3 *In stead whereof thou gauest them a burning pillar of fire, both to be a guide of the vnknown iourney, and an harmelesse Sunne to entertaine them honourably.

4 For they were worthy to be deprived of light, and imprisoned in darknesse, who had kept thy sonnes shut vp,

R r r

by

|| Or, vnder their roofes.

|| Or, fugitives.

|| Or, in.

|| Or, sights.

|| Or, desert.

|| Or, hideous.

*Exo. 7. 12. and 8. 7. 19.

|| Or, refusing to looke vpon.

*Exod. 10. 23.

|| Or, wherein they could doe nothing.

*Exo. 13. 21 and 14. 24. psal. 78. 14. & 105. 29.

|| Or, incorruptible.
* Exod. 14. 24, 25.

by whom the || vncoꝛrupt light of the law was to be giuen vnto the world.

5 * And when they had determined to slay the babes of the Saints, one child being cast forth, and saued: to re- proue them, thou tookest away the mul- titude of their children, and destroyedst them altogether in a mightie water.

* Exod. 11. 4.

6 * Of that night were our fathers certified afore, that assuredly knowing vnto what oathes they had giuen cre- dence, they might afterwards bee of good cheere.

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

8 For wherewith thou didst punish our aduersaries, by the same thou didst glorie vs whom thou hadst called.

* Exod. 12.

9 * For the righteous children of good men did sacrifice secretly, and with one consent made a || holy lawe, that the Saints should bee alike partakers of the same good and euill, the fathers now singing out the songs of praise.

|| Or, a coue- nant of God, or league see psal. 50. 5.

10 But on the other side there soun- ded an ill- according crie of the enemies, and a lamentable noise was caried a- broad for children that were bewai- led.

* Exo. 11. 5 and 12. 29.

11 * The master and the seruaunt were punished after one maner, and like as the king, so suffered the common person.

12 So they altogether had innume- rable dead with one kind of death, nei- ther were the liuing sufficient to burie them: for in one moment the noblest of- spring of them was destroyed.

13 For whereas they would not be- leue any thing by reason of the en- chantments, vpon the destruction of the first borne, they acknowledged this people to be the sonnes of God.

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

15 Thine almighty word leapt downe from heauen, out of thy royall throne, as a fierce man of warre into the midst of a land of destruction,

16 And brought thine vnfaigned com- mandement as a sharpe sword, and standing by filled all things with death, and it touched the heauen, but it stood vpon the earth.

|| Or, imagi- nations.

17 Then suddenly || visions of horri- ble dreames troubled them soze, and ter- rours came vpon them vnlooked for.

18 And one throuen here, another there halfe dead, shewed the cause of his death.

19 For the dreames that troubled them, did foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a de- struction of the * multitude in the wil- dernes: but the wrath endured not long.

* Num. 16. 46.

21 For then the blamelesse man made haste, and stood foorth to defend them, and bringing the shield of his proper ministerie, euen prayer and the propitia- tion of incense, set himselfe against the wrath, and so brought the calamity to an end, declaring that hee was thy ser- uant.

22 So hee overcame the destroyer, not with strength of body, nor force of armes, but with a word subdued he him that punished, alleaging the oathes and couenants made with the fathers.

23 For when the dead were now fal- len downe by heaps one vpon another, standing betweene, he staid the wrath, and || parted the way to the liuing.

|| Or, cut off.

24 * For in the long garment was the whole world, & in the foure rowes of the stones was the glory of the fa- thers grauen, and thy maiestie vpon the diademe of his head.

* Exo. 28. 6. and 11. 10.

25 Vnto these the destroyer gaue place, and was afraid of them: for it was enough that they onely tasted of the wrath.

C H A P. XIX.

1 Why God shewed no mercie to the Egypti- ans. 5 And how wonderfully hee dealt with his people. 14 The Egyptians were worse then the Sodomites. 18 The won- derfull agreement of the creatures to serue Gods people.



S for the vngodly, wrath came vpon them without mercie vnto the end: for he knew before what they would doe;

2 Howe that hauing giuen them leaue to depart, and sent them hastily away, they would repent and pursue them.

3 For whilest they were yet mour- ning, and making lamentation at the graues of the dead, they added another foolish

|| Or, cast out
by entreaty.

foolish device, and pursued them as fugitives, whom they had entreated to be gone.

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

5 And that thy people might passe a wonderfull way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned againe anew, seruing the peculiar commandements that were giuen vnto them, that thy children might be kept without hurt.

7 As namely, a cloud shadowing the campe, and where water stood before drie land appeared, and out of the red Sea a way without impediment, and out of the violent streame a greene field:

8 Where-thorough all the people went that were defended with thy hand, seeing thy marueilous strange wonders.

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

10 For they were yet mindefull of the things that were done while they sojourned in the strange land, how the ground brought forth flies in stead of cattell, and how the riuer cast by a multitude of frogs in stead of fishes.

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

12 For quails came by vnto them from the Sea, for their contentment.

13 And punishments came vpon the sinners not without former signes by the force of thunders: for they suffered iustly, according to their owne wickednesse, insomuch as they vbled a more

hard and hatefull behauiour towards strangers:

14 For the Sodomits did not receiue those whom they knew not when they came: but these brought friends into bondage, that had well deserued of them.

15 And not onely so: but peradventure some respect shall be had of those, because they vbled strangers not friendly.

16 But these very grieuouly afflicted them, whom they had receiued with feastings, and were already made partakers of the same lawes with them.

17 Therefore euen with blindness were these stricken, as those were at the doores of the righteous man: when being compassed about with horrible great darknesse, euery one sought the passage of his owne doores.

18 For the elements were changed † in themselves by a kind of harmonie, like as in a psalterie notes change the name of the tune, and yet are alwayes sounds, which may well be perceiued by the sight of the things that haue beene done.

19 For earthly things were turned into watry, and the things that before swamme in the water, now went vpon the ground.

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

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

22 For in all things, O Lord, thou didst magnifie thy people, and glorifie them, neither didst thou lightly regard them: but didst assist them in euery time and place.

† Gre. by
themselves.

|| Or, lice.

|| Or, com-
fort.



THE WISDOME OF
 Iesus the sonne of Sirach,
 Or Ecclesiasticus.

A Prologue made by an vncertaine Authour.

Some referre
 this Prologue
 to Athana-
 sius, because
 it is found in
 his Synopsis.

|| Or, colle-
 cted.

This Iesus was the sonne of Sirach, and grand-childe to Iesus of the same name with him; This man therefore liued in the latter times, after the people had bene led away captiue, and called home againe, and almost after all the Prophets. Now his grandfather Iesus (as he himselfe witnesseth) was a man of great diligence and wisdom among the Hebrewes, who did not onely gather the graue and short Sentences of wise men, that had bene before him, but himselfe also vttered some of his owne, full of much vnderstanding and wisdom. When as therefore the first Iesus died, leauing this booke almost || perfected, Sirach his sonne receiuing it after him, left it to his owne sonne Iesus, who hauing gotten it into his hands, compiled it all orderly into one Volume, and called it wisdom, Intituling it, both by his owne name, his fathers name, and his grandfathers, alluring the hearer by the very name of wisdom, to haue a greater loue to the studie of this Booke. It containeth therefore wise Sayings, darke Sentences, and Parables, and certaine particular ancient godly stories of men that pleased God. Also his Prayer and Song. Moreover, what benefits God had vouchsafed his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Solomon, and was no lesse famous for wisdom, and learning, both being indeed a man of great learning, and so reputed also.

The Prologue of the Wisdom of Iesus the sonne of Sirach.

|| Or, of an
 other nation.

† Greeke,
 propheties.
 || Or, excel-
 lencie.
 || Or, helpe
 of learning.

Whereas many and great things haue bene deliuered vnto vs by the Law and the Prophets, and by others that haue followed their steps, for the which things Israel ought to be commended for learning and wisdom, and whereof not onely the Readers must needs become skilful themselves, but also they that desire to learne, be able to profit them which are || without, both by speaking and writing: My grandfather Iesus, when he had much giuen himselfe to the reading of the Law, and the Prophets, and other Bookes of our fathers, and had gotten therein good iudgement, was drawen on also himselfe, to write something pertayning to learning and wisdom, to the intent that those which are desirous to learne, and are addicted to these things, might profit much more in liuing according to the Law. Wherefore, let me intreat you to reade it with fauour and attention, and to pardon vs, wherein wee may seeme to come short of some words which we haue laboured to interpret. For the same things vttered in Hebrew, and translated into an other tongue, haue not the same force in them: and not onely these things, but the Law it selfe, and the † Prophets, and the rest of the Bookes, haue no small || difference, when they are spoken in their owne language. For in the eight and thirtieth yeere coming into Egypt, when Euergetes was King, and continuing there some time, I found a || Booke of no small learning, therefore I thought it most necessary for mee, to bestow some diligence and trauaile to interpret it: Using great watchfulnesse, and skill in that space, to bring the Booke to an end, and set it forth for them also, which in a strange countrey are willing to learne, being prepared before in maners to liue after the Law.

CHAP.

C H A P. I.

1 All wisdom is from God. 10 He giueth it to them that loue him. 12 The feare of God is full of many blessings. 28 To feare God without hypocrisie.



All * wisdom commeth from the Lord, and is with him for ever.

2 Who can number the sand of the sea, and the drops of raine, and the dayes of eternity?

3 Who can finde out the height of heauen, and the breadth of the earth, and the deepe, and wisdom?

4 Wisdom hath bene created before all things, and the vnderstanding of prudence from euerslasting.

5 The word of God most high, is the fountaine of wisdom, & her wayes are euerslasting commandements.

6 * To whom hath the root of wisdom bene revealed? or who hath knowen her wise counsels?

7 [Unto whom hath the knowledge of wisdom bene made manifest? and who hath vnderstood her great experience?]

8 There is one wise and greatly to bee feared; the Lord sitting vpon his Throne.

9 He created her, and saw her, and numbred her, and powred her out vpon all his workes.

10 Shee [is] with all flesh according to his gift, and hee hath giuen her to them that loue him.

11 The feare of the Lord is honour, and glory, and gladnesse, and a crowne of reioyng.

12 * The feare of the Lord maketh a merrie heart, and giueth ioy and gladnesse, and a long life.

13 Who so feareth the Lord, it shall goe well with him at the last, & he shall finde fauour in the day of his death.

14 To feare the Lord, is the beginning of wisdom: and it was created with the faithfull in the wombe.

15 Shee hath built an euerslasting foundation with men, and shee shall continue * with their seede.

16 To feare the Lord, is fulnesse of wisdom, and filleth men with her fruits.

17 Shee filleth all their house with

things desireable, and the garneres with her increase.

18 The feare of the Lord is a crowne of wisdom, making peace and perfect health to flourish, both which are the gifts of God: and it enlargeth their reioyng that loue him.

19 Wisdom raineth downe skill and knowledge of vnderstanding, and exalteth them to honour that holde her fast.

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

21 The feare of the Lord driueth away sinnes: and where it is present, it turneth away wrath.

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

23 A patient man will beare for a time, and after ward ioy shall spring vnto him.

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

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

26 If thou desire wisdom, keepe the commandements, and the Lord shall giue her vnto thee.

27 For the feare of the Lord is wisdom, and instruction: and faith and meekenesse are his delight.

28 || Distrust not the feare of the Lord when thou art poore: and come not vnto him with a double heart.

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

30 Exalt not thy selfe, lest thou fall, and bring dishonour vpon thy soule, and so God discover thy secrets, and cast thee downe in the midst of the congregation, because thou camest not in trueth, to the feare of the Lord: but thy heart is full of deceit.

C H A P. II.

1 Gods seruants must looke for trouble, 7 and be patient, and trust in him. 12 For woe to them that doe not so. 15 But they that feare the Lord, will doe so.

Many some, if * thou come to serue the Lord, prepare thy soule for temptation.

2 Set thy heart aright, R r r 3 and

* 1. Kings
3.9.

* Rom. 11.
34.

* Prou. 1.7.
psal. 110.10

|| Or, shall be
blessed.

* 1. Chron.
20.21.

|| Or, escape
punishment.

|| Or, be not
disobedi-
ent to.

* Mat. 4.11.
2. tim. 3.12.
1. pct. 4.12.

|| Or, haste
not.

and constantly endure, and || make not
haste in time of trouble.

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

4 Whatsoever is brought vpon thee,
take cheerefully, and bee patient when
thou art changed to a lowe estate.

* Wisd. 3. 6
pro. 17. 3.

5 * For gold is tried in the fire, and
acceptable men in the furnace of aduer-
sitie.

6 Beleeue in him, and he will helpe
thee, order thy way aright, and trust in
him.

7 He that feare the Lord, waite for
his mercie, and goe not aside, lest ye fall.

8 Hee that feare the Lord, beleeue
him, and your reward shall not faile.

9 He that feare the Lord, hope for
good, and for everlasting ioy and mercy.

10 Looke at the generations of old,
and see, did euer any trust in the Lord,
and was confounded: or did any abide
in his feare, & was forsaken: or whom
did hee euer despise, that called vpon
him:

* Psal. 37. 25

11 For the * Lord is full of compassi-
on, and mercie, long suffering, and very
pitifull, and forgiveth sinnes, and sa-
ueth in time of affliction.

12 Woe be to fearefull hearts, and
faint hands, and the sinner that goeth
two wayes.

13 Woe vnto him that is faint hear-
ted, for he beleeueth not, therefore shall
he not be defended.

14 Woe vnto you that haue lost pa-
tience: and what will ye doe when the
Lord shall visite you:

* Ioh. 14. 20

15 They * that feare the Lord, will
not disobey his word, and they that
loue him, will keepe his wayes.

16 They that feare the Lord, will
seeke that which is well pleasing vnto
him, and they that loue him, shall bee
filled with the Law.

17 They that feare the Lord, will
prepare their hearts, and humble their
soules in his sight:

18 Saying, we will fall into the hands
of the Lord, and not into the hands of
men: for as his maiestie is, so is his
mercie.

CHAP. III.

3 Children must honour, and helpe both their
parents. 21 We may not desire to knowe all
things 26 The incorrigible must needes pe-
rish. 30 Almes are rewarded.

Hear mee your father, O
children, and doe thereaf-
ter, that ye may be safe.

2 For the Lord hath
giuen * the father honour
ouer the children, and hath confirmed
the || authoritie of the mother ouer the
sonnes.

* Exo. 20. 6
deut. 5. 10.

|| Or, iudge-
ment.

3 Who so honoureth his father, ma-
keth an atonement for his sinnes.

4 And he that honoureth his mo-
ther, is as one that layeth by treasure.

5 Who so honoureth his father, shall
haue ioy of his owne children, and when
he maketh his prayer, hee shall bee
heard.

6 He that honoureth his father, shall
haue a long life, and he that is obedient
vnto the Lord, shall bee a comfort to
his mother.

7 He that feareth the Lord, will ho-
nour his father, and will doe seruice vn-
to his parents, as to his masters.

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

* Exod. 20.
12. deut. 5.
10.

9 For the * blessing of the father e-
stablisheth the houses of children, but
the curse of the mother rooteth out
foundations.

* Gene. 27.
27. deut. 33.
1.

10 Glozy not in the dishonour of thy
father, for thy fathers dishonour is no
glozy vnto thee.

11 For the glozy of a man, is from the
honour of his father, and a mother in
dishonour, is a reproch to the children.

12 My sonne, helpe thy father in his
age, and grieue him not as long as hee
liueth.

13 And if his vnderstanding faile,
haue patience with him, and despise him
not, when thou art || in thy full strength.

|| Or, in all
thine habi-
lities.

14 For the relieving of thy father
shall not be forgotten: and in stead of
sinnes it shall be added to build thee by.

15 In the day of thine affliction it
shall be remembred, thy sinnes also shall
melt away, as the yce in y faire warme
weather.

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

17 My sonne, goe on with thy busi-
nesse in meekenesse, so shalt thou be be-
loued of him that is approued.

18 * The greater thou art, the more
humble thy selfe, and thou shalt find fa-
uour before the Lord.

* Phil. 2. 3.

19 Many are in high place and of re-
nowne:

*Psal. 25.
9, 14.

no wne: but *mysterie are reueiled vnto the meeke.

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

*Prou. 25.
17, rom. 12.
3.

21 * Seeke not out the things that are too hard for thee, neither search the things that are about thy strength.

22 But what is commaunded thee, thinke thereupon with reuerence, for it is not needfull for thee, to see with thine eyes, the things that are in secret.

23 Be not curious in vnnecessarie matters: for moe things are shewed vnto thee, then men vnderstand.

24 For many are deceived by their owne vaine opinion, and an euill suspicion hath ouerthrowen their iudgement.

25 Without eyes thou shalt want light: professe not the knowledge therfore that thou hast not.

26 A stubborne heart shall fare euill at the last, and he that loueth danger shall perish therein.

27 An obstinate heart shall be laden with sorowes, and the wicked man shall heape sinne vpon sinne.

|| Or, the proud man is not healed by his punishment.

28 || In the punishment of the proud there is no remedie: for the plant of wickednesse hath taken roote in him.

29 The heart of the prudent will vnderstand a parable, and an attentiu eare is the desire of a wise man.

*Psal. 40. 2.
dan. 4. 24.
matth. 5. 7.

30 * Water will quench a flaming fire, and almes maketh an attonement for sinnes.

31 And hee that requiteth good turnes, is mindfull of that which may come heereafter: and when he falleth he shall find a stay.

C H A P. IIII.

1 We may not despise the poore or fatherlesse, 11 but seeke for Wisedome, 20 and not be ashamed of some things, nor gainsay the trueth, 30 nor be as Lyons in our houses.

Manne, defraude not the poore of his liuing, and make not the needy eyes to waite long.

2 Make not an hungry soule sorrowfull, neither prouoke a man in his distresse.

3 Adde not more trouble to an heart that is vered, and deferre not to giue to him that is in neede.

4 Reiect not the supplication of the

afflicted, neither turne away thy face from a poore man.

5 Turne not away thine eye from the needy, and giue him none occasion to curse thee:

|| Or, him that asketh.

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

7 Get thy selfe the loue of the congregation, and bow thy head to a great man.

8 Let it not grieue thee to bowe downe thine eare to the poore, and giue him a friendly answer with meeknesse.

9 Deliuere him that suffreth wrong, from the hand of the oppressour, and be not faint hearted when thou sittest in iudgement.

10 Be as a father vnto the fatherlesse, and in stead of a husband vnto their mother, so shalt thou be as the sonne of the most high, and he shall loue thee more then thy mother doeth.

11 Wisedome exalteth her children, and layeth hold of them that seeke her.

12 He that loueth her, loueth life, and they that seeke to her earely, shall be filled with ioy.

13 He that holdeth her fast shall inherit glory, and wheresoeuer she entreteth, the Lord will blesse.

14 They that serue her shall minister || to the Holy one, and them that loue her, the Lord doth loue.

|| Or, in the sanctuary.

15 Who so giueth eare vnto her, shall iudge the nations, and he that attendeth vnto her, shall dwell securely.

16 If a man commit himselfe vnto her, he shall inherite her, and his generation shall hold her in possession.

17 For at the first she will walke with him by crooked wayes, and bring feare and dread vpon him, and torment him with her discipline, vntill she may trust his soule, and try him by her Lawes.

18 Then will she returne the straight way vnto him, and comfort him, and shew him her secrets.

19 But if he goe wrong, she will forsake him, and giue him ouer to his owne ruine.

20 Obserue the opportunitie, and beware of euill, and be not ashamed when it concerneth thy soule.

21 For there is a shame that bringeth sinne, and there is a shame which is glorie and grace.

22 Accept

22 Accept no person against thy soule, and let not the reuerence of any man cause thee to fall:

† Greeke, in time of sa-
ning.

23 And refraine not to speake, † when there is occasion to doe good, and hide not thy wisdom in her beautie.

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

25 In no wise speake against the trueth, but be abashed of the error of thine ignorance.

|| Or, and
strive not a-
gainst the
streame.

26 Bee not ashamed to confesse thy sinnes, || and force not the course of the river.

27 Make not thy selfe an vnderling to a foolish man, neither accept the person of the mighty.

28 Strive for the trueth vnto death, and the Lord shall fight for thee.

29 Be not hastie in thy tongue, and in thy deeds slacke and remisse.

30 Bee not as a Lion in thy house, nor franticke among thy seruants.

31 Let not thine hand bee stretched out to receiue, and shut when thou shouldest || repay.

|| Or, giue.

CHAP. V.

1 Wee must not presume of our wealth and strength, 6 Nor of the mercie of God to sinne. 9 We must not be double tongued, 12 Nor answer without knowledge.

* Luke 12.
15.

S Et not thy heart vpon thy goods, and say not, * I haue ynough for my life.

2 Follow not thine owne minde, and thy strength, to walke in the wayes of thy heart:

3 And say not, who shall controule mee for my workes: for the Lord will surely reuenge thy pride.

4 Say not, I haue sinned, and what harme hath happened vnto mee: for the Lord is long suffering, he wil in no wise let thee goe.

5 Concerning propitiation, bee not without feare to adde sinne vnto sinne.

* Eccles. 21.
1.

6 And say not, his * mercie is great, hee will be pacified for the multitude of my sinnes: for mercy and wrath come from him, and his indignation resteth vpon sinners.

* Chap. 16.
13.

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

8 * Set not thy heart vpon goods vniuently gotten: for they shall not profit thee in the day of calamitie.

* Pro. 10. 2.
and 11. 4.
czek. 7. 19.

9 Winnow not with euery winde, and goe not into euery way: for so doth the sinner that hath a double tongue.

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

11 * Be swift to heare, and let thy life be sincere, & with patience giue answer.

* Iam. 1. 19.

12 If thou hast vnderstanding, answer thy neighbour, if not, lay thy hand vpon thy mouth.

13 Honour and shame is in talke, and the tongue of man is his fall.

14 Be not called a whisperer, and lye not in wait with thy tongue: for a foule shame is vpon the thiefe, and an euill condemnation vpon the double tongue.

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

CHAP. VI.

2 Doe not extoll thy owne conceit, 7 But make choise of a friend. 18 Seek wisdom betimes: 20 It is grieuous to some, 28 yet the fruits thereof are pleasant. 35 Be ready to heare wise men.

Instead of a friend, become not an enemy; for [thereby] thou shalt inherit an ill name, shame, and reproch: euen so shall a sinner that hath a double tongue.

2 Extoll not thy selfe in the counsell of thine owne heart, that thy soule bee not torne in pieces as a bull [straying alone.]

3 Thou shalt eat vp thy leaues, and loose thy fruit, and leaue thy selfe as a dry tree.

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

5 † Sweet language will multiply friends: and a faire speaking tongue will increase kinde greetings.

† Greeke, a
sweet throat.

6 Be in peace with many: neuertheless haue but one counsellor of a thousand.

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

|| Or, get him
in the time of
trouble.

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

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

10 Again

*Cha. 37.5.

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

11 But in thy prosperitie hee will be as thy selfe, and will be bound over thy seruants.

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

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

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

15 Nothing doeth counteruaile a faithful friend, and his excellencie is vnualueable.

16 A faithfull friend is the medicine of life, and they that feare the Lord shall finde him.

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

18 My sonne, gather instruction from thy youth by: so shalt thou finde wisdom till thine old age.

19 Come vnto her as one that ploweth, and soweth, and wait for her good fruits, for thou shalt not toile much in labouring about her, but thou shalt eat of her fruits right soone.

||Or, heart.

20 She is very vnpleasant to the vnlearned: he that is without vnderstanding, will not remaine with her.

*Zech. 12.4

21 She will lye vpon him as a mighty stone of triall, and hee will cast her from him ere it be long.

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

23 Giue eare, my sonne, receiue my aduice, and refuse not my counsell,

||Or, collar.

24 And put thy feet into her fetters, and thy necke into her chaine.

*Mat. 11.29.

25 Bow downe thy shoulder, and beare her, and be not grieved with her bonds.

26 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

27 Search and seeke, and shee shall be made knowne vnto thee, and when thou hast got hold of her, let her not goe.

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

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

30 For there is a golden ornament vpon her, and her bandes are purple lace.

||Or, armband of blew silke, Numb. 15.38.

31 Thou shalt put her on as a robe of honour: and shalt put her about thee as a crowne of ioy.

32 My sonne, if thou wilt, thou shalt be taught: and if thou wilt apply thy minde, thou shalt be prudent.

33 If thou loue to heare, thou shalt receiue vnderstanding: and if thou bow thine eare, thou shalt be wise.

34 Stand in the multitude of the elders, and cleaue vnto him that is wise.

*Ecclus. 8.9

35 Be willing to heare euery godly discourse, and let not the parables of vnderstanding escape thee.

36 And if thou seest a man of vnderstanding, get thee betimes vnto him, and let thy foote weare the steps of his doore.

37 Let thy minde be vpon the ordinances of the Lord, & meditate continually in his commandements: he shall establish thine heart, and giue thee wisdom at thine owne desire.

*Psal. 1.2.

C H A P. VII.

1 Wee are exhorted from sinne, 4 from ambition, 8 presumption, 10 and fainting in prayer: 12 from lying and backbiting, 18 and how to esteeme a friend: 19 A good wife: 20 a seruant: 22 our cattell: 23 our children and parents: 31 the Lord and his Priests: 32 the poore and those that mourne.

De no euill, so shall no harme come vnto thee.

2 Depart from the vnjust, and iniquitie shall turne away from thee.

3 My sonne, sow not vpon the furrowes of vnrightheousnesse, and thou shalt not reape them seuen folde.

4 Seeke not of the Lord preheminnence, neither of the King the seate of honour.

5 *Justifie not thy selfe before the Lord, and boast not of thy wisdom before the king.

*Psal. 142. 2. eccles. 7. 17. iob 9. 20. luke 18. 11.

6 Seeke not to be iudge, being not able to take away iniquitie, lest at any time thou feare the person of the mighty, and lay a stumbling blocke in the way of thy vprighnesse.

7 Offend not against the multitude of a city, and then thou shalt not cast thy selfe downe among the people.

8 Bind not one sinne vpon another, for

for in one thou shalt not be unpunished.

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

10 Be not faint hearted when thou makest thy prayer, and neglect not to giue almes.

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

† Gre. plough
nor.

12 † Deuise not a lie against thy brother: neither doe the like to thy friend.

13 Use not to make any maner of lie: for the custome thereof is not good.

* Mat. 6. 5. 7
|| Or, vaine
repetition.

14 Use not many words in a multitude of Elders,* and make not || much babling when thou prayest.

† Gre. crea-
ted.

15 Hate not laborious worke, neither husbandrie, which the most high hath † ordeined.

16 Number not thy selfe among the multitude of sinners, but remember that wrath will not tary long.

17 Humble thy soule greatly: for the vengeance of the vngodly is fire and wormes.

18 Change not a friend for any good by no meanes: neither a faithfull brother for the gold of Ophir.

19 Forgoe not a wise and good woman: for her grace is aboue gold.

* Leuit. 19.
15.

20 * Whereas thy seruant worketh truly, entreate him not euill, nor the hireling that bestoweth himselfe wholly for thee.

21 Let thy soule loue a good seruant, and defraud him not of liberty.

* Deu. 2. 5. 4

22 * Hast thou cattell: haue an eye to them, and if they be for thy profit, keepe them with thee.

23 Hast thou children: instruct them, and bow downe their necke from their youth.

24 Hast thou daughters: haue care of their body, and shewe not thy selfe cheerefull toward them.

25 Marrie thy daughter, and so shalt thou haue performed a weightie matter: but giue her to a man of vnderstanding.

|| Or, hateful

26 Hast thou a wife after thy minde: forsake her not, but giue not thy selfe ouer to a || light woman.

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

28 Remember that thou wast begot of them, and how caust thou recom-

pense them the things that they haue done for thee:

29 Feare the Lord with all thy soule, and reuerence his priests.

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

31 Feare the Lord, and honour the priest: and giue him his portion, as it is commanded thee, the first fruits, and the trespass offering, & the gift of the shoulders, and the sacrifice of sanctification, and the first fruits of the holy things.

32 * And stretch thine hand vnto the poore, that thy || blessing may be perfected

* Deut. 15.
10.
|| Or, thy li-
berality.

33 A gift hath grace in the sight of euery man liuing, and for the dead deteine it not.

34 Faile not to bee with them that weepe, and mourne with them that mourne.

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

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

CHAP. VIII.

1 Whom we may not striue with, 8 nor despise, 10 nor prouoke, 15 nor haue to doe with.

Strive not with a mighty man, lest thou fall into his hands.

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

* Mat. 5. 25.
chap. 3. 1. 6

3 Strive not with a man that is || full of tongue, and heape not wood vpon his fire.

|| Or, of an
euill tongue.

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

5 Reproch not a man that turneth from sinne, but remember that we are all worthy* of punishment.

* Gal. 6. 1.
1. cor. 2. 6.

6 * Dishonour not a man in his old age: for euen some of vs were old.

* Leuit. 19.
32.

7 Reioice not ouer thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thy selfe with their proverbs: for of them thou shalt learne instruction, & how to serue great men with ease.

9 Misse not the discourse of the Elders: for they also learned of their fathers, and of them thou shalt learne vnderstanding, and to giue answer as need requireth.

10 Kindle

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

11 Rise not by (in anger) at the presence of an iniurious person, lest he lie in waite to || entrap thee in thy words.

12 Lend not vnto him that is mightier then thy selfe; for if thou lendest him, count it but lost.

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

14 Goe not to law with a iudge, for they will iudge for him according to his honour.

15 * Trauaile not by the way with a bold fellow, lest he become grieuous vnto thee: for he will doe according to his owne will, and thou shalt perish with him through his folly.

16 * Striue not with an angry man, and goe not with him into a solitary place: for blood is as nothing in his sight, and where there is no helpe, he will ouerthrow thee.

17 Consult not with a foole; for he cannot keepe counsell.

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

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

C H A P. IX.

1 We are aduised how to vse our wiues. 3 What women to auoide. 10 And not to change an old friend. 13 Not to be familiar with men in authority. 14 But to knowe our neighbours. 15 And to conuerse with wise men.

BE not iealous ouer the wife of thy bosome, and teach her not an euil lesson against thy selfe.

2 Giue not thy soule vnto a woman, to set her foot vpon thy substance.

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

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

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

6 Giue not thy soule vnto harlots, that thou loose not thine inheritance.

7 Looke not round about thee, in the streets of the citie, neither wander

thou in the solitary places thereof.

8 * Turne away thine eye from a beautifull woman, and looke not vpon anothers beautie: for many haue beene deceiued by the beautie of a woman, for heere with loue is kindled as a fire.

9 Sit not at all with another mans wife, nor sit downe with her in thine armes, and spend not thy money with her at the wine, lest thine heart incline vnto her, and so thorough thy desire thou fall into destruction.

10 Forlake not an old friend, for the new is not comparable to him: a new friend is as new wine: when it is old, thou shalt drinke it with pleasure.

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

12 Delight not in the thing that the vngodly haue pleasure in, but remember they shall not goe vnpunished vnto their graue.

13 Keepe thee farre from the man that hath power to kill, so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest vpon the battlements of the citie.

14 As neere as thou canst, ghesse at thy neighbour, and consult with the wise.

15 Let thy talke be with the wise, and all thy communication in the law of the most high.

16 And let iust men eate and drinke with thee, and let thy glozyng be in the feare of the Lord.

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

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

C H A P. X.

1 The commodities of a wise ruler. 4 God setteth him vp. 7 The inconueniences of pride, iniustice, and couetousnesse. 14 What God hath done to the proud. 19 Who shall be honored, 29 And who not.

A wise iudge will instruct his people, & the gouernement of a prudent man is well ordered.

2 * As the iudge of the people is himselfe, so are his officers, and what maner of man the ruler of the

* Gen. 34.
22. 2. sam.
11. 2. iudg.
10. 17.

|| Or, for thy mouth.

|| Or, opinion.

* Gen. 4. 8.

* Prou. 22.
24.

|| Or, playeth upon instruments.

* Prou. 29.
12.

the citie is, such are all they that dwell therein.

3 An vnwise king destroyeth his people, but through the prudence of them which are in authoritie, the citie shall be inhabited.

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

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

6 Beare not hatred to thy neighbour for every wrong, and do nothing at all by iniurious practises.

7 Pride is hatefull before God, and man: and by both doeth one commit iniquitie.

8 Because of vnrighteous dealings, iniuries, and riches got by deceit, the kingdome is translated from one people to another.

9 Why is earth and ashes proude: There is not a more wicked thing, then a couetous man: for such an one setteth his owne soule to sale, because while he liueth, he casteth away his bowels.

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

11 For when a man is dead, hee shall inherite creeping things, beastes and wormes.

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

13 For pride is the beginning of sinne, and hee that hath it, shall polvre out abomination: and therefore the Lord brought vpon them strange calamities, and ouerthrew them vtterly.

14 The Lord hath cast downe the thrones of proud Princes, and set vp the meeke in their stead.

15 The Lord hath plucked by the rootes of the proud nations: and planted the lowly in their place.

16 The Lord ouerthrew countreys of the heathen: and destroyed them to the foundations of the earth.

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

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

19 They that feare the Lord are a sure seed, and they that loue him, an honourable plant: they that regard not

the Law, are a dishonourable seed, they that transgresse the commandements, are a deceivable seed.

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

21 The feare of the Lord goeth before the obtayning of authoritie: but roughnesse and pride, is the loosing thereof.

22 Whether hee bee rich, noble, or poore, their glorie is the feare of the Lord.

23 It is not meet to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie a sinnefull man.

24 Great men, and Judges, and Potentates shall bee honoured, yet is there none of them greater then he that feareth the Lord.

25 Unto the seruant that is wise, shall they that are free doe service: and hee that hath knowledge, will not grudge when he is reformed.

26 Be not ouerwise in doing thy business, and boast not thy selfe in the time of thy distresse.

27 Better is he that laboureth and aboundeth in all things, then hee that boasteth himselfe, and wanteth bread.

28 My sonne, glorifie thy soule in meekenesse, and giue it honour according to the dignitie thereof.

29 Who wil iustifie him that sinneth against his owne soule: and who will honour him that dishonoureth his owne life?

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

31 Hee that is honoured in pouertie, how much more in riches: And he that is dishonourable in riches, how much more in pouertie?

CHAP. XI.

4 Wee may not vaunt or set forth our selues, 8 Nor answere rashly, 10 Nor meddle with many matters. 14 Wealth and all things else, are from God. 14 Bragge not of thy wealth, 29 Nor bring euery man into thy house.

Wisedome lifteth by the head of him that is of low degree, and maketh him to sit among great men. 2 Commend not a man for

|| Or, vnstable generation.

|| Or, principallie.

* Pro. 17. 1.
2. Sam. 12.
13.

* Pro. 12. 9.

|| Or, of the lowly.
* Gen. 40.
40. dan. 6. 3.

for his beautie, neither abhorre a man for his outward appearance.

3 The Bee is little among such as flie, but her fruite is the chiefe of sweete things.

4 *Boast not of thy cloathing and raiment, and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull, and his workes among men are hidden.

5 Many kings haue sit downe vpon the ground, and one that was neuer thought of, hath worne the crowne.

6 *Many mightie men haue beene greatly disgraced: and the honourable deliuered into other mens hands.

7 *Blame not before thou hast examined the trueth: vnderstand first, and then rebuke.

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

9 Striue not in a matter that concerneth thee not: and sit not in iudgement with sinners.

10 By sonne, meddle not with many matters: for if thou meddle much, thou shalt not be innocent: and if thou follow after, thou shalt not obtaine, neither shalt thou escape by flying.

11 *There is one that laboureth and taketh paines, and maketh haste, and is so much the more behinde.

12 Againe, there is another that is slow, and hath neede of helpe, wanting abilitie, and full of pouertie, yet the eye of the Lord looked vpon him for good, and set him vp from his low estate,

13 And lifted by his head from miserie, so that many that saw it, marueiled at him.

14 Prosperitie and aduersitie, life and death, pouerty and riches, come of the Lord.

15 Wisedome, knowledge, and vnderstanding of the Lawe, are of the Lord: loue, & the way of good workes, are from him.

16 Errour and darkenesse had their beginning together with sinners: and euill shall ware old with them that glory therein.

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

18 There is that wareth rich by his warinesse, and pinching, and this is the portion of his reward:

19 Whereas he sayth, *I haue found

rest, and now will eate continually of my goods, and yet hee knoweth not what time shall come vpon him, and that hee must leaue those things to others, and die.

20 Be *stedfast in thy couenant, and be conuersant therein, and ware olde in thy worke.

21 Marueile not at the workes of sinners, but trust in the Lord, and abide in thy labour: for it is an easie thing in the sight of the Lord, on the sudden to make a poore man rich.

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

23 Say not, *what profit is there of my seruice: and what good things shall I haue hereafter:

24 Againe, say not, I haue enough, and possesse many things; and what euill can come to me hereafter:

25 In the day of prosperitie, there is a forgetfulnesse of affliction: and in the day of affliction, there is no remembrance of prosperitie.

26 For it is an easie thing vnto the Lord in the day of death, to reward a man according to his wayes.

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

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

29 Bring not euery man into thine house, for the deceitfull man hath many traines.

30 Like as a Partrich taken [and kept] in a cage, so is the heart of the proud; and like as a spie, watcheth hee for thy fall.

31 For hee lieth in wait, and turneth good into euill, and in things worthy praise, will lay blame vpon thee.

32 Of a sparke of fire, a heape of coales is kindled: and a sinnefull man layeth waite for blood.

33 Take heed of a mischieuous man, (for hee worketh wickednesse) lest hee bring vpon thee a perpetuall blot.

34 Receiue a stranger into thine house, and hee will disturbe thee, and turne thee out of thine owne.

CHAP. XII.

2 Be not liberall to the vngodly. 10 Trust not thineemie, nor the wicked.

*Act. 12. 21

*Gr. tyrants.

*1. Kin. 15. 28. heft. 6. 10.

*Deut. 12. 14.

*Pro. 8. 13.

*Or, in the iudgement of sinners.

*Or, escape hurt.

*Mar. 19. 12. 1. tim. 6. 9. prou. 10. 13.

*Tob. 1. 12. ezek. 28. 4.

*Luk. 12. 19.

*Or, passe.

*Matt. 10. 22.

*Or, for a reward.

*Mal. 3. 24.

When thou wilt doe good, know to whō thou doest it, so shalt thou be thanked for thy benefites.

2 Do good to the godly man, and thou shalt find a recompence, and if not from him, yet from the most high.

3 There can no good come to him that is allwayes occupied in euill: nor to him that giueth no almes.

4 Giue to the godly man, and helpe not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, and giue it not vnto him, lest he ouermaster thee thereby. For [else] thou shalt receiue twice as much euill, for all the good thou shalt haue done vnto him.

6 For the most high hateth sinners, and will repay vengeance vnto the vngodly, and keepeth them against the mightie day of their punishment.

7 Giue vnto the good, and helpe not the sinner.

8 A friend cannot be knowen in prosperitie, and an enemy cannot be hidden in aduersitie.

9 In the prosperitie of a man, enemies will be grieued, but in his aduersitie, euen a friend will depart.

10 Neuer trust thine enemy: for like as iron rusteth, so is his wickednesse.

11 Though he humble himselfe, and goe crouching, yet take good heed, and beware of him, and thou shalt bee vnto him, as if thou hadst wiped a looking glasse, and thou shalt knowe that his rust hath not beene altogether wiped away.

12 Set him not by thee, lest when he hath ouerthrowen thee, he stand by in thy place, neither let him sit at thy right hand, lest he seeke to take thy seat, and thou at the last remember my wordes, and be pricked therewith.

13 Who will pitie a charmer that is bitten with a serpent, or any such as come nigh wilde beasts?

14 So one that goeth to a sinner, and is defiled with him in his sinnes, who will pitie?

15 For a while hee will abide with thee, but if thou begin to fall, he wil not tarie.

16 An enemy speaketh sweetly with his lippes, but in his heart he imagineth how to throw thee into a pit: hee

will weepe with his eyes, but if he find opportunitie, hee will not be satisfied with blood.

17 If aduersitie come vpon thee, thou shalt find him there first, & though he pretend to helpe thee, yet shall he vndermine thee.

18 He will shake his head and clap his handes, and whisper much, and change his countenance.

CHAP. XIII.

1 Keepe not companie with the proude, or a mightier then thy selfe. 15 Like will to like.

21 The difference betweene the rich and the poore. 25 A mans heart will change his countenance.

He that toucheth pitch, shall be defiled therewith, and hee that hath fellowship with a proude man, shall be like vnto him.

2 Burthen not thy selfe aboute thy power, while thou liuest, and haue no fellowship with one that is mightier, and richer then thy selfe. For how agree the kettle and the earthen pot together: † for if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threatneth withall: the poore is wronged, and he must intreat also.

4 If thou be for his profit, he will vse thee: but if thou haue nothing, he will forsake thee.

5 If thou haue any thing, he will liue with thee, yea he will make thee bare, and will not be sorie for it.

6 If he haue need of thee, hee will deceiue thee, and smile vpon thee, and put thee in hope, he will speake thee faire, and say, what wantest thou?

7 And hee will shame thee by his meates, vntill he haue drawen thee drie twice or thrice, and at the last hee will laugh thee to scoorne: afterward when he seeth thee, he will forsake thee, and shake his head at thee.

8 Beware that thou bee not deceiued, and brought downe in thy iolitie.

9 If thou be invited of a mighty man, withdraw thy selfe, and so much the more will he inuite thee.

10 Presse thou not vpon him, lest thou be put backe, stand not farre off, lest thou be forgotten.

11 Affect not to be made equall vnto him in talke, and beleue not his many wordes: for with much communication will

|| Or, supplant.

* Deu. 7.2.

† Gre. this shall smite against it, and be broken.

|| Or, by thy simplicitie.

|| Or, forbearance.

|| Or, but.

Will he tempt thee, and smiling vpon thee will get out thy secrets.

12 But cruelly he will lay by thy words, and will not spare to doe thee hurt, and to put thee in prison.

13 Obserue and take good heed, for thou walkest in perill of thy ouerthrowing: when thou hearest these things, awake in thy sleepe.

14 Loue the Lord all thy life, and call vpon him for thy saluation.

15 Euery beast loueth his like, and euery man loueth his neighbour.

16 All flesh consorteth according to kind, and a man will cleaue to his like:

17 What fellowship hath the wolfe with the lambe: so the sinner with the godly.

18 What agreement is there betweene the hyena and a dogge: and what peace betweene the rich and the poore:

19 As the wilde asse is the Lyons pray in the wilderness: so the rich eate by the poore.

20 As the proud hate humilitie: so doth the rich abhorre the poore.

21 A rich man beginning to fall, is held by of his friends: but a poore man being downe, is thrust also away by his friends.

22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men iustifie him: the poore man slipt, and yet they rebuked him too: he spake wisely, and could haue no place.

23 When a rich man speaketh, euery man holdeth his tongue, and looke what hee sayeth, they extoll it to the clouds: but if the poore man speake, they say, what fellow is this: and if he stumble, they will helpe to ouerthrowe him.

24 Riches are good vnto him that hath no sinne, and pouerty is euill in the mouth of the vngodly.

25 The heart of a man changeth his countenance, whether it be for good or euill: and a merry heart maketh a cheerefull countenance.

26 A cheerefull countenance is a token of a heart that is in prosperity, and the finding out of parables, is a wearisome labour of the minde.

CHAP. XIII.

1 A good conscience maketh men happie.

5 The niggard doth good to none. 13 But

doe thou good. 10 Men are happy that draw neere to wisedome.

B* Lessed is the man that hath not slipt with his mouth, and is not pricked with the || multitude of sinnes.

2 Blessed is hee whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an enuious man doe with money:

4 He that gathereth by defrauding his owne soule, gathereth for others, that shall spend his goods riotously.

5 Hee that is euill to himselfe, to whom will he be good: he shall not take pleasure in his goods.

6 There is none worse then he that enuieth himselfe: and this is a recompence of his wickednesse.

7 And if he doth good, he doth it vnrillingly, and at the last he will declare his wickednesse.

8 The enuious man hath a wicked eye, he turneth away his face and despiseth men.

9 A* couetous mans eye is not satisfied with his portion, and the iniquity of the wicked dyeth by his soule.

10 A wicked eye enuieth [his] bread, and he is a niggard at his table.

11 My sonne, according to thy habilitie doe good to thy selfe, and giue the Lord his due offering.

12 Remember that death will not be long in comming, and that the couenant of the graue is not shewed vnto thee.

13 * Doe good vnto thy friend before thou die, and according to thy abilitie, stretch out thy hand and giue to him.

14 Defraud not thy selfe of || the good day, and let not the part of a good desire ouerpasse thee.

15 Shalt thou not leaue thy trauailes vnto another: and thy labours to be divided by lot:

16 Giue, and take, and sanctifie thy soule, for there is no seeking of dainties in the graue.

17 * All flesh wareth old as a garment: for the couenant from the beginning is: thou shalt die the death.

18 As of the greene leaues on a thicke tree, some fall, and some grow: so is the generation of flesh and blood, one com-

* Chap. 19
16. and 25.
8. iam. 3. 2.

|| Or, sorrow.

* Prou. 17.
20.

* Tobit. 4. 7.
Iuc. 14. 13.

|| Or, the
feast day.

* Isai. 40. 5.
iam. 1. 10.
1. pct. 1. 24.

meth to an end, and another is borne.

19 Every worke rotteth and consumeth away, and the worker thereof shall goe withall.

* Psa. 1. 2.

20 * Blessed is the man that doeth meditate good things in wisdom, and that reasoneth of holy things by his vnderstanding.

21 He that considereth her wayes in his heart, shall also haue vnderstanding in her secrets.

22 Goe after her as one that traceth, and lie in wait in her wayes.

23 Hee that prieth in at her windowes, shall also hearken at her doores.

|| Or, stake.

24 Hee that doeth lodge neere her house, shall also fasten a pin in her walles.

25 He shall pitch his tent nigh vnto her, and shall lodge in a lodging where good things are.

26 He shall set his children vnder her shelter, and shall lodge vnder her branches.

27 By her he shall be couered from heat, and in her glory shall he dwell.

CHAP. XV.

2 Wisdom embraceth those that feare God.

7 The wicked shall not get her. 11 We may not charge God with our faults: 14 For he made, and left vs to our selues.

HE that feareth the Lord will doe good, and he that hath the knowledge of the Law shall obtaine her.

2 And as a mother shall she meet him, and receiue him as a wife married of a virgin.

3 With the bread of vnderstanding shall she feed him, and giue him the water of wisdom to drinke.

4 Hee shall be stayed vpon her, and shall not be moued, and shall rely vpon her, and shall not be confounded.

5 Shee shall exalt him aboue his neighbours, and in the midst of the congregation shall she open his mouth.

6 He shall finde ioy, and a crowne of gladnesse, and she shall cause him to inherit an euerlasting name.

7 But foolish men shall not attaine vnto her, and sinners shall not see her.

8 For she is farre from pride, and men that are liers cannot remember her.

|| Or, a parable.
|| Or, he was not sent of, &c.

9 || Praise is not seemly in the mouth of a sinner, for || it was not sent him of the Lord:

10 For || praise shall be vttered in wisdom, and the Lord will prosper it.

|| Or, rather a parable.

11 Say not thou, It is through the Lord, that I fell away, for thou oughtest not to doe the things that he hateth.

12 Say not thou, He hath caused mee to erre, for hee hath no need of the sinfull man.

13 The Lord hateth all abomination, and they that feare God loue it not.

14 Hee himselfe made man from the * beginning, and left him in the hand of his counsell,

* Gene. 1. 20.

15 If thou wilt, to keepe the Commandements, and to performe acceptable faithfulness.

16 He hath set fire and water before thee: stretch forth thy hand vnto whether thou wilt.

17 * Before man is life and death, and whether him liketh shall be giuen him.

* Iere. 21. 8.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things,

19 And * his eyes are vpon them that feare him, & hee knoweth euery worke of man.

* Psa. 33. 16.

20 Hee hath commanded no man to do wickedly, neither hath he giuen any man license to sinne.

CHAP. XVI.

1 It is better to haue none then many lewd children. 6 The wicked are not spared for their number. 12 Both the wrath and the mercy of the Lord are great. 17 The wicked cannot be hid. 20 Gods workes are vnsearchable.

DEfire not a multitude of vnprofitable children, neither delight in vngodly sonnes.

2 Though they multiply, reioyce not in them, except the feare of the Lord be with them.

3 Trust not thou in their life, neither respect their multitude: for one that is iust, is better then a thousand, and better it is to die without children, then to haue them that are vngodly.

4 For by one that hath vnderstanding, shall the city be replenished, but the || kindred of the wicked, shall speedily become desolate.

|| Or, tribe.

5 Many such things haue I seene with mine eyes, and mine eare hath heard greater things then these.

6 * In the congregation of the vngodly, shall a fire be kindled, and in a rebellious nation, wrath || is set on fire.

* Chap. 21. 10.
|| Or, hath bene.

7 He

**Gen. 6.4.* 7 *Hee was not pacified towards the olde giants, who fell away in the strength of their foolishnesse.

**Gen. 19. 14.* 8 *Neither spared he the place where Lot sojourned, but abhorred them for their pride.

9 Hee pitied not the people of perdition, who were taken away in their sinnes.

**Num. 14. 15, and 16. 20, and 20, 51.* 10 *Nor the sixe hundred thousand footmen, who were gathered together in the hardnesse of their hearts.

**Chap. 5.6.* 11 And if there be one stiffe-necked among the people, it is marueile, if he escape unpunished; for *mercy and wrath are with him, hee is mighty to forgive, and to powre out displeasure.

12 As his mercy is great, so is his correction also: he iudgeth a man according to his workes.

13 The sinner shall not escape with his spoiles, and the patience of the godly shall not be frustrate.

14 Make way for every worke of mercy: for every man shall finde according to his workes.

15 The Lord hardened Pharaoh, that hee should not know him, that his powerfull workes might be knownen to the world.

|| Or, strong partition. 16 His mercy is manifest to every creature, and hee hath separated his light from the darkenesse with an Adamant.

17 Say not thou, I will hide my selfe from the Lord: shall any remember me from above: I shall not be remembered among so many people: for what is my soule among such an infinite number of creatures?

**1. King. 8. 27. 2. chron. 6. 18. 2. pet. 3. 10.* 18 *Behold, the heauen, and the heauen of heavens, the deepe and the earth, and all that therein is, shall be mooued when he shall visit.

19 The mountaines also, and foundations of the earth shall bee shaken with trembling, when the Lord looketh vpon them.

20 No heart can thinke vpon these things worthily: and who is able to conceiue his wayes?

21 It is a tempest, which no man can see: for the most part of his workes are hidde.

22 Who can declare the workes of his iustice: or who can endure them: for his Couenant is as farre off, and the triall of all things is in the ende.

23 He that wanteth vnderstanding,

will thinke vpon vaine things: and a foolish man erring, imagineth follies.

24 By sonne, hearken vnto mee, and learne knowledge, and marke my words with thy heart.

25 I will shewe forth doctrine in weight, and declare his knowledge exactly.

26 The workes of the Lord are done in iudgement from the beginning: and from the time he made them, hee disposed the parts thereof.

27 Hee garnished his workes for ever, and in his hand are the || chiefe of them vnto all generations: they neither labour, nor are weary, nor cease from their workes.

28 None of them hindreth another, and they shall neuer disobey his word.

29 After this, the Lord looked vpon the earth, and filled it with his blessings.

30 With all maner of liuing things hath hee covered the face thereof, and they shall returne into it againe.

CHAP. XVII.

1 How God created and furnished man. 14 A- uoid all sinne: 19 For God seeth all things. 25 Turne to him while thou liuest.

He Lord *created man of the earth, and turned him into it againe.

2 *He gaue them few dayes, and a short time, and power also ouer the things therein.

3 He endued them with strength by themselves, and made them according to his image,

4 And put the feare || of man vpon all flesh, and gaue him dominion ouer beasts and foules.

5 [They receiued the vse of the five operations of the Lord, and in the sixt place he imparted them vnderstanding, and in the seuenth, speech, an interpreter of the cogitations thereof.]

6 Counsell, and a tongue, and eyes, eares, and a heart, gaue he them to vnderstand.

7 Naithall, hee filled them with the knowledge of vnderstanding, & shewed them good and euill.

8 Hee set his eye vpon their hearts, that he might shew them the greatnesse of his workes.

9 He gaue them to glory in his marueilous actes for ever, that they might declare his workes with vnderstanding.

|| Or, begin- nings.

*Gen. 1.27 and 5.2. wifd. 2.23. and 7.1.6. 1. cor. 11.7. col. 3.10. *Gen. 1.26. 1. cor. 11.7.

|| Or, of him.

10 And the elect shall praise his holy Name.

11 Beside this he gaue them knowledge, and the law of life for an heritage.

12 He made an everlasting covenant with them, and shewed them his iudgements.

13 Their eyes saw the maiestie of his glory, and their eares heard his glorious voyce.

14 And he said vnto them, Beware of all vnrightheousnes, and he gaue euery man commandement concerning his neighbour,

15 Their wayes are euere before him, and shall not be hid from his eyes.

16 Euery man from his youth is giuen to euill, neither could they make to themselves fleshie hearts for stonie.

17 For in the diuision of the nations of the whole earth, he set a ruler ouer euery people, but Israel is the Lords portion.

18 Whom being his first borne, hee nourisheth with discipline, and giuing him the light of his loue, doth not forsake him.

19 Therefore all their workes are as the Sunne before him, and his eyes are continually vpon their wayes.

20 None of their vnrightheous deeds are hid from him, but all their sinnes are before the Lord:

21 But the Lord being gracious, and knowing his workmanship, neither left nor forsooke them, but spared them.

22 The almes of a man is as a signet with him, and he will keep the good deedes of man, as the apple of the eye, and giue repentance to his sonnes and daughters.

23 Afterward he will rise by and reward them, and render their recompense vpon their heads.

24 But vnto them that repent, he granted them returne, and comforted those that faile in patience.

25 Returne vnto the Lord, and forsake thy sinnes, make thy prayer before his face, and offend lesse.

26 Turne againe to the most High, and turne away from iniquitie: for he will leade thee out of darkenesse into the light of health, and hate thou abomination vehemently.

27 Who shall praise the most High in the graue, in stead of them which liue and giue thanks?

28 Thanksgiuing perisheth from

the dead, as from one that is not: the liuing and sound in heart, shall praise the Lord.

29 How great is the louing kindnes of the Lord our God, and his compassion vnto such as turne vnto him in holinesse?

30 For all things cannot bee in men, because y^e sonne of man is not immortal.

31 What is brighter then the Sun? yet the light thereof faileth: and flesh and blood will imagine euill.

32 Hee vieweth the power of the height of heauen, and all men are but earth and ashes.

CHAP. XVIII.

4 Gods workes are to be wondred at. 9 Mans life is short. 11 God is mercifull. 15 Doe not blemish thy good deeds with ill wordes. 22 Deferre not to bee iustified. 30 Followe not thy lustes.



He that liueth for euere, created all things in generall.

2 The Lord onely is righteous, and there is none other but he.

3 Who governeth the world with the palme of his hand, and all things obey his Will, for he is the king of all, by his power diuiding holy things among them from prophane.

4 To whom hath he giuen power to declare his workes? and who shall finde out his noble actes?

5 Who shall number the strength of his maiestie? and who shall also tel out his mercies?

6 As for the wonderous workes of the Lord, there may nothing bee taken from them, neither may any thing bee put vnto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth, and when hee leaueth off, then he shall be doubtfull.

8 What is man, and whereto serueth he? What is his good, & what is his euil?

9 The number of a mans dayes at the most are an hundred yeeres.

10 As a drop of water vnto the Sea, and a grauell stone in comparison of the sand, so are a thousand yeeres to the dayes of eternitie.

11 Therefore is God patient with them, & powreth forth his mercy vpon them.

12 He saw and perceiued their end to be euill, therefore he multiplied his compassion.

13 The

*Exod. 20.
16. & 22.
23.

*Deu. 32. 8.
rom. 13. 1.
*Deu. 4. 20
and 10. 15.

*Cha. 29. 13

*Mat. 25.
35.

*Acts 3. 19

*Iere. 3. 12

|| Or, lessen
thy offence.

|| Or, illumina-
tion.

*Psal. 6. 6.
isa. 38. 19.

*Iob 25.
4. 5.

*Gen. 1. 1.

*Leuit. 10.
6.

*Psal. 105.

*Psal. 90. 10

*2. Pet. 3. 8.

13 The mercy of man is toward his neighbour, but the mercy of the Lord is vpon all flesh: he reproboueth and nurtureth, and teacheth, & bringeth againe as a shepheard his flocke.

14 He hath mercy on them that receiue discipline, and that diligently seeke after his iudgements.

* Chap. 41.
23.

15 * By some, blemish not thy good deeds, neither vse vncomfortable words when thou giuest any thing.

16 Shall not the deaw asswage the heate: so is a word better then a gift.

17 Loe is not a word better then a gift: but both are with a gracious man.

18 A foole will vpbraide churlishly, and a gift of the enuious consumeth the eyes.

19 Learne before thou speake, and vse phisicke, or euer thou be sicke.

* 1. Cor. 11.
28. 31.

20 Before iudgement* examine thy selfe, and in the day of visitation thou shalt find mercy.

21 Humble thy selfe before thou be sicke, and in the time of sinnes shew repentance.

22 Let nothing hinder thee to pay thy bowe in due time, and deferre not vntill death to be iustified.

23 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

* Chap. 7.
17. 36.

24 * Thinke vpon the wrath that shall be at the end; and the time of vengeance when he shall turne away his face.

25 When thou hast enough remember the time of hunger, and when thou art rich thinke vpon pouerty and need.

26 From the morning vntill the euening the time is changed, and all things are soone done before the Lord.

* Prou. 28.
14.

27 * A wise man will feare in euery thing, and in the day of sinning he will beware of offence: but a foole will not obserue time.

28 Euery man of vnderstanding knoweth wisdom, and wil giue praise vnto him that found her.

29 They that were of vnderstanding in sayings, became also wise themselues, and powred forth exquisite parables.

* Rom. 6. 6.
and 13. 14.

30 * Goe not after thy lustes, but re-
fraine thy selfe from thine appetites.

31 If thou giuest thy soule the desires that please her, she will make thee a laughing stocke to thine enemies, that maligne thee.


32 Take not pleasure in much good

cheere, neither be tyed to the expence thereof.

33 Be not made a begger by banquetting vpon borrowing, when thou hast nothing in thy purse, for thou shalt lie in waite for thy owne life: and be talked on.

CHAP. XIX.

2 Wine and women seduce wise men. 7 Say not all thou hearest. 17 Reproue thy friend without anger. 22 There is no wisdom in wickednesse.

 Labouring man that is giuen to drunkennesse shall not be rich, and hee that contemneth small things shall fall by little & little.

2 Wine and women will make men of vnderstanding to fall away, and he that cleaueth to harlots will become impudent.

3 Mothes and wormes shall haue him to heritage, and a bold man shall be taken away.

4 * He that is hasty to giue credit is light minded, and he that sinneth shall offend against his owne soule.

* Iosh. 22.
11.

5 Who so taketh pleasure in wickednesse shall be condemned, but he that resisteth pleasures, crowneeth his life.

6 He that can rule his tongue shall liue without strife, and he that hateth babbling, shall haue lesse euill.

7 Rehearse not vnto another that which is told vnto thee, and thou shalt fare neuer the worse.

8 Whether it be || to friend or foe, talk not of other mens liues, and if thou canst without offence reueale them not.

|| Or, offriend
or foe.

9 For he heard and obserued thee, and when time commeth he will || hate thee.

|| Or, shewe
his hatred.

10 If thou hast heard a word, let it die with thee, and be bold it will not burst thee.

11 A foole trauaileth with a word, as a woman in labour of a child.

12 As an arrowe that sticketh in a mans thigh, so is a word within a fooles belly.

|| Or, heart.
* Leuit. 19.
17. matth.
18. 15.

13 * Admonish a friend, it may be he hath not done it, and if he haue [done it] that he doe it no more.

14 || Admonish thy friend, it may be he hath not said it, and if he haue, that he speake it not againe.

|| Or, reprove.

15 Admonish a friend: for many times it is a slander, & beleue not euery tale.

16 There

16 There is one that slippeth in his speech, but not from his heart, and who is he that hath not offended with his tongue?

|| Or, willingly.

* Iam. 3. 2.

|| Or, reprove.

17 Admonish thy neighbour before thou threaten him, and not being angry give place to the Law of the most high.

|| Or, of receiving him.

18 The feare of the Lord is the first step to be accepted [of him,] and wisdom obtaineth his loue.

19 The knowledge of the Commandments of the Lord, is the doctrine of life, and they that do things that please him, shall receiue the fruit of the tree of immortalitie.

20 The feare of the Lord is all wisdom, and in all wisdom is the performance of the Law, and the knowledge of his omnipotencie.

21 If a seruant say to his master, I will not doe as it pleaseth thee, though afterward hee doe it, hee angereth him that nourisheth him.

22 The knowledge of wickednes is not wisdom, neither at any time the counsell of sinners, prudence.

23 There is a wickednesse, and the same an abomination, and there is a foole wanting in wisdom.

24 He that hath smal vnderstanding and feareth God, is better then one that hath much wisdom, and transgresseth the Law of the most high.

25 There is an exquisite subtilty, and the same is vniust, and there is one that turneth aside to make iudgement appeare: and there is a wise man that iustifieth in iudgement.

|| Or, iudgeth.

26 There is a wicked man that hangeth downe his head sadly; but inwardly he is full of deceit,

|| Or, in blacke.

27 Casting downe his countenance, and making as if he heard not: where he is not knowen, he will do thee a mischief before thou be aware.

28 And if for want of power hee be hindered from sinning, yet when he findeth opportunitie he wil doe euil.

29 A man may bee knowen by his looke, and one that hath vnderstanding, by his countenance, when thou meetest him.

30 A mans attire, and excessive laughter, and gate, shew what he is.

CHAP. XX.

1 Of silence and speaking. 10 Of gifts, and gaine. 18 Of slipping by the tongue. 24 Of lying. 27 Of diuers aduertisements,

Here is a reproofe that is not comely: againe some man holdeth his tongue, and he is wise.

|| Or, sensible.

2 It is much better to reprove, then to be angry secretly, and he that confesseth his fault, shall be preserved from hurt.

3 How good is it when thou art reproved, to shew repentance: for so shalt thou escape wilfull sinne.

4 As is the lust of an Eunuch to deflowre a virgine; so is he that executeth iudgement with violence.

* Chap. 30. 20.

5 There is one that keepeth silence and is found wise: and another by much babling becommeth hatefull.

6 Some man holdeth his tongue, because hee hath not to answer, and some keepeth silence, knowing his time.

* Eccle. 3. 7.

7 A wise man wil hold his tongue till he see opportunitie: but a babler and a foole will regard no time.

* Cha. 32. 4.

8 He that vseth many words shall be abhorred; and hee that taketh to himselfe authoritie therein, shall be hated.

9 There is a sinner that hath good successe in euill things; and there is a gaine that turneth to losse.

10 There is a gift that shall not profit thee; and there is a gift whose recompence is double.

11 There is an abasement because of glory; and there is that lifteth vp his head from a low estate.

12 There is that buyeth much for a little, and repayeth it seven fold.

13 A wise man by his words maketh himselfe beloued: but the graces of fooles shall be powdered out.

* Chap. 6. 5.

14 The gift of a foole shall doe thee no good when thou hast it; neither yet of the enuious for his necessitie: for hee looketh to receiue many things for one.

|| Or, pleasant conceits. || Lost, or spilt.

15 Hee giueth little and vpbraideth much, hee openeth his mouth like a crier: to day he lendeth, and to morrow will he aske it againe: such an one is to be hated of God and man.

† Gr. for his eyes are many for one to receiue.

16 The foole saith, I haue no friends, I haue no thanke for all my good deeds: and they that eate my bread speake euill of me.

17 How oft, and of how many shall he be laughed to scorne: for hee knoweth not aright what it is to haue; and it is all one vnto him, as if he had it not.

18 To

18 To slip vpon a pauement, is better then to slip with the tongue: so, the fall of the wicked shall come speedily.

19 || An vnseasonable tale will alwayes be in the mouth of the vnwise.

20 A wise sentence shall be reiected when it commeth out of a fools mouth: for he will not speake it in due season.

21 There is that is hindred from sinning through want: and when hee taketh rest, he † shall not be troubled.

22 There is that destroyeth his owne soule through bashfulnesse, and by accepting of persons ouerthroweth himselfe.

23 There is that for bashfulnesse promiseth to his friend, and maketh him his enemy for nothing.

24 * A lie is a foule blot in a man, yet it is continually in the mouth of the vntaught.

25 A thiefe is better then a man that is accustomed to lie: but they both shall haue destruction to heritage.

26 The disposition of a liar is || dishonourable, and his shame is ever with him.

27 A wise man shall promote himselfe to honour with his words: and hee that hath vnderstanding, will please great men.

28 * He that tilleth his land, shall increase his heape: and he that pleaseeth great men, shall get pardon for iniquity.

29 * Presents and gifts blind the eyes of the wise, and || stoppe by his mouth that he cannot reprove.

30 Wisedome that is hidde, and treasure that is hoarded by, what profit is in them both:

31 Better is he that hideth his folly, then a man that hideth his wisedome.

32 Necessary patience in seeking the Lord, is better then he that leadeeth his life without a guide.

CHAP. XXI.

2 Flee from sinne as from a serpent. 4 His oppression will vndoe the rich. 9 The ende of the vniust shall be naught. 12 The differences betweene the foole and the wise.

M Sonne, hast thou sinned: doe so no more, but * aske pardon for thy former sinnes.

2 Flee from sinne as from the face of a Serpent: for if thou comest too neere it, it will bite thee: the teeth thereof, are as the teeth of a

lyon, slaying the soules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 To terrifie and doe wrong, will waste riches: thus the house of proude men shall be made desolate.

5 A * prayer out of a poore mans mouth reacheth to the eares of God, and his iudgement commeth speedily.

6 He that hateth to be reprovued, is in the way of sinners: but hee that feareth the Lord, will † repent from his heart.

7 An eloquent man is knowen farre and neere, but a man of vnderstanding knoweth when he slippeth.

8 He that buildeth his house with other mens money, is like one that gathereth himselfe stones for the tombe of his buriall.

9 * The congregation of the wicked is like to w wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plaine with stones, but at the ende thereof is the pit of hell.

11 Hee that keepeth the Law of the Lord, getteth the vnderstanding thereof: and the perfection of the feare of the Lord, is wisedome.

12 * He that is not || wise, will not be taught: but there is a || wisedome which multiplieth bitternesse.

13 The knowledge of a wise man shall abound like a flood: and his counsell is like a pure fountaine of life.

14 * The inner parts of a foole, are like a broken vessell, and he will holde no knowledge as long as he liueth.

15 If a skilfull man heare a wise word, hee will commend it, and * adde vnto it: but as soone as one of no vnderstanding heareth it, it displeaseth him, and he casteth it behinde his backe.

16 The talking of a foole is like a burden in the way: but grace shall be found in the lips of the wise.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisedome to a foole: and the knowledge of the vnwise, is as talke || without sense.

19 Doctrine vnto fooles, is as fetters on the feete, and like manacles on the right hand.

|| Or, an vnpleasant fellow.

† Gr. shall not be pricked.

* Cha. 25. 2.

|| Or, ignominie.

* Prou. 12. 11. and 28. 19.

* Exo. 23. 8. deu. 16. 19. || Or, as a muzzle in the mouth.

* Psal. 41. 4. luk. 15. 21.

* Exod. 3. 9. and 22. 23.

† Gr. be converted.

* Chap. 16. 16.

* Eccles. 1. 18.

|| Or, wittie. || Or, subtiltie.

* Cha. 33. 5.

* Pro. 9. 9.

|| Or, not to be enquired after.

* Chap. 19.
27, 28.

20 * A foole listeth by his voyce With laughter, but a wise man doeth scarce smile a litle.

21 Learning is vnto a wise man, as an ornament of gold, and like a bracelet vpon his right arme.

22 A foolish mans foote is soone in his [neighbours] house: but a man of experience is ashamed of him.

23 A foole will peepe in at the dooze into the house, but he that is well nurtured, will stand without.

24 It is the rudenesse of a man to hearken at the dooze: but a wise man will be grieved with the disgrace.

25 The lips of talkers will bee telling such things as pertaine not vnto them: but the words of such as haue vnderstanding, are weighed in the balance.

26 The heart of fooles is in their mouth, but the mouth of the wise is in their heart.

27 When the vngodly curseth Satan, he curseth his owne soule.

* Chap. 28.
13.

28 * A whisperer defileth his owne soule, and is hated wheresoeuer hee dwelleth.

C H A P. XXII.

1 Of the slouthfull man, 3 and a foolish daughter. 11 Weepe rather for fooles, then for the dead. 13 Meddle not with them. 16 The wife mans heart will not shrinke. 20 What will lose a friend.



Slouthful man is compared to a filthy stone, and euery one will hisse him out to his disgrace.

2 A slouthfull man is compared to the filth of a dunghill: euery man that takes it by, will shake his hand.

3 An euill nurtured sonne is the dishonour of his father that begate him: and a [foolish] daughter is borne to his losse.

* Prou. 13.
12.
Or, shalbe the heire of her husband

4 * A wise daughter shall bring an inheritance to her husband: but shee that liueth dishonestly, is her fathers heauinesse.

5 Shee that is bold, dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season [is as] musick in mourning: but stripes and correction of wisdom are neuer out of time.

7 Who so teacheth a foole, is as one that gleweth a potsheard together, and

as hee that waketh one from a sound sleepe.

8 Hee that telleth a tale to a foole, speaketh to one in a slumber: when hee hath told his tale, he will say, what is the matter?

9 If children liue honestly, and haue wherewithall, they shall cover the basenesse of their parents.

Or, an art.

10 But children being haughtie through disdain, and want of nurture, doe staine the nobilitie of their kindred.

11 * Weepe for the dead, for hee hath lost the light: and weepe for the foole, for he wanteth vnderstanding: make litle weeping for the dead, for hee is at rest: but the life of the foole is worse then death.

* Chap. 38.
16.

12 Seven dayes doe men mourne for him that is dead: but for a foole, and an vngodly man, all the dayes of his life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding, * beware of him lest thou haue trouble, and thou shalt neuer be defiled with his fooleries: depart from him, and thou shalt find rest, and neuer bee disquieted with madnesse.

* Cha. 12. 12

Or, when he shakes off his filth.
Or, wearied

14 What is heavier then lead: and what is the name thereof, but a foole:

15 * Sand, and salt, and a masse of yron is easier to beare then a man without vnderstanding.

* Prou. 27. 3.

16 As timber girt and bound together in a building, cannot be loosed with shaking: so the heart that is stablished by aduised counsel, shall feare at no time.

17 A heart settled vpon a thought of vnderstanding, is as a faire plaistering on the wall of a gallerie.

Or, of a polished wall

18 Pales set on an high place will neuer stand against the wind: so a feareful heart in the imagination of a foole, can not stand against any feare.

19 He that pricketh the eye, wil make teares to fall: and he that pricketh the heart, maketh it to shewe her knowledge.

20 Who so casteth a stone at the birds, frayeth them away, and he that vpbraideth his friend, breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despaire not, for there way be a returning (to fauour.)

22 If thou hast opened thy mouth against thy friend, feare not, for there may be a reconciliation: except for vpbraiding, or pride, or disclosing of secrets,

or a treacherous wound, for, for these things every friend will depart.

23 Be faithfull to thy neighbour in his pouertie, that thou mayest reioyce in his prosperitie: abide stedfast vnto him in the time of his trouble, that thou mayest bee heire with him in his heritage: for a meane estate is not alwayes to be contemned, nor the rich that is foolish, to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire: so reuiling before blood.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him.

26 And if any euill happen vnto me by him, euery one that heareth it will beware of him.

27 *Who shall set a watch before my mouth, and a seale of wisdom vpon my lippes, that I fall not suddenly by them, & that my tongue destroy me not:

C H A P. XXIII.

1 A prayer for grace to flee sinne. 9 We may not vse swearing: 14 But remember our parents. 16 Of three sorts of sinne. 23 The adulteresse wife sinneth many waies.

O Lord, father and gouernour of all my whole life, leaue me not to their counsels, and let me not fall by them.

2 Who will set scourges ouer my thoughts, and the discipline of wisdom ouer mine heart: that they spare me not for mine ignorances and it passe not by my finnes:

3 Least mine ignorances increafe, and my finnes abound to my destruction, and I fall before mine aduersaries, and mine enemy reioyce ouer mee, whose hope is farre from thy mercy.

4 O Lord, father and God of my life, giue me not a proud looke, but turne away from thy seruants alwaies a haughty minde:

5 Turne away from mee vaine hopes, and concupiscence, and thou shalt hold him vp that is desirous alwaies to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh take hold of me, and giue not ouer me thy seruant into an impudent minde.

7 Heare, O yee children, the discipline of the mouth: he that keepeth it,

shall neuer be taken in his lippes.

8 The sinner shall be left in his foolishnesse: both the euill speaker and the proud shall fall thereby.

9 *Accustome not thy mouth to swearing: neither vse thy selfe to the naming of the holy one.

10 For as a seruant that is continually beaten, shall not be without a blew marke: so hee that sweareth and nameth God continually, shall not be faultlesse.

11 A man that vseth much swearing shall be filled with iniquity, and the plague shall neuer depart from his house: If he shall offend, his sinne shall be vpon him: and if he acknowledge not his sinne, hee maketh a double offence, and if he sweare in vaine, he shall not be innocent, but his house shall be full of calamities.

12 There is a word that is clothed about with death: God graunt that it be not found in the heritage of Jacob, for all such things shall be farre from the godly, and they shall not wallow in their finnes.

13 Vse not thy mouth to vtemperate swearing, for therein is the word of sinne.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetfull before them, and so thou by thy custome become a foole, and wish that thou hadst not bene borne, and curse the day of thy natiuitie.

15 *The man that is accustomed to opprobrious words, will neuer be reformed all the daies of his life.

16 Two sorts of men multiply sinne, and the third will bring wrath: a hot minde is as a burning fire, it will neuer be quenched till it be consumed: a fornicator in the body of his flesh, will neuer cease till he hath kindled a fire.

17 *All bread is sweete to a whoremonger, he will not leaue off till he die.

18 A man that breaketh wedlocke, saying thus in his heart, *who seeth me: I am compassed about with darknesse: the walles couer me: & no body seeth me, what neede I to feare: The most high will not remember my finnes:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are tenne thousand times brighter then the Sunne, beholding all the waies of men, and considering the most secret parts.

*Exod. 20.
7. chap. 27.
15. math. 5.
33.

† Gre. iustified.

*2. Sam. 16.
17.

*Prou. 9.
17.

*Isai. 29.
15. iob. 24.
15.

20 He knew all things ere ever they were created, so also after they were perished, he looked vpon them all:

*Leuit. 20.
10. deut.
22. 22.

21 * This man shall bee punished in the streets of the citie, and where he suspecteth not, he shall be taken.

22 Thus shall it goe also with the wife, that leaueth her husband, and bringeth in an heire by another:

|| Or, a stranger.
* Exod. 20.
14.

23 For * first she hath disobeyed the Law of the most high: and secondly, she hath trespassed against her owne husband, and thirdly, she hath played the whoze in adultery, and brought children by another man.

24 Shee shall be brought out into the congregation, and inquisition shall be made of her children.

|| Or, visitation.

25 Her * children shall not take root, and her branches shall bring forth no fruit.

* Wisd. 4. 5.

26 She shall leaue her memorie to be cursed, and her reproch shall not be blotted out.

27 And they that remaine, shall know that there is nothing better then the feare of the Lord, and that there is nothing sweeter then to take heed vnto the Commandement of the Lord.

28 It is great glory to follow the Lord, & to be receiued of him is long life.

CHAP. XXIII.

2 Wisdome doeth praise herselfe, shew her beginning, 4 Her dwelling, 13 Her glory, 17 Her fruit, 26 Her increase, and perfection.

The praise of wisdom.

Wisdom shall praise herselfe, and shall glory in the midst of her people.

2 In the Congregation of the most high, shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the most high, and covered the earth as a cloud.

|| Or, a mist.

4 * I dwelt in high places, and my throne is in a cloudy pillar.

* Iob. 22.
14.

5 I alone compassed the circuit of heauen, and walked in the bottome of the deepe.

6 In the waues of the sea, and in all the earth, and in euery people, and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

8 So the creatour of all things gaue mee a commandement, and hee that made me, caused my tabernacle to rest:

and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 Hee * created mee from the beginning before the world, and I shall neuer faile.

* Pro. 8. 23.

10 In the * holy Tabernacle I serued before him: and so was I established in Sion.

* Exod. 31.
3.

11 * Likewise in the beloued citie he gaue mee rest, and in Jerusalem was my power.

* Psal. 132.
8.
|| Or, holy.

12 And I tooke roote in an honorable people, euen in the portion of the Lords inheritance.

13 I was exalted like a Cedar in Libanus, and as a Cypresse tree vpon the mountaines of Hermon.

14 I was exalted like a palme tree in Engaddi, and as a rose plant in Jericho, as a faire oliue tree in a pleasant felde, and grew vp as a planetree by the water.

|| Or, Cedar.

|| Or, in the water.

15 I gaue a sweete smell like cinnamon, and aspalathus, and I yeilded a pleasant odour like the best mirrhe, as Galbanum and Onix, and sweet Storax, and as the fume of franckincense in the * Tabernacle.

* Exod. 30.
34.

16 As the Turpentine tree, I stretched out my branches, and my branches are the branches of honour and grace.

17 As the Vine brought I forth pleasant sauour, and my flowers are the fruit of honour and riches.

* Ioh. 15. 1.

18 I am the mother of faire loue, and feare, and knowledge, and holy hope, I therefore being eternall, am giuen to all my children which are named of him.

|| Or, chosen.

19 Come vnto me all ye that be desirous of mee, and fill your selues with my fruits.

20 For my memorial is sweeter then hony, and mine inheritance then the hony combe.

* Psal. 19.
10, 11.

21 They that eat mee shall yet be hungry, and they that drinke me shall yet be thirstie.

22 He that obeyeth me, shall neuer be confounded, and they that worke by me, shall not doe amisse.

23 All these things are the booke of the Couenant of the most high God, euen the * Law which Moses commanded for an heritage vnto the Congregations of Jacob.

* Exod. 20.
1. and 24. 1.
deut. 4. 1.
and 29. 2.

24 Faint not to bee strong in the Lord: that he may confirme you, cleaue vnto him: for the Lord Almighty is God

God alone, and besides him there is no other Saviour.

*Gen. 2. 11.

25 He filleth all things with his wisdom, as * Phylon, and as Tigris in the time of the new fruits.

*Iosb. 3. 15.

26 He maketh the vnderstanding to abound like Euphrates, and as * Jordan in the time of the harvest.

27 He maketh the doctrine of knowledge appeare as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last finde her out.

29 For her thoughts are more then the Sea, and her counsels profounder then the great deepe.

|| Or, draine or ditch.

30 I also came out as a brooke from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden bedde: and loe, my brooke became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light afarre off.

33 I will yet powre out doctrine as prophecie, and leaue it to all ages for euer.

*Chap. 33. 16.

34 * Behold that I haue not laboured for my selfe onely, but for all them that seeke wisdom.

CHAP. XXV.

1 What things are beautifull, and what hateful. 6 What is the crowne of age. 7 What things make men happy. 13 Nothing worse then a wicked woman.

|| Or, gloried.

THREE things I was beautified, and stode by beautiful, both before God and men: the * vnitie of brethren, the loue of neighbours, a man and a wife that agree together.

*Gen. 13. 2, 5. rom. 12. 10.

2 Three sorts of men my soule hateth, and I am greatly offended at their life: a poore man that is proud, a rich man that is a liar, and an olde adulterer that doteth.

3 If thou hast gathered nothing in thy youth, how canst thou finde any thing in thine age?

4 Oh how comely a thing is iudgement for gray haire, and for ancient men to know counsell?

5 Oh how comely is the wisdom of olde men, and vnderstanding and counsell to men of honour?

6 Much experience is the crowne of olde men, and the feare of God is their glory.

7 There be nine things which I haue iudged in mine heart to be happy, and the tenth I will bitter with my tongue: a man that hath ioy of his children, and he that liueth to see the fall of hisemie.

8 Well is him that dwelleth with a wife of vnderstanding, and that hath not * slipped with his tongue, and that hath not serued a man more vnworthy then himselfe.

*Cha. 14. 1. and 19. 16. iam. 3. 2.

9 Well is him that hath found || prudence, and he that speaketh in the eares of him that will heare.

|| Or, a friend

10 Oh how great is he that findeth wisdom! yet is there none about him that feareth the Lord.

11 But the loue of the Lord passeth all things for illumination: he that holdeth it, || whereto shall he be likened?

|| Or, to whom.

12 The feare of the Lord is the beginning of his loue: and faith is the beginning of cleauing vnto him.

13 [Give mee] any plague, but the plague of the heart: and any wickednesse, but the wickednesse of a woman.

14 And any affliction, but the affliction from them that hate me: and any reuenge, but the reuenge of enemies.

15 There is no head above the head of a serpent, and there is no wrath about the wrath of anemie.

16 * I had rather dwell with a lyon and a dragon, then to keepe house with a wicked woman.

*Pro. 21. 19

17 The wickednesse of a woman changeth her face, and darkeneth her countenance like sackcloth.

|| Or, like a Beare.

18 Her husband shall sit among his neighbours: and when hee heareth it, shall sigh bitterly.

19 All wickednesse is but little to the wickednesse of a woman: let the portion of a sinner fall vpon her.

20 As the climbing by a sandie way is to the feete of the aged, so is a wife || full of words to a quiet man.

|| Or, scolding.

21 * Stumble not at the beautie of a woman, and desire her not for pleasure.

*2. Sam. 11. 2. chap. 42. 2.

22 A woman, if shee maintaine her husband, is full of anger, impudencie, and much reproch.

23 A wicked woman abateth the courage, maketh a heauie countenance, and a wounded heart: a woman that will not comfort her husband in distresse,

stresse maketh weake hands, and feeble knees.

* Gen. 3. 6.
1. tim. 2. 14

24 Of * the woman came the beginning of sinne, & through her wee all die.

25 Giue the water no passage: neither a wicked woman libertie to gad abroad.

26 If she goe not as thou wouldest haue her, cut her off from thy flesh, and giue her a bill of diuorce, and let her goe.

CHAP. XXVI.

1 A good wife, 4 and a good conscience doe glad men. 6 A wicked wife is a feareful thing. 13 Of good and bad wiues. 28 Of three things that are grieuous. 29 Merchants and hucksters are not without sinne.

Blessed is the man that hath a vertuous wife, for the number of his dayes shall be double.

2 A vertuous woman reioycest her husband, and he shall fulfill the yeeres of his life in peace.

3 A good wife is a good portion, which shall be giuen in the portion of them that feare the Lord.

4 Whether a man be rich or poore, if he haue a good heart towards the Lord, he shall at all times reioyce with a cheerefull countenance.

† Gr. an euill report.

5 There bee three things that mine heart feareth: and for the fourth I was sore afraid: † the slander of a citie, the gathering together of an vnruly multitude, and a false accusation: all these are worse then death.

6 But a griefe of heart and sorrow, is a woman that is ielous ouer another woman, and a scourge of the tongue which communicateth withall.

|| Or, a yoke of oxen.

7 An euill wife is a || yoke shaken to and fro: he that hath hold of her, is as though he held a scorpion.

8 A drunken woman and a gadder abroad, causeth great anger, and shee will not couer her owne shame.

9 The whordome of a woman may be knowen in her haughtie lookes, and eye lids.

* Chap. 44.
11.

10 * If thy daughter be shamelesse, keepe her in straitly: lest she abuse her selfe through ouermuch libertie.

11 Watch ouer an impudent eye: and marueile not, if shee trespasse against thee.

12 Shee will open her mouth as a thirstie traueiler, when he hath found a fountaine: and drinke of euery water

neere her: by euery || hedge will she sit downe, and open her quier against euery arrow. || Or, stake.

13 The grace of a wife delighteth her husband, and her discretion will fat his bones.

14 A silent and louing woman is a gift of the Lord, and there is nothing so much worth, as a mind well instructed.

15 A shamefast and faithfull woman is a double grace, and her continent mind cannot be valued.

16 As the Sunne when it ariseth in the † high heaven: so is the beautie of a good wife in the || ordering of her house.

† Gr. in the highest places of the Lord.

17 As the cleare light is vpon the holy candlesticke: so is the beautie of the face || in ripe age.

|| Or, ornament.

18 As the golden pillars are vpon the sockets of siluer: so are the || faire feete with a constant || heart.

|| Or, in constant age.

|| Or, comely.

19 My sonne, keepe the floure of thine age sound: and giue not thy strength to strangers.

|| Or, brief.

20 When thou hast gotten a fruitfull possession through all the field: so we it with thine owne seede, trusting in the goodnesse of thy stocke.

21 So thy race which thou leauest shall be magnified, hauing the confidence of their good descent.

22 An harlot shall bee accounted as || spittle: but a married woman is a towre against death to her husband.

|| Or, a swine.

23 A wicked woman is giuen as a portion to a wicked man: but a godly woman is giuen to him that feareth the Lord.

24 A dishonest woman contemmeth shame, but an honest woman will reuerence her husband.

25 A shamelesse woman shall be counted as a dog: but she that is shamefast will feare the Lord.

26 A woman that honoureth her husband, shall bee iudged wise of all: but she that dishonoureth him in her pride, shall be counted vngodly of all.

27 A loude crying woman, and a scolde, shall be sought out to driue away the enemies.

28 There be two things that griene my heart: and the third maketh me angry: a man of warre that suffereth poerty, and men of vnderstanding that are not set by: and one that returneth from righteousnesse to sinne: the Lord prepareth such a one for the sword.

29 A merchant shall hardly keepe him

himselfe from doing wrong : and an huckster shall not be freed from sinne.

CHAP. XXVII.

1 Of finnes in selling and buying. 7 Our speech will tell what is in vs. 16 A friend is lost by discovering his secrets. 25 Hee that diggeth a pit shall fall into it.

M* Any haue sinned for || a smal matter : & he that seeketh for abundance will turne his eyes away.

2 * As a naile sticketh fast betweene the ioyninges of the stones : so doth sinne sticke close betweene buying and selling.

3 Unlesse a man hold himselfe diligently in the feare of the Lord, his house shall soone be ouerthrowen.

4 As when one sifteth with a sieue, the refuse remaineth, so the filth of man in his || talke.

5 The furnace prooueth the potters vessell : so the * triall of man is in his reasoning.

6 * The fruite declareth if the tree haue bene dressed : so is the bitterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speake, for this is the triall of men.

8 If thou followest righteousnesse, thou shalt obtaine her, and put her on, as a glorious long robe.

9 The birds will resort vnto their like, so will truth returne vnto them that practise in her.

10 As the Lyon lieth in waite for the pray : so sinne for them that worke iniquity.

11 The discourse of a godly man is alwaies with wisdom : but a foole changeth as the Moone.

12 If thou be among the vndiscreet, obserue the time : but be continually among men of vnderstanding.

13 The discourse of fooles is irksome, and their sport is in the wantonnesse of sinne.

14 The talke of him that sweareth much, maketh the haire stand vpright : and their brailes make one stop his eares.

15 The strife of the proud is bloodshedding, and their reuilings are grievous to the eare.

16 Who so discovereth secrets, loseth his credit : and shall neuer find friend to his minde.

17 Loue thy friend, and be faithfull vnto him : but if thou betrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy : so hast thou lost the loue of thy neighbour.

19 As one that letteth a bird goe out of his hand, so hast thou let thy neighbour goe, and shalt not get him againe.

20 Follow after him no more, for he is too far off, he is as a roe escaped out of the snare.

21 As for a wound it may be bound vp, and after reuiling there may be reconciliation : but he that betrayeth secrets is without hope.

22 He * that winketh with the eyes worketh euil, and he that knoweth him will depart from him.

23 When thou art present he will speake sweetly, and will admire thy words : but at the last he will || writhe his mouth, and slander thy sayings.

24 I haue hated many things, but nothing like him, for the Lord will hate him.

25 Who so casteth a stone on high, casteth it on his owne head, and a deceitfull stroke shall make wounds.

26 Who so diggeth a * pit shall fall therein : and he that setteth a trap shall be taken therein.

27 He that worketh mischief, it shall fall vpon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud : but * vengeance as a Lyon shall lie in waite for them.

29 They that reioyce at the fall of the righteous shall be taken in the snare, and anguish shall consume them before they die.

30 Malice and wrath, euen these are abominations, and the sinfull man shall haue them both.

CHAP. XXVIII.

1 Against reuenge. 8 Quarrelling, 10 Anger, 15 And backbiting.

HE that reuengeth shall find vengeance from the Lord, and he will surely keepe his finnes (in remembrance.)

2 Forgive thy neighbour the hurt that he hath done vnto thee, so shall thy finnes also be forgiven when thou prayest.

3 One man beareth hatred against another,

* Prou. 28.

21.

|| Or, as thing indifferent.

* Prou. 23.

4. I. tim. 6.

9.

|| Or, thought

* Prou. 27.

21.

* Matth. 7.

17.

* Prou. 10.

10.

|| Or, alter his speech.

* Psal. 7. 15.

prou. 26.

27. ecclesi.

8. 10.

* Deut. 32.

35. rom. 12.

19.

another, and doeth he seeke pardon from the Lord:

4 Hee sheweth no mercy to a man, which is like himselfe: and doeth hee aske forgiveness of his owne sinnes:

5 If he that is but flesh nourish hatred, who will intreat for pardon of his sinnes:

6 Remember thy end, and let enimitie cease, [remember] corruption and death, and abide in the Commandements.

7 Remember the Commandements, & beare no malice to thy neighbour: [remember] the Couenant of the highest, and winke at ignorance.

*Chap. 8. 1.

8 *Abstaine from strife, and thou shalt diminish thy sinnes: for a furious man will kindle strife.

9 A sinfull man disquieteth friends, and maketh debate among them that be at peace.

*Prou. 26. 21.

10 *As the matter of the fire is, so it burneth: and as a mans strength is, so is his wrath, and according to his riches his anger riseth, and the stronger they are which contend, the more they will be inflamed.

11 An hastie contention kindleth a fire, and an hasty fighting sheddeth blood.

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of thy mouth.

*Chap. 21. 28.

13 *Curse the whisperer, and double tongued: for such haue destroyed many that were at peace.

14 A backbiting tongue hath disquieted many, and driuen them from nation to nation, strong cities hath it pulled down, and ouerthrowen the houses of great men.

|| Or, third.

15 A backbiting tongue hath cast out vertuous women, and depriued them of their labours.

16 Who so hearkeneth vnto it, shall neuer finde rest, and neuer dwell quietly.

17 The stroke of the whip maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 Many haue fallen by the edge of the sword: but not so many as haue fallen by the tongue.

19 Well is hee that is defended from it, and hath not passed through the venime thereof: who hath not drawn the yoke thereof, nor hath bene bound in her bands.

20 For the yoke thereof is a yoke of yron, and the bands thereof are bandes of brasle.

21 The death therof is an euill death, the graue were better then it.

22 It shall not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord shall fall into it, and it shall burne in them, and not be quenched, it shall be sent vpon them as a Lion, and deuoure them as a Leopard.

24 Looke that thou hedge thy possession about with thornes, and binde vpon thy siluer and gold:

25 And weigh thy words in a balance, and make a doore and barre for thy mouth.

26 Beware thou slide not by it, lest thou fall before him that lieth in wait.

CHAP. XXIX.

2 Wee must shew mercy and lend: 4 but the borrower must not defraud the lender. 9 Giue almes. 14 A good man will not vndoe his suretie. 18 To be suretie and vndertake for others is dangerous. 22 It is better to liue at home, then to sojourne.



He that is mercifull, will lende vnto his neighbour, and hee that strengthneth his hande, keepeth the Commandements.

2 Lend to thy neighbour in time of his *need, and pay thou thy neighbour againe in due season.

3 Keepe thy word & deale faithfully with him, and thou shalt alwaies finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath receiued, he will kisse a mans hand: and for his neighbours money he will speake submissely: but when he should repay, he will prolong the time, and returne words of griefe, and complaine of the time.

6 If he preuaile, he shall hardly receiue the halfe, and he will count as if he had found it: if not, he hath depriued him of his money, and he hath gotten him an enemy without cause: he payeth him with curlings, and raylings: and for honour he will pay him disgrace.

* Deut. 15. 8. math. 5. 42. luke 6. 35.

|| Or, if he be able.

7 Many

7 Many therefore haue refused to lend for other mens ill dealing, fearing to be defrauded.

8 Yet haue thou patiente with a man in poore estate, and delay not to shew him mercy.

9 Helpe the poore for the commandements sake, and turne him not away because of his pouertie.

10 Lose thy money for thy brother and thy friend, and let it not rust vnder a stone to be lost.

11 *Lay vp thy treasure according to the commandements of the most high, and it shall bring thee more profite then golde.

12 *Shut vp almes in thy storehouses: and it shall deliuer thee from all affliction.

13 It shall fight for thee against thine enemies, better then a mightie shield and strong speare.

14 An honest man is suretie for his neighbour: but hee that is impudent, will forsake him.

15 Forget not the friendship of thy suretie: for hee hath giuen his life for thee.

16 A sinner will ouerthrow the good estate of his suretie:

17 And he that is of an vnthankfull minde, will leaue him in [danger] that deliuered him.

18 Suretiship hath vndone many of good estate, and shaked them as a waue of the Sea: mightie men hath it driuen from their houses, so that they wandred among strange nations.

19 A wicked man transgressing the commandements of the Lord, shall fall into suretiship: and hee that vndertaketh and followeth other mens businesse for gaine, shall fall into suits.

20 Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not into the same.

21 The *chiefe thing for life is water and bread, and clothing, and an house to couer shame.

22 Better is the life of a poore man in a meane cottage, then delicate fare in another mans house.

23 Use it little or much, holde thee contented, that thou heare not the reproch of thy house.

24 For it is a miserable life to goe from house to house: for where thou art a stranger, thou darest not open thy mouth.

25 Thou shalt entertaine and feast, and haue no thanks: moreouer, thou shalt heare bitter words.

26 Come thou stranger, and furnish a table, and feede me of that thou hast ready.

27 Giue place thou stranger to an honourable man, my brother cometh to be lodged, and I haue neede of mine house.

28 These things are grieuous to a man of vnderstanding: the vpbraiding of house-roome, and reproching of the lender.

CHAP. XXX.

1 It is good to correct our children, 7 and not to cocker them. 14 Health is better then wealth.

22 Health and life are shortened by griefe.

He * that loueth his sonne, causeth him oft to feele the rodde, that hee may haue ioy of him in the end.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 He that teacheth his sonne, grieueth the enemy: and before his friends he shall reioyce of him.

4 Though his father die, yet he is as though hee were not dead: for hee hath left one behinde him that is like himselfe.

5 While he liued, he saw and reioyced in him: and when he died hee was not sorrowfull.

6 He left behinde him an auenger against his enemies, and one that shall requite kindnesse to his friends.

7 He that maketh too much of his sonne, shall binde vp his wounds, and his bowels wil be troubled at euery cry.

8 An horse not broken becommeth headstrong: and a childe left to himselfe will be wilfull.

9 Cocker thy childe, and hee shall make thee afraid: play with him, and he will bring thee to heauinesse.

10 Laugh not with him, lest thou haue sorrow with him, and lest thou gnash thy teeth in the end.

11 *Giue him no liberty in his youth, and winke not at his follies.

12 Bow downe his necke while hee is young, and beate him on the sides while he is a childe, lest hee ware stubborn, and be disobedient vnto thee, and so bring sorrow to thine heart.

*Dan. 4. 34
matt. 6. 20.
luke 11. 41.
and 12. 33.
acts 10. 4.
1. tim. 6.
18, 19.
*Tob 4 8,
9, 10.

Or, faile.

*Chap. 39.
16.

Of children.
*Prou. 13.
24. and 23.
13.

|| Or, good
by him.
|| Or, kinse-
folke.
*Deut. 6. 7.

*Psal. 128.

|| Or, astoni-
shed.

*Cha. 7. 23.

13 Chastise thy sonne, and hold him to labour, lest his lewd behauiour be an offence vnto thee.

Of health.

14 Better is the poore being sound and strong of constitution, then a rich man that is afflicted in his body.

15 Health and good state of body are aboue all gold, and a strong body aboue infinite wealth.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, or continuall sickenesse.

18 Delicates powdered vpon a mouth shut vp, are as messes of meat set vpon a graue.

19 What good doth the offering vnto an idole: for neither can it eat nor smell: so is he that is || persecuted of the Lord.

|| Or, afflicted.

20 Hee seeth with his eyes and groweth, as an Eunuch that embraceth a virgine, and sigheth.

** Pro. 12. 25. & 15. 13. and 17. 22.*

21 * Giue not ouer thy mind to heauinesse, and afflict not thy selfe in thine owne counsell.

|| Or, exultation.

22 The gladnesse of the heart is the life of man, and the || ioyfulness of a man prolongeth his dayes.

23 Loue thine owne soule, and comfort thy heart, remoue sorrow far from thee: for sorrow hath killed many, and there is no profit therein.

24 Enuie and wrath shorten the life, and carefulnesse bringeth age before the time.

|| Or, amoble.

25 || A cherefull and good heart will haue a care of his meat and diet.

CHAP. XXXI.

1 Of the desire of riches. 12 Of moderation and excessse in eating, or drinking wine.

** 1. Tim. 6. 9. 10.*

Watching for * riches, consumeth the flesh, and the care thereof driueth away sleepe.

2 watching care will not let a man slumber, as a sore disease breaketh sleepe.

3 The rich hath great labour in gathering riches together, and when he resteth, he is filled with his delicates.

4 The poore laboureth in his poore estate, and when he leaueth off, hee is still needie.

5 He that loueth gold shall not bee iustified, and he that followeth corruption, shall haue enough thereof.

** Chap. 8. 1*

6 * Gold hath bin the ruine of many, and their destruction was present.

7 It is a stumbling block vnto them that sacrifice vnto it, and euery foole shall be taken therewith.

8 * Blessed is the rich that is found without blemish, and hath not gone after gold:

** Luke 6. 24.*

9 who is he: and we will call him blessed: for wonderfull things hath hee done among his people.

10 who hath bene tried thereby, and found perfit: then let him glory. who might offend and hath not offended, or done euill, and hath not done it:

11 his goods shall be established, and the congregatio shall declare his almes.

12 If thou sit at a bountifull table, * bee not greedy vpon it, and † say not, There is much meate on it.

** Psa. 111. 9. pro. 23. 1. † Gr. open not thy throat vpon it.*

13 Remember that a wicked eye is an euill thing: and what is created more wicked then an eye: therefore it weepeth || vpon euery occasion.

|| Or, before euery thing that is presented.

14 Stretch not thine hand whither soeuer it looketh, and thrust it not with him into the dish.

15 Judge of thy neighbour by thy selfe: and be discreet in euery point.

16 Eate as it becommeth a man those things which are set before thee: and deuoure not, lest thou be hated.

17 Leau off first for maners sake, and be not vn-satiabie, lest thou offend.

18 * when thou sittest among many, reach not thine hand out first of all.

** Chap. 37. 29.*

19 A very litle is sufficient for a man well nurtured, || and he fetcheth not his wind short vpon his bed.

|| Or, & lieth not puffing and blowing.

20 Sound sleepe commeth of moderate eating: he riseth early, and his wits are with him, but the paine of watching and choller, and pangs of the bel- lie are with an vn-satiabie man.

21 And if thou hast bin forced to eate, arise, goe forth, vomit, and thou shalt haue rest.

22 My sonne, heare me, and despise me not, and at the last thou shalt finde as I told thee: in all thy workes bee quicke, so shall there no sickenesse come vnto thee.

23 * who so is liberall of his meat, men shall speake well of him, and the report of his good housekeeping will be beleued.

** Prou. 21. 9.*

24 But against him that is a niggard of his meate, the whole citie shall murmur: and the testimonies of his niggardnesse shall not be doubted of.

** Sai. 5. 22. iudic. 13. 8.*

25 Shew not thy * valiantnesse in wine,

Wine, for wine hath destroyed many.
 26 The furnace prooueth the edge by dipping: so doth wine the hearts of the proud by drunkenesse.

27 Wine is as good as life to a man if it be drunke moderately: what life is then to a man that is without wine: for it was made to make men glad.

28 Wine measurably drunke, and in season, bringeth gladnesse of the heart and cheerefulnesse of the minde.

29 But wine drunken with excesse, maketh bitternesse of the minde, with brawling and quarreling.

30 Drunkenesse increaseth the rage of a foole till he offend, it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull words, and presse not vpon him with vrging him (to drinke.)

CHAP. XXXII.

1 Of his duty that is cheefe or master in a feast.

14 Of the feare of God. 18 Of counsell.

20 Of a ragged and a smooth way. 23

Trust not to any but to thy selfe and to God.

If thou be made the master (of the feast) lift not thy selfe vp, but bee among them as one of the rest, take diligent care for them, and so sit downe.

2 And when thou hast done all thy office, take thy place that thou mayest be merry with them, and receiue a crowne for thy well ordering of the feast.

3 Speake thou that art the elder, for it becometh thee, but with sound iudgement, and hinder not musicke.

4 Poure not out words where *there is a musitian, and shew not forth wisdom out of time.

5 A consort of musicke in a banquet of wine, is as a signet of Carbuncle set in gold.

6 As a signet of an Emeraud set in a worke of gold, so is the melodie of musicke with pleasant wine.

7 Speake yong man, if there be need of thee: and yet scarcely when thou art twise asked:

8 Let thy speach be short, comprehending much in few words, be as one that knoweth, and yet holdeth his tongue.

9 *If thou be among great men,

make not thy selfe equall with them, and when ancient men are in place, vse not many words.

10 Before the thunder goeth lightening: and before a shamefast man shall goe fauour.

11 Rise by betimes, and be not the last: but get thee home without delay.

12 There take thy pastime, & do what thou wilt: but sinne not by proud speach

13 And for these things blesse him that made thee, and hath replenished thee with his good things.

14 Who so feareth the Lord, will receiue his discipline, and they that seeke him early, shall find fauour.

15 He that seeketh the law, shall be filled therewith: but the hypocrite will be offended thereat.

16 They that feare the Lord shall find iudgement, and shall kindle iustice as a light.

17 A sinfull man will not be reproued, but findeth an excuse according to his will.

18 A man of counsell will be considerate, but a strange and proud man is not daunted with feare, even when of himselfe he hath done without counsell.

19 Doe nothing without aduice, and when thou hast once done, repent not.

20 Goe not in a way wherein thou maigest fall, and stumble not among the stones.

21 Be not confident in a plaine way.

22 And beware of thine owne children.

23 *In euery good worke trust thy owne soule: for this is the keeping of the commandements.

24 He that beleueth in the Lord, taketh heed to the commandement, and he that trusted in him, shall fare neuer the worse.

CHAP. XXXIII.

1 The safety of him that feareth the Lord. 2 The wise and the foolish. 7 Times and seasons are of God. 10 Men are in his hands, as clay in the hands of the potter. 18 Cheefely regard thy selfe. 24 Of seruants.

There shall no euill happen vnto him that feareth the Lord, but in temptation euen againe he wil deliuer him.

2 A wise man hateth not the Law, but he that is an hypocrite therein, is as a ship in a storme.

*Eccle. 3.7.
chap. 20. 7.

*Iob. 33. 6.

*Rom. 14.
5.

|| Or, shall not
be hurt.

3 A man of vnderstanding trusteth in the Law, and the Law is faithfull vnto him, || as an oracle.

|| Or, as the asking of Urim.

4 Prepare what to say, and so thou shalt be heard, and binde by instruction, and then make answer.

† Greeke, bowels.
* Chap. 21. 16.

5 The heart of the foolish is like a cartwheele: and his thoughts are like a rolling axeltree.

6 A stallion horse is as a mocking friend, hee neigheth vnder euery one that sitteth vpon him.

7 Why doth one day excell another: when as all the light of euery day in the yeere is of the Sunne.

8 By the knowledge of the Lord they were distinguished: and he altered seasons and feasts.

|| Or, ordained for the number of dayes.
* Gen. 1. 27. and 2. 7.

9 Some of them hath hee made high dayes, and hallowed them, and some of them hath hee made ordinary dayes.

10 And all men are from the ground, and Adam was created of earth.

11 In much knowledge the Lord hath diuided them, and made their wayes diuers.

12 Some of them hath hee blessed, and exalted, and some of them hath hee sanctified, and set neere himselfe: but some of them hath hee cursed, and brought low, and turned out of their places.

|| Or, standings.
* Esay 45. 9. rom. 9. 20, 21.

13 As the clay is in the potters hand to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best.

14 Good is set against euill, and life against death: so is the godly against the sinner, and the sinner against the godly.

15 So looke vpon all the workes of the most high, and there are two and two, one against another.

|| Or, gleaneth.

16 I awaked by last of all, as one that gathereth after the grape-gatherers: by the blessing of the Lord I profited, and filled my wine-presse, like a gatherer of grapes.

* Chap. 24. 39.

17 Consider that I laboured not for my selfe onely, but for all them that seeke learning.

18 Heare me, O ye great men of the people, and hearken with your eares ye rulers of the Congregation:

19 Giue not thy sonne, and wife, thy brother and friend power ouer thee while thou liest, and giue not thy goods to another, lest it repent thee:

and thou intreat for the same againe.

20 As long as thou liest and hast breath in thee, || giue not thy selfe ouer to any.

|| Or, sell not.

21 For better it is that thy children should seeke to thee, then that thou shouldst stand to their courtesie.

|| Or, looke to their hands.

22 In all thy workes keepe to thy selfe the preheminance, leaue not a staine in thine honour.

23 At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance.

24 Fodder, a wand, and burdens, are for the asse: and bread, correction, and worke for a seruant.

Of seruants.

25 If thou set thy seruant to labour, thou shalt finde rest: but if thou let him goe idle, he shall seeke libertie.

26 A yoke and a collar doe bow the necke: so are tortures and torments for an euill seruant.

27 Sende him to labour that hee be not idle: for idlenesse teacheth much euill.

28 Set him to worke, as is fit for him; if he be not obedient, put on more heauy fetters.

29 But be not excessive toward any, and without discretion doe nothing.

30 If thou haue a seruant, let him bee vnto thee as thy selfe, because thou hast bought him with a price.

* Chap. 7. 20.

† Greeke, in blood.

31 If thou haue a seruant, intreate him as a brother: for thou hast neede of him, as of thine owne soule: if thou intreate him euill, and he runne from thee, which way wilt thou goe to seeke him:

CHAP. XXXIII.

1 Of dreames. 13 The praise and blessing of them that feare the Lord. 18 The offering of the ancient, and praier of the poore innocent.

The hopes of a man boyd of vnderstanding are vaine, and false: and dreames lift by fooles.

Of dreames.

2 Who so regardeth dreames, is like him that catcheth at a shadow, and followeth after the winde.

|| Or, hath his minde vpon.

3 The vision of dreames is the resemblance of one thing to another, euen as the likenesse of a face to a face.

* Prou. 27. 19.

4 Of an vncleane thing, what can be cleansed: and from that thing which is false, what trueth can come?

* Iob 14. 4.

5 Diuine

5 Diuinations, and soothsayings, and dreames are vaine: and the heart fancieth as a womans heart in trauell.

6 If they be not sent from the most high in thy visitation, || set not thy heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust in them.

8 The Law shall be found perfect without lies: and wisdom is perfection to a faithfull mouth.

9 A man that hath trauailed knoweth many things: and hee that hath much experience, wil declare wisdom.

10 He that hath no experience, knoweth little: but he that hath trauailed, is full of prudence.

11 When I trauailed, I saw many things: and I vnderstand more, then I can expresse.

12 I was oft times in danger of death, yet I was deliuered because of these things.

13 The spirit of those that feare the Lord shall liue, for their hope is in him that saueh them.

14 Who so feareth the Lord, shall not feare nor be afraid, for hee is his hope.

15 Blessed is the soule of him that feareth the Lord: to whom doeth hee looke: and who is his strength?

16 For* the eyes of the Lord are vpon them that loue him, he is their mightie protection, and strong stay, a defence from heat, and a couer from the Sunne at noone, a preservation from stumbling, and a helpe from falling.

17 He raiseth vpon the soule, and lighteneth the eyes: hee giueth health, life, and blessing.

18 *Hee that sacrificeth of a thing wrongfully gotten, his offering is ridiculous, and the || giftes of vniust men are not accepted.

19 *The most high is not pleased with the offerings of the wicked, neither is he pacified for sinne by the multitude of sacrifices.

20 Who so bringeth an offering of the goods of the poore, doeth as one that killeth the sonne before his fathers eyes.

21 The bread of the needie, is their life: he that defraudeth him thereof, is a man of blood.

22 Hee that taketh away his neighbours liuing, slayeth him: and hee that

* defraudeth the labourer of his hire, is a bloodshedder.

23 When one buildeth, and another pulleth downe, what profite haue they then but labour?

24 When one prayeth, and another curseth, whose voice will the Lord heare?

25 *He that washeth himselfe after the touching of a dead body, if he touch it againe, what auaieth his washing?

26 So is it with a man that fasteth for his sinnes, and goeth againe and doeth the same: who will heare his prayer, or what doeth his humbling profit him?

CHAP. XXXV.

1 Sacrifices pleasing God. 14 The prayer of the fatherlesse, of the widow, and of the humble in spirit. 20 Acceptable mercy.

Hee* that keepeth the law, bringeth offerings enow: he that taketh heed to the commandement, offereth a peace offering.

2 He that requiteth a good turne, offereth fine floure: and he that giueth almes, sacrificeth praise.

3 To depart from wickednesse is a thing pleasing to the Lord: and to forsake vnrightheousnesse, is a propitiation.

4 *Thou shalt not appeare emptie before the Lord:

5 For all these things [are to bee done] because of the commandement.

6 The offering of the righteous maketh the Altar fat, and the sweete sauour thereof is before the most high.

7 The sacrifice of a iust man is acceptable, and the memoriall thereof shall neuer be forgotten.

8 Giue the Lord his honour with a good eye, and diminish not the first fruits of thine hands.

9 *In all thy gifts shew a cheerefull countenance, and || dedicate thy tithes with gladnesse.

10 *Giue vnto the most high, according as hee hath enriched thee, and as thou hast gotten, giue with a cheerefull eye.

11 For the Lord recompenseth, and will giue thee seuen times as much.

12 || Doe not thinke to corrupt with gifts,* for such he will not receiue: and trust not to vnrightheous sacrifices, for the

*Deut. 24.
14, 15. cha.
7. 20.

*Num. 19.
11, 12.

*1. Sam. 15.
22. iere. 7.
3, 5, 6, 7.

*Exod. 23.
15. deut.
16. 16.

*2. Cor. 9. 7.
|| Or, set a-
part.

*Tob. 4. 8.

|| Or, dimi-
nish nothing
of thy offe-
rings.

*Leuit. 22.
21, 22. deu.
15. 21.

|| Or, regard
them not.

*Psal. 33.
18. and 61.
1, 2.

*Prou. 21.
27.

|| Or, the
mockeries.

*Pro. 15. 8.

*Deut. 10.
17.2.chr.19
7.iob 34.19
wisd. 6.7.
acts 10. 34.
rom. 2. 11.
gal. 2. 6.
eph. 6. 9.
colof. 3. 25.
1.pet. 1. 17.

the Lord is iudge, and with him is * no respect of persons.

13 Hee will not accept any person against a poore man: but will heare the prayer of the oppressed.

14 He will not despise the supplication of the fatherlesse: nor the widowe when she powreth out her complaint.

15 Doeth not the teares run downe the widowes cheeks: and is not her crie against him that causeth them to fall:

16 He that serueth the Lord, shall be accepted with fauour, and his prayer shall reach vnto the cloudes.

17 The prayer of the humble pierceth the clouds: and till it come nigh he will not be comforted: and will not depart till the most high shall beholde to iudge righteously, and execute iudgement.

18 For the Lord will not be slacke, neither will the mightie be patient towards them, till he hath smitten in sunder the loines of the vnmmercifull, and repaid vengeance to the heathen: till he haue taken away the multitude of the proud, and broken the scepter of the vnrightheous:

|| Or, cruel oppressours.

19 Till he haue rendred to every man according to his deeds, and to the works of men according to their deuises, till he haue iudged the cause of his people: and made them to reioyce in his mercie,

† Gre. faire.

20 Mercie is † seasonable in the time of affliction, as cloudes of raine in the time of drought.

C H A P. XXXVI.

1 A prayer for the Church against the enemies thereof. 18 A good heart and a froward. 21 Of a good wife.

HAue mercie vpon vs, O Lord God of all, and behold vs:

2 And send thy feare vpon all the nations that seeke not after thee.

* Ier. 10. 25
|| Or, vpon.

3 * Lift vp thy hand || against the strange nations, and let them see thy power.

4 As thou wast sanctified in vs before them: so be thou magnified among them before vs.

5 And let them know thee, as we haue knowen thee, that there is no God, but onely thou, O God.

6 Shew new signes, and make other strange wonders: glorifie thy hand and thy right arme, that they may set

forth thy wonderous workes.

7 Raise by indignation, and powre out wrath: take away the aduersarie and destroy the enemy.

8 Make the time short, remember the † couenant, and let them declare thy wonderfull workes.

† Gre. othe.

9 Let him that escapeth, be consumed by the rage of the fire, and let them perish that oppresse the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord haue mercie vpon the people, that is called by thy name, and vpon Israel, * whom thou hast named thy first borne.

* Exo. 4. 22

13 O be mercifull vnto Jerusalem thy holy citie, the place of thy rest.

14 Fill Sion with || thine vnspeakable oracles, and thy people with thy glory.

|| Or, that it may magnifie thine oracles.

15 Giue testimonie vnto those that thou hast possessed from the beginning, and raise by || prophets that haue bin in thy name.

|| Or, prophecies.

16 Reward them that wait for thee, and let thy prophets be found faithfull.

17 O Lord heare the prayer of thy seruants, according to the * blessing of Aaron ouer thy people, that all they which dwell vpon the earth, may know that thou art the Lord, the eternall God.

|| Or, supplicants.
* Num. 6. 29

18 The belly deuoureth all meates, yet is one meat better then another.

19 * As the palate tasteth diuers kinds of venison: so doth an heart of vnderstanding false speeches.

* Iob 34. 3.

20 A froward heart causeth heauinesse: but a man of experience will recompense him.

21 A woman will receiue every man, yet is one daughter better then another

22 The beautie of a woman cheareth the countenance, and a man loueth nothing better.

23 If there be kindnesse, meekenes, and comfort in her tongue, then is not her husband like || other men.

|| Or, common.

24 He that getteth a wife, beginneth || a possession, a helpe like vnto himselfe, and a pillar of rest.

|| Or, to thine.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander by and downe mourning.

26 Who will trust a thiefe well appointed, that skippeth from citie to citie: so [who will beleue] a man that hath no house: and lodgeth wheresoever the night taketh him:

C H A P. XXXVII.

1 How to know friends and counsellors. 12 The discretion and wisdom of a godly man blesseth him. 27 Learne to refraine thine appetite.

Every friend saith, I am his friend also: but there is a friend which is onely a friend in name.

2 Is it not a griefe vnto death, when a companion and friend is turned to an enemye:

3 O wicked imagination, whence camest thou in to couer the earth with deceit:

4 There is a companion, which reioyceth in the prosperity of a friend: but in the time of trouble will be against him.

5 There is a companion which helpeth his friend for the belly, and taketh vp the buckler || against the enemye.

6 Forget not thy friend in thy minde, and be not vnmindfull of him in thy riches.

7 Every counsellor extollethe counsell; but there is some that counselleth for himselfe.

8 Beware of a counsellor, and know before || what neede he hath (for he will counsell for himselfe) lest hee cast the lot vpon thee:

9 And say vnto thee, Thy way is good: and after ward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsell from such as enuie thee.

11 Neither consult with a woman touching her of whom she is iealous; neither with a coward in matters of warre, nor with a merchant concerning exchange; nor with a buyer of selling; nor with an enuious man of thankfulness; nor with an vnmercifull man touching kindnesse; nor with the slouthfull for any worke; nor with an hireling for a yeere, of finishing worke; nor with an idle seruant of much businesse: hearken not vnto these in any matter of counsell.

12 But be continually with a godly man, whom thou knowest to keepe the

commandements of the Lord, whose minde is according to thy minde, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsell of thine owne heart stand: for there is no man more faithfull vnto thee then it.

14 For a mans minde is sometime wont to tell him more then seuen watchmen, that sit aboue in an high towre.

15 And aboue all this pray to the most high, that he will direct thy way in trueth.

16 Let reason goe before every enterprise, & counsell before every action.

17 The countenance is a signe of changing of the heart.

18 Foure maner of things appeare: good and euill, life and death: but the tongue ruleth ouer them continually.

19 There is one that is wise and teacheth many, and yet is vnprofitable to himselfe.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all || foode.

21 For grace is not giuen him from the Lord: because he is deprived of all wisdom.

22 Another is wise to himselfe: and the fruits of vnderstanding are commendable in his mouth.

23 A wise man instructeth his people, and the fruits of his vnderstanding faile not.

24 A wise man shall be filled with blessing, and all they that see him, shall count him happy.

25 The daies of the life of man may be numbred: but the daies of Israel are innumerable.

26 A wise man shall inherite || glory among his people, and his name shall be perpetuall.

27 My sonne prooue thy soule in thy life, and see what is euill for it, and giue not that vnto it.

28 For all things are not profitable for all men, neither hath every soule pleasure in every thing.

29 Be not vnsatiable in any dainty thing: nor too greedy vpon meates.

30 For || excesse of meates, bringeth sickness, and surfetting will turne into choler.

31 By surfetting haue many perished, but hee that taketh heed, longeth his life.

|| Or, in presence of the enemye.

|| Or, what use there is of him.

|| Or, wisdom.

|| Or, credit.

|| Or, variety of meates.

CHAP. XXXVIII.

- 1 Honour due to the Phisitian, and why. 16
How to weepe and mourne for the dead.
24 The wisdom of the learned man, and
of the Labourer and Artificer: with the vse
of them both.



Honour a Phisitian With
the honour due vnto him,
for the vles which you
may haue of him: for the
Lord hath created him.

2 For of the most High
commeth healing, and he shall receiue
honour of the King.

3 The skill of the Phisitian shall
lift by his head: and in the sight of great
men he shall be in admiration.

4 The Lord hath created medicines
out of the earth; and he that is wise will
not abhorre them.

5 Was not the water made sweet
with wood, that the * vertue thereof
might be knowen?
*Exod. 15.
25.

6 And he hath given men skill, that
hee might be honoured in his maruei-
lous workes.

7 With such doeth he heale [men,]
and taketh away their paines.

8 Of such doeth the Apothecarie
make a confection; and of his workes
there is no end, and from him is peace
ouer all the earth.

9 By sonne, in thy sicknesse be not
negligent: but *pray vnto the Lord, and
he will make thee whole.
*Esay. 38. 2.

10 Leau off from sinne, and order
thy hands aright, and cleanse thy heart
from all wickednesse.

11 Giue a sweet sauour, and a memo-
riall of fine flowre: and make a fat of-
fering, as || not being.

|| Or, as a
dead man.

12 Then giue place to the phisitian, for
the Lord hath created him: let him not
go from thee, for thou hast need of him.

13 There is a time when in their
hands there is good successe.

14 For they shall also pray vnto the
Lord, that hee would prosper that,
which they giue, for ease and || remedy to
prolong life.
|| Or, curing.

15 He that sinneth before his maker,
let him fall into the hand of the phisitian.

16 By sonne, let teares fall downe
ouer the dead, and begin to lament, as if
thou hadst suffered great harme thy
selfe: and then couer his body according
to the custome, & neglect not his buriall.

17 Weepe bitterly, and make great

moane, and vse lamentation, as hee is
worthy, and that a day or two, lest thou
be euill spoken of: and then comfort thy
selfe for thy heauinesse.

18 For of heauinesse commeth death,
and the heauinesse of the *heart, break-
eth strength.

*Prou. 15.
13. and 17.
22.

19 In affliction also sorrow remaineth:
and the life of the poore, is the
curse of the heart.

20 Take no heauines to heart: driue
it away, and remember the last end.

21 Forget it not, for there is no tur-
ning againe: thou shalt not doe him
good, but hurt thy selfe.

22 Remember || my iudgement: for
thine also shall be so; yesterday for me,
and to day for thee.

|| Or, the
sentence up-
on him.

23 When the dead is at *rest, let his re-
membrence rest, & be comforted for him,
when his spirit is departed from him.

*2. Sam. 12.
20.

24 The wisdom of a learned man
cometh by opportunitie of leasure: & he
that hath litle busines shall become wise.

25 How can he get wisdom that hol-
deth the plough, and that glorieth in the
goad; that driueth oxen, and is occu-
pied in their labours, and whose talke
is † of bullocks?

† Greeke,
of the breed
of bullocks.

26 He giueth his minde to make fur-
rowes: and is diligent to giue the kine
fodder.

27 So euery carpenter, and worke-
master, that laboureth night and day:
and they that cut and graue seales, and
are diligent to make great variety, and
giue themselues to counterfeit image-
rie, and watch to finish a worke.

28 The smith also sitting by the an-
uill, & considering the iron worke; the
vapour of the fire wasteth his flesh, and
he fighteth with the heat of the furnace:
the noise of the hammer & the anuill is
euer in his eares, and his eyes looke still
vpon the patterne of the thing that he
maketh, he setteth his mind to finish his
worke, & watcheth to polish it perfectly.

29 So doeth the potter sitting at his
worke, and turning the wheele about
with his feet, who is alway carefully
set at his worke: and maketh all his
worke by number.

30 He fashioneth the clay with his
arme, and || boweth downe his strength
before his feet: he applieth himselfe to
lead it ouer; and he is diligent to make
cleane the furnace.

|| Or, tempo-
reth it with
his feet.

31 All these trust to their hands: and
euery one is wise in his worke.

32 with-

32 Without these cannot a citie be inhabited: and they shall not dwell where they will, nor goe by and downe.

33 They shall not be sought for in publike counsaile, nor sit high in the congregation: they shall not sit on the Judges seate, nor vnderstand the sentence of iudgement: they cannot declare iustice, and iudgement, and they shall not be found where parables are spoken.

34 But they will maintaine the state of the world, and [all] their desire is in the worke of their craft.

CHAP. XXXIX.

1 A description of him that is truly wise. 12 An exhortation to praise God for his workes, which are good to the good, and euill to them that are euill.

BUT hee that giueth his minde to the Law of the most high, and is occupied in the meditation thereof, wil seeke out the wisdom of all the ancient, and be occupied in prophecies.

2 Hee will keepe the sayings of the renowned men: and where subtile parables are, he will be there also.

3 Hee will seeke out the secrets of graue sentences, and be conuersant in darke parables.

4 He shall serue among great men, and appeare before princes: he will trauaile through strange countreys, for hee hath tried the good, and the euill among men.

5 Hee will giue his heart to resort early to the Lord that made him, and will pray before the most high, and will open his mouth in prayer, and make supplication for his sinnes.

6 When the great Lord will, he shall bee filled with the spirit of vnderstanding: he shall powre out wise sentences, and giue thanks vnto the Lord in his prayer.

7 Hee shall direct his counsell and knowledge, and in his secrets shall hee meditate.

8 Hee shall shew forth that which he hath learned, and shall glory in the Law of the couenant of the Lord.

9 Many shall commend his vnderstanding, and so long as the world endureth, it shall not be blotted out, his memoriaill shall not depart away, and his name shall liue from generation to generation.

10 * Nations shall shewe forth his wisdom, and the congregation shall declare his praise.

* Chap. 44. 15.

11 If hee die, he shall leaue a greater name then a thousand: and if he liue, he shall increase it.

|| Or, gaine vnto it.

12 Yet I haue more to say which I haue thought vpon, for I am filled as the Moone at the full.

13 Harken vnto me, ye holy children, and budde forth as a rose growing by the brooke of the field:

|| Or, riners of water.

14 And giue yee a sweete sauour as frankincense, and flourish as a lilly, send forth a smell, and sing a song of praise, blesse the Lord in all his workes.

15 Magnifie his Name, and shewe forth his praise with the songs of your lips, and with harpes, and in praising him you shall say after this maner:

16 * All the works of the Lord are exceeding good, & whatsoever hee commandeth, shall be accomplished in due season.

* Gen. 1. 31. mark. 7. 37.

17 And none may say, what is this: wherefore is that: for at time convenient they shall all be sought out: at his commaundement the waters stood as an heape, & at the wordes of his mouth the receptacles of waters.

18 At his commaundement is done whatsoever pleaseeth him, and none can hinder when he will saue.

19 The workes of all flesh are before him, & nothing can be hid from his eyes.

20 He seeth from euerlasting to euerlasting, and there is nothing wonderful before him.

21 A man neede not to say, what is this: wherefore is that: for hee hath made all things for their vles.

22 His blessing couered the dry land as a riuer, and watered it as a flood.

23 As hee hath turned the waters into saltnesse: so shall the heathen inherit his wrath.

24 * As his wayes are plaine vnto the holy, so are they stumbling blockes vnto the wicked.

* Ose 14. 10.

25 For the good, are good things created from the beginning: so euill things for sinners.

26 The principall things for the whole vble of mans life, are water, fire, yron, and salt, floure of wheat, honie, milke, and the blood of the grape, and oyle, and clothing.

27 All these things are for good to the godly: so to the sinners they are turned into euill.

28 There be spirits that are created for vengeance, which in their furie lay on soze strokes, in the time of destruction they powze out their force, and appease the wrath of him that made them.

29 Fire, and haile, and famine, and death: all these were created for vengeance:

30 Teeth of wild beasts, and scorpions, || *Or, vipers.* serpents, & the sword, punishing the wicked to destruction.

31 They shall reioice in his commandment, and they shall bee ready vpon earth when neede is, and when their time is come, they shall not transgresse his word.

32 Therefore from the beginning I was resolved, and thought vpon these things, and haue left them in writing.

33 All the workes of the Lord are good: and he will giue every needefull thing in due season.

34 So that a man cannot say, This is worse then that: for in time they shall all be well approued.

35 And therefore praise ye the Lord with the whole heart and mouth, and blesse the name of the Lord.

CHAP. XL.

1 Many miseries in a mans life. 12 The reward of vnrighteousnesse, and the fruit of true dealing. 17 A vertuous wife, & an honest friend reioyce the heart, but the feare of the Lord is aboute all. 28 A beggers life is hatefull.

Eccles. 1. 3

Great trouble is created for every man, and an heauy yoke is vpon the sons of Adam, from the day that they goe out of their mothers wombe, till the day that they returne to the mother of all things.

2 Their imagination of things to come, & the day of death [trouble] their thoughts, and [cause] feare of heart:

3 From him that sitteth on a throne of glozy, vnto him that is humbled in earth and ashes.

Or, to the porter.

4 From him that weareth purple, and a crown, || vnto him that is clothed with a linnen frocke.

5 Wrath, and enuie, trouble and vnquietnesse, feare of death, and anger, and strife, and in the time of rest vpon his bed, his night sleepe doe change his knowledge.

6 A litle or nothing is his rest, and afterward he is in his sleepe, as in a day

of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battell:

7 When all is safe, he awaketh, and marueileth that the feare was nothing.

8 [Such things happen] vnto all flesh, both man and beast, and that is seuen fold more vpon sinners.

9 *Death and bloodshed, strife and sword, calamities, famine, tribulation, and the scourge:

* Chap. 39. 29. 30.

10 These things are created for the wicked, and for their sakes came the * flood.

* Gen. 7. 11

11 *All things that are of the earth shall turne to the earth againe: and that which is of the * waters doeth returne into the sea.

* Gen. 3. 19

chap. 41. 10

* Eccles. 1. 7

12 All† byberie and iniustice shall be blotted out: but true dealing shall endure for euer.

† Gre. bribes

13 The goods of the vniust shall bee dried vp like a riuer, and shall vanish with noise, like a great thunder in raine.

14 While he openeth his hand he shall reioyce: so shall transgressours come to nought.

15 The children of the vngodly shall not bring forth many branches: but are as vncleane roots vpon a hard rocke.

16 *The weed growing vpon every water, and banke of a riuer, shall bee pulled vp before all grasse.

* Iob. 8. 11. and 16. 12. gen. 41. 2.

17 Bountifullnes is as a most fruitfull garden, and mercifulnesse endureth for euer.

|| Or, a garden that is blessed.

18 To *labour & to be content with that a man hath, is a sweet life: but hee that findeth a treasure, is aboute them both.

* Phil. 4. 12. 1. tim. 6. 6.

19 Children and the building of a citie continue a mans name: but a blamelesse wife is counted aboute them both.

20 Wine & musicke reioyce the heart: but the loue of wisdom is aboute them both.

21 The pipe and the psalterie make sweet melodie: but a pleasant tongue is aboute them both.

22 Thine eye desireth fauour and beautie: but more then both, come while it is greene.

23 A friend and companion neuer meet amisse: but aboute both is a wife with her husband.

24 Brethren and helpe are against time of trouble: but almes shall deliuer more then them both.

25 Golde and siluer make the foote stand

stand sure: but counsell is esteemed aboue them both.

26 Riches and strength lift by the heart: but the feare of the Lord is aboue them both: there is no want in the feare of the Lord, and it needeth not to seeke helpe.

27 *The feare of the Lord is a fruitfull garden, and couereth him aboue all glozy.

28 My sonne, lead not a beggers life: for better it is to die then to beg.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for he polluteth himselfe with other mens meate, but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shamelesse: but in his belly there shall burne a fire.

CHAP. XLI.

1 The remembrance of Death. 3 Death is not to be feared. 5 The vngodly shall be accursed. 11 Of an euill and a good name. 14 Wisedome is to be vttered. 16 Of what things we should be ashamed.

DDeath, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to bere him, and that hath prosperity in all things: yea vnto him that is yet able to receiue meate:

2 O death, acceptable is thy sentence vnto the needy, and vnto him whose strength faileth, that is now in the last age, and is vered with all things, and to him that despaireth and hath lost patience.

3 Feare not the sentence of death, remember them that haue beene before thee, and that come after, for this is the sentence of the Lord ouer all flesh.

4 And why art thou against the pleasure of the most high: there is no inquisition in the graue, whether thou haue liued ten, or a hundred, or a thousand yeeres.

5 The children of sinners, are abominable children: and they that are conuersant in the dwelling of the vngodly.

6 The inheritance of sinners children shall perish, and their posterity shall haue a perpetuall reproch.

7 The children will complaine of an vngodly father, because they shall be reproched for his sake.

8 Woe be vnto you vngodly men which haue forsaken the law of the most high God: for if you encrease, it shall be to your destruction.

9 And if you be borne, you shall be borne to a curse: and if you die, a curse shall be your portion.

10 *All that are of the earth shall turne to earth againe: so the vngodly shall goe from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Haue regard to thy name: for that shall continue with thee aboue a thousand great treasures of gold.

13 A good life hath but few daies: but a good name endureth for euer.

14 My children, keepe discipline in peace: for wisedome that is hid, and a treasure that is not seene, what profit is in them both:

15 A man that hideth his foolishnesse is better then a man that hideth his wisedome.

16 Therefore be shamefast according to my word: for it is not good to retaine all shamefastnesse, neither is it altogether approoued in euery thing.

17 Be ashamed of whoredome before father and mother, and of a lie before a prince and a mighty man:

18 Of an offence before a iudge and ruler, of iniquitie before a congregation and people, of vniust dealing before thy partner and friend:

19 And of theft in regard of the place where thou sojournest, and in regard of the trueth of God and his couenant, and to leane with thine elbow vpon the meate, and of scorning to giue and take:

20 And of silence before them that salute thee, and to look vpon an harlot:

21 And to turne away thy face from thy kinsman, or to take away a portion or a gift, or to gaze vpon another mans wife,

22 Or to bee ouerbusie with his maide, and come not neere her bed, or of vpbraiding speeches before friends: and after thou hast giuen, vpbraide not:

23 Or of iterating and speaking againe that which thou hast heard, and of reuealing of secrets.

*Isai. 4. 15.
Or, a garden that is blessed.

*Chap. 40.
11.

Or, to whom every thing is troublesome.

24 So shalt thou be truly shamefast, and finde fauour before all men.

CHAP. XLII.

1 Whereof we should not be ashamed. 9 Be carefull of thy daughter. 12 Beware of a woman. 15 The workes and greatnes of God.

If these things be not thou ashamed, and accept no person to sinne thereby.

2 Of the Law of the most high, and his Covenant, and of iudgement to iustifie the vngodly:

3 Of reckoning with thy partners, and traueilers: or of the gift of the heritage of friends:

4 Of exactnesse of ballance, and waights: or of getting much or little:

5 And of merchants indifferēt selling, of much correction of children, and to make the side of an euill seruant to bleed.

6 Sure keeping is good where an euill wife is, and shut by where many hands are.

7 Deliuer all things in number and waight, and put al in writing that thou giuest out, or receiuest in.

8 Be not ashamed to informe the vnwise and foolish, and the extreeme aged that contendeth with those that are yong, thus shalt thou bee truly learned and approued of all men liuing.

9 The father waketh for the daughter when no man knoweth, and the care for her taketh away sleepe; when shee is yong lest shee passe away the flowre of her age, and being married, lest she should be hated:

10 In her virginitie lest she should be defiled, and gotten with childe in her fathers house; and hauing an husband, lest she should misbehaue herselfe: and when shee is married, lest shee should be barren.

11 Keepe a sure watch ouer a shamelesse daughter, lest shee make thee a laughing stocke to thine enemies, and a by-word in the citie, and a reproch among the people, and make thee ashamed before the multitude.

12 Behold not euery bodie's beauty, and sit not in the midst of women.

13 For from garments commeth a moth, and from women wickednesse.

14 Better is the churlishnesse of a man, then a courteous woman, a wo-

man I say, which bringeth shame and reproch.

15 I will now remember the workes of the Lord, and declare the things that I haue seene: in the words of the Lord are his workes.

16 The Sunne that giueth light, looketh vpon all things: and the worke thereof is full of the glory of the Lord.

17 The Lord hath not giuen power to the Saints to declare all his maruelous workes, which the Almighty Lord firmly settled, that whatsoever is, might be established for his glory.

18 He seeketh out the deepe and the heart, and considereth their crafty deuices: for the Lord knoweth all that may be knowen, and he beholdeth the signes of the world.

19 Hee declareth the things that are past, and for to come, and reueileth the steps of hidden things.

20 No thought escapeth him, neither any word is hidden from him.

21 Hee hath garnished the excellent workes of his wisdom, and hee is from euerlasting to euerlasting, vnto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22 How desireable are all his workes: and that a man may see euen to a sparke.

23 All these things liue and remaine for euer, for all vles, and they are all obedient.

24 All things are double one against another: and hee hath made nothing vnperfitt.

25 One thing establisheth the good of another: and who shalbe filled with beholding his glory:

CHAP. XLIII.

1 The workes of God in heauen, and in earth, and in the sea, are exceeding glorious and wonderfull. 29 Yet God himselfe in his power and wisdom is aboue all.

The pride of the height, the cleare firmament, the beautie of heauen, with his glorious shew;

2 The Sunne when it appeareth, declaring at his rising, a maruelous instrument, the worke of the most high.

3 At noone it parcheth the country, and who can abide the burning heate thereof:

|| Or, of thy partners speech.

|| Or, companions.

|| Or, of the giuing.

|| Or, without profit.

|| Or, dealest for.

|| Or, rebuke.

|| Or, that is accused of fornication.

* Chap. 25. 23.

* Gene. 3.6.

|| Or, wickednesse.

|| Or, the highest.

* Tob 41.4. clay 21.15.

|| Or, vessel.