

e This is chiefly accom-
plished in the
kingdome of
Christ, when
Gods people
for iuste cau-
ses execute
Gods iudge-
ments against
his enemies: &
irgiueth no li-
bertie to anie
to reuenge their
private iniuries.
f Not ouely the
people, but the
Kings, that were
their enemies, shulde
be destroyed
g Hereby
God bindeth the
hands and mindes
of all his to enter-
prise no farther
then he appointeth.

- 6 Let the high Actes of God be in their
mouth, and a two edged sworde in their
hands,
7 To execute vengeance vpon the hea-
then, & corrections among the people:
8 To binde their Kings in chaines, and
their nobles with fetters of yron,
9 That they maye execute vpon them the
iudgement that is written: this honour
shalbe to all his Saints. Praise ye the Lord.

PSAL. CL.

- 1 An exhortacion to praise the Lord without cease by
all manner of wayes for all his mightie, and wonderful
workes.

¶ Praise ye the Lord

- Praise ye God in his Sanctuarie: a That is, in
his power. b firmament of heauen.
2 Praise ye him in his mightie Actes: prai-
se ye hi accordig to his excellēt greatnes.
3 Praise ye him in the sounde of the c trū-
pet: praise ye him vpon the viole and the
harpe.
4 Praise ye him with timbrel & flute: prai-
se ye him with virginales and organs.
5 Praise ye him with sounding cymbals:
praise ye him with high sounding cymbals.
6 Let euerie thing that hath breath prai-
se the Lord. Praise ye the Lord.

appointed in the olde Law, but vnder Christ the vfe thereof is abolished in
the Church. d He sheweth that all the ordre of nature is bound to this
duetie, and muche more Gods childre, who ought neuer to cease to praise him,
til they be gathered into that kingdome, which he hath prepared for his,
where they shal sing euerslasting praise.

THE PROVERBES

of Salomón.

THE ARGUMENT.

The wonderful loue of God toward his Church is declared in this booke: forasmuche as the summe
and effect of the whole Scripture: is here set forth in these brief sentences, which partly
conceine doctrine, and partly manners, and also exhortacions to bothe. Whereof the nine first chap-
ters are as a preface full of gr̃uous sentences, and depe mysteries, to allure the haertes of men to the
diligent reading of the parables that follow: which are left as a nasse precious iewel to the Chur-
che, of those thre thousand parables mentioned 1. King. 4, 32, and were gathered and commit to
writing by Salomons seruants and indited by him.

CHAP. I.

- 1 The power and vse of the worde of God 7 Of the feare
of God and knowledge of his worde 10 We may not
consent to the intisings of sinners 20 Wisdoms complain-
eth that she is contemned. 24 The punishment of them
that contemne her.

THe Parables of Salomón
the sonne of Dauid King
of Israël,
To knowe wisdom, &
instruction, to vnderstand
the wordes of knowled-
ge,

- 2 To receiue instruction to do wisely, by
iustice and iudgement and equitie,
3 To giue vnto the simple sharpenes of
wit, & to the childe knowledge and dis-
cretion.
4 A wise man shal heare and increase in
learning, and a man of vnderstanding,
shal attaine vnto wise counsels,
5 To vnderstand a parable, and the inter-
pretation, the wordes of the wise, & their
darke sayings.
6 ¶ The feare of y Lord is y beginnig of
knowledge: but fooles despise wisdom &
instruction.

a That is, what
we ought to
knowe & fol-
lowe, & what
we ought to re-
fute.
b Meaning the
worde of God
wherein is the
onely true
knowledge.
c To learne to
submit our fel-
lies to the cor-
rection of those
that are
wise.
d By liuing iu-
stely and ren-
dering to eue-
ry man that
w appeereith
vnto him.
e To touche as
hath not dis-
cretion to rule
them felices
f As he shew-
eth the parables
containing the
effect of religion
as touching man-
ers & do-
ctrine do apper-
tine to the sim-
ple pe: p̃fero doeth
he declare that
the same
is also necessa-
rie for them that
are wise and
learned. *Psal. 111, 10. eccl. 1, 16.

- 8 My sonne, heare thy fathers instruction,
and forsake not thy mothers teaching.
9 For thou shalt be a comeli ornament vnto
thine head, and as chaines for thy necke.
10 ¶ My sonne, if sinners do intise thee,
consent thou not.
11 If they say, Come with vs, we wil lay
wait for blood, & lie priuie for the in-
nocent without a cause:
12 We wil swallowe thee vp aliue like a gra-
ue euen whole, as those that go downe
into the pit:
13 We shal finde all precious riches, & fil
our houses with spoile:
14 Cast in thy lot among vs: we wil all haue
one purse:
15 My sonne, walke not thou in the way
with them: refraine thy fote from their
path.
16 For their fete runne to euil, & make hast
to shed blood.
17 Certinly as without cause the net is
spred before y eyes of all that hath wing:
18 So they laye wait for blood & lie priu-
lie for their liues.

Xxiii.

whereby the wicked are allure to ioyne together, because they haue curie
one part of the spoile of the innocent. n That is, haue nothing at all
to do with them. o He sheweth that there is no cause to moue these
wicked to spoile the innocent, but their auarice and crueltie.

*This worde
Prouerbe, or
Parable signi-
fieth a graue &
notable senten-
ce, worthe to
be kept in me-
morie: and is
some time ta-
ken in the euil
parte for a
mocke, or scof-
fe.

g He speaketh
this in y Name
of God, & is
the vniuersal
Father of all
creatures, or
in the Name
of the pastor
of y Church,
who is as a
father
h That is, of y
Church, whe-
rein the faith-
ful are b̃got-
ten by the in-
corruptible se-
de of Gods
worde.
i Ebr̃, increaseth
grace.
j To wit, the
wicked, which
haue not the
feare of God.
k He speaketh
not onely of
shedding of
blood with
hand, but of all
craftie practi-
ses which rede
to the detri-
ment of our
neighbour.
l As the graue
is neuer satiat
so the auarice
of the wicked
and their cruel-
tie hath none
end.
m He sheweth

The foolish hate wisdom. Prouerbes. The harlot described.

^p Whereby he concludeth y^e the couetous man is a murderer.

^q This wisdom is the eternal worde of God.

^r So that none can pretend ignorance.

^s Wisdom re- proueth three kindes of men: the foolish or simple; which are of ignorance, and y^e mockers, that can not suffer to be taught, & y^e foolles which are drowned in worldlie lusts, & hate the knowledge of godlines.

^t This is spoken according to our capacite, signifying what the wicked, & mockers, shall haue the iuste rewarde of their mocking.

^u That is, your destruction, & thing you feared.

^v Because they fought not with an affection to God, but for ease of their owne grief.

^w Shewing y^e without faith and obedience we can not call vpon God aright.

^x They shall seele what commodities their wicked life shall giue the.

^y That is, the prosperitie, & sensualitie, wherein they delite.

^a That is, keepe them in thine heart.

^b If thou giue thy self to the true knowledge of God without hypocrisie.

^c Meaning, y^e we must ike the knowledge of God with care and diligence.

^d Shewing y^e no labour must be spared.

^e This (sayth he) is the true wisdom to knowe, & feare God.

^f Or, hidden ths.

^g Salvation.

19 Suche are the wayes of euerie one that is greedy of gaine: he wolde take away the life of the owners thereof.

20 ¶ Wisdom cryeth without: she vttereth her voyce in the stretes.

21 She calleth in the hye strete among the prease in the entings of the gates, & vttereth her wordes in the citie, saying,

22 O ye foolish, how long wil ye loue foolishnes? & the skorneful take their pleasure in skorning, & the foolles hate knowledge.

23 (Turne you at my correction: lo, I wil powre out my minde vnto you, & make you vnderstand my wordes)

24 Because I haue called, and ye refused: I haue stretched out mine hand, and none wolde regarde.

25 But ye haue despised all my counsel, & wolde none of my correction.

26 I wil also laugh at your destruction, and mocke, when your feare cometh.

27 When your feare cometh like sudden desolation, and your destruction shall come, like a whirle winde: when affliction & anguish shall come vpon you,

28 Then shall they call vpon me, but I wil not answer: they shall seke me early, but they shall not finde me.

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 Thei wolde none of my counsel, but despised all my correction.

31 Therefore shall they eat of the frute of their owne way, and be filled with their owne deuises.

32 For a ease slayeth the foolish, and the prosperitie of foolles destroyeth them.

33 But he that obiecth me, shall dwell safely, & be quiet from feare of euil.

CHAP. II.

1 Wisdom exhorteth to obey her. 2 She teacheth the feare of God. 3 She is giuen of God. 4 She preferreth from wickednes.

1 MY sonne, if thou wilt receiue my wordes, and hide my commandments within thee,

2 And cause thine eares to hearken vnto wisdom, & incline thine heart to vnderstanding,

3 (For if thou callest after knowledge, & cryest for vnderstanding:

4 If thou sekest her as siluer, and searchest for her as for treasures,

5 Then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God.

6 For the Lord giueth wisdom, out of his mouth commeth knowledge and vnderstanding.

7 He preferreth the state of y^e righteous: he is a shield to them that walke vprightly,

8 That they may kepe the wayes of iudgement: and he preserveth the way of his Saints)

9 Then shalt thou vnderstand righteoufnes, and iudgement, and equitie, & euerie good path.

10 ¶ When wisdom entreth into thine heart, and knowledge deliteth thy soule,

11 Then shall counsel preferue thee, & vnderstanding shall kepe thee,

12 And deliuer thee from the euil way, and from the man that speaketh froward things,

13 And from them that leaue the waies of righteoufnes to walke in the waies of darkness:

14 Which reioyce in doing euil, & delite in the frowardnes of the wicked,

15 Whose waies are crooked and they are lewde in their paths.

16 And it shall deliuer thee from the strange woman, euen from the stranger, which flattereth with her wordes.

17 Which forsaketh the guide of her youth, and forgetteth the couenant of her God.

18 Surely her house tendeth to death, & her paths vnto the dead.

19 All they that go vnto her, returne not againe, nether take they holde of the waies of life.

20 Therefore walke thou in the waie of good men, & kepe the waies of the righteous.

21 For the iust shall dwell in the land, and the vpright men shall remaine in it.

22 But the wicked shall be cut of from the earth and the transgressors shall be rooted out of it.

CHAP. III.

1 The words of God giueth life. 2 Trust in God. 3 Feare him. 4 Honour him. 5 Suffre his correction. 6 To them that follow the words of God, all things shall succede wel.

1 MY sonne, forget not thou my Law, but let thine heart kepe my commandments.

2 For thei shall increase the length of thy daies and the yers of life, and thy prosperitie.

3 Let not mercie and trueth forsake thee: binde them on thy necke, & write them vpon the table of thine heart.

4 So shalt thou finde fauour and good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.

6 In all thy waies acknowledge him, and he shall direct thy waies.

7 ¶ Be not wise in thine owne eyes: but feare the Lord, and departe from euil.

8 So health shall be vnto thy nauel, and marrow

^f The worde of God shall teache thee & counsel thee how to gouern thy self.

^g That is, the worde of God, & is the onelie light, to followe their owne fantasies & are darkenes.

^h When shee is anie giuen to euil as shee is i Meanig, that wisdom, & is the worde of God, shall preferue vs from all vices: naming this vice of whore dome whereu^r to ma is mo^re prone.

^k That is, her husband, & is her head & guide to gouerne her, fro whom she ought not to depart, but remaine in his subiection.

^l Which is, the promise made in marriage. m Metastasis: i. a change. n To the that are dead in bo die land soule. o They shall enioy the temporal & spiritual promises of God, as y^e wicked shall be void of them.

^p Deut. 32. 6. 30. 16.

^q A long life is y^e blessing of God & he giueth to his, so farre forth as it is expedient for them.

^r By mercie & trueth, he meaneth the commandments of the first & second table: & the mercie & faithfulness y^e we ought to vnderstande our neighbours.

^s Kepe the as a moste precious iewel.

^t Haue them enuie remembrance.

^u By this par he comprehendeth the whole bodies, as by health he meaneth all the benefites promised in the Law both corporall and spiritual.

marow vnto thy bones.

9 ^f Honour the Lord with thy riches, and with the first *frutes* of all thine increase.

10 So shal thy barnes be filled with abundance, and thy presses shal be burst with newe wine.

11 [¶] My sonne, refuse not the chastening of [¶] Lord, nether be grieued with his correction.

12 ^{*} For [¶] Lord correcteth him, whome he loueth, euē as the father doeth the childe in whome he deliteth.

13 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.

14 For the marchandise thereof is better then the marchandise of siluer, and the gaine thereof is better then golde.

15 It is more precious then pearls: and all things that thou canst desire, are not to be compared vnto her.

16 Length of daies is in her right hand, ^b in her left hand riches and glorie.

17 Her waies are waies of pleasure, and all her paths prosperitie.

18 She is a tre of life to them that laie holde on her, and blessed is he that reteineth her.

19 The Lord by wisdom hath laied the ^k fundacion of the earth, and hath established the heauens through vnderstanding.

20 By his knowledge the deepths are broken vp, and the cloudes droppe downe the dewe.

21 My sonne, let not these things departe fro thine eyes, but obserue wisdom, and counsel.

22 So thei shal be life to thy soule, and grace vnto thy necke.

23 Thei shal thou walke safely by thy waie: and thy fote shal not stumble.

24 If [¶] sleepest, thou shalt not be afraied, and when thou sleepest, thy slepe shal be swete.

25 Thou shalt not feare for anie suddē feare, nether for the ^l destruction of the wicked, when it cometh.

26 For the Lord shal be for thine assurance, & shal preserue thy fote from taking.

27 [¶] Withholde not the good from ^m the owners thereof, though there be power in thine hand to do it.

28 Saie not vnto thy neighbour, Go & come againe, and to morowe wil I giue thee, if thou now haue it.

29 [¶] Intēde none hurt agāst thy neighbour, seing he doeth dwell ^a without feare by thee.

30 [¶] Striue not with a man causeles, when he hath done thee no harme.

31 [¶] Be not ^o enuious for the wicked man, nether chuse anie of his waies.

32 For the froward is abomination vnto the Lord: but his ^p secret is with the righteous.

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

34 With the skorneful ^q he skorneth, but he giueth grace vnto the humble.

35 The wise shal inherite glorie: but fooles dishonour, though they be exalted.

C H A P. IIII.

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

1 **H**Eare, o ye children, the instruction of a ^a father, and giue care to learne vnderstanding.

2 For I do giue you a good doctrine: therefore forsake ye not my law.

3 For I was my fathers sonne, tender and ^b dere in the sight of my mother,

4 When he ^c taught me, and said vnto me, Let thine heart holde fast my wordes: keepe my commandments, and thou shalt liue.

5 Get wisdom: get vnderstanding: forget not, nether decline from the wordes of my mouth.

6 Forsake her not, and she shal keepe thee: loue her and she shal preserue thee.

7 ^d Wisdom is the beginning: get wisdom therefore: and about all thy possession get vnderstanding.

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

9 She shal giue a comelie ornament vnto thine head, ^e yea, she shal giue thee a crowne of glorie.

10 ^f Heare my sonne, and receiue my wordes, and the yerres of thy life shal be manie.

11 I haue ^g taught thee in the waie of wisdom, and led thee in the paths of righteousness.

12 When thou goest, thy gate shal not be ^h strait, and when thou runnest, thou shalt not fall.

13 Take holde of instruction, & leaue not: keepe her, for she is thy life.

14 ⁱ [¶] Enter not into the way of the wicked, & walke not in the waie of euil men.

15 Auoide it & go not by it: turne from it, & passe by.

16 For thei can not ^j slepe, except thei haue done euil, and their slepe departeth, except thei cause ^k some to fall.

17 For they eat the bread of ^l wickednes, and drinke the wine of violence.

18 But the way of ^m righteous shineth as the light, that ⁿ shineth more and more vn-

Xx.iiii.

^p That is, his couenant & fa- therlie affectio- n is hid & se- cret from the worlde.

^q He wil shewe by his plagues that their skornes shal turne to their owne destruction, as Chap. 1. 26.

^a He speaketh this in the per- sone of a pre- cher & mini- ster, & is as a father vnto [¶] people, read Chap. 1. 8.

^b In Ebrewe it is Onely: for though she had three others by Viri-ah, yet Sa- lomōn was o- nely her sonne by Dauid.

^c Meaning Da- uid his father. d He sheweth that we must first begin at Gods wordes, if so be we wil [¶] other things prosper with vs. contrarie to the iudgement of the worlde, which make it their last study or els, care not for it at all.

^e Salomōn de- clareth what care his fa- ther had to bring him vp in the true fea- re of God: for this was Da- uids protecti- on

^f Thou shalt walke at liber- tie without of- fence.

^g Meaning, that to do euil is more prope- r natural to the wicked, then to slepe, eat or drinke.

^h Gotten by wicked meanes and cruel op- pression.

ⁱ Signifying [¶] the godlie in- crease dayly in knowledge & perfection, til thei come to full perfec- tion, & is whē thei shal be ioyned to their head in the heauens.

[¶] As was com- manded in the lawe, Exod. 23. 19. deute. 26. 9. & by this thei acknowledged that God was the giuer of all things, and that thei were ready to besto- we all at his comādemēt. [¶] For to the faithful distri- buter God gi- ueth in greater abundance. Ebr. 12. 5. reuel. 3. 17.

^h Meaning, [¶] he that seeketh wisdom: what is, suffreth him self to be go- uerned by the word of God, shal haue all prosperitie both corporall and spiri- tual. ⁱ Which bring- geth forth the luche frute [¶] thei that ear thereof, haue life: and he al luderth to the ere of life in Paradise. ^k Herby he sheweth [¶] this wisdom, whe- reof he spea- keth, is euery- thing, because it was before all creatures, & [¶] all things, euen the who- le worlde we- re made by it. [¶] For thei, read chap. 1. 9.

^l For whē God destroyeth the wicked, he wil saue his, as he did Lot in So- dom. ^m Not onely from them to whome [¶] pos- session belong- geth, but also thou shalt not kepe it from them, & haue neede of the v- se thereof.

ⁿ That is, pur- teth his trust in thee.

^o Desire not to be like vn- to him.

Whoredome forbidden. Prouerbes. Sluggards reproofed.

to the perfit daie.

19 The waie of the wicked is as the darke-
nes : they knowe not wherein thei ſhal
fall.

20 ¶ My ſonne, hearken vnto my wordes, en-
cline thine eare vnto my ſayings.

21 Let them not departe from thine eyes,
but kepe them in the middes of thine
heart.

22 For thei are life vnto thoſe that finde
them, and helthe vnto all their ^k fleſh.

23 Kepe thine heart with all diligence: for
thereout cometh ^l life.

24 Put awaie from thee a frowarde mouth,
and put wicked lippes farre from thee.

25 Let thine eyes beholde the right, and
let thine eyeliddes direct thy way before
thee.

26 ^m Pondre the path of thy fete, & let all
thy waies be ordered aright.

27 Turne not to the right hand, nor to the
left, but remoue thy fete from euil.

CHAP. V.

3 Whoredome forbidden. 9 And prodigallitie. 15 He willet
h a ma to liue on his labours & to helpe others. 18 To loue
his wife. 22 The wicked taken in their owne wickednes.

1 MY ſonne, hearken vnto my wiſdome,
and encline thine eare vnto my
knowledge,

2 That thou maielt regarde counſel, and
thy lippes obſerue knowledge.

3 For the lippes ^a of a ſtrange woman drop
as an honie combe, and her mouth is more
ſoft then ^b oyle.

4 But the end of her is bitter as worme
wood, & ſharpe as a two edged ſwrd.

5 Her ^c fete go downe to death, and her ſtep-
pes take holde on hel.

6 She weigheth not the way of life: her
paths are ^d moueable: thou caſt not knowe
them.

7 Heare ye me now therefore, o children, &
departe not from the wordes of my mou-
the.

8 Kepe thy waie farre from her, and come
not nere the dore of her houſe,

9 Left thou giue thine ^e honour vnto others,
and thy yerres to the cruel:

10 Left the ſtranger ſhulde be filled with
thy ſtrength, and thy ^f labours be in the
houſe of a ſtranger,

11 And thou mourne at thine end, (when
thou haſt conſumed thy fleſh and thy
bodie)

12 And ſaie, How haue I hated inſtruction,
and mine heart deſpised correccion!

13 And haue not obeyed the voice of them
that taught me, nor inclined mine eare to
them that inſtructed me!

14 I was almoſt brought into all euil in the
middes of the Congregation & ſ aſſem-
blye.

^g Althogh I
was faithfully
inſtructed in
trueth, yet had
I almoſt falle
to vtter ſhame
and deſtruction,
notwithſtand-
ing my good
bring vp in the
aſſemblye of
the godlie.

15 ¶ Drinke the water of ^h thy ciſterne,
and of the riuers out of the middes of thi-
ne owne well.

16 Let thy fountaines flowe forthe, and the
riuers of waters in the ſtreete.

17 But let them be thine, ⁱ euen ⁱ thine on-
ly, and not the ſtrangers with thee.

18 Let thy ^k fountaine be bleſſed, and reioy-
ce with the wife of thy ^l youth.

19 Let her be as the louing hinde and plea-
ſant roe: let her breſts ſatiſſie thee at all
times, & delite in her loue continually.

20 For why ſhuldeſt thou ^m delite, my ſonne,
in a ſtrange woman, or embrace the boſo-
me of a ſtranger?

21 For the waies of mā are before the ⁿ eyes
of the Lord, and he pondereth all his pa-
thes.

22 His owne iniquities ſhal take the wicked
him ſelf, and he ſhal be holden with the
cordes of his owne ſinne.

23 He ſhal ^o dye for faute of inſtruction, &
ſhal go alſay through his great folie.

ioyne to his wife bothe in heart and in outward conuerſation, that he ſhal
not eſcape the iudgements of God. ⁿ Becauſe he wil not giue care
to Gods worde and be admoniſhed.

CHAP. VI.

1 Inſtruction for ſuerties. 6 The ſlothful and ſluggiſh is
ſtirred to worke. 12 He deſcribeth the nature of the
wicked. 16 The things that God hateth. 20 To obſer-
ue the worde of God. 24 To ſee adulterie.

1 MY ſonne, if thou be ſuertie for thy
neighbour, & haſt ſtricken hād with
the ſtranger,

2 Thou art ^a ſnared with the wordes of thy
mouth: thou art ⁱ euen taken with the wor-
des of thine owne mouth.

3 Do this now, my ſonne, and deliuer thy
ſelf: ſeing thou art come into the hand of
thy neighbour, go, and humble thy ſelf, &
ſolicite thy friends.

4 Giue no ſlepe to thine eyes, nor ſlumber
to thine eyeliddes.

5 Deliuer thy ſelf as a doe from the hand
of the hunter, and as a birde from the hand
of the fowler.

6 ¶ Go to ^b the piſmire, o ſluggard: behol-
de her waies, and be wiſe.

7 For ſhe hauing no guide, gouernour, nor
ruler,

8 Prepareth her meat in the ſommer, & ga-
thereth her fode in harueſt.

9 ¶ How long wilt thou ſlepe, o ſluggard?
when wilt thou ariſe out of thy ſlepe?

10 ^c ret a litle ſlepe, a litle ſlumber, a litle
folding of the hands to ſlepe.

11 Therefore thy pouertie cometh as one
that ^d trauaileth by the waie, & thy neceſ-
ſitie like ^e an armed man.

12 The vnthriftie man ^f & the wicked man
walketh with a frowarde mouth.

13 He maketh a ſigne with his eyes: he ^g ſigni-
fieth

^h He teacheth
vs ſobriety,
exhorting vs
to liue of our
owne labours
& to be bene-
ficial to godlie
that want.

ⁱ Diſtribute
them not to the
wicked & in-
deiles, but re-
ſerue them for
thy iuſtthy fa-
mily & them
that are of the
houſhold of
faith.

^k Thy childre
ſhal come
of thee in
great abunda-
ce, ſhewing
God bleſſeth
marriage and
curſeth who-
redome.

^l Which thou
didſt marie
in thy youth.
^m Or, go alſay
with a ſtran-
ger?

ⁿ He decla-
reth that ex-
cept man do

^a He forbid-
deth vs not to
become ſuer-
tie one for ano-
ther, accordig
to the rule of
charitie, but
we conſider for
whome and af-
ter what ſort,
ſo that the cre-
ditour may
not be deſra-
ded.

^b If the word
of God can
inſtrude thee,
yet learne at
the litle piſ-
mire to la-
bour for thy
ſelf and not to
burden others.

^c Chap. 24. 32.
He expreſ-
ſeth lively
nature of the
ſluggards, &
though they ſle-
pe neuer ſo long
yet haue neuer
enough, but e-
uer ſeke occa-
ſions thereunto.
^d That is ſu-
ddely, & when
lokeſt not for
it.

^e It ſhal come
in ſuch ſort as
thou art not
able to reſiſt it.
^f He ſheweth
to what incon-
uenience the
idle perſones
& ſluggards
come, by cal-
ling them vn-
thriftie or the
men of Belial
& ſcladerous.
^g Ebr. ſpeakeſt

Theft lesse then adulterie. Prouerbes. An harlot. 269

g Thus all his gesture teedeth to wickednes.

fieth with his fete: he s instructeth with his fingers.

14 Lewde things are in his heart: he imagineth euil at all times, and raifeth vp contentions.

15 Therefore shal his destructiō come speedely: he shalbe destroyed suddenly without recouerie.

16 ¶ These fix things doeth the Lord hate: yea, his soule abhorreth seuen:

17 The hautie eyes, a lying tongue, and the hands that shede innocent blood,

18 An heart that imagineth wicked enterprises, h fete that be swift in running to mischief,

19 A false wimes that speaketh lyes, & him that raifeth vp cōtentions amōg brethrē.

20 ¶ My sonne, kepe thy fathers commandement, and forsake not thy mothers instruction.

h Meaning, the raging affections, which carie a man away in fuche sort that he ca not tel what he doeth
*Or, neighbours.

i Read Chap. 33.

21 Binde them alway vpon thine i heart, and tye them about thy necke.

22 It shal leade thee, when thou walkest: it shal watch for thee, when thou sleepest, and when thou wakest, it shal talke with thee.

23 For the k commandement is a lanterne, and instruction a light: and l corrections for instruction are the waie of life,

24 To kepe thee from the wicked woman, & from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her m eyeliddes.

26 For because of the whoorish womā a man is broght to a morsel of bread, & a woman wil hunt for the precious life of a man.

27 n Can a man take fyre in his bosome, & his clothes not be burnt?

28 Or can a man go vpon coles, and his fete not be burnt?

29 So he that goeth in to his neighbours wife, shal not be innocent, whosoeuer toucheth her.

30 Men do not o despise a thief, when he stealeth, to satisfie his p soule, because he is hungrie.

31 But if he be founde, he shal restore seuen folde, or he shal giue all the substance of his house.

32 But he that committeth adulterie with a woman, he" is destitute of vnderstanding: he y doeth it, destroyeth his owne soule.

33 He shal finde q a wounde and dishonour, & his reproche shal neuer be put away.

34 For ielousie is y rage of a man: therefore he wil not spare in the day of végeance.

35 He can not beare the sight of anie raunsome: neither wil he consent, though thou augment the giftes.

CHAP. VII.

1 An exhortation to wisdom and to the words of God, s Which wil preserue vs from the harlot, a Whose manners are described.

k By the commandement he meaneth the wordes of God: & by the instruction, the preaching and declaration of the same, & is comitted to y Church.

l And reprehēdious whic the worde is preached bring vs to life.

m With her wanton lokes

n Meaning, y she wil neuer cease, til she haue broght thee to beggerie, & the seke thy destructiō.

o He approacheth not ther, but sheweth that it is not so abominable as whoredome, forasmuche as theft might be redeemed: but adulterie was a perpetual infamie, and death by the Law of God.

p Meant, for very necessitie

q Ebr. faileth in heart.

r That is, death appointed by y Law.

s He sheweth that man by nature sekech his death, that hath abused his wife, and so concludech that neither Gods Law nor the law of nature admitteth any raunsome for the adulterie.

MY sonne, kepe my wordes, and hide my commandements with thee.

2 Kepe my commandements, & thou shalt liue, and mine instruction as the apple of thine eyes.

3 Binde them vpon thy fingers, and write them vpon the table of thine heart.

4 Saie vnto wisdom, Thou art my sister: and call vnderstanding thy kinswoman,

5 That they maie kepe thee from the strange woman, euen from the stranger that is smothe in her wordes.

6 ¶ As I was in the windowe of mine house, I loked through my windowe,

7 And I sawe among the fooles, and considered among the children a yong man destitute of vnderstanding,

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

9 In the twilight in the euening, when the night began to be e blacke and darke.

10 And beholde, there met him a woman with an harlots behauiour, and f subtil in heart.

11 (She d is babling and lowde: whose fete can not abide in her house.)

12 Now she is without, now in the stretes, & lieth in waite at cuerie corner)

13 So she caught him & kissed him & with an impudent face said vnto him,

14 I haue e peace offrings: this f day haue I paid my vowes.

15 Therefore came I forth to te met thee, y I might seke thy face: & I haue foude thee.

16 I haue deckt my bed with ornaments, carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynamom.

18 Come, let vs take our fil of loue vntil the mornig: let vs take our pleasure in dalliāce.

19 For mine housband is not at home: he is gone a iourney farre of.

20 He hath taken with him a bagge of siluer, and wil come home at the day appointed.

21 Thus with her great craft she caused him to yelde, & with her flattering lippes she entised him.

22 And he followed her straightwaies, as an oxe that goeth to the slaughter, & h as a foole to the stockes for correction,

23 Til a darte strike through his liuer, as a birde hasteth to the snare, not knowing that he is in danger.

24 ¶ Heare me now therefore, o children, and hearken to the wordes of my mouth.

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

26 For she hath caused manie to fall downe wounded, and the i strong men are all slayne by her.

27 Her house is the waie vnto the graue, which goeth downe to the chambers of death.

aby this diuer sice of wordes he meaneth y nothing ought to be dēre vnto vs, as the worde of God, nor y we lōke on any thing more, nor mīde any thing so muche.

b Salomon v. feth this parable to declare their folie, y suffer the felices to be abused by harlottes.

c He sheweth that there was almost none so impudent, but they were afraid to be seene, and also their owne consciences did accuse them, which caused them to seke the night to couer their filthines.

d Or, garment.

e Or, hid.

f He describeth certeine condicions, are peculiar to harlottes.

g Ebr. she threatened her face

e Because that in peace offrings a portion returned to them, y offered, she sheweth him that she hath meat at home to make good chere with: or els she wolde vie some cloke of holmes, til she had gotten him in her snares.

f Which declareth that harlottes outwardly well seeme holie & religious: beche because they may the better deceiue others, and also thinking by observing of ceremonies & offrings to make satisfactiō for their sinnes.

h Or, harmed

workes.

i Ebr. in his bēd

g Which thinking he goeth to the pasture, goeth willingly to his owne destructiō.

h Which goeth cherefully, not knowing that he shalbe chastised.

i Ebr. it is for his life.

j Neither wile not strength cā deliuer the that fall into the hands of the harlot.

Chap. 12, 18.

Yy.i.

CHAP. VIII.

1 *Wisdom declareth her excellencie. 11 Riches. 15 Power eternitie. 32 She exhorteth all to loue and followe her.*

Chap. 1. 20.

a Salomon declareth that man is cause of his owne perdition, and that he can pretend no ignorance, for as much as God calleth to all men by his worde, and by his workes to followe vertue and to flee vice.

b Where the people did moste resort, and which was y place of iustice.

c Meaning, that the worde of God is easie vnto all, that haue a desire vnto it, & w are not blinded by the prince of this worlde.

d That is, except a man haue wisdom, he is false knowledge of God, he can neither be prudent nor good counsellor.

e So that he y doeth not hate euil, feareth not God.

f Whereby he declareth that honors, dignitie or riches come not of mans wisdom or industrie, but by the prouidence of God.

g That is, studie the worde of God diligently, and w a desire to profite.

h Signifying y he chiefly meaneth the spiritual treasures and heauenlie riches.

i For there can be no true iustice or iudgement, which is not directed by this wisdom.

k He declareth hereby the diuinitie & eternitie of this wisdom, w he magnifieth and praiseth through this booke: meaning thereby y eternal Sonne of God Iesus Christ our Saviour, whome S. Iohn calleth the worde y was in y beginning. Iohn. 1. 1.

1 **D**Oeth * not a wisdom crye: and vnderstanding vtter her voyce?

2 She standeth in the top of the high places by the way in the place of the paths.

3 She cryeth besides b the gates before the citie at the entrie of the dores,

4 O men, I call vnto you, and vtter my voice to the children of men.

5 O ye foolish men, vnderstand wisdom, and ye, o fooles, be wise in heart.

6 Giue care, for I wil speake of excellent things, and the opening of my lippes shal teach things that be right.

7 For my mouth shal speake the trueth, and my lippes abhorre wickednes.

8 All the wordes of my mouth are righteous: there is no lewdenes, nor frowardenes in them.

9 They are all c plaine to him that wil vnderstand, and straight to them that wolde finde knowledge.

10 Receiue mine instruction, and not siluer, and knowledge rather then fine golde.

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

12 I wisdom dwell with d prudence, and I finde for the knowledge and counsels.

13 The feare of the Lord is to hate e euil as pride, and arrogancie, and the euil waie: and a mouth that speaketh lewde things, I do hate.

14 I haue counsell and wisdom: I am vnderstanding, & I haue strength.

15 By me, Kings f reigne, and princes decree iustice.

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

17 I loue them that loue me: & they that seke me s early, shal finde me.

18 Riches and honour are with me: h euen durable riches and righteousness.

19 My frute is better then golde, euen the fine golde, and my reuenues better then fine siluer.

20 I cause to walke in the waie of righteousness, & in the middes of the paths of i iudgement,

21 That I maie cause them that loue me, to inherite substance, and I wil fil their treasures.

22 The Lord hath possessed me in the beginning of his waie: I was k before his workes of olde.

23 I was set vp from euerlasting, from the beginning & before the earth.

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

25 Before the mountaines were seled: & before the hilles, was I begotten.

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

27 When he prepared the heauens, I was l there, when he set the compas vpon the depe.

28 When he established the cloudes about, when he confirmed the fountaines of the depe,

29 When he gaue his decree to the sea, that the waters shulde not passe his commandement: when he appointed the fundacions of the earth,

30 Then m was I with him as a nourisher, and I was daily his delite reioycing alwaie before him,

31 And toke my n solace in the compasse of his earth: & my delite o with the childre of men.

32 Therefore now hearken, o children, vnto me: for blessed are they that kepe my waies.

33 Heare instruction, and be ye wise, & refuse it not: blessed is the man that heareth me, watching daily at my gates, & giuing attendance at the postes of my dores.

34 For he that findeth me, findeth life, and shal obtaine fauour of the Lord.

35 But he that sinneth against me, hurteth his owne soule: & all that hate me, loue death.

CHAP. IX.

1 *Wisdom calleth all to her first. 7 The scorner wil not be corrected. 10 The feare of God. 13 The condicions of the harlot.*

1 **W**isdom hath bought her a house, & hewen out her b seuen pillars.

2 She hath killed her vitailles, drawn her wine, and c prepared her table.

3 She hath sent forth her d maidens and cryeth vpon the highest places of the citie, saying,

4 Who so is e simple, let him come hether, & to him y is destitute of wisdom, she saith,

5 Come, & eat of my f meat, and drinke of the wine that I haue drawn.

6 For sake your way, ye foolish, and ye shal liue: & walke in y waie of vnderstanding.

7 He that reprobeth a scorner, purchaseth to him self shame: and he that rebuketh the wicked, getteth him self s a blot.

8 Rebuke not a h scorner, lest he hate thee: but rebuke a wise man, & he wil loue thee.

9 Giue admonition to the wise, and he wil be the wiser: teache a righteous man, & he wil increase in learning.

10 The beginning of wisdom is y feare of the Lord, & the knowledge of holy thigs, is i vnder-

He declareth the eternitie of the Sonne of God, which is ment by this worde Wisdom, who was before all time and euer present w the Father.

m Some read a chief worker: signifying that this Wisdom, euen Christ Iesus, was equal w God his Father, and created, preferred and fil worketh w him,

as Ioh. 1. 17. n Whereby is declared that the worke of creation was no paine, but a solace vnto the wisdom of God.

o By earth, he meaneth man, which is the worke of God in whome wisdom toke pleasure: in some che as for mans sake y Diuine Wisdom toke mans nature, and dwelt among vs, & filled vs with vnspokeable treasures: and this is that solace & pastime whereof is here spoken.

a Christ hath prepared him a Church.

b That is, many chief staies and principal partes of his Church, as were the Patriarkes, Prophets, Apostles, Pastors & Doctors.

c He compareth wisdom with great princes y kepe open house for all y come.

d Meaning true preachers, w are not infected with mans wisdom.

e He that knoweth his owne ignorance and is void of malice.

f By the meat and drinke, is ment the worde of God and the ministratio of the sacraments, whereby God nourisheth his seruants in his house, &

is y Church. g For the wicked wil contemne him & labour to disseme him. h Meaning, them that are incorrigible, which Christ callith dogs & swine: or he speaketh this in comparison, not that y wicked shuld not be rebuked, but he sheweth their malice, and the small hope of profite.

i He sheweth what true vnderstanding is, to know y wil of God in his worde, & is ment by holie things.
k Thou shalt haue the chief profite, and commoditie thereof.
l By y foolish woman, some vnderstand, the wicked preachers, who cōterfait y worde of God, as appeareth verſ. 16. & were the wordes of the true teachers, as verſ. 4: but their doctrine is but as flōllē waters, meaning that they are but mens traditions, which are more pleasant to y flesh then y worde of God: and therefore they them selues boāst thereof.

is i vnderstanding.

- 11 For thy dayes shalbe multiplied by me, and the yerres of thy life shalbe augmented.
12 If thou be wise, thou shalt be wise for thy self, and if thou be a scorner, thou alone shalt suffice.
13 ¶ A foolish woman is troublesome: she is ignorant, and knoweth nothing.
14 But she sitteth at the dore of her house on a seat in the hye places of the citie,
15 To call them that passe by the way, that go right on their way, saying;
16 Who so is simple, let him come hether, and to him that is destitute of wisdom, she saith also,
17 Stollen waters are swete, and hid bread is pleasant.
18 But he knoweth not, that the dead are there, and that her ghesles are in the depth of hel.

CHAP. X.

In this chapter and all that followe vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to followe vertue, and flee vice: and sheweth also what profite cometh of wisdom, & what hinderance proceedeth of foolishnes.

THE PARABLES OF SALOMON.

Chap. 10. 20.

1 A Wife *sonne maketh a glad father: but a foolish sonne is an heauines to his mother.

a That is, wickedly gotten.

2 The treasures of wickednes a profite nothing: but righteousness deliuereth frō death.

b Though he suff. r. y. uite to want for a time, yet he wil send him comfort in due season.
c Un, deceitful.

3 The Lord wil b not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A slouthful hand maketh poore: but the hand of the diligent maketh riche.

5 He that gathereth in sommer, is the sonne of wisdom: but he that slepeth in haruest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shal couer the mouth of c the wicked.

7 The memorial of the iuste shalbe blessed: but the name of the wicked shal d rotte.

8 The wife in heart wil receiue commādemēts: but the foolish in talk shalbe beaten.

9 He that walketh vprightly, walketh boldly: but he that peruerteth his waies, shal be known.

*Ebr. lippes.

Or, surely.

10 He that e winketh with the eye, worketh sorowe, and he that is f foolish in talke, shalbe beaten.

e He that beareth a faire countenance, & imagineth mischief in his heart, as Chap. 6. 13.

11 The mouth of a righteous man is a well spring of life: but iniquitie couereth the mouth of the wicked.

f For the corruption of his heart is knowe by his talke.

12 Hatred stirreth vp contentions: *but loue couereth all trespasses.

Cor. 13. 4.

13 In the lippes of him that hath vnderstanding wisdom is fōude, and s a rod shalbe for the backe of him that is destitute of

wisdome.

14 Wife men laye vp knowledge: but the mouth of the foole is a present destruction.

15 The riche mans goods are his h strong citie: but the feare of the nedie is their pouertie.

b And so maketh him bolde to do euil, where as pouertie brideth the poore from manie euil things.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correctiō, goeth out of the way.

18 He that dissembleth hatred with lying lippes, and he that inuenteth scādre, is a foole.

19 In manie wordes there can not wāt iniquitie: but he that refraineth his lippes, is wise.

20 The tongue of the iuste man is as fined siluer: but the heart of the wicked is litle worthe.

21 The lippes of the righteous do i fede manie: but fooles shal dye for want of wisdom.

i For they speake truth and euise manie by exhortations, admonition and counsel.

22 The blessing of the Lord, it maketh riche, and he doeth adde k no forowes with it.

k Meaning y all worldlie things bring care, & sorow, where as they that feelee the blessings of God, haue none.

23 It is as a passe time to a foole to do wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shal come vpon him: but God wil grante the desire of the righteous.

25 As the whirle winde passeth, so is the wicked no more: but the righteous is as an euerlasting fundacion.

26 As vinegre is to y teeth, and as smoke to the eyes, so is the slouthful to them that l send him.

27 The feare of the Lord increaseth the dayes: but the yerres of the wicked m shalbe diminished.

l He is but a trouble, and grief to him y letteeth him about anie business.

28 The patient abiding of the righteous shalbe gladnes: but the hope of the wicked shal perish.

m The time of their prosperitie shalbe short, because of their great fall, though they seeme to liue long.

29 The way of the Lord is strength to the vpright mā: but feare shalbe for the workers of iniquitie.

30 The righteous shal n neuer be remoued: but the wicked shal not dwell in the land.

n They enioie in this life by faith, and hope their euerlasting life.

31 The mouth of the iuste shalbe fruteful in wisdom: but the tongue of the frowarde shal be cut out.

32 The lippes of the righteous knowe what is acceptable: but the mouth of the wicked speaketh frowarde things.

CHAP. XI.

F Alse a balances are an abomination vnto the Lord: but a perfitte weight pleaseth him.

a Vnder this worde he condeñneth all false weights, measures and deceit.

2 When pride cometh, then cometh b shame: but with the lowlie is wisdom.

b Ebr. Bone. When man forgetteth him self, and thinketh to be exalted aboue his vocation, then God bringeth him to confusiō.

Mercie and liberalitie.

Prouerbes.

The verteous woman.

3 The vprightenes of the iuste shal guide them: but the frowardnes of the transgressors shal destroye them.

Eccl. 7. 19.
Eccl. 5. 10. 4 * Riches auaille not in the day of wrath: but righteoufnes deliuereth from death.

5 The righteoufnes of the vpright shal direct his way: but the wicked shal fall in his owne wickednes.

Dist. 3. 15. 6 The righteoufnes of the iuste shal deliuer them: but the transgressors shal be takē in their owne wickednes.

7 * When a wicked man dyeth, his hope perissheth, and the hope of the vniust shal perissh.

8 The righteous escapeth out of trouble, & the wicked shal come in his ^c stead.

That is, shal enter into trouble.
d A dissembler that pretteth friendship, but is a prauie enemy.
e The colitrey is blessed, where there is godlie men, & they ought to reioyce, when the wicked are takē away.
Or, prosperitie. 9 An ^d hypocrite with his mouth hurteth his neighbour: but the righteous shal be deliuered by knowledge.

10 In the prosperitie of the righteous the citie ^e reioyceth, and when the wicked perissh, there is ioye.

11 By the ^f blessing of ^g righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding wil ^h kepe silence.

f Wil not make light report of others. 13 He that goeth about as a scāderer, discovereth a secret: but he that is of a faithful heart, concealeth a matter.

14 Where no counsel is, the people fall: but where manie ⁱ counsellers are, there is health.

g Where God giueth store of men of wisdom, and counsel.
h Whose conuersation he knoweth not.
i He y doeth not without iudgement, and consideratio of the circumstance put him self in danger, as Chap. 6. 1.
Or, modest.
k Is bothe good to him self, and to others.
Or, neighbour. 15 He shal be fore vexed, that is suretie for a ^j stranger, and he ^k that hateth suretieship, is sure.

16 A ^l gracious woman atteineth honour, & the strong men atteinē riches.

17 He that is merciful, ^m rewardeth his owne soule: but he that troubleth his owne flesh, is cruel.

18 The wicked worketh a disceitful worke: but he that soweth righteoufnes, shal receiue a sure rewarde.

19 As righteoufnes leadeth to life: so he that followeth euil, seeketh his owne death.

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

l Though they make neuer so manie friends, nor thinke the felues neuer so sure, yet they shal not escape.
Or, of vncemely behaniour.
m They cō loke for nothing but Gods vengeance.
n Meaning the, that giue liberally, whome God blesteth.
o That is, the niggard.
Or, the soule of blessing shal be made sic. 21 ⁿ Though hand ioyne in hād, the wicked shal not be vnpunished: but the sede of the righteous shal escape.

22 As a iewel of golde in a swines snoute: so is a faire woman, which ^o lacketh discretio.

23 The desire of the righteous is onely good: but the hope of the wicked ^p is indignacion.

24 There is that scattereth, ^q and is more increased: but he that spareth more ^r then is right, surely cometh to pouertie.

25 The ^r liberal persone shal haue plentie: and he that watereth, shal also haue raine.

26 He that with draweth the corne, the people wil curse him: but blessing shal be vpon the head of him that ^p selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euil, it shal come to him.

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

29 He that troubleth his owne ^q house, shal inherite ^r winde, and the foole shal be ^s seruuant to the wife in heart.

30 The frute of the righteous is as a tre of life, and he that ^t winneth soules, is wise.

31 Beholde, the righteous shal be ^u recompensed in the earth: how muche more the wicked and the sinner?

CHAP. XII.

HE that loueth instructio, loueth knowledge: but he that hateth correction, is a foole.

2 A good man getteth fauoure of the Lord: but the man of wicked imaginacions wil he condemne.

3 A man can not be establisht by wickednes: but the ^a roote of the righteous shal not be moued.

4 A ^b verteous woman is the crowne of her housband: but she that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iuste are right: but the counsels of the wicked are disceitful.

6 The talking of the wicked is to lie in wait for blood: but the mouth of the righteous wil ^c deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of ^d righteous shal stand.

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

9 He that is despised, ^e and is his owne seruuant, is better the he that boasteth him self and lacketh bread.

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

11 * He that tilleth his land, shal be satisfied with bread: but he that followeth the idle, is destitute of vnderstanding.

12 The wicked desireth the ^g net of euils: but the ^h roote of the righteous giueth frute.

13 The euil man is snared by the wickednes of his lippes, but the iust shal come out of aduersitie.

14 A man shalbe satiate with good things by the frute of his mouth, and the recompense of a mans hands shal God giue vnto him.

15 The way of a foole is ⁱ right in his owne eyes: but he that heareth counsel, is wise.

16 A foole in a day shal be knownen by his angre:

p That prouideth for y^e of them that are in necessitie.

q The conu^e men y^e spare their riches to the hinderance of their families, shalbe deprived thereof miserably.
r For though y^e wicked be riche, yet are they but seruantes to y^e godlie, who are the true possessors of y^e gifts of God.
s That is, bringeth them to the knowledge of God.
t Shal be punished as he desireth, as 1. Pet. 4. 18.

a They are so grounded in y^e fauour of God, that their rotes shal prosper continually.
b Ebr. strong & prouid.

b As their conscience is vpright, so shal they be able to speake for them felues against their accusers.

c The poore man that is contemned, & yet liueth of his owne travail: d Is merciful, euen to the very beast that doeth him seruice.

Chap. 28. 19.
eccl. 20. 30.
Or, defence.

e Continually imagineth meanes how to do harme to others.

f Meaning, their hearte which is vpright, and doeth good to all.

g He standeth in his owne conceit, and condemne all others in respect of him self.

The rewarde of trueth. Prouerbes. Instruction of the wise. 271

^h Which brid-
deleth his af-
fections.

angre : but he ^h that couereth shame , is wife.

17 He that speaketh trueth, wil shewe righte-
ousnes: but a false witnes ^{ys}eth disceit.

Chap. 14. 5.
ⁱ Which seke
nothing more
then to pro-
moke others to
eugre.

18 * There is that speaketh wordes like the
prickings of ⁱ a sworde: but the tongue
of wise men is health.

19 The lippe of trueth shalbe stable for euer:
but a lying tongue ^{varieth} incontinently.

20 Disceit ^{is} in the heart of them that ima-
gine euil: but to the counsellors of peace
shalbe ioye.

21 There shal none iniquitie come to the
iuste: but the wicked are ful of euil.

22 The lying lippes ^{are} an abomination to
the Lord: but they that deale truely ^{are}
his delite.

23 A wise man conceileth knowledge: but ^{ys}
heart of the fooles publisheth foolishnes.

Chap. 10. 4.

24 * The hand of the diligent shal beare
rule: but the idle shalbe vnder tribute.

25 Heauienes in the heart of mā doeth bring
it downe: but a ^k good worde reioyceth it.

^k That is, wor-
des of confort,
or a chereful
minde, which
is declared by
his wordes, re-
ioyceth a mā,
as a couetous
minde killeth
him.
^l That is, mo-
re liberal in
giuing.
^m Although he
get muche by
vnlawful mea-
nes, yet wil he
not spend it
vpon him self.

26 The righteous ^l is more excellent then
his neighbour: but the way of the wicked
wil disceiue them.

27 The disceitful man roseth not, that he
m toke in hunting: but the riches of the di-
ligent man ^{are} precious.

28 Life ^{is} in the way of righteousnes, and in
that pathway ^{there} is no death.

CHAP. XIII.

¹ A Wife sonne wil obey the instruction
of his father: but a skorne wil heare
no rebuke.

2 A man shal eat good things by the frute
of his mouth: but the soule of the tres-
passers shal suffer violence.

ⁿ If he vse his
tongue to Gods
glorie, and the
profite of his
neighbour,
God shal bles-
se him.

3 He that kepeth his mouthe, kepeth his
life: but he that openeth his lippes, destru-
ction shalbe to him.

^b He euer de-
sireth, but ta-
keth no paines
to get anie
thing.

4 The sluggarde ^b lusteth, but his soule
hathe nought: but the soule of the diligent
shal haue plentie.

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

^o His waye.

6 Righteousnes preferueth the vpright of
life: but wickednes ouerthroweth the
sinner.

7 There is that maketh him self riche, and
hathe nothing, & that maketh him self
poore, hauing great riches.

^a For his pou-
ertie, he is
not able to es-
cape the thre-
atnings, which
ysrael appref-
sets vnto a-
gainst him.

8 A mā wil giue his riches for the raufome
of his life: but the poore ^c cā not heare the
reproche.

^d Wile as eue-
rie man cōcen-
deth to haue
preeminēce, &
wil not giue
place to ano-
ther.

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

10 Onely by pride ^d doeth man make con-
tentation: but with the wel aduised ^{is} wis-
dome.

^e That is,
goods euil
gotten.
^f That is, w
his owne la-
bour.

11 The riches of vanitie shal diminish: but
he that gathereth with ^e the hand, shal in-

crease them.

12 The hope that is differred, ^{is} the fainting
of the heart: but when the desire com-
meth, ^{it is as} a tre of life.

13 He that despiseth ^s the worde, he shalbe
destroied: but he that feareth the commā-
dement, he shal be rewarded.

^g Meaning, ^{ys}
worde of God,
whereby he is
admonished of
his duetie.

14 The instruction of a wise man ^{is as} the
well spring of life, to turne away from the
snares of death.

15 Good vnderstāding maketh acceptable:
but the way of the disobedient ^{is} hated.

16 Euerie wise man wil worke by knowled-
ge: but a foole wil spread abroad follie.

17 * A wicked messenger falleth ^h into euil:
but a faithful ambassadour ^{is} preferua-
tion.

Chap. 29. 25.
^h Bringeth mā
nie inconueni-
ces both to
him selfe and
to others.

18 Pouertie and shame ^{is} to him that refu-
seth instructiō: but he that regardeth cor-
rection, shal be honored.

19 A desire accomplished deliteth the soule:
but ^{it is} an abominatiō to fooles to departe
from euil.

20 He that walketh with the wise, shalbe
wise: but a companion of fooles shalbe
afflicted.

ⁱ As he is par-
taker of their
wickednes &
beareth with
their vices, so
shal he be pun-
ished alike
as they are.
^k Read iob,
27. 16.

21 Afflictiō followeth sinners: but vnto the
righteous God wil recompense good.

22 The good mā shal giue inheritance vn-
to his childrens children: and the ^k riches
of the sinner is laied vp for the iuste.

23 Muche foode ^{is} in the field of the poore:
but the field ^{is} destroyed without discretiō.

24 * He ^y spareth his rod, hateth his sonne:
but he that loueth him, chasteneth him be-
time.

25 The righteous eateth to the contenta-
tiō of his minde: but the bellie of the wic-
ked shal want.

^l God blesseth
the labour of
the poore & cō-
sumeth their
goods, which
are negligent,
because they
thinke they
haue ynough.
Chap. 23. 13.
eccl. 30. 1.

CHAP. XIII.

¹ A Wife woman ^a buyldeth her house:
but the foolish destroicth it with her
owne hands.

2 * He that walketh in his ^b righteousnes,
feareth the Lord: but he that is lewde in
his waies, despiseth him.

3 In the mouth of the foolish ^{is} the ^c rodde
of pride: but the lippes of the wise prefer-
ue them.

^a That is, ta-
keth paine to
profite her fa-
mille and to
do that which
concerneth her
duetie in her
house.

4 Where none ^d oxen ^{are}, there the crib ^{is}
emptie: but muche increase cometh by the
strength of the ox.

^b That is in
vprightnes
of heart and
without hypo-
cristie.

5 A faithful witnes wil not lye: but a false
recorde wil speake lyes.

^c His proude
tongue shal
cause him to
be punished.

6 A scorner ^e seketh wisdom, and findeth
it not: but knowledge ^{is} easie to him that
wil vnderstand.

^d By the oxen
is ment la-
bour, and by ^f
cribbe the bar-
ne: meaning,
without la-
bour there is
no profite.

7 Departe from the foolish man, when thou
perceiuest not in him the lippes of know-
ledge.

^e For ^{ys} main-
tenance of his
owne ambitiō
and not for
Gods glorie,
as Simon ma-
gus.

8 The wisdom of the prudent ^{is} to vnder-
stand his way: but the foolishnes of the
fooles ^{is} disceit.

The feare of God.

Prouerbes. The wicked's sacrifice.

f Doeth not knowe ^f grieuouſnes thereof nor Gods iudgements againſt the ſame.
g As a mans conſcience is witnes of his owne grief: ſo another can not fee the ioye and comforte, which a man feeleth in him ſelf.
Chap. 16, 25.

h He ſheweth that the allurement vnto ſinne ſeemeth ſweete, but the end thereof is deſtruction.
i He that forſaketh God, ſhall be puniſhed, and made wearie of his finnes whereina he delited.
"Ebr. the mā of imagination."

k If this come not dailey to paſſe, we muſt conſider that it is becauſe of our finnes, w^e let Gods working.

l That is, the ſtrength of a King ſtandeth in manie people.

"Ebr. bodie."

Chap. 17, 31.

m For as muche as they are counſell there-by, and put to ſilence.

- 9 The fool maketh a mocke ^f of ſinne: but among the righteous *there is fauour.*
- 10 The heart knoweth the ^g bitterneſſe of his ſoule, and the ſtranger ſhall not medle with his ioye.
- 11 The houſe of ^h wicked ſhall be deſtroyed: but the tabernacle of the righteous ſhall flouriſh.
- 12 ⁱ There is a way which ſeemeth right to a man: but the yſſues thereof *are* the wayes of death.
- 13 Euen in laughing the heart is ſorrowful, ^h and the end of that mirth *is* heauines.
- 14 The heart that declineth, ⁱ ſhall be ſolate with his owne wayes: but a good man ſhall departe from him.
- 15 The fooliſh wil beleue euerie thing: but the prudent wil conſider his ſteppes.
- 16 A wiſe man feareth, and departeth from euil: but a foolerageth, and is careleſſe.
- 17 He that is haſtie to angre, committeth folie, and a ^k buſie bodie is hated.
- 18 The fooliſh do inherite folie: but the prudent are crowned with knowledge.
- 19 The euil ſhall bowe before the good, and the wicked ^k at the gates of the righteous.
- 20 The poore is hated euen of his owne neighbour: but the friends of the riche *are* manie.
- 21 The ſinner deſpiſeth his neighbour: but he that hathe mercie on the poore, *is* bleſſed.
- 22 Do not they erre that imagine euil? but to them that thinke on good things, *ſhall be* mercie, and trueth.
- 23 In all labour there is abundance: but the talke of the lippes *bringeth* onely want.
- 24 The crowne of the wiſe *is* their riches, ^l and the folie of foolles *is* fooliſhnes.
- 25 A faithfull witneſſe deliuereth ſoules: but a diſceiuer ſpeaketh lies.
- 26 In ^h feare of ^h Lord *is* an aſſured ſtrength, and his children ſhall haue hope.
- 27 The feare of the Lord *is* as a well ſpring of life, to auoide the ſnares of death.
- 28 In the multitude of the ^l people *is* the honour of a King, and for the want of people *cometh* the deſtruction of the prince.
- 29 He that is ſlowe to wrath, ^m of great wiſdome: but he that *is* of an haſtie minde, exalteth folie.
- 30 A ſound heart *is* the life of the ⁿ fleſh: but enuie *is* the rotting of the bones.
- 31 ^m He that oppreſſeth the poore, reprobeth him that made him: but he honoreth him that hathe mercie on the poore.
- 32 The wicked ſhall be caſt away for his malice: but the righteous hathe hope ^k in his death.
- 33 Wiſdome reſteth in the heart of him that hathe vnderſtanding, and *is* knowne in the middes of foolles.

- 34 Juſtice exalteth a nation, ⁿ but ſinne *is* a ^o ſhame to the people.
- 35 The pleaſure of a King *is* in a wiſe ſeruant: but his wrath ſhall be toward him that *is* lewde.

CHAP. XV.

- A** ^a Soft answer putteth away wrath: *Chap. 25, 1, 2.* but grieuous wordes ſtirre vp angre.
- 2 The tongue of the wiſe vſeth knowledge aright: but the mouth of foolles ^a ba- *Verſ. 28.* bleth out fooliſhnes.
- 3 The eyes of the Lord in euerie place beholde the euil and the good.
- 4 A whoſome tongue *is* as a tre of life: but the frowardneſſe thereof *is* the breaking of the minde.
- 5 A fooler deſpiſeth his fathers inſtruction: but he that regardeth correction, *is* prudent.
- 6 The houſe of the righteous *halie* muche treaſure: but in the reuenaues of the wicked *is* a trouble.
- 7 The lippes of the wiſe do ſpread abroad knowledge: but the heart of the fooliſh *doeth* not ſo.
- 8 The ^b ſacrifice of the wicked *is* abomination to the Lord: but the praier of ^c righteous *is* acceptable vnto him.
- 9 The way of the wicked *is* an abomination vnto the Lord: but he loueth him ^c who followeth righteouſneſſe.
- 10 Inſtruction *is* euil to him that ^c forſaketh the way, ^c and he ^c hateth correction, ſhall dye.
- 11 ^d Hel & deſtruction *are* before the Lord: how much more the hearts of the ſonnes of men?
- 12 A ſcorner loueth not him that rebuketh him, neither wil he go vnto the wiſe.
- 13 ^e A ioyful heart maketh a cheereful countenance: but by the ſorow of the heart the minde *is* heauie.
- 14 The heart of him that hathe vnderſtanding, ſeketh knowledge: but the mouth of the fooler *is* fed with fooliſhnes.
- 15 All ^e daies of the afflicted *are* euil: but a good ^e conſcience *is* a continual feaſt. *"Ebr. he euer."*
- 16 ^f Better *is* a litle with ^f feare of the Lord, *Pſal. 37, 16.* the great treaſure and trouble therewith.
- 17 ^f Better *is* a dinner of grene herbes where loue *is*, then a ſtalled oxe and hatred therewith.
- 18 ^g An angrie man ſtirreth vp ſtrife: but he that *is* ſlowe to wrath, appeaſeth ſtrife. *Chap. 29, 22.*
- 19 The way of a ſlouthfull man *is* as a hedge of ^g thornes: but the way of ^g righteous *is* plaine.
- 20 ^h A wiſe ſonne reioyceth the father: but a fooliſh man deſpiſeth his mother.
- 21 Fooliſhneſſe *is* ioye to him that *is* deſtitute of vnderſtanding: but a man of vnderſtanding walketh vprightly.
- 22 Without counſell thoghtes come to nought: but ⁱ in the multitude of counſellers *there is* ſtedfaſtneſſe. *f Read Chap. 15, 14.*

^o On the mercie of the people *is* a ſacrifice for ſinne.

^a For though they haue muche, yet it *is* full of trouble & care.

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

^c He that ſwarueth from the worde of God, can not abide to be admoniſhed.

^d There *is* nothing ſo deepe, or ſecret that can be hid from the eyes of God, much leſſe men's thoghts *Chap. 17, 22.*

^e That *is*, he euer findeth ſome let or ſtay, and dare not go forward. *Chap. 10, 10.*

23 A ioye cometh to a man by the answer of his mouth: and how good is a worde in due season?

g If we will
our walke be
comfortable, we
must waite
for time and
season.

24 The waie of life is on high to the prudent, to auoide from hel beneth.

25 The Lord wil destroy the house of the proude men: but he wil stablish the borders of the widowe.

26 The thoghts of the wicked are abominatiō to the Lord: but the pure haue^h pleasant wordes.

27 He y is gredie of gaine, troubleth his owne house: but he y hateth giftes, shal liue.

28 The heart of the righteous studieth to answer: but y wicked mans mouth bableth euil things.

29 The Lord is farre of from the wicked: but he heareth the praiser of y righteous.

30 The light of y eies reioyceth the heart, & a good name maketh the bones fat.

31 The eare that hearkeneth to theⁱ correction of life, shal lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeith correction, getteth vnderstanding.

33 The feare of the Lord is the instructiō of wisdom: & before honour goeth^k humilitie.

CHAP. xvi.

The^a preparations of the heart are in man: but the answer of the tongue is of the Lord.

1 All the waies of a mā are^b cleane in his owne eies: but the Lord pōdereth y spirits.

2 Comit thy workes vnto the Lord, & thy thoghts shal be directed.

3 The Lord hathe made all things for his owne sake: yea, euē the wicked for the day of euil.

4 All that are proude in heart, are an abomination to the Lord: though^c hand ioyne in hand, he shal not be vn timer.

5 By^d mercie and truthe iniquitie shal be forgien, and by the feare of the Lord they departe from euil.

6 When the waies of a man please y Lord, he wil make also his enemies at peace with him.

7 Better is a litle with righteoufnes, then great reuenues without equitie.

8 The heart of mā^e purposeth his way: but the Lord doeth direct his steppes.

9 A diuine sentence shalbe in the lippes of the King: his mouth shal not transgresse in iudgement.

10 A true weight^f and balance are of the Lord: all the weights of the bagge are his^g worke.

11 It is an abomination to Kings to commit wickednes: for the throne is stablished by iustice.

12 Righteous lippes are the delite of Kings, and the King loueth him that speaketh right things.

13 The wrath of a King is as^h messengers of death: but a wise man wil pacifie it.

14 In the light of the Kings countenance is life: and his fauour isⁱ as a cloude of the latter raine.

15 How muche better is it to get wisdom then golde: and to get vnderstanding, is more to be desired then siluer.

16 The path of the righteous is to decline from euil, & he kepeth his soule, that kepeth his way.

17 Pride goeth before destruction, and an high minde before the fall.

18 Better it is to be of humble mind with the lowlie, then to deuide the spoiles with the proude.

19 He that is wise in his busines, shal finde good: and he that trusteth in the Lord, he is blessed.

20 The wise in heart shal be called prudent: & the sweetenes of the lippes shal increase doctrine.

21 Vnderstanding is a well spring of life vnto them that haue it: and the^k instruction of foolles is folie.

22 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lippes.

23 Faire wordes are as an honie combe, sweetenes to the soule, & health to the bones.

24 There is a way that semeth right vnto man: but the yssue thereof are the waies of death.

25 The persone that trauaileth, trauaileth for him self: for his mouth craueth it of him.

26 A wicked man diggeth vp euil, and in his lippes is like^m burning fyre.

27 A froward persone soweth strife: and a tale teller maketh diuision among princes.

28 A wicked man disceiueh his neighbour, and leadeth him into the way that is not good.

29 He shutteth his eyes to deuise wickednes: he moueth his lippes, & bringeth euil to passe.

30 Age is a crowne of glorie, when it is founde in the way ofⁿ righteoufnes.

31 He that is slowe vnto angre, is better then the mightie man: and he that ruleth his owne minde, is better then he that winneth a citie.

32 The lot is cast into the lappe: but the whole disposition thereof is^p of the Lord.

CHAP. xvii.

Better is a drye morsel, if peace be with it, then an house ful of^q sacrifices with strife.

2 A discrete seruant shal haue rule ouer a lewde sonne, and he shal deuide the^r heritage among the brethren.

h That is, he
findeth out ma
nie means to
execute his
wrath.
i Which is mo
re comfortable
to the drye
grounde, Deu.
11, 14.

Chap. 1, 10.

k The sweete
wordes of co
solation, & co
me forth of
a godlie heart.
l Either that
the wicked
teache others,
or els it is fo
lic to teache
them that are
malicious.

Psal. 133, 1.

m For he consu
meth him self
and others.
n With his
whole indeu
our he labo
ruth to bring
his wickednes
to passe.
o That is, whē
it is ioynd w
uerue: or els
the elder that
y wicked are,
the more thei
are to be ab
horred.
p So that the
re is nothing
y ought to be
attribute to for
tune: for all
things are de
termined in
counsel of God
which shal
come to passe.
Chap. xvi. 1.
q For where as
were manie
sacrifices, there
were manie
portions giuen
to the people,
wherewith
thei scafed.
Eccle. 10, 30.
r That is, shal
be made gouer
nour ouer the
children.

Chap. 14, 12.

r For he consu
meth him self
and others.
n With his
whole indeu
our he labo
ruth to bring
his wickednes
to passe.
o That is, whē
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uerue: or els
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portions giuen
to the people,
wherewith
thei scafed.
Eccle. 10, 30.
r That is, shal
be made gouer
nour ouer the
children.

Chap. 14, 12.

r For he consu
meth him self
and others.
n With his
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his wickednes
to passe.
o That is, whē
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counsel of God
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come to passe.
Chap. xvi. 1.
q For where as
were manie
sacrifices, there
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to the people,
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Chap. 14, 12.

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q For where as
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Eccle. 10, 30.
r That is, shal
be made gouer
nour ouer the
children.

True friends hip.

Prouerbes. The refuge of the godlie.

- 3 *As is y^e fining pot for filuer, & the fornace for golde, so the Lord tryeth y^e hearts.*
- 4 The wicked giueth hede to false lippes, & a lyer hearkeneth to the naughtie tongue.
- Chap. 14. 32.* 5 *He that mocketh the poore, reprocheth him, that made him: and he that reioyceth at destruction, shal not be vnpunished.
- 6 Childrens children are the crowne of y^e elders: and the glorie of the children are their fathers.
- Ebr. the lippe of excellencie.* 7 *Hie talke becōmeth not a foole, muche lesse a lying talke a prince.
- 8 A rewarde is as a stone pleasant in the eyes of thē that haue it: it prospereth, whether soeuer it c^e turneth.
- e The rewarde hath great force to gaue y^e heartes of men.* 9 He that couereth a transgression, seketh loue: but he that repeateth a matter, separateth the d^d prince.
- d He that admonisheth the prince of his fault, maketh him his enemy.* 10 A reprofe entrencheth more into him that hath vnderstanding, then an hundred stripes into a foole.
- 11 A fedicious person seketh onely euil, & a cruel c^e messenger shal be sent against him.
- e By the messenger is mēt such meanes, as God vseth to punish the rebelles.* 12 *It is better* for a mā to mete a beare robbed of her whelpes, then f^e a foole in his folie.
- f Whereby he meaneth the wicked in his rage, who hath the no feare of God.* 13 *He that rewardeth euil for good, euil shal not departe from his house.
- Rom. 12. 17. 1. thess. 5. 15. 1. pet. 3. 9. 1. sa. 5. 23. Chap. 24. 24.* 14 The beginning of strife is as one that openeth the waters: therefore or the contention be medled with, leaue of.
- 15 *He that iustificieth the wicked, and he y^e condemneth the iust, euen thei bothe are adomination to the Lord.
- g What auai, seeth it the wicked to be rich, scing he setteth not his minde to wisdom?* 16 Wherefore is there a s^e price in the hand of the foole to gett wisdom, and he hath none heart?
- h So that he is more then a friend, euen a brother y^e helpe in time of aduersitie.* 17 A friend loueth at all times: and h^a a brother is borne for aduersitie.
- i Read Chap. 6. 1* 18 A man destitute of vnderstanding i toucheth the hand, and becometh suretie for his neighbour.
- k Lifteth vp himselfe about his degree.* 19 He loueth trasgression, that loueth strife: and he that exalteth his k^k gate, seketh destruction.
- 20 The frowarde heart findeth no good: and he that hath a naughtie tongue, shal fall into euil.
- 21 He that begetteth a foole, getteth him self sorowe, and the father of a foole can haue no ioye.
- l That is, secretly & out of the bosome of the riche.* *Ecl. 2. 14. & d. 1.* *m That is, wander to & fro & seke not after wisdom.* *Chap. 10. 2.* 22 *A ioyful heart causeth good health: but a sorrowful minde dryeth the bones.
- 23 A wicked man taketh a gift out of the bosome to wrest the waies of iudgement.
- 24 *Wisdom is in the face of him that hath vnderstanding: but the eyes of a foole are in the m^m corners of the worlde.
- 25 A foolish sonne is a grief vnto his father, and a * heauines to her that bare him.

- 26 Surely it is not good to condemne the iust, nor that the princes shulde smite for equitie.
- 27 He that hath knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirit.
- 28 Euen a foole (when he holdeth his peace) is counted wise, and he that stoppeth his lippes, prudent.

CHAP. XVIII.

- 1 **F**OR the desire thereof he wil^a separate him self to seke it, & occupie him self in all wisdom.
- 2 A foole hath no delite in vnderstanding: but that his heart may be^b discouraged.
- 3 When the wicked commeth, then cometh c^c contempt, and with the vile man reproche.
- 4 The wordes of a mans mouth are like deepe d^d waters, & the well spring of wisdom is like a flowing riuier.
- 5 It is not good to c^c accept the persone of the wicked, to cause the righteous to fall in iudgement.
- 6 A foolles lippes come with strife, and his mouth calleth for stripes.
- 7 A foolles mouth is his owne destruction, and his lippes are a snare for his soule.
- 8 The wordes of a tale bearer are as flatterings, and thei go downe into^e the bowels of the bellie.
- 9 He also that is slouthful in his worke, is euen the brother of him that is a great waster.
- 10 The Name of the Lord is a strong towre: the righteous runneth s^s vnto it, and is exalted.
- 11 *The riche mans riches are his strong citie: and as an hie wall in his imagination.
- 12 *Before destruction the heart of a man is hautie, and before glorie goeth lowliness.
- 13 *He that answereth a matter before he heare it, it is folie and shame vnto him.
- 14 The spirit of a man wil susteine his infirmitie: but h^a a wounded spirit, who can beare it?
- 15 A wise heart getteth knowledge, and the eare of the wise seketh learning.
- 16 A mans gift i enlargeth him, and lea-
deth him before great men.
- 17 *He that is first in his owne cause, is iust: then cometh his neighbour, and maketh inquirie of him.
- 18 The lot^l causeth contentions to cease, & m^m maketh a particion among the mightie.
- 19 A brother offended is harder to winne then a strong citie, & their contentions are like theⁿ barre of a palace.
- 20 With the frute of a mans mouthe shal his

n For their wel doing.

a He y^e loseth wisdom, wil separate him self from all impediments, and giue him self wholly to seke it.

b That is, that he may talke licenciously of whatsoeuer cometh to minde.

c Meaning, iuche one as cōtētmouth all othērs.

d Which can neuer be drawne epie, but bring euē pōtē.

e That is, to fauour him & support him.

f Tūci are so ne beleued & enter most deeply.

g He sheweth what is the refuge of y^e godlie against all troubles.

Chap. 10. 15. Chap. 16. 18. Eccl. 1. 12.

h The minde can wel beare the infirmitie of the bodie, but when the spirit is wounded, it is a thing moſt hard to susteine.

i Getteth him libertie to speake, & fauour of them that are moſt in estimation.

k He that speaketh first, is best heard of y^e wicked iudge, but when his aduersarie inquirieth out y^e matter, it turneth to his shame.

l If a controuerſie can not otherwise be decided, it is best to cast lottes to knowe whole y^e thing shal be.

m Appeareth their controuerſie, & are so ſure that can not otherwise be pacified.

n Which for y^e strength thereof wil not bowe nor yield.

Death & life in the tongue. Prouerbes. None is cleane. 273

■ By the vsing
of the tongue
wel or euil,
cometh the
frute thereof
ether good or
bad.

p He that is
ioyned with
a vertuous
woman in ma-
riage, is blef-
sed of y Lord,
as Chap. 19, 14.
q That is, ofte
times fuche
are fond & are
more readie to
do pleasure the
he y is more
boudely due
tic.

Chap. 22, 6.

Deu. 19 19.
dan. 13, 60.

a To haue co-
fort of them.

b He that is
vpright in iud-
gemēt, findeth
faueur of God

e The fre vsē
of things, are
not to be per-
mitted to him
that can not
vse them a-
right.
d That is, to co-
uer it by cha-
ritie and to do
therin as maie
moste ferue to
Gods glorie.

Chap. 20, 2.

Chap. 17, 21.

Chap. 21, 9.

e As raine y
droppeth and
toreth the
house.

Chap. 18, 22.

his bely be satisfied & with the increase of
his lippes shal he be filled.

21 Death and life are in the power of the
tongue, and they that loue it, shal eat the
frute thereof.

22 He that findeth a wife, findeth a good
thing, and receiueth fauour of the Lord.

23 The poore speaketh with prayers: but the
riche answereth roughly.

24 A man that hathe friends, ought to shewe him
self friendly: for a friend is nerer a then a
brother.

CHAP. XIX.

Better is y poore that walketh in his
vprightnes, then he that abuseth his
lippes, and is a foole.

2 For without knowledge the minde is not
good, and he that halteth with his fete, sin-
neth.

3 The foolishnes of a man peruerteth his
way, & his heart freateth against y Lord.

4 Riches gather manie friends: but the poore
is separated from his neighbour.

5 A false witnes shal not be vnpunished:
& he that speaketh lies, shal not escape.

6 Manie reuerence the face of the prince, &
curie man is friend to him that giueth
giftes.

7 All y brethren of the poore do hate him:
how much more wil his friends departe
farre from him: though he be instant a with
wordes, yet they wil not.

8 He y possesseth vnderstanding, b loueth
his owne soule, & kepeth wisdom to finde
goodnes.

9 A false witnes shal not be vnpunished: &
he that speaketh lyes, shal perish.

10 Pleasure is not comelie for a foole,
muche lesse for a skruāt to haue rule ouer
princes.

11 The discretiō of a man differreth his
angre: and his glorie is d to passe by an of-
fence.

12 The Kings wrath is like the roaring of
a lyon: but his fauour is like the dewe vpon
the grasse.

13 A foolish sonne is the calamitie of his
father, * and the contentions of a wife are
like a continual c dropping.

14 House and riches are the inheritance of
the fathers: but * a prudent wife cometh of
the Lord.

15 Slouthfulnes causeth to fall a slepe, and a
disceitful persone shal be affamished.

16 He that kepeth the commandement, kep-
eth his owne soule: but he that despiseth
his waies, shal dye.

17 He that hathe mercie vpon the poore,
lendeth vnto the Lord: and the Lord wil
recōpense him that which he hathe giue.

18 Chasten thy sonne while there is hope,
& let not thy soule spare for his murmu-
ring.

19 A man of muche angre shal suffer pu-
nishment: & though thou deliuer him, yet
wil his angre come againe.

20 Heare counsel, and receiue instructiō,
that thou maie be wise in thy latter end.

21 Manie deuices are in a mans heart: but
the counsel of the Lord shal stand.

22 That that is to be desired of a man, is his
goodnes, and a poore man is better then
a lyer.

23 The feare of the Lord leadeth to life: and
he that is filled therewith, shal continue, &
shal not be visited with euil.

24 The slouthful hideth his hand in his
bosome, and wil not put it to his mouth a-
gaine.

25 Smit a scorner, and the foolish wil
beware: and reprove the prudent, and he
wil vnderstand knowledge.

26 He that destroyeth his father, or chafeth
away his mother, is a lewde and shameful
childe.

27 My sonne, heare no more the instructiō,
that causeth to erre from the wordes of
knowledge.

28 A wicked witnes mocketh at iudgemēt,
and the mouth of the wicked k swalloeth
vp iniquitie.

29 But iudgemēts are prepared for the scor-
ners, & stripes for the backe of the fooles.

CHAP. XX.

Wine is a mocker & strong drin-
ke is raging: & whosoeuer is de-
ceiued thereby, is not wise.

2 The feare of the King is like the roa-
ring of a lyon: he that prouoketh him vnto
angre, b sinneth against his owne soule.

3 It is a mans honour to cease from strife:
but euerie foole wil be meddling.

4 The slouthful wil not plowe, because of
winter: therefore shal he begge in sommer,
but haue nothing.

5 The counsel in the heart of c man is like
depe waters: but a man that hathe vnder-
standing, wil drawe it out.

6 Manie men wil boast, euerie one of his
owne goodnes: but who can finde a faith-
ful man?

7 He that walketh in his integritie, is iuste:
& blessed shal his children be after him.

8 A King that sitteth in the throne of iud-
gement, d chafeth away alle euil w his eyes.

9 Who can say, I haue made mine heart
cleane, I am cleane from sinne?

10 Diuers weightes, and diuers measures,
bothe e these are euen abominacion vnto
the Lord.

11 A childe also is knowen by his doings,
whether his worke be pure and right.

12 The Lord hathe made bothe these, euen
the ear to heare, and the eye to se.

13 Loue not slepe, lest thou come vnto po-
uertie: open thine eyes, and thou shalt be

f Though for a
time he giue
place to coun-
sel, yet sone
after wil he
giue place to
his raging af-
fections.

g Mans deuice
shal not haue
succes, except
God gouerne
it, whose pur-
pose is vnchan-
geable.

h That is, that
he be honest:
for the poore
man that is
honest, is to be
esteemed aboue
y riche which
is not vertuous

Chap. 26, 15.

Chap. 21, 11.

i That is, the
simple and ig-
norant men
learne, when
thei se the vic-
ked punished.

k Taketh a
pleasure and
delite therein,
as gluttons &
drunkardes in
delicate meats
and drinkes.

a By wine he
re is ment him
that is giuen
to wine, and so
by strong drink.

Chap. 19, 15.

b Putteth his
life in danges.

c It is hard to
finde out: for
it is as depe
waters, whose
bottomne can
not be found:
yet the wise
man wil knowe
a man ether
by his wordes
or maners.

d Where rich
teous iudge-
ment is execu-
ted, there sinne
ceaseth: & d
vice dare not
appeare.

1 King. 8, 48.

2 chro. 6, 36.

eccl. 7, 21.

1. ioh. 1, 8.

" Ebr. stone and
base, ephab &
ephah

e Read Chap.

16, 11.

The craft of byers.

Prouerbes. No counfel against God.

satisfied with bread.

14 It is naught, it is naught, faith the byer: but when he is gone a parte, he boasteth.

15 There is golde, and a multitude of precious stones: but the lippes of knowledge are a precious iewel.

Chap. 27. 13.
f Teache him
wit, that he
cast not him
self rashly in
to danger.

Chap. 11. 13.

Exod. 21. 17.

Leuit. 20. 9.

mat. 15. 4.

Deut. 32. 35.

chap. 17. 13.

& 24. 29.

rom. 12. 17.

1. thess. 5. 15.

3 pet. 3. 9.

Chap. 11. 1.

& vers. 10.

Jerem. 10. 23.

g. That is, to

applied it, or take

it to his

owne vice,

which was ap-

pointed to

Gods, and the

inquire how

thei maie be

exempted fro

the faulte.

h Which was

a kinde of pu-

nishment then

used.

i The worde

of God giueth

life vnto man,

and causeth

vs to se & trye

the secrets of

our darke

heartes, Ebr.

4. 12.

Chap. 29. 14.

k Sharpe pu-

nishment, y

perceith euen

the inward

partes, is profit-

able for the

wicked, to

bring them to

amendement.

Chap. XXI.

a Thogh

Kings seme to

haue all things

at commande-

ment, yet are

thei not able

to bring their

owne purposes

to passe anie

otherwise the

God hathe ap-

pointed: much

lesse are the in-

feriours able.

Chap. 16. 2.

Mich. 6. 8.

Or, plowing.

b That is, the

thing where-

by he is gui-

ded, or which

he bringeth

forthe as the

frute of his

worke.

c He that go-

eth rashly a-

bout his busi-

ness and wick-

ed counfel.

Chap. 13. 12.

16 * Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is swete to a man: but afterwarde his mouth shalbe filled with grauel.

18 Establish the thoughts by counfel: and by counfel make warre.

19 He that goeth about as a sclanderer, discovereth secrets: therefore medle not w him that flattereth with his lippes.

20 * He that curseth his father or his mother, his light shalbe put out in obscure darkenes.

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

22 Say not thou, * I wil recompense euil: but waite vpon the Lord, and he shal saue thee.

23 * Diuers weightes are an abomination vnto the Lord, and disceitful balances are not good.

24 * The steppes of man are ruled by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to deuoure that which is sanctified, and after the vovoes to inquire.

26 A wise King scattereth the wicked, and causeth the whele to turne ouer them.

27 The light of the Lord is the breth of man, and sercheth all the bowels of the bellic.

28 * Mercie and trueth preserue the King: for his throne shalbe established w mercie.

29 The beautie of yong me is their strength, and the glorie of the aged is the graye head.

30 The blewenes of the wounde serueth to purge the euil, and the stripes within the bowels of the bellic.

CHAP. XXI.

The Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whether soeuer it pleaseth him.

2 Euerie way of a man is right in his owne eyes: but the Lord pondereth the hearts.

* To do iustice and iudgement is more acceptable to the Lord then sacrifice.

4 A haucie loke, and a proude heart, which is the light of the wicked, is sinne.

5 The thoughts of the diligent do surely bring abundance: but who soeuer is hasty, cometh surely to pouertie.

6 The gathering of treasures by a disceitful tongue is vanitie tossed to and fro of

them that seeke death.

7 The robberie of the wicked shal destroye them: for thei haue refused to execute iudgement.

8 The way of some is peruerred and strange: but of the pure man, his worke is right.

9 * It is better to dwell in a corner of y house toppe, then with a contentious woman in a wide house.

10 The soule of the wicked wisheth euil: and his neighbour hathe no fauour in his eyes.

11 When the scorner is punished, the foolish is wise: and when one instructeth the wise, he wil receiue knowledge.

12 The righteous teacheth the house of the wicked: but God ouerthroweth the wicked for their euil.

13 He that stoppeth his eare at the crying of the poore, he shal also crye and not be heard.

14 A gift in secret pacifieth angre, and a gift in the bosome great wrath.

15 It is ioye to the iust to do iudgement: but destruction shalbe to the workers of iniquitie.

16 A man that wandereth out of the way of wisdom, shal remaine in the congregaciō of the dead.

17 He that loueth pastime, shalbe a poore man: & he that louch wine & oyle, shal not be riche.

18 The wicked shalbe a rancome for the iust, and the trasgressour for the righteous.

19 * It is better to dwell in the wildernes, then with a contentious & angrie womā.

20 In y house of the wise is a pleasant treasure and oyle: but a foolish man deuoureth it.

21 He that followeth after righteousness & mercie, shal finde life, righteousness, and glorie.

22 A wise man goeth vp into the citie of the mightie, and casteth downe y strength of the confidence thereof.

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

24 Proude, haucie & scornful is his name that worketh in his arrogancie wrath.

25 The desire of the slouthful slaueth him: for his hands refuse to worke.

26 He coueteth greedely, but the righteous giueth, and spareth not.

27 The sacrifice of the wicked is an abominaciō: how muche more when he bringeth it with a wicked minde.

28 A false witnes shal perish: but he that heareth, speaketh continually.

29 A wicked man hardeneth his face: but the iuste, he wil direct his way.

30 There is no wisdom, nether vnderstanding, nor counfel against the Lord.

31 The horse is prepared against the daie

d He meaneth this chiefly of iudges and princes which leaue that vocation where vnto God hath called them, & poulwe their subiects to mainteine their lustes.

Chap. 19. 13.

& 25. 24.

* Or, in a great familie.

e Read Chap. 19. 25.

f Thogh the

godlie admo-

nish the bothe

by wordes &

example of li-

fe, yet the wic-

ked wil not a-

mend, til God

destroie them.

g To do a plea-

sure to the an-

grie man paci-

fiech him.

h God shal cau-

se that to fall

on their owne

heads, & they

intended against

the iust, by de-

luding the iuste

and putting the

wicked in their

places.

i Meaning, a

abundance of

all things.

k Wisdom

ouercometh

strength & con-

fidence in wor-

delie things.

l He thinketh

to liue by wish-

ing and desir-

ing all things, but

will take no

peine to get

ought.

Chap. 15. 8.

isa. 1. 13.

eccl. 34. 21.

Chap. 19. 5.

m He maie

boldely testi-

fie the trueth

that he hathe

heard.

of battell: but saluacion is of the Lord.

CHAP. XXII.

Eccles. 7. 2. **1** A good name is to be chosen about a great riches, and a louing fauour is about silver and about gold.

Chap. 29. 13. **2** The riche and poore mete together: the Lord is the maker of them all.

Chap. 27. 12. **3** A prudent man seeth the plague, and hideth him self: but the foolish go on still, and are punished.

Chap. 27. 12. **4** The reward of humilitie, and the feare of God is riches, and glorie, and life.

Chap. 27. 12. **5** Thornes and snares are in the way of the frowarde: but he that regardeth his soule, wil departe farre from them.

d Bring him vp veruoudly, and he shall continue. **6** Teache a childe in the trade of his way, and when he is olde, he shall not departe from it.

7 The riche ruleth the poore, and the borrower is seruant to the man that lendeth.

8 He that soweth iniquitie, shall reape affliction, and the rodde of his angre shall faile.

9 He that hathe a good eye, he shall be blessed: for he giueth of his bread vnto the poore.

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

11 He that loueth purenes of heart for the grace of his lips, the King shall be his friend.

12 The eyes of the Lord preferue knowledge: but he ouerthroweth the wordes of the transgressour.

13 The slouthful man saith, A Lyon is without, I shall be slaine in the strete.

14 The mouth of strange women is as a deep pit: he with whom the Lord is angrie, shall fall therein.

15 Foolishnes is bounde in the heart of a childe: but the rodde of correction shall driue it away from him.

16 He that oppresseth the poore to increase him self, and giueth vnto the riche, shall surely come to pouertie.

17 Incline thine eare, and heare the wordes of the wise, and applie thine heart vnto my knowledge.

18 For it shall be pleasant, if thou kepe them in thy bellie, and if they be directed together in thy lippes.

19 That thy confidence may be in the Lord, I haue shewed thee this day: thou therefore take hede.

20 Haue not I writen vnto thee three times in counsels and knowledge,

21 That I might shewe thee the assurance of the wordes of trueth to answer the wordes of trueth to them that send to thee?

22 Robbe not the poore, because he is poore, nether oppress the afflicted in iudgement.

23 For the Lord will defende their cause, and spoile the soule of those that spoile them.

24 Make no friendship with an angrie man, nether go with the furious man,

25 Lest thou learne his wayes, and receiue destruction to thy soule.

destruction to thy soule.

26 Be not thou of them that touche the had, nor among them that are suretie for debts.

27 If thou hast nothing to paye, why canstest thou he should take thy bed from vnder thee?

28 Thou shalt not remoue the ancient boundes which thy fathers haue made.

29 Thou seest that a diligent man in his business standeth before Kings, and standeth not before the base sorte.

CHAP. XXIII.

1 When thou sittest to eat with a ruler, consider diligently what is before thee,

2 And put the knife to thy throte, if thou be a man giuen to the appetite.

3 Be not desirous of his deintie meats: for it is a disceivable meat.

4 Trauail not to muche to be riche: but cease from thy wisdom.

5 Wilt thou cast thine eyes vpon it, which is nothing: for riches takeeth her to her winges, as an eagle, and flieth into the heauen.

6 Eat not the bread of him that hathe an euil eye, nether desire his deintie meats.

7 For as though he thought it in his heart, so wil he say vnto thee, Eat and drinke: but his heart is not with thee.

8 Thou shalt vomit thy morsels that thou hast eaten, and thou shalt lose thy sweet wordes.

9 Speake not in the eares of a foole: for he wil despise the wisdom of thy wordes.

10 Remoue not the ancient boundes, and entre not into the fields of the fatherles.

11 For he that redemeth the, is mightie: he wil defende their cause against thee.

12 Applie thine heart to instruction, and thine eares to the wordes of knowledge.

13 Withholde not correction from the child: if thou smite him with the rod, he shall not dye.

14 Thou shalt smite him with the rodde, and shalt deliuer his soule from hel.

15 My sonne, if thine heart be wise, mine heart shall reioyce and I also.

16 And my reines shall reioyce, when thy lippes speake righteous things.

17 Let not thine heart be enuious against sinners: but let it be in the feare of the Lord continually.

18 For surely there is an end; and thy hope shall not be cut off.

19 O thou my sonne, heare, and be wise, and guide thine heart in the way.

20 Kepe not companie with dronkards, nor with gluttons.

21 For the dronkard and the glutton shall be poore, and the sleper shall be clothed with ragges.

22 Obey thy father that hathe begot thee, and despise not thy mother when she is olde.

23 Bye the trueth, but sel it not: like a wife wisdom, and instruction, and vnderstanding.

Zz.ii.

p Which rashly put the felus in danger for others, as Chap. 6. 1.

Deut. 27. 17. **chap. 23. 18.**

a Eat with sobriety.

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

c For oft times the riche, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne secret purposes.

d Bestowe not the giftes that God hathe giuen thee, to get wordelie riches.

e That is, covetous, as contrarie a good eye is take for liberal, as Chap. 22. 9.

f He wil not cease, till he haue done thee some harme, & his flattering wordes shall come to no vie.

Deut. 27. 17. **chap. 22. 28.** **chap. 22. 29.**

Chap. 13. 24. **Chap. 19. 18.** **ecc. 30. 1.**

g That is, from destruction.

Psal. 37. 1. **chap. 24. 20.**

h The prosperity of the wicked shall not continue.

i In the obseruation of Gods comandements.

Chap. 24. 20.

k Spare no cost for trueths sake, nether departe from it for aie gain.

Dronkennes.

Prouerbes.

Enuie not the wicked.

- 24 The father of the righteous shal greatly reioyce, & he that begetteth a wife childe, shal haue ioye of him.
- 25 Thy father and thy mother shal be glad, and she that bare thee, shal reioyce.
- ⁱ Give thy self wholly to wisdome. *Chap. 22, 14.* 26 My sonne, giue me ¹ thine heart, and let thine eyes delite in my wayes.
- Chap. 7, 5.* 27 *For a whore ^{is} as a depe ditch, & a strange woman ^{is} as a narrow pit.
- ^m She seduceth manie, & causeth them to offend God. 28 *Also she lieth in waite as for a pray, ^m and she increaseth the transgressors among men.
- 29 To whome is wo? to whome is sorowe? to whome is strife? to whome is murmuring? to whome are woundes without cause? & to whome is the rednes of the eyes? 30 ^u *Uen* to them that tarie long at the wine, to them that go, ^a and seke mixt wine.
- ⁿ Which by art make wine stronger, and more pleasant. 31 Loke not thou vpon the wine, when it is red, & when it sheweth his colour in the cuppe, ^{or} goeth downe pleasantly.
- 32 In the end thereof it wil bite like a serpent, and hurt like a cockatrice.
- ^o That is, dronkennes shal bring thee to whoredome. 33 Thine ^o eyes shal loke vpo strange womē, and thine heart shal speake lewde things.
- ^p In suche great danger shalt thou be. 34 And thou shalt be as one that slepeth in the middes of the p sea, and as he that slepeth in the top of the mast.
- ^q Though dronkennes make them more insensible then beasts, yet cā they not re-fraine. 35 They haue striken me, *shalt thou say*, but I was not sicke: they haue beaten me, *but I knewe not*, when I awoke: *therefore wil I* seke it yet stil.
- Psal. 37, 1.* *Chap. 23, 17.* CHAP. XXIII.
- 1 **B**E*not thou enuious against euil men, nether desire to be with them.
- 2 For their heart imagineth destruction, and their lippes speake mischief.
- 3 Through wisdome is an house buylded, and with vnderstanding it is established.
- 4 And by knowledge shal the chambers be filled with all precious, & pleasant riches.
- 5 A wife man ^{is} strong: for a man of vnderstanding encreaseth *his* strength.
- Chap. 20, 18.* 6 *For with counsel thou shalt enterprise thy warre, and in the multitude of them that can giue counsel, ^{is} health.
- ^a In the place where wisdom shulde be shewed. 7 Wisdome is hie to a foole: *therefore* he cā not open his mouth in the ^a gate.
- 8 He that imagineth to do euil, men shal call him an autor of wickednes.
- 9 The wicked thought of a foole ^{is} sinne, and the scorner ^{is} an abomination vnto men.
- ^b Man hathe no tryal of his strength till he be in troubles. 10 *If* thou be ^b faint in the day of aduersitie, thy strength ^{is} smal.
- ^c None can be excused, if he helpe not the innocent whē he is in dāger. 11 Deliuier them that are drawn ^c to death: and wilt thou not preferue them that are led to be slaine?
- 12 *If* thou say, Beholde, we knewe not of it: he that pōdereth the hearts, doeth not he vnderstand it? and he that kepeth thy soule, knoweth he it not? wil not he also recompense euerie man according to his workes?
- 13 My sonne, eat ^d honie, for it is good, and the honie combe, *for it is swete* vnto thy mouth.
- ^d As honie is swete & pleasant to ¹ tast, so wisdom is to the soule. 14 So shal the knowledge of wisdome be vnto thy soule, if thou finde it, and there shal be an end, and thine hope shal not be ^o *Or, reward*, cut of.
- 15 Lay no waite, ^o wicked man, against the house of the righteous, and spoyle not his resting place.
- 16 For a iuste man ^e falleth seuen times, & riseth againe: but the wicked fall into mischief.
- ^e He is subiect to manie perils: but God deliuereth him. 17 Be thou not glad when thine enemy falleth, and let not thine heart reioyce when he stumbleth,
- 18 Lest the Lord se it, and it displease him, and he turne his wrath ^f from him.
- ^f To be auenged on thee. *Psal. 37, 1.* 19 *Freat not thy self because of the malicious, nether be enuious at the wicked. *Chap. 23, 17.*
- 20 For there shal be none end of ^g *plagues* to the euil man: ^g the light of the wicked shal be put out. *Chap. 13, 9.*
- 21 My sonne, feare the Lord, and the King, & meddle not with the that are sedicious.
- 22 For their destruction shal rise suddenly, & who knoweth the ruine of the ^h *both*?
- ^g Meaning, either of ^h wicked, and sedicious, as vers. 19, and 21, or of them that feare not God nor obey their King. 23 **A**L^o THESE THINGS PERTEINE TO THE WISE, It is not good ^h to haue respect of anie persone in iudgement.
- ^h Be sure of ⁱ means how to compass it before ^j take anie enterprise in hand. 24 He that saith to the wicked, *Thou art righteous, him shal the people curse, and the multitude shal abhorre him.
- ⁱ He sheweth what is the nature of ^j wicked, to reuenge wrong for wrong. 25 But to them that rebuke *him*, shal be pleasure, and vpon them shal come the blessing of goodnes.
- 26 They shal kisse the lippes of him that answereth vpright wordes.
- 27 Prepare thy worke without, and make ready thy things in the field, ^h and after, buylde thine house.
- 28 Be not a witnes against thy neighbour without cause: for wilt thou deceiue with thy lippes?
- ^h He sheweth what is the nature of ^j wicked, to reuenge wrong for wrong. 29 *Say not, I wil do to him, as he hathe done to me, I ⁱ wil recompense euerie man according to his worke.
- Chap. 20, 22.* 30 I passed by the field of the slouthful, & by the vineyarde of the man destitute of vnderstanding.
- 31 And lo, it was all growen ouer with thornes, & nettles had couered the face thereof, and the stone wall thereof was broken downe.
- 32 Then I behelde, and I considered it wel: I loked vpon it, and ^k receiued instruction.
- ^k That I might learne by another mans fault. 33 *Yet* a litle slepe, ^l a litle slumber, a litle folding of the hands to slepe.
- ^l Read Chap. 5, 10. 34 So thy pouertie cometh *as* one that trauielleth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomón, which the ^a men of Hezekiah King of Iudáh ^b copied out.

2 THE glorie of God is to ^c conceale a thing secret: but the ^d Kings honour is to searhe out a thing.

3 The heauens in height, and the earth in depenes, and the ^e Kings heart can no man searhe out.

4 Take the ^f drossie from the siluer, and there shal procede a vessel for the finer.

5 Take ^g away the wicked from the King, and his throne shalbe stablished in righteousness.

6 Boast not thy self before the King, and stand not in the place of great men.

7 *For it is better, that it be said vnto thee, Come vp hither, thē thou to be put lower in the prefence of the prince whome thine eyes haue sene.

8 Go not forth hastily to strife, lest thou knowe not what to do in the end thereof, when thy neighbour hathe put thee to shame.

9 Debate thy matter with thy neighbour, & discouer not the secret to another,

10 Lest he that heareth it, put thee to shame, and thine infamie do not ^h cease.

11 A worde spokē in his place, is like appels of golde with pictures of siluer.

12 He that reproveth the wife, & the obedient care, is as a golden earing and an ornament of fine golde.

13 As the ⁱ colde of the snow in the time of haruēt, so is a faithful messenger to them that send him: for he refresheth the soule of his masters.

14 A man that boasteth of false liberalitie, is like ^k cloudes and winde without raine.

15 A prince is pacified by staying ^l of an agre, and a softē tōgue breaketh ^m y^e bones.

16 If thou haue founde honie, eat that is ⁿ sufficient for thee, lest thou be ouerful, and vomit it.

17 Withdrowe thy fote from thy neighbours house, lest he be weary of thee, and hate thee.

18 A man that beareth false witnes against his neighbour, is like an hammer & a sworde, and a sharpe arrowe.

19 Cōfidence in an vnfaithful man in time of trouble is like a broken tothe and a sliding fote.

20 He ^o taketh away the garmēt in ^p y^e colde season, is like vineger powred vpō ^q nitre, or like him ^r y^e singeth songs to an heauie heart.

21 * If he that hateth thee be hungrie, giue him bread to eat, and if he be thirstie, giue him water to drinke.

22 For thou shalt lay ^s coles vpon his head, and the Lord shal recompense thee.

23 As the Northwind driueth away the raine, so doeth an angrie cōtēnance ^t y^e scolding tongue.

24 * It is better to dwell in a corner of the house toppe, then with a contentious woman in a wide house. Chap. 21. 26

25 As are the colde waters to a wearie soule, so is good newes from a farre countrey.

26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.

27 It is not good to eat muche honie: * so to search their owne glorie is not glorie. Eccl. 1. 22.

28 A man that refraineth not his appetite, is like a citie which is ^u broken downe, & without walles. q And so is in extreme danger.

CHAP. XXVI.

1 AS the snow in the sommer, and as the raine in the haruēt are not mete, so is honour vnseemely for a foole.

2 As the sparow by fleing, and the swalowe by flying ^v escape, so the curse that is causeles, shal not come.

3 Vnto the horse ^w belongeth a whip, to the asse a bridle, and a rodde to the foolles backe.

4 Answer not a foole ^x according to his foolishnes, lest thou also be like him. a Consent not vnto him in his doings.

5 Answer a foole ^y according to his foolishnes, lest he be wise in his owne ^z conceite. b Reproue him as the matter requireth. "R. r. g. e."

6 He that sendeth a message by the hand of a foole, is as he that cutteth of ^a the fete, and drinketh iniquitie.

7 As they that lift vp the legges of the lame, so is a parable in a foolles mouth.

8 As the closing vp of a ^b precious stone in an heape of stones, so is he that giueth glorie to a foole.

9 As a thorne standing ^c vp in the hand of a drunkard, so is a parable in the mouth of foolles. c Whereby he bothe hurte himselfe and others.

10 ^d The excellent that formed all things, bothe rewardeth the foole and rewardeth the transgressors. f Meaning, God

11 * As a dogge turneth againe to his owne vomite, so a foole turneth to his foolishnes. g For y^e foole wil rather be counseled thē he: also y^e foole knoweth of ignorance and the other of malice.

12 Seest thou a man wise in his owne conceite? ^h more hope is of a foole then of him.

13 The slouthful man saith, ⁱ A lyon is in the waye: a lyon is in the stretes.

14 As the dore turneth vpon his hinges, so doeth the slouthful man vpon his bed.

15 * The slouthful hideth his hand in his bosome, and it griueth him to put it againe to his mouth. h Read Chap. 21. 11. Chap. 19. 24.

16 The sluggard is wiser in his owne conceit, then seuen men that can rendre a reason.

17 He that passeth by and medleth with the strife that ^j belongeth not vnto him, is as a dogge that taketh a dogge by the eares.

Zz. iii.

^a Whome Hezekiah appointed for this purpose.

^b That is, gathered out of diuers booke of Salomón.

^c God doeth not reueile y^e cause of his iudgements to man.

^d Because the King ruleth by the reueiled worde of God.

^e y^e cause of his doings must appeare, & therefore he must vse diligence in trying out of causes.

^f He sheweth y^e it is to hard for man to attaine to y^e reason of all the secret doings of y^e King: eue when he is vp-right, & doeth his due.

^g When vice is remoued from a King, he is a more vessel for the Lords vse.

^h It is not ynough that he be pure himself, but y^e he put away others that be corrupted.

ⁱ Luk. 14. 10.

^j Left where as thou thinkest by this meane to haue an end of y^e matter, it put thee to further trouble.

^k In the time of great heat when men desire colde.

^l Which haue an outward appearance, and are nothing within.

^m By not missing occasion to prouoke him further.

ⁿ That is, the heart y^e is bent to angrie, as Chap. 15. 1.

^o y^e moderate the pleasures of this worlde.

^p Which melteeth it, and consumeth it.

^q Rom. 12. 19.

^r Thou shalt as it were by force overcome him, in so muche that his owne confidence shal moue hi to acknowledge thy benedictions, and his heart shalbe inflamed.

Tale bearers.

Prouerbes. Knowe thy flocke.

- 18 As he that faineth him self mad, casteth
fyre brandes, arrowes and mortal things,
19 So *dealeth* the deceitful man with his
friend and faith; Am not I in sporte?
20 Without wood the fyre is quenched, &
without a tale bearer strife ceaseth.
21 *As* the cole *maketh* burning coles, and
wood a fyre, so the contentious man is apt
to kindle strife.
22 *The* wordes of a tale bearer are as flat-
terings, and they go downe into the bow-
els of the bellie.
23 *As* siluer drosse ouerlayed vpon a pot-
shard, so are burning lippes, and can euil
heart.
24 He that hateth, wil counterfait with his
lippes, but in his heart he layeth vp de-
ceit.
25 Thogh he speake fauorably, beleue him
not: for there are *seuen* abominacions in
his heart.
26 Hatred may be couered by deceit: but
the malice thereof shalbe discouered in
the Congregation.
27 He that diggeth a pit, shal fall therein,
and he that rolleth a stone, it shal retur-
ne vnto him.
28 A false tongue hateth the afflicted, and a
flattering mouth causeth ruine.

CHAP. XXVII.

- B**oast not thy self of to morowe: for
thou knowest not what a day may
bring forthe.
2 Let another man praise thee, and noeth-
ing owne mouth: a stranger, and not thine
owne lips.
3 *A* stone is heauie, and the sand weightie:
but a foolies wrath is heauier then them
bothe.
4 Anger is cruel, and wrath is raging: but
who can stand before enuie?
5 Open rebuke is better then secret loue.
6 The woundes of a louer are faithful, and
the kisses of anemie are pleasant.
7 The persone that is full, despiseth an ho-
nie combe: but vnto the hungrie soule e-
uerie bitter thing is swete.
8 As a birde that wandereth from her nest,
so is a man that wandereth from his owne
place.
9 *As* ointement and perfume reioyce the
heart, so doeth the sweteness of a mans frie-
d by heartie counsel.
10 Thine owne friend and thy fathers frie-
d forsake thou not: nether entre into thy bro-
thers house in the day of thy calamitie:
for better is a neighbour that is nere, then a
brother farre of.
11 My sonne, be wise, & reioyce mine heart,
that I may answer him that reprocheth
me.
12 *A* prudent man seeth the plague, and
hideth him self: but the foolish go on stil,

- and are punished.
13 *Take* his garment that is suretie for a
stranger, & a pledge of him for the stra-
ger.
14 He that praiseth his friend with a low-
de voyce, rising early in the morning, it
shalbe counted to him as a curse.
15 *A* continual dropping in the day of rai-
ne, and a contentious woman are a like.
16 He that hideth her, hideth the winde, &
she is as the oyle in his right hand, that vitte-
reth it self.
17 Yron sharpeneth yron, so doeth a man
sharpen the face of his friend.
18 He that kepeth the figge tre, shal eat the
frute thereof: so he that waiteth vpon his
master, shal come to honour.
19 As in water face answereth to face, so the
heart of man to man.
20 The graue and destruction can neuer be
ful, so the eyes of man can neuer be satif-
fied.
21 *As* is the fining pot for siluer & the for-
nace for golde, so is euerie man according
to his dignitie.
22 Thogh thou shuldest braye a foole in a
morter among wheat brayed with a pe-
stel, yet wil not his foolishnes departe
from him.
23 Be diligēt to knowe the state of thy floc-
ke, and take hede to the heards.
24 For riches remaine not alwaye, nor
the crowne from generation to genera-
tion.
25 The heye discouereth it self, and the
grasse appeareth, and the herbes of the
mountaines are gathered.
26 The *lambes* are for thy clothing, and
the goats are the price of the field.
27 And let the milke of the goats be suffi-
cient for thy foode, for the foode of thy
familie, and for the sustinance of thy mai-
des.

CHAP. XXVIII.

- T**he wicked flee when none pursu-
eth: but the righteous are bolde as a
lyon.
2 For the transgression of the land there
are manie princes thereof: but by a man
of vnderstanding and knowledge a real-
me likewise endureth long.
3 A poore man, if he oppresse the poore,
is like a raging raine, that leaueth no fo-
ode.
4 They that forsake the Law, praise the
wicked: but they that kepe the Law, set the
selues against them.
5 Wicked men vnderstand not iudgement:
but they that feke the Lord, vnderstand all
things.
6 *Better* is the poore that walketh in his
vprightnes, then he that peruerteth his
waies, thogh he be riche.

Whose praiser God hateth. Prouerbes. The want of the worde. 276

7 He that kepeth the law, is a childe of vnderstanding: but he that fedeth the gluttons, shal haue his father.

8 He that increaseth his riches by vsurie and interest, gathereth them for him that wil be merciful vnto the poore.

9 He that turneth away his care from hearing the Law, euen his praiser shal be abominable.

10 He that causeth the righteous to go astray by an euil way, shal fall into his owne pit, and the vpright shal inherit good things.

11 The riche man is wise in his owne conceit: but the poore that hath vnderstanding, can trye him.

12 * When righteous men reioyce, there is great glorie: but when the wicked come vp, the man is tried.

13 He that hideth his sinnes, shal not prosper: but he that confesseth, and forsaketh them, shal haue mercie.

14 Blessed is the man that feareth alwaye: but he that hardeneth his heart, shal fall into euil.

15 As a roaring lyon, and an hūgrie beare, so is a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couerousnes, shal prolong his daies.

17 A man that doeth violence against the blood of a persone, shal flee vnto the graue, and thei shal not stay him.

18 He that walketh vprightly, shal be saued: but he that is froward in his waies, shal once fall.

19 * He that tilleth his land, shal be satisfied with bread: but he y followeth the ydle, shal be filled with pouertie.

20 A faithful man shal abounde in blessings, & * he that maketh haste to be riche, shal not be innocent.

21 To haue respect of persones is not good: for that man wil transgresse for a peece of bread.

22 A man with a wicked eye hasteth to riches, and knoweth not, that pouertie shal come vpon him.

23 He that rebuketh a man, shal finde more fauour at the length, then he that flattereth with his tongue.

24 He that robbeth his father and mother, & faith, it is no transgression, is the companion of a man that destroieth.

25 He that is of a proude heart, stirreth vp strife: but he that trusteth in the Lord, shal be safe.

26 He that trusteth in his owne heart, is a foole: but he that walketh in wisdom, shal be deliuered.

27 He that giueth vnto the poore, shal not

lacke: but he that hideth his eyes, shal haue many curses.

28 * When the wicked rise vp, men hide thei selues: but when thei perish, the righteous increase.

CHAP. XXX.

1 A Man that hardeneth his necke, when he is rebuked, shal suddenly be destroyed and can not be cured.

2 * When the righteous are in autoritie, the people reioyce: but when the wicked beareth rule, the people sigh.

3 A mā that loueth wisdom, reioyceth his father: * but he that fedeth harlots, wasteth his substance.

4 A King by iudgement mainteineth the country: but a man receiuing giftes, destroyeth it.

5 A man y flattereth his neighbour, a spreadeth a net for his steppes.

6 In the transgression of an euil man is his snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornful men bring a citie into a snare: but wise men turne away wrath.

9 If a wise man contend with a foolish man, whether he be angrie or laugh, there is no rest.

10 Bloodie men hate him that is vpright: but the iuste haue care of his soule.

11 A foole powreth out all his minde: but a wise man kepeth it in til afterwarde.

12 Of a prince that hearkeneth to lyes, all his seruants are wicked.

13 * The poore and the vsurer mete together, and the Lord lighteneth bothe their eyes.

14 * A King that iudgeth the poore in truth, his throne shal be established for euer.

15 The rodde and correction giue wisdom: but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shal see their fall.

17 Correct thy sonne and he wil giue thee rest, and wil giue pleasures to thy soule.

18 * Where there is no vision, the people decay: but he that kepeth the Law, is blessed.

19 A seruant wil not be chastised with wordes: thogh he vnderstand, yet he wil not answer.

20 Seeft thou a man hastie in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant,

Zz.iiii.

c For God wil take awaiothe wicked vsurer, & giue his goods to him that shal bestowe them wel.
d Because it is not of faith, w is grounded of Gods word, or Law, w the wicked conceit.

e And iudge y he is not wile.
Chap. 29. 2.

f He is knowe by his dougt so be wicked.

g Which standeth in awe of God and is afraid to offend him.

h For he can neuer be satisfied, but euer oppresseth and spoileth.

i None shal be able to deliuer him.

Chap. 22. 11.
ecc. 30. 30.

Chap. 13. 11.
e 30. 31.

k He wil be abused for nothing.
l Meaning him that is couetous.

m Shal haue all things in abundance.

Chap. 28. 18.
e 28.
10, 11 are increased.

Luk. 15. 19.

a He y giueth care to y flatterer, is in danger as y bird is before y fowler. b y he is euer ready to fall into y snare y he layeth for others.

c He can beare no admonition, in what sorte soeuer it is spoken.

Chap. 22. 9.

Chap. 30. 28.

d Where there are not faithful ministers of the worde of God.

e He y is of a ferule & rebellious nature.

* Or, regarde.

from youth, at length he wil be euen as his sonne.

Chap. 15, 18. 22 * An angrie man stirreth vp strife, and a furious man abundeth in transgression.

Job. 22, 29. 23 * The pride of a man shal bring him lowe: but the humble in spirit shal enjoye glorie.

24 He that is partener with a thief, hateth his owne soule: he heareth cursing, and declareth it not.

He feareth man more the God falleth into a snare & is destroyed. 25 The feare of man bringeth a snare: but he that trusteth in y Lord, shal be exalted.

He nedeth not to flatter y ruler, for what God hath appointed, that shal come to him. 26 Manie do seke the face of the ruler: but eueri mā & iudgement cometh from the Lord.

27 A wicked man is abominaciō to the iust, and he that is vpriht in his way, is abominacion to the wicked.

CHAP. XXX.

2 To humble our selues in consideration of Gods workes. 3 The worde of God is persite. 11 Of the wicked & hypocrites. 15 Of things that are neuer faciate. 18 Of others that are wonderful.

a Who was an excellent man in verue and knowledge in the time of Salomon.

THE WORDES OF AGUR THE SONNE OF IAKER.

b Which were Agurs schollers or frinds. 1 THE prophetic which the mā spake vnto Ithiel, euen to b Ithiel, and Vcal. 2 Surely I am more foolish than anie man, and haue not the vnderstanding of a man in me.

c Herein he declareth his great humilitie who wolde not attribute anie wisdom to hi self, but all vnto God. 3 For I haue not learned wisdom, nor attained to the knowledge of holie things.

d Meaning, to knowe the secretes of God, as though he wolde saye, None. 4 Who hath ascended vp to a heauen, and descended? Who hath gathered the winde in his fist? Who hath bounde the waters in a garmēt? Who hath established all y ends of the worlde? What is his name, & what is his sonnes name, if thou canst tel?

Psal. 19, 8. 5 * Euerie worde of God is pure: he is a shield to those, that trust in him.

Deut. 4, 2. & 12, 32. 6 * Put nothing vnto his wordes, lest he reprove thee, and thou be founde a lyer.

e He maketh this request to God. 7 Two * things haue I required of thee: deny me them not before I dye.

8 Remoue farre frō me vanitie and lies: giue me not pouertie, nor riches: fede me with foode conuenient for me,

f Meaning, y they that put their trust in their riches, forger God, & that by to much wealth me haue an occasion to y same. 9 Lest I be ful, and denie thee, and say, Who is the Lord? or lest I be poore and steale, and take the Name of my God in vaine.

g In accusing him without cause. 10 Accuse not a seruant vnto his master, lest he curse thee, & when thou hast offended.

11 There is a generacion that curseth their father, and doeth not blesse their mother.

12 There is a generacion that are pure in there owne conceit, and yet are not washed from their filthines.

13 There is a generacion, whose eyes are hau- tie, and their eye liddes are lifted vp.

14 There is a generacion, whose teeth are as swordes, and their chawes as kniues to eat vp the afflicted out of the earth, and the poore from among men.

15 The horse leache hath two daughters which crie, Giue, giue. There be thre thigs that wil not be satisfied: yea, foure that say not, It is ynough.

16 The graue, & the baren wombe, the earth that can not be satisfied with water, and the fyre that saith not, It is ynough.

17 The eye that mocketh his father and despiseth the instructiō of his mother, let the rauens of the valley picke it out, and the yong egles eat it.

18 There be thre things hid from me: yea, foure that I knowe not.

19 The way of an egle in the aire, the waie of a serpent vpon a stone, the waie of a shippe in the middes of the sea, and the way of a man with a maide.

20 Suche is the way also of an aduouterous woman: she eateth & k wipeth her mouth, and faith, I haue not committed iniquitie.

21 For thre things the earth is moued: yea, for foure it can not susteine it self:

22 For a seruant when he reigneth, and a foole when he is filled with meat,

23 For the hateful woman, when she is married, and for a handmaid that is m heire to her mastres.

24 These be foure smal things in the earth, yet thei are a wise and ful of wisdom:

25 The pismires a people not strong, yet prepare they their meat in sommer:

26 The conies a people not mightie, yet make they their houses in the rocke:

27 The greshopper hath no King, yet go thei forthe all by bandes:

28 The spider takeeth holde with her hāds, and is in Kings palaces.

29 There be thre things that order wel their going: yea, foure are comelie in going,

30 A lyon which is strong among beastes, and turneth not at the sight of anie:

31 A lustie grayhound, and a goat, and a King against whome there is no rising vp.

32 If thou hast bene foolish in lifting thy self vp, and if thou hast thought wickedly, lay thine hand vpon thy mouth.

33 When one churneth milke, he bringeth forthe butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forthe strife.

CHAP. XXXI.

He exhorteth to chastitie and iustice. 10 And sheweth the conditions of a wife and worthy woman.

The

h The leache hath two for kes in her con- gue, which he- re he calleth her two daugh- ters, whereby she sucketh blood: and is neuer satiate: re- uen so are the couetous ex- tortioners in- satiable.

i Which han- te in the val- ley for carions

k She hath her desires, & alter counteraiteth as though she were an ho- nest woman.

l These com- mune abuse the state whereun to thei are cal- led.

m Which is ma- ried to her ma- ster after the death of her mastres.

n Thei concei- ne great doctri- ne & wisdomes

o If man be not able to co- passe these co- mune thigs by his wisdomes, we can not at- tribute wis- dome to man but folie.

p Make a stay & continue noe in doing euil.

An exhortacion to rulers. Ecclesiastes. A vertuous wife. 277

1 THE WORDES OF KING

^a That is, of Salomon, who was called Lemuel, that is, of God because God had ordained him to be King ouer Israel.
^b The doctrine, which his mother Bathsheba taught him.
^c By this often repetition of one thing she declareth her motherlie affection.
^d Meaning, y women are the destruction of Kings, if they haue them.

^a Lemuel: The ^b prophetic which his mother taught him.

What my sonne! and what the sonne of ^c my wombe! and what; ^d o sonne of my desires!

³ Giue not thy strength vnto womē, ^d nor thy waies, which is to destroy Kings.

⁴ It is not for Kings, o Lemuel, it is not for Kings to drinke wine, nor for princes ^e strong drinke,

⁵ Lest he drinke, and forget the decree, and change the iudgement of all the children of affliction.

⁶ Giue ye strong drinke vnto him, that is readie to perishe, and wine vnto them that haue grief of heart.

⁷ Let him drinke, that he may forget ^f his pouertie, and remember his miserie no more.

⁸ Open thy mouth for the ^g domme in the cause of all the children of destruction.

⁹ Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.

¹⁰ ¶ Who shal finde a vertuous woman? for her price is farre aboue the pearles.

¹¹ The heart of her housband trusteth in her, and he shal haue no nede of ^h spoile.

¹² She wil do him good, and not euil all the daies of her life.

¹³ She seeketh wooll and flaxe, and laboreth cherefully with her hands.

¹⁴ She is like the shippes of marchants: she bringeth her fode from a farre.

¹⁵ And she riseth, whiles it is yet night: and giueth ⁱ the porcion to her housholde, and

the ^j ordinarie to her maids.

¹⁶ She considereth a field, and ^k getteth it: with the frute of her hands she plāteth a vineyarde.

¹⁷ She girdeth her loynes with strength, & strengtheneth her armes.

¹⁸ She feleth that her marchandise is good: her candle is not put out by night.

¹⁹ She putteth her hands to the wherue, & her hands handle the spindle.

²⁰ She stretcheth out her hand to the poore, and putteth forthe her hands to the nedie.

²¹ She feareth not the snowe for her familie: for all her familie is clothed with skarlet.

²² She maketh her self carpets: fine linen & purple is her garment.

²³ Her housband is knowen in the ^l gates, when he sitteth with the Elders of ^m land.

²⁴ She maketh ⁿ shetes, and selleth them, & giueth girdels vnto the marchant.

²⁵ ^o Strength and honour is her clothing, and in the latter day she shal reioyce.

²⁶ She openeth her mouth with wisdom, and the ^p law of grace is in her tongue.

²⁷ She ouerseeth ^q waies of her housholde, and eateth not the bread of ydleness.

²⁸ Her children rise vp, and ^r call her blessed: her housband also shal praise her, saying,

²⁹ Manie daughters haue done vertuously: but thou surmountest them all.

³⁰ Fauour is disceitful, and beautie is vanitie: but a woman that feareth the Lord, she shal be praised.

³¹ Giue ^s her of the frute of her hands, and let her owne workes praise her in ^t gates.

ⁱ She prepareth their meat betime.
^k She purchaseth it with y gaines of her trauaile.

^{Or, with double.}

^l In the assemblies and places of iudgement.

^{Or, linen cloth.}

^m After that he had spokē of the apparel of the bodie, he now declareth the apparel of the spirit.

ⁿ Her tongue is as a bokes whereby one might learne manie good things: for she delueth to talke of the worde of God.

^o That is, do her reuerence.
^p Confesse her diligent labours and commend her therefore.

^q For as much as the moste honorable are clad in the apparel that she made.

^a Salomon is here called a Preacher, or one that afflicteth the people, because he teacheth the true knowledge of God, & how men ought to passe their life in this transitorie world.
^b He condemneth the opinions of all men that set felicitie in anie thing, but in God alone, seeing that in this worlde all things are as vanitie and nothing.
^c Salomon doeth not condemne mans labour or diligence, but sheweth that there is no ful contentment in anie thing vnder y heauen, nor in anie creature, for almuch as all things are transitorie.

ECCLESIASTES, OR the Preacher.

THE ARGUMENT.

Salomon, as a preacher and one that desired to instruct all in the way of saluacion, describeth the deceivable vanities of this worlde, that man shoulde not be addicted to anie thing vnder the sunne, but rather inflamed with the desire of the beauenlie life: therefore he consulteth their opinions, which set their felicitie, ether in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnitied with God and shal inioye his presence: so that all other things must be reiected, saue in as muche as they further vs to attaine to this beauenlie treasure, which is sure and permanent, and can not be founde in anie other saue in God alone.

CHAP. I.

² All things in this worlde are ful of vanitie, and of none indurance. ³ All mans wisdom is but folie and grief.



He wordes of the ^a Preacher, the sonne of Dauid King in Ierusalēm.

^b Vanitie of vanities, saith y Preacher: vanitie of vanities, all is vanitie.

³ What remaineth vnto mā in all his ^c trauail,

which he suffereth vnder the sunne?

⁴ One generacion passeth, and another generacion succedeth: but the earth remaineth for ^d euer.

⁵ The sunne riseth, & the sunne goeth downe, & draweth to his place, where he riseth.

⁶ The ^e winde goeth toward y South, & compasseth toward y North: the winde goeth round about, & returneth by his circuites.

⁷ ¶ All the riuers go into the sea, yet the sea is not ful: for the riuers go vnto the place,

&c.ii.

^d One man dieth after another, and the earth remaineth longest, euen to the last daie, which yet is subiect to corruption.
^e By the sunne, winde and riuers he sheweth that the greatest labour and longest hath an end, and therefore there can be no felicitie in this worlde.
Eccles. 40, 11.