

## PROVERBS

<sup>1</sup> The Proverbs of Solomon son of David, who reigned in Israel; <sup>2</sup> to know wisdom and instruction, and to perceive words of understanding; <sup>3</sup> to receive also \* hard saying, and to understand true justice, and *how* to direct judgement; <sup>4</sup> that he might give subtlety to the simple, and to the young man † discernment and understanding. <sup>5</sup> For by the hearing of these a wise man will be wiser, and man of understanding will gain direction; <sup>6</sup> and will understand a parable, and a dark speech; the saying of the wise also, and riddles. <sup>7</sup> The fear of the Lord is the ‡ beginning of wisdom; and *there is* good understanding to all that practise it: and piety towards God is the beginning of discernment; but the ungodly will set at nothing wisdom and instruction. <sup>8</sup> Hear, *my* son, the instruction of your father, and reject not the rules of your mother. <sup>9</sup> For you shall receive for your head a crown of graces, and a chain of gold round your neck. <sup>10</sup> *My* son, let not ungodly men lead you astray, neither consent you *to them*. <sup>11</sup> If they should exhort you, saying, Come with us, partake in blood, and let us unjustly hide the just man in the earth: <sup>12</sup> and let us swallow him alive, as Hades *would*, and remove the memorial of him from the earth: <sup>13</sup> let us seize on his valuable property, and let us fill our houses with spoils:

---

\* **1:3** Gr. turnings, q.d. knotty words. See Heb. † **1:4** Or, discretion. ‡ **1:7** Or, sum, or, top.

14 but do you cast in your lot with us, and let us all provide a common purse, and let us have one pouch: 15 go not in the way with them, but turn aside your foot from their paths: § 16 \*\* *For their feet run to do evil, and are swift to shed blood.* 17 for nets are not without cause spread for birds. 18 For they that are concerned in murder store up evils for themselves; and the overthrow of transgressors is evil. 19 These are the ways of all that perform lawless deeds; for by ungodliness they destroy their own life. 20 Wisdom sings aloud in passages, and in the broad places speaks boldly. 21 And she makes proclamation on the top of the walls, and sits by the gates of princes; and at the gates of the city boldly says, 22 So long as the simple cleave to justice, they shall not be ashamed: but the foolish being lovers of haughtiness, having become ungodly have hated knowledge, and are become subject to reproofs. 23 Behold, I will bring forth to you the utterance of my breath, and I will instruct you in my speech. 24 Since I called, and you<sup>o</sup> did not listen; and I spoke at length, and you<sup>o</sup> gave no heed; 25 but you<sup>o</sup> set at nothing my counsels, and disregarded my reproofs; 26 therefore I also will laugh at your destruction; and I will rejoice against *you* when ruin comes upon you: 27 yes when dismay suddenly comes upon you, and *your* overthrow shall arrive like a tempest; and when tribulation and distress shall come upon you, or when ruin

---

§ 1:15 For ver16, see Appendix \*\* 1:16 this verse is not in the text. The Alexandrine text is shown here

shall come upon you. <sup>28</sup> For it shall be that when you<sup>o</sup> call upon me, I will not listen to you: wicked men shall seek me, but shall not find *me*. <sup>29</sup> For they hated wisdom, and did not choose the word of the Lord: <sup>30</sup> neither would they attend to my counsels, but derided my reproofs. <sup>31</sup> Therefore shall they eat the fruits of their own way, and shall be filled with their own ungodliness. <sup>32</sup> For because they wronged the simple, they shall be slain; and an inquisition shall ruin the ungodly. <sup>33</sup> But he that hearkens to me shall dwell in †† confidence, and shall rest securely from all evil.

## 2

<sup>1</sup> *My* son, if you will receive the utterance of my commandment, and hide it with you; <sup>2</sup> your ear shall listen to wisdom; you shall also apply your heart to understanding, and shall apply it to the instruction of your son. <sup>3</sup> For it you shall call to wisdom, and utter your voice for understanding; <sup>4</sup> and if you shall seek it as silver, and search diligently for it as for treasures; <sup>5</sup> then shall you understand the fear of the Lord, and find the knowledge of God. <sup>6</sup> For the Lord gives wisdom; and from his presence *come* knowledge and understanding, <sup>7</sup> and he treasures up salvation for them that walk uprightly: he will protect their way; <sup>8</sup> that he may guard the righteous ways: and he will preserve the way of them that fear him. <sup>9</sup> Then shall you understand righteousness, and judgement; and shall direct \* all your

---

†† **1:33** Gr. hope. See Ps 16.      \* **2:9** Lit. all good a les.

course aright. <sup>10</sup> For if wisdom shall come into your understanding, and discernment shall seem pleasing to your soul, <sup>11</sup> good counsel shall guard you, and holy understanding shall keep you; <sup>12</sup> to deliver you from the evil way, and from the man that speaks nothing faithfully. <sup>13</sup> Alas *for those* who forsake right paths, to walk in ways of darkness; <sup>14</sup> who rejoice in evils, and delight in wicked perverseness; <sup>15</sup> whose paths are crooked, and their † courses winding; <sup>16</sup> to remove you far from the straight way, and to estrange you from a righteous purpose. *My son*, let not evil counsel overtake you, <sup>17</sup> *of her* who has forsaken the instruction of her youth, and forgotten the covenant of God. <sup>18</sup> For she has fixed her house near death, and *guided* her wheels near Hades with the ‡ giants. <sup>19</sup> None that go by her shall return, neither shall they take hold of right paths, for they are not apprehended of the § years of life. <sup>20</sup> For had they gone in good paths, they would have found the paths of righteousness \*\* easy. <sup>21</sup> For the upright shall dwell in the earth, and the holy shall be left behind in it. <sup>22</sup> The paths of the ungodly shall perish out of the earth, and transgressors shall be driven away from it.

### 3

<sup>1</sup> *My son*, forget not my laws; but let your heart keep my words: <sup>2</sup> for length of existence, and

---

† **2:15** Lit. wheel tracks. Compare Heb 12. 13. ‡ **2:18** See Heb. § **2:19** Singular variation from Heb. \*\* **2:20** Gr. smooth.

years of life, and peace, shall they add to you. <sup>3</sup> Let not mercy and truth forsake you; but bind them about your neck: <sup>4</sup> so shall you find favour: \* and do you † provide things honest in the sight of the Lord, and of men. <sup>5</sup> Trust in God with all your heart; and be not exalted in your own wisdom. <sup>6</sup> In all your ways acquaint yourself with her, that she may rightly ‡ direct your paths. <sup>7</sup> Be not wise in your own conceit; but fear God, and depart from all evil. <sup>8</sup> Then shall there be health to your body, and good keeping to your bones. <sup>9</sup> Honour the Lord with your just labours, and give him the first of your fruits of righteousness: <sup>10</sup> that your storehouses may be completely filled with corn, and that your presses may burst forth with wine. <sup>11</sup> § *My son*, despise not the chastening of the Lord; nor faint when you are rebuked of him: <sup>12</sup> for whom the Lord loves, he rebukes, and scourges every son whom he receives. <sup>13</sup> Blessed is the man who has found wisdom, and the mortal who knows prudence. <sup>14</sup> For it is better to traffic for her, than for treasures of gold and silver. <sup>15</sup> And she is more valuable than precious stones: no evil thing shall resist her: she is well known to all that approach her, and no precious thing is equal to her in value. <sup>16</sup> For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth proceeds righteousness, and she carries law and

---

\* **3:4** Alex. + 'and write them on the table of your heart.' † **3:4**  
 See Rom 12. 17. ‡ **3:6** Gr. divide. See 2 Tim 2. 13. § **3:11**  
 Heb 12. 5, 6.

mercy upon her tongue. <sup>17</sup> Her ways are good ways, and all her paths are peaceful. <sup>18</sup> She is a tree of life to all that lay hold upon her; and she is a secure *help* to all that stay themselves on her, as on the Lord. <sup>19</sup> God by wisdom founded the earth, and by prudence he prepared the heavens. <sup>20</sup> By understanding were the depths broken up, and the clouds dropped water. <sup>21</sup> *My son*, let *them* not <sup>\*\*</sup> pass from *you*, but keep my counsel and understanding: <sup>22</sup> that your soul may live, and that there may be grace round your neck; and it shall be health to your flesh, and safety to your bones: <sup>23</sup> that you may go confidently in peace in all your ways, and that your foot may not stumble. <sup>24</sup> For if you †† rest, you shall be undismayed; and if you sleep, you shall slumber sweetly. <sup>25</sup> And you shall not be afraid of alarm coming upon you, neither of approaching attacks of ungodly men. <sup>26</sup> For the Lord shall be over all your ways, and shall establish your foot that you be not moved. <sup>27</sup> Forbear not to do good to the poor, whenever your hand may have *power* to help *him*. <sup>28</sup> Say not, Come back another time, to-morrow I will give; while you are able to do *him* good: for you know not what the next day will bring forth. <sup>29</sup> Devise not evil against your friend, living near you and trusting in you. <sup>30</sup> Be not ready to quarrel with a man without a cause, lest he do you some harm. <sup>31</sup> Procure not the reproaches of bad men, neither do you covet their ways. <sup>32</sup> For every transgressor is unclean before the Lord; neither does he sit

---

<sup>\*\*</sup> **3:21** See Heb 2. 1. †† **3:24** Gr. sit down.

amongst the righteous. <sup>33</sup> The curse of God is in the houses of the ungodly; but the habitations of the just are blessed. <sup>34</sup> †† The Lord resists the proud; but he gives grace to the humble. <sup>35</sup> The wise shall inherit glory; but the ungodly have exalted *their own* dishonour.

## 4

<sup>1</sup> Hear, you° children, the instruction of a father, and attend to know understanding. <sup>2</sup> For I give you a good gift; forsake you° not my law. <sup>3</sup> For I also was a son obedient to *my* father, and loved in the sight of *my* mother: <sup>4</sup> who spoke and instructed me, *saying*, Let our speech be fixed in your heart, keep *our* commandments, forget them not: <sup>5</sup> and do not neglect the speech of my mouth. \* <sup>6</sup> And forsake it not, and it shall cleave to you: love it, and it shall keep you. <sup>8</sup> † Secure it, and it shall exalt you: honour it, that it may embrace you; <sup>9</sup> that it may give to your head a crown of graces, and may cover you with a crown of delight. <sup>10</sup> Hear, *my* son, and receive my words; and the years of your life shall be increased, that the resources of your life may be many. <sup>11</sup> For I teach you the ways of wisdom; and I cause you to go in right † paths. <sup>12</sup> For when you go, your steps shall not be straitened; and when you run, you shall not be distressed. <sup>13</sup> Take hold of my

---

†† **3:34** See 1 Pet 5. 5. \* **4:5** See Appendix - Alexandrian codex has: "Get wisdom, get understanding, forget not, nor decline from the words of my mouth." † **4:8** Lit. dig a trench about her; see Heb. † **4:11** Gr. wheel-tracks, see chap 2. 18. Heb 12. 13.

instruction; let it not go, —but keep it for yourself for your life. <sup>14</sup> Go not in the ways of the ungodly, neither covet the ways of transgressors. <sup>15</sup> In whatever place they shall pitch their camp, go not there; but turn from them, and pass away. <sup>16</sup> For they can't sleep, unless they have done evil: their sleep is taken away, and they rest not. <sup>17</sup> For these live upon the bread of ungodliness, and are drunken with wine of transgression. <sup>18</sup> But the ways of the righteous shine like light; they go on and shine, until the day § be fully come. <sup>19</sup> But the ways of the ungodly are dark; they know not how they stumble. <sup>20</sup> My son, attend to my speech; and apply your ear to my words: <sup>21</sup> that your fountains may not fail you; keep them in *your* heart. <sup>22</sup> For they are life to those that find them, and \*\* health to all *their* flesh. <sup>23</sup> Keep your heart with the utmost care; for out of these are the issues of life. <sup>24</sup> Remove from you a froward mouth, and put far away from you unjust lips. <sup>25</sup> Let your eyes look right on, and let your eyelids assent to just *things*. <sup>26</sup> Make straight paths for your feet, and order your ways aright. <sup>27</sup> Turn not aside to the right hand nor to the left, but turn away your foot from an evil way: †† *for God knows the ways on the right hand, but those on the left are crooked:* and he will make your ways straight, and will guide your steps in peace.

---

§ 4:18 Gr. order itself aright.  
Heb. omits.

\*\* 4:22 Or, healing.

†† 4:27



## 5

<sup>1</sup> My son, attend to my wisdom, and apply your ear to my words; <sup>2</sup> that you may keep good understanding, and the discretion of my lips gives you a charge. Give no heed to a worthless woman; <sup>3</sup> for honey drops from the lips of a harlot, who for a season pleases your palate: <sup>4</sup> but afterwards you will find her \* more bitter than gall, and sharper than a two-edged sword. <sup>5</sup> For the feet of folly lead those who deal with her down to the grave with death; and her steps are not established. <sup>6</sup> For she goes not upon the paths of life; but her ways are slippery, and not easily known. <sup>7</sup> Now then, my son, hear me, and make not my words of none effect. <sup>8</sup> Remove your way far from her; draw not near to the doors of her house: <sup>9</sup> lest you give away your life to others, and your substance to the merciless: <sup>10</sup> lest strangers be filled with your strength, and your labours come into the houses of strangers; <sup>11</sup> And you repent at last, when the flesh of your body is consumed, <sup>12</sup> and you shall say, How have I hated instruction, and my heart avoided reproofs! <sup>13</sup> † I heard not the voice of him that instructed me, and taught me, neither did I apply my ear. <sup>14</sup> I was almost in all evil in the midst of the congregation and assembly. <sup>15</sup> Drink waters out of your own vessels, and out of your own springing wells. <sup>16</sup> Let not waters out of your fountain be spilled by you, but let your waters go into your streets. <sup>17</sup> Let them be only your

---

\* 5:4 Gr. a more bitter thing. † 5:13 Alex. omits 'not.'

own, and let no stranger partake with you. <sup>18</sup> Let your fountain of water be *truly* your own; and rejoice with the wife of your youth. <sup>19</sup> Let *your* loving hart and your graceful colt company with you, and let her be considered your own, and be with you at all times; for ravished with her love you shall be greatly increased. <sup>20</sup> Be not intimate with a strange woman, neither fold yourself in the arms of a woman not your own. <sup>21</sup> For the ways of a man are before the eyes of God, and he looks on all his paths. <sup>22</sup> Iniquities ensnare a man, and every one is bound in the chains of his own sins. <sup>23</sup> Such a man dies with the uninstructed; and he is cast forth from the abundance of his own substance, and has perished through folly.

## 6

<sup>1</sup> My son, if you become surety for your friend, you shall deliver your hand to an enemy. <sup>2</sup> For a man's own lips become a strong snare to him, and he is caught with the lips of his own mouth. <sup>3</sup> My son, do what I command you, and deliver yourself; for on your friend's account you are come into the power of evil *men*: faint not, but stir up even your friend for whom you are become surety. <sup>4</sup> Give not sleep to your eyes, nor slumber with your eyelids; <sup>5</sup> that you may deliver yourself as a doe out of the toils, and as a bird out of a snare. <sup>6</sup> Go to the ant, O sluggard; and see, and emulate his ways, and become wiser than he. <sup>7</sup> For whereas he has no husbandry, nor any one to compel him, and is under no master, <sup>8</sup> he prepares food for himself in the summer,

and lays by abundant store in harvest. Or go to the bee, and learn how diligent she is, and how earnestly she is engaged in her work; whose labours kings and private men use for health, and she is desired and respected by all: though weak in \* body, she is advanced by honouring wisdom. <sup>9</sup> How long will you lie, O sluggard? and when will you awake out of sleep? <sup>10</sup> You sleep a little, and you rest a little, and you slumber a short *time*, and you fold your arms over your breast a little. <sup>11</sup> Then poverty comes upon you as an evil traveller, and lack as a swift courier: but if you be diligent, your harvest shall arrive as a fountain, and poverty shall flee away as a bad courier. <sup>12</sup> A foolish man and a transgressor goes in ways that are not good. <sup>13</sup> And the same winks with the eye, and makes a sign with his foot, and teaches with the beckonings of his fingers. <sup>14</sup> *His* perverse heart devises evils: at all times such a one causes troubles to a city. <sup>15</sup> Therefore his destruction shall come suddenly; overthrow and irretrievable ruin. † <sup>16</sup> For he rejoices in all things which God hates, and he is ruined by reason of impurity of soul. <sup>17</sup> The eye of the haughty, a tongue unjust, hands shedding the blood of the just; <sup>18</sup> and a heart devising evil thoughts, and feet hastening to do evil, —*are hateful to God*. <sup>19</sup> An unjust witness kindles falsehoods, and ‡ brings on quarrels between brethren. <sup>20</sup> *My* son, keep the laws of your father, and reject not the ordinances

---

\* **6:8** Gr. strength. † **6:15** Comp. Heb. ‡ **6:19** Gr sends forth judgements.

of your mother: <sup>21</sup> but bind them upon your soul continually, and hang them as a chain about your neck. <sup>22</sup> Whenever you walk, lead this along and let it be with you; that it may talk with you when you wake. <sup>23</sup> For the commandment of the law is a lamp and a light; a way of life; reproof also and correction: <sup>24</sup> to keep you continually from a married woman, and from the calumny of a strange tongue. <sup>25</sup> Let not the desire of beauty overcome you, neither be you caught by your eyes, neither be captivated with her eyelids. <sup>26</sup> For the value of a harlot is as much as of one loaf; and a woman hunts for the precious souls of men. <sup>27</sup> Shall any one bind fire in his bosom, and not burn his garments? <sup>28</sup> or will any one walk on coals of fire, and not burn his feet? <sup>29</sup> So is he that goes in to a married woman; he shall not be held guiltless, neither any one that touches her. <sup>30</sup> It is not to be wondered at if one should be taken stealing, for he steals that when hungry he may satisfy his soul: <sup>31</sup> but if he should be taken, he shall repay sevenfold, and shall deliver himself by giving all his goods. <sup>32</sup> But the adulterer through lack of sense procures destruction to his soul. <sup>33</sup> He endures both pain and disgrace, and his reproach shall never be wiped off. <sup>34</sup> For the soul of her husband is full of jealousy: he will not spare in the day of vengeance. <sup>35</sup> He will not forego *his* enmity for any ransom: neither will he be reconciled for many gifts.

## 7

<sup>1</sup> My son, keep my words, and hide with you

my commandments. *My son*, honour the Lord, and you shall be strong; and fear none but him: <sup>2</sup>keep my commandments, and you shall live; and *keep* my words as the pupils of *your eyes*. <sup>3</sup> And bind them on your fingers, and write *them* on the table of your heart. <sup>4</sup> Say that wisdom is your sister, and gain prudence as an acquaintance for yourself; <sup>5</sup> that she may keep you from the strange and wicked woman, if she should assail you with flattering words. <sup>6</sup> For she looks from a window out of her house into the streets, at one whom she may see of the senseless ones, a young man void of understanding, <sup>7</sup> passing by the corner in the passages \* near her house, <sup>8</sup> and speaking, in the dark of the evening, <sup>9</sup> when there happens *to be* the stillness of night and of darkness: <sup>10</sup> and the woman meets him having the appearance of a harlot, that causes the hearts of young men to flutter. <sup>11</sup> And she is fickle, and debauched, and her feet abide not at home. <sup>12</sup> For at one time she wanders without, and at *another* time she lies in wait in the streets, at every corner. <sup>13</sup> Then she caught him, and kissed him, and with an impudent face said to him, <sup>14</sup> I have a peace-offering; today I pay my vows: <sup>15</sup> therefore I came forth to meet you, desiring your face; *and* I have found you. <sup>16</sup> I have spread my bed with sheets, and I have covered it with double tapestry from Egypt. <sup>17</sup> I have sprinkled my couch with saffron, and my house with cinnamon. <sup>18</sup> Come, and let us enjoy love until the morning; come, and let us embrace in love. <sup>19</sup> For my husband is not at

---

\* 7:7 Gr. of.

home, but is gone on a long journey, <sup>20</sup> having taken in his hand a bundle of money: after many days he will return to his house. <sup>21</sup> So with much converse she prevailed on him to go astray, and with the snares of her lips forced him from *the right path*. <sup>22</sup> And he followed her, being gently led on, and *that* as an ox is led to the slaughter, and as a dog to bonds, or as a hart shot in the liver with an arrow: <sup>23</sup> and he hastens as a bird into a snare, not knowing that he is running for *his* life. <sup>24</sup> Now then, *my son*, listen to me, and attend to the words of my mouth. <sup>25</sup> Let not your heart turn aside to her ways †: <sup>26</sup> for she has wounded and cast down many, and those whom she has slain are innumerable. <sup>27</sup> Her house is the ‡ way of hell, leading down to the chambers of death.

## 8

<sup>1</sup> You shall proclaim wisdom, that understanding may be obedient to you. <sup>2</sup> For she is on lofty eminences, and stands in the midst of the ways. <sup>3</sup> For she sits by the gates of princes, and sings in the entrances, *saying*, <sup>4</sup> You, O men, I exhort; and utter my voice to the sons of men. <sup>5</sup> O you° simple, \* understand subtlety, and you° that are untaught, imbibe knowledge. <sup>6</sup> Listen

---

† 7:25 Alex. + 'and stray not in her paths.' ‡ 7:27 Gr. ways.

\* 8:5 For the use of ἄκατος and πανούργος in this book, see Appendix in which the following appears: Proverbs 8. 5 — It is frequently the case in Proverbs that ἄκατος is used in a bad sense, and πανούργος in a good one. For ἄκατος see chap 1. 4, 22; 8. 5; 14. 15; 21. 11. For πανούργος, 12. 16; 13. 1, 16; 14. 8, 15, 18; 15. 5; 21. 11; 22. 3; 27. 12; 28. 2.

to me; for I will speak solemn *truths*; and will produce right *sayings* from my lips. <sup>7</sup> For my throat shall meditate truth; and false lips are an abomination before me. <sup>8</sup> All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. <sup>9</sup> They are all evident to those that understand, and right to those that find knowledge. <sup>10</sup> Receive instruction, and not silver; and knowledge rather than tried gold. <sup>11</sup> For wisdom is better than precious stones; and no valuable substance is of equal worth with it. <sup>12</sup> I wisdom have lived *with* counsel and knowledge, and I have called upon understanding. <sup>13</sup> The fear of the Lord hates unrighteousness, and insolence, and pride, and the ways of wicked men; and I hate the perverse ways of bad men. <sup>14</sup> Counsel and safety are mine; prudence is mine, and strength is mine. <sup>15</sup> By me kings reign, and princes decree justice. <sup>16</sup> By me nobles become great, and monarchs by me rule over the earth. <sup>17</sup> I love those that love me; and they that seek me shall find *me*. <sup>18</sup> Wealth and glory belong to me; yes, abundant possessions and righteousness. <sup>19</sup> *It is* better to have my fruit than *to have* gold and precious stones; and my produce is better than choice silver. <sup>20</sup> I walk in ways of righteousness, and *am* conversant with the paths of judgement; <sup>21</sup> that I may divide substance to them that love me, and may fill their treasures with good things. If I declare to you the things that daily happen, I will remember *also* to recount the things of old. <sup>22</sup> The Lord made me the beginning of his

ways for his works. <sup>23</sup> He established me † before time *was* in the beginning, before he made the earth: <sup>24</sup> even before he made the depths; before the fountains of water came forth: <sup>25</sup> before the mountains were settled, and before all hills, he begets me. <sup>26</sup> The Lord made countries and uninhabited *tracks*, and the highest inhabited parts of the world. <sup>27</sup> When he prepared the heaven, I was present with him; and when he ‡ prepared his throne upon the winds: <sup>28</sup> and when he strengthened the clouds above; and when he secured the fountains of the earth: <sup>29</sup> § decree. and when he strengthened the foundations of the earth: <sup>30</sup> I was by him, \*\* *suiting myself to him*, I was that wherein he took delight; and daily I rejoiced in his presence continually. <sup>31</sup> For he rejoiced when he had completed the world, and rejoiced amongst the children of men. <sup>32</sup> Now then, *my son*, hear me: blessed is the man who shall listen to me, and the mortal who shall keep my ways; †† <sup>33</sup> ‡‡ *Hear wisdom and be wise, and §§ be not strangers to it.* <sup>34</sup> watching daily at my doors, waiting at the posts of my entrances. <sup>35</sup> For my outgoings are the outgoings of life, and *in them* is prepared favour from the Lord. <sup>36</sup> But

---

† **8:23** Gr. before the age. ‡ **8:27** Or, marked out. § **8:29** See Appendix in which the Alexandrine text has: When he set to the sea its bound, and the waters shall not pass his [note: Gr. mouth.]

\*\* **8:30** Or, arranging all things. †† **8:32** appendix has Alexandrine text as: "And blessed are they that keep my ways."

‡‡ **8:33** not in Codex Vaticanus, but Alexandrine codex has this text §§ **8:33** More lit., do not separate yourselves from it.



they that sin against me act wickedly against their own souls: and they that hate me love death.

## 9

<sup>1</sup> Wisdom has built a house for herself, and set up seven pillars. <sup>2</sup> She has killed her beasts; she has mingled her wine in a bowl, and prepared her table. <sup>3</sup> She has sent forth her servants, calling with a loud proclamation to the feast, saying, <sup>4</sup> Whoso is foolish, let him turn aside to me: and to them that lack understanding she says, <sup>5</sup> Come, eat of my bread, and drink wine which I have mingled for you. <sup>6</sup> Leave folly, that you<sup>o</sup> may reign for ever; and seek \* wisdom, and improve understanding by knowledge. <sup>7</sup> He that reproves evil *men* shall get dishonour to himself; and he that rebukes an ungodly *man* shall disgrace himself. <sup>8</sup> Rebuke not evil *men*, lest they should hate you: rebuke a wise *man*, and he will love you. <sup>9</sup> Give an opportunity to a wise *man*, and he will be wiser: instruct a just man, and he will receive more *instruction*. <sup>10</sup> The fear of the Lord is the † beginning of wisdom, and the counsel of saints is understanding: for to know the law is *the character* of a sound mind. <sup>11</sup> For in this way you shall live long, and years of your life shall be added to you. <sup>12</sup> Son, if you be wise for yourself, you shall also be wise for your neighbours; and if you should prove wicked, you alone will bear the evil. ‡ He that stays himself upon falsehoods,

---

\* **9:6** Alex. + 'that you<sup>o</sup> may live.' † **9:10** Or, summit. ‡ **9:12** Heb. — to beginning of verse 13.

attempts to rule the winds, and the same will pursue birds in their fight: for he has forsaken the ways of his own vineyard, and he has caused the axles of his own husbandry to go astray; and he goes through a dry desert, and a *land* appointed to drought, and he gathers barrenness with his hands. <sup>13</sup> A foolish and bold woman, who knows not modesty, comes to lack a morsel. <sup>14</sup> She sits at the doors of her house, on a seat openly in the streets, <sup>15</sup> calling to passers by, and to those that are going right on their ways; <sup>16</sup> saying, Whoso is most senseless of you, let him turn aside to me; and I exhort those that lack prudence, saying, <sup>17</sup> Take and enjoy secret bread, and the sweet water of theft. <sup>18</sup> But he knows that mighty men die by her, and he falls in with a snare of hell. But hasten away, delay not in the place, neither fix your eye upon her: for thus shall you go through strange water; but do you abstain from strange water, and drink not of a strange fountain, that you may live long, and years of life may be added to you.

## 10

<sup>1</sup> A wise son makes *his* father glad: but a foolish son is a grief to his mother. <sup>2</sup> Treasures shall not profit the lawless: but righteousness shall deliver from death. <sup>3</sup> The Lord will not famish a righteous soul: but he will overthrow the life of the ungodly. <sup>4</sup> Poverty brings a man low: but the hands of the vigorous make rich. A son who is instructed shall be wise, and shall use the fool for a servant. <sup>5</sup> A wise son is saved from heat: but a lawless

son is blighted of the winds in harvest. <sup>6</sup> The blessing of the Lord is upon the head of the just; but untimely grief shall cover the mouth of the ungodly. <sup>7</sup> The memory of the just is praised; but the name of the ungodly *man* is extinguished. <sup>8</sup> A wise man in heart will receive commandments; but he that is unguarded in his lips shall be overthrown in his perverseness. <sup>9</sup> He that walks simply, walks confidently; but he that perverts his ways shall be known. <sup>10</sup> He that winks with his eyes deceitfully, procures griefs for men; but he that reproves boldly is a peacemaker. <sup>11</sup> *There* is a fountain of life in the hand of a righteous man; but destruction shall cover the mouth of the ungodly. <sup>12</sup> Hatred stirs up strife; but affection covers all that do not love strife. <sup>13</sup> He that brings forth wisdom from his lips smites the \* fool with a rod. <sup>14</sup> The wise will hide discretion; but the mouth of the hasty draws near to ruin. <sup>15</sup> The wealth of rich men is a strong city; but poverty is the ruin of the ungodly. <sup>16</sup> The works of the righteous produce life; but the fruits of the ungodly *produce* sins. <sup>17</sup> Instruction keeps the right ways of life; but instruction unchastened goes astray. <sup>18</sup> Righteous lips cover enmity; but they that utter railings are most foolish. <sup>19</sup> By a multitude of words you shall not escape sin; but if you refrain your lips you will be prudent. <sup>20</sup> The tongue of the just is tried silver; but the heart of the ungodly shall fail. <sup>21</sup> The lips of the righteous know sublime *truths*: but the foolish

---

\* **10:13** Lit. heartless man, Hebraism.

die in lack. <sup>22</sup> The blessing of the Lord is upon the head of the righteous; it enriches *him*, and grief of heart shall not be added to *it*. <sup>23</sup> A fool does mischief in † sport; but wisdom brings forth prudence for a man. <sup>24</sup> The ungodly is engulfed in destruction; but the desire of the righteous is acceptable. <sup>25</sup> When the storm passes by, the ungodly vanishes away; but the righteous turns aside and escapes for ever. <sup>26</sup> As a sour grape is hurtful to the teeth, and smoke to the eyes, so iniquity hurts those that practise it. <sup>27</sup> The fear of the Lord adds *length* of days: but the years of the ungodly shall be shortened. <sup>28</sup> Joy rests long with the righteous: but the hope of the ungodly shall perish. <sup>29</sup> The fear of the Lord is a strong hold of the saints; but ruin *comes* to them that work wickedness. <sup>30</sup> The righteous shall never fail: but the ungodly shall not dwell in the earth. <sup>31</sup> The mouth of the righteous drops wisdom: but the tongue of the unjust shall perish. <sup>32</sup> The lips of just men drop grace: but the mouth of the ungodly is perverse.

## 11

<sup>1</sup> False balances are an abomination before the Lord: but a just weight is acceptable to him. <sup>2</sup> Wherever pride enters, there will be also disgrace: but the mouth of the lowly meditates wisdom. \* <sup>3</sup> † When a just man dies he ‡ leaves

---

† **10:23** Gr. laughter. \* **11:2** See Appendix † **11:3** the Alexandrine text reads: "The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them."

‡ **11:3** Comp. Heb.

regret: but the destruction of the ungodly is speedy, and causes joy. <sup>4</sup> § *Possessions will not profit in a day of wrath, but righteousness will deliver from death.* <sup>5</sup> Righteousness <sup>\*\*</sup> traces out blameless paths: but ungodliness encounters unjust dealing. <sup>6</sup> The righteousness of upright men delivers them: but transgressors are caught in their own destruction. <sup>7</sup> At the death of a just man his hope does not perish: but the boast of the ungodly perishes. <sup>8</sup> A righteous man escapes from a snare, and the ungodly man is delivered up in his place. <sup>9</sup> In the mouth of ungodly men is a snare to citizens: but the understanding of righteous men is prosperous. <sup>10</sup> In the prosperity of righteous men a city prospers: †† but by the mouth of ungodly men it is overthrown. <sup>11</sup> †† *At the blessing of the upright a city shall be exalted.* <sup>12</sup> A man void of understanding sneers at *his fellow* citizens: but a sensible man is quiet. <sup>13</sup> A double-tongued man discloses the *secret* counsels of an assembly: but he that is §§ faithful in spirit conceals matters. <sup>14</sup> They that have no <sup>\*\*\*</sup> guidance fall like leaves: but in much counsel there is safety. <sup>15</sup> A bad man does harm wherever he meets a just man: and he hates the sound of safety. <sup>16</sup> A gracious wife

---

§ **11:4** there is no verse 4. The Alexandrine text has this.

\*\* **11:5** Gr. right divides. †† **11:10** See Appendix which gives the Alexandrine text as: “[note - Part of verse 10.]— but at the destruction of the wicked there is exultation.” †† **11:11**

there is no verse 11, but the Alexandrine text reads. §§ **11:13**

See chap 20.27. \*\*\* **11:14** Or, governance.

††† brings glory to her husband: but a woman hating righteousness is a theme of dishonour. The slothful come to lack: but the ††† diligent support themselves with wealth. <sup>17</sup> A merciful man does good to his own soul: but the merciless destroys his own body. <sup>18</sup> An ungodly man performs unrighteous works: but the seed of the righteous is a reward of truth. <sup>19</sup> A righteous son is born for life: but the persecution of the ungodly *ends* in death. <sup>20</sup> Perverse ways are an abomination to the Lord: but all they that are blameless in their ways are acceptable to him. <sup>21</sup> He that unjustly strikes hands shall not be unpunished: but he that sows righteousness he shall receive a faithful reward. <sup>22</sup> As an ornament in a swine's snout, so is beauty to an ill-minded women. <sup>23</sup> All the desire of the righteous is good: but the hope of the ungodly shall perish. <sup>24</sup> There are *some* who scatter their own, and make it more: and there are *some* also who gather, *yet* have less. §§§ <sup>25</sup> Every sincere soul is blessed: but a passionate man is not graceful. <sup>26</sup> May he that hoards corn leave it to the nation: but blessing be on the head of him that gives *it*. <sup>27</sup> He that devises good *counsels* seeks good favour: but *as for* him that seeks after evil, *evil* shall overtake him. <sup>28</sup> He that trusts in wealth shall fall; but he that helps righteous men shall rise. \* <sup>29</sup> He that deals not graciously with his own house shall inherit the wind; and the fool shall be servant to the wise

---

††† 11:16 Gr. raises. ††† 11:16 Gr. manly. §§§ 11:24 Gr. diminished. \* 11:28 See 1 Tim 5.8.

man. <sup>30</sup> Out of the fruit of righteousness grows a tree of life; but the souls of transgressors are cut off before their time. <sup>31</sup> † If the righteous scarcely be saved, where shall the ungodly and the sinner appear?

## 12

<sup>1</sup> He that loves instruction loves sense, but he that hates reproofs is a fool. <sup>2</sup> \* He that has found favour with the Lord *is made* better; but a transgressor shall be passed over in silence. <sup>3</sup> A man shall not prosper by wickedness; but the roots of the righteous shall not be taken up. <sup>4</sup> A virtuous woman is a crown to her husband; but as a worm in wood, so a bad woman destroys her husband. <sup>5</sup> The thoughts of the righteous *are true* judgements; but ungodly men devise deceits. <sup>6</sup> The words of ungodly men are crafty; but the mouth of the upright shall deliver them. <sup>7</sup> When the ungodly is overthrown, he vanishes away; but the houses of the just remain. <sup>8</sup> The mouth of an understanding *man* is praised by a man; but he that is dull of heart is had in derision. <sup>9</sup> Better is a man in dishonour serving himself, than one honouring himself and lacking bread. <sup>10</sup> A righteous man has pity for the lives of his cattle; but the bowels of the ungodly are unmerciful. <sup>11</sup> He that tills his own land shall be satisfied with bread; but they that pursue vanities are void of understanding. He that enjoys himself in banquets of wine, shall leave dishonour in his

---

† **11:31** See 1 Pet.      \* **12:2** Or. better is he, etc.

own strong holds. <sup>12</sup> The desires of the ungodly are evil; but the roots of the godly are firmly set. <sup>13</sup> For the sin of *his* lips a sinner falls into snare; but a righteous man escapes from them. He whose looks are gentle shall be pitied, but he that contends in the gates will afflict souls. <sup>14</sup> The soul of a man shall be filled with good from the fruits of his mouth; and the recompence of his lips shall be given to him. <sup>15</sup> The ways of fools are right in their own eyes; but a wise man hearkens to counsels. <sup>16</sup> A fool declares his wrath the same day; but a prudent man hides his own disgrace. <sup>17</sup> A righteous man declares the open truth; but an unjust witness is deceitful. <sup>18</sup> Some wound as they speak, *like* swords; but the tongues of the wise heal. <sup>19</sup> True lips establish testimony; but a hasty witness has an unjust tongue. <sup>20</sup> *There is* deceit in the heart of him that imagines evil; but they that love peace shall rejoice. <sup>21</sup> No injustice will please a just man; but the ungodly will be filled with mischief. <sup>22</sup> Lying lips are an abomination to the Lord; but he that deals faithfully is accepted with him. <sup>23</sup> An understanding man is a throne of wisdom; but the heart of fools shall meet with curses. <sup>24</sup> The hand of chosen men shall easily obtain rule; but the deceitful shall be for a prey. <sup>25</sup> A terrible word troubles the heart of a righteous man; but a good message rejoices him. <sup>26</sup> A just arbitrator shall be his own friend; but mischief shall pursue sinners; and the way of ungodly men shall lead them astray. <sup>27</sup> A deceitful man shall



catch no game; but a † blameless man is a precious possession. <sup>28</sup> In the ways of righteousness is life; but the ways of those that remember injuries *lead* to death.

## 13

<sup>1</sup> A wise son is obedient to his father: but a disobedient son will be destroyed. <sup>2</sup> A good *man* shall eat of the fruits of righteousness: but the lives of transgressors shall perish before their time. <sup>3</sup> He that keeps his own mouth keeps his own life: but he that is hasty with his lips shall bring terror upon himself. <sup>4</sup> Every slothful man desires, but the hands of the active are diligent. <sup>5</sup> A righteous man hates an unjust word: but an ungodly man is ashamed, and will have no confidence. \* <sup>7</sup> There are *some* who, having nothing, enrich themselves: and there are *some* who bring themselves down in *the midst of* much wealth. <sup>8</sup> A man's own wealth is the ransom of his life: but the poor † endures not threatening. <sup>9</sup> The righteous always have light: but the light of the ungodly is quenched. Crafty souls go astray in sins: but just men pity, and are merciful. <sup>10</sup> A bad man does evil with insolence: but they that are judges of themselves are wise. <sup>11</sup> Wealth gotten hastily with iniquity is diminished: but he that gathers for himself with godliness shall be increased. The righteous is merciful, and

---

† 12:27 Gr. pure. \* 13:5 See Appendix for Alexandrine text shown as: “Righteousness preserves the simple in the way, but sin makes worthless the ungodly.” † 13:8 Or, comes not in for.

lends. <sup>12</sup> Better is he that begins to help heartily, than he that promises and leads *another* to hope: for a good desire is a tree of life. <sup>13</sup> He that slights a matter shall be slighted of it: but he that fears the commandment has health *of soul*. To a crafty son there shall be nothing good: but a wise servant shall have prosperous doings, and his way shall be directed aright. <sup>14</sup> The law of the wise is fountain of life: but the man void of understanding shall die by a snare. <sup>15</sup> Sound discretion gives favour, and to know the law is the part of a sound understanding: but the ways of scorers tend to destruction. <sup>16</sup> Every prudent man acts with knowledge: but the fool displays his own mischief. <sup>17</sup> A rash king shall fall into mischief: but a wise messenger shall deliver him. <sup>18</sup> Instruction removes poverty and disgrace: but he that attends to reproofs shall be honoured. <sup>19</sup> The desires of the godly gladden the soul, but the works of the ungodly are far from knowledge. <sup>20</sup> If you walk with wise men you shall be wise: but he that walks with fools shall be known. <sup>21</sup> Evil shall pursue sinners; but good shall overtake the righteous. <sup>22</sup> A good man shall inherit children's children; and the wealth of ungodly men is laid up for the just. <sup>23</sup> The righteous shall spend many years in wealth: but the unrighteous shall perish suddenly. <sup>24</sup> He that spares the rod hates his son: but he that loves, carefully chastens *him*. <sup>25</sup> A just *man* eats and satisfies his soul: but the souls of the ungodly are in lack.

## 14

<sup>1</sup> Wise women build houses; but a foolish one digs *hers* down with her hands. <sup>2</sup> He that walks uprightly fears the Lord; but he that is perverse in his ways shall be dishonoured. <sup>3</sup> Out of the mouth of fools *comes* a rod of pride; but the lips of the wise preserve them. <sup>4</sup> Where no oxen are, the cribs are clean; but where there is abundant produce, the strength of the ox is apparent. <sup>5</sup> A faithful witness does not lie; but an unjust witness kindles falsehoods. <sup>6</sup> You shall seek wisdom with bad men, and shall not find it; but discretion is easily available with the prudent. <sup>7</sup> All things are adverse to a foolish man; but wise lips are the weapons of discretion. <sup>8</sup> The wisdom of the prudent will understand their ways; but the folly of fools leads astray. <sup>9</sup> The houses of transgressors \* will need purification; but the houses of the just are acceptable. <sup>10</sup> *If* a man's † mind is intelligent, his soul is sorrowful; and when he rejoices, he has no fellowship with pride. <sup>11</sup> The houses of ungodly men shall be utterly destroyed; but the tabernacles of them that walk uprightly shall stand. <sup>12</sup> There is a way which seems to be right with men, but the ends of it ‡ reach to the depths of hell. <sup>13</sup> Grief mingles not with mirth; and joy in the end comes to grief. <sup>14</sup> A § stout-hearted *man* shall be filled with his own ways; and a good man with his own thoughts. <sup>15</sup> The simple believes every word: but the prudent man betakes himself

---

\* **14:9** Gr. shall owe. See Job 6.21. † **14:10** Or, heart be sensitive. ‡ **14:12** Gr. come. § **14:14** Lit. bold-hearted.

to afterthought. <sup>16</sup> A wise man fears, and departs from evil; but the fool trusts in himself, and joins himself with the transgressor. <sup>17</sup> A passionate man acts inconsiderately; but a sensible man bears up under many things. <sup>18</sup> Fools shall have mischief for their portion; but the prudent shall take fast hold of understanding. <sup>19</sup> Evil men shall fall before the good; and the ungodly shall attend at the gates of the righteous. <sup>20</sup> Friends will hate poor friends; but the friends of the rich are many. <sup>21</sup> He that dishonours the needy sins: but he that has pity on the poor is most blessed. <sup>22</sup> They that go astray devise evils: but the good devise mercy and truth. The framers of evil do not understand mercy and truth: but compassion and faithfulness are with the framers of good. <sup>23</sup> With every one *who* is careful there is abundance: but the pleasure-taking and indolent shall be in lack. <sup>24</sup> A prudent man is the crown of the wise: but the occupation of fools is evil. <sup>25</sup> A faithful witness shall deliver a soul from evil: but a deceitful *man* kindles falsehoods. <sup>26</sup> In the fear of the Lord is strong confidence: and he leaves his children a support. <sup>27</sup> The commandment of the Lord is a fountain of life; and it causes *men* to turn aside from the snare of death. <sup>28</sup> In a populous nation is the glory of a king: but in the failure of people is the ruin of a prince. <sup>29</sup> A man slow to wrath abounds in wisdom: but a man of impatient spirit is very foolish. <sup>30</sup> A meek-spirited man is a healer of the heart: but a sensitive heart is a corruption of the bones. <sup>31</sup> He that oppresses the needy provokes his Maker: but he that honours him has

pity upon the poor. <sup>32</sup> The ungodly shall be driven away in his wickedness: but <sup>\*\*</sup> he who is secure in his own holiness is just. <sup>33</sup> There is wisdom in the good heart of a man: but in the heart of fools it is not discerned. <sup>34</sup> Righteousness exalts a nation: but sins diminish tribes. <sup>35</sup> An understanding servant is acceptable to a king; and by his good behaviour he removes disgrace.

## 15

<sup>1</sup> Anger slays even wise men; yet a submissive answer turns away wrath: but a grievous word stirs up anger. <sup>2</sup> The tongue of the wise knows what is good: but the mouth of the foolish tells out evil things. <sup>3</sup> The eyes of the Lord behold both the evil and the good in every place. <sup>4\*</sup> The wholesome tongue is a tree of life, and he that keeps it shall be filled with † understanding. <sup>5</sup> A fool scorns his father's instruction; but he that keeps his commandments is more prudent. In abounding righteousness is great strength: but the ungodly shall ‡ utterly perish from the earth. <sup>6</sup> In the houses of the righteous is much strength: but the fruits of the ungodly shall perish. <sup>7</sup> The lips of the wise are bound by discretion: but the hearts of the foolish are not safe. <sup>8</sup> The sacrifices of the ungodly are an abomination to the Lord; but the prayers of them that walk honestly are acceptable with him. <sup>9</sup> The ways of an ungodly *man* are an abomination to the Lord; but he

---

<sup>\*\*</sup> **14:32** Comp. Heb.      <sup>\*</sup> **15:4** Gr. the healing of the tongue.

† **15:4** Gr. spirit.      ‡ **15:5** Gr. with the roots wholly torn up.

loves those that follow after righteousness. <sup>10</sup> The instruction of the simple is known by them that pass by; but they that hate reproofs die disgracefully. <sup>11</sup> Hell and destruction are manifest to the Lord; how shall not also be the hearts of men? <sup>12</sup> An uninstructed person will not love those that reprove him; neither will he associate with the wise. <sup>13</sup> When the heart rejoices the countenance is cheerful; but when it is in sorrow, *the countenance* is sad. <sup>14</sup> An upright heart seeks discretion; but the mouth of the uninstructed will experience evils. <sup>15</sup> The eyes of the wicked are always looking for evil things; but the good are always quiet. <sup>16</sup> Better is a small portion with the fear of the Lord, than great treasures without the fear *of the Lord*. <sup>17</sup> Better is an entertainment of herbs with friendliness and kindness, than a feast of calves, with enmity. <sup>18</sup> A passionate man stirs up strife; but *he that is* slow to anger appeases even a § rising one. A man slow to anger will extinguish quarrels; but an ungodly man rather stirs *them* up. <sup>19</sup> The ways of sluggards are strewn with thorns; but those of the diligent are made smooth. <sup>20</sup> A wise son gladdens *his* father; but a foolish son sneers at his mother. <sup>21</sup> The ways of a foolish man are void of sense; but a wise man proceeds on his way aright. <sup>22</sup> They that honour not councils put off deliberation; but counsel abides in the hearts of counsellors. <sup>23</sup> A bad man will by no means \*\* attend to counsel; neither will he say anything seasonable, or good

---

§ 15:18 Gr. future.      \*\* 15:23 Or, obey.

for the common *weal*. <sup>24</sup> The thoughts of the wise are ways of life, that he may turn aside and escape from hell. <sup>25</sup> The Lord pulls down the houses of scorners; but he establishes the border of the widow. <sup>26</sup> An unrighteous thought is abomination to the Lord; but the sayings of the pure are held in honour. <sup>27</sup> A receiver of bribes destroys himself; but he that hates the receiving of bribes is safe. *By alms and by faithful dealings †† sins are purged away*; but by the fear of the Lord every one departs from evil. <sup>28</sup> The hearts of the righteous meditate faithfulness; but the mouth of the ungodly answers evil things. The ways of righteous men are acceptable with the Lord; and through them even enemies become friends. <sup>29</sup> God is far from the ungodly; but he hearkens to the prayers of the righteous. Better are small receipts with righteousness, than abundant fruits with unrighteousness. Let the heart of a man think justly, that his steps may be rightly ordered of God. The eye that sees rightly rejoices the heart; and a good report fattens the bones. <sup>32</sup> He that rejects instruction hates himself; but he that minds reproofs loves his soul. <sup>33</sup> The fear of the Lord is instruction and wisdom; and the highest honour will correspond therewith.

## 16

<sup>2</sup> All the works of the humble *man* are manifest with God; but the ungodly shall perish in an evil day. <sup>5</sup> Every one that is proud in heart is

---

†† **15:27** Observe, this is not in the Heb. nor any such doctrine.

unclean before God, and he that unjustly strikes hands with hand shall not be held guiltless. The beginning of a good way is to do justly; and it is more acceptable with God than to offer sacrifices. He that seeks the Lord shall find knowledge with righteousness: and they that rightly seek him shall find peace. All of the works of the Lord *are done* with righteousness; and the ungodly *man* is kept for the evil day. <sup>10</sup> *There is* an oracle upon the lips of a king; and his mouth shall not err in judgement. <sup>11</sup> The poise of the balance is righteousness with the Lord; and his works are righteous measures. <sup>12</sup> An evil-doer is an abomination to a king; for the throne of rule is established by righteousness. <sup>13</sup> Righteous lips are acceptable to a king; and he loves right words. <sup>14</sup> The anger of a king is a messenger of death; but a wise man will pacify him. <sup>15</sup> The son of a king is in the light of life; and they that are in favour with him are as a cloud of latter rain. <sup>16</sup> The \* brood of wisdom is more to be chosen than gold, and the brood of prudence more to be chosen than silver. <sup>17</sup> The paths of life turn aside from evil; and the ways of righteousness are length of life. He that receives instruction shall be in prosperity; and he that regards reproofs shall be made wise. He that keeps his ways, preserves his own soul; and he that loves his life will spare his mouth. <sup>18</sup> Pride goes before destruction, and folly before a fall. <sup>19</sup> Better is a meek-spirited *man* with † lowliness, than one who divides spoils

---

\* **16:16** Or, Abodes. Comp. Heb. See Lu 13. 35. † **16:19** Or, affliction.



with the proud. <sup>20</sup> *He who is skilful in business finds good: but he that trusts in God is most blessed.* <sup>21</sup> *Men call the wise and understanding evil: but they that are pleasing in speech shall hear more.* <sup>22</sup> *Understanding is a fountain of life to its possessors; but the instruction of fools is evil.* <sup>23</sup> *The heart of the wise will discern the things which proceed from his own mouth; and on his lips he will wear knowledge.* <sup>24</sup> *Good words are honeycombs, and the sweetness thereof is a healing of the soul.* <sup>25</sup> *There are ways that seem to be right to a man, but the end of them looks to the depth of hell.* <sup>26</sup> *A man who labours, labours for himself, and drives from him his own ruin.* <sup>27</sup> *But the perverse bears destruction upon his own mouth: a foolish man digs up evil for himself, and treasures fire on his own lips.* <sup>28</sup> *A perverse man spreads mischief, and will kindle a torch of deceit with mischiefs; and he separates friends.* <sup>29</sup> *A transgressor tries to ensnare friends, and leads them in ways that are not good.* <sup>30</sup> *And the man that fixes his eyes devises perverse things, and marks out with his lips all evil: he is a furnace of wickedness.* <sup>31</sup> *Old age is a crown of † honour, but it is found in the ways of righteousness.* <sup>32</sup> *A man slow to anger is better than a strong man; and he that governs his temper better than he that takes a city.* <sup>33</sup> *All evils come upon the ungodly into their bosoms; but all righteous things come of the Lord.*

## 17

<sup>1</sup> Better is a morsel with pleasure in peace, than

---

† 16:31 Gr. boasting.

a house *full* of many good things and unjust sacrifices, with strife. <sup>2</sup> A wise servant shall have rule over foolish masters, and shall divide portions amongst brethren. <sup>3</sup> As silver and gold are tried in a furnace, so are choice hearts with the Lord. <sup>4</sup> A bad man hearkens to the tongue of transgressors: but a righteous man attends not to false lips. <sup>5</sup> He that laughs at the poor provokes him that made him; and he that rejoices at the destruction of another shall not be held guiltless: but he that has compassion shall find mercy. <sup>6</sup> Children's children are the crown of old men; and their fathers are the glory of children. The faithful has the whole world full of wealth; but the faithless not even a farthing. <sup>7</sup> Faithful lips will not suit a fool; nor lying lips a just man. <sup>8</sup> Instruction is to them that use it a gracious reward; and wherever it may turn, it shall prosper. <sup>9</sup> He that conceals injuries seeks love; but he that hates to hide *them* separates friends and \* kindred. <sup>10</sup> A threat breaks down the heart of a wise man; but a fool, though scourged, understands not. <sup>11</sup> Every bad man stirs up strifes: but the Lord will send out against him an unmerciful messenger. <sup>12</sup> Care may befall a man of understanding; but fools will meditate evils. <sup>13</sup> Whoso rewards evil for good, evil shall not be removed from his house. <sup>14</sup> Rightful rule gives power to words; but sedition and strife precede poverty. <sup>15</sup> He that pronounces the unjust just, and the just unjust, is unclean and abominable with God. <sup>16</sup> Why has the fool wealth? for a senseless man will not

---

\* 17:9 Comp. Heb.

be able to purchase wisdom. He that exalts his own house seeks ruin; and he that turns aside from instruction shall fall into mischief. <sup>17</sup> Have you a friend for every time, and let brethren be useful in distress; for on this account are they born. <sup>18</sup> A foolish man applauds and rejoices over himself, *as he* also that becomes surety would make himself responsible for his own friends. <sup>19</sup> A lover of sin rejoices in strifes; <sup>20</sup> and the hard-hearted man † comes not in for good. A man of a changeful tongue will fall into mischiefs; <sup>21</sup> and the heart of a fool is grief to its possessor. A father rejoices not over an uninstructed son; but a wise son gladdens his mother. <sup>22</sup> A glad heart promotes health; but the bones of a sorrowful man dry up. <sup>23</sup> The ways of a man who unjustly receives gifts in *his* bosom do not prosper; and an ungodly man perverts the ways of righteousness. <sup>24</sup> The countenance of a wise man is sensible; but the eyes of a fool *go* to the ends of the earth. <sup>25</sup> A foolish son *is a cause of* anger to his father, and grief to her that bore him. <sup>26</sup> *It is* not right to punish a righteous man, nor *is it* holy to plot against righteous princes. <sup>27</sup> He that forbears to utter a hard word is discreet, and a patient man is wise. <sup>28</sup> Wisdom shall be imputed to a fool who asks after wisdom: and he who holds his peace shall seem to be sensible.

## 18

<sup>1</sup> A man who wishes to separate from friends seeks excuses; but at all times he will be liable

---

† 17:20 Or, meets not with good men.

to reproach. <sup>2</sup> A senseless man feels no need of wisdom, for he is rather led by folly. <sup>3</sup> When an ungodly man comes into a depth of evils, he despises *them*; but dishonour and reproach come upon him. <sup>4</sup> A word in the heart of a man is as deep water, and a river and fountain of life spring forth. <sup>5</sup> *It is not good to accept the person of the ungodly, nor is it holy to pervert justice in judgement.* <sup>6</sup> The lips of a fool bring *him* into troubles, and his bold mouth calls for death. <sup>7</sup> A fool's mouth is ruin to him, and his lips are a snare to his soul. <sup>8</sup> Fear casts down the slothful; and the souls of the effeminate shall hunger. <sup>9</sup> A man who helps not himself by his labour is brother of him that ruins himself. <sup>10</sup> The name of the Lord is of great strength; and the righteous \* running to it are exalted. <sup>11</sup> The wealth of a rich man is a strong city; and its glory casts a broad shadow. <sup>12</sup> Before ruin a man's heart is exalted, and before honour it is humble. <sup>13</sup> Whoso answers a word before he hears *a cause*, it is folly and reproach to him. <sup>14</sup> A wise servant calms a man's anger; but who can endure a faint-hearted man? <sup>15</sup> The heart of the sensible *man* purchases discretion; and the ears of the wise seek understanding. <sup>16</sup> A man's gift † enlarges him, and seats him amongst princes. <sup>17</sup> A righteous man accuses himself at the beginning of his speech, but ‡ when he has entered upon the attack, the adversary is reprov'd. <sup>18</sup> A silent *man* quells strifes, and determines between great

---

\* **18:10** Gr. having run. † **18:16** See Ps 188. (119) 32. ‡ **18:17** Comp. Mark 14. ult. and margin, with 2 Tim 4. 14-17.

powers. <sup>19</sup> A brother helped by a brother is as a strong and high city; and is *as* strong as a *well-founded* palace. <sup>20</sup> A man fills his belly with the fruits of his mouth; and he shall be satisfied with the fruits of his lips. <sup>21</sup> Life and death are in the power of the tongue; and they that rule it shall eat the fruits thereof. <sup>22</sup> He that has found a good wife has found favours, and has received gladness from God. § *He that puts away a good wife, puts away a \*\* good thing, and he that keeps an adulteress is foolish and ungodly.*

## 19

<sup>3</sup> The folly of a man spoils his ways: and he blames God in his heart. <sup>4</sup> Wealth acquires many friends; but the poor is deserted even of the friend he has. <sup>5</sup> A false witness shall not be unpunished, and he that accuses unjustly shall not escape. <sup>6</sup> Many court the favour of kings; but every bad man becomes a reproach to *another* man. <sup>7</sup> Every one who hates *his* poor brother shall also be far from friendship. Good understanding will draw near to them that know it, and a sensible man will find it. He that does much harm perfects mischief; and he that used provoking words shall not escape. <sup>8</sup> He that procures wisdom loves himself; and he that keeps wisdom shall find good. <sup>9</sup> A false witness shall not be unpunished; and whoever shall kindle mischief shall perish by it. <sup>10</sup> Delight does not suit a fool, nor *is it seemly* if a servant should begin to rule with haughtiness.

---

§ 18:22 Heb. omits this verse.      \*\* 18:22 Gr. plural.

11 A merciful man is longsuffering; and his \* triumph overtakes transgressors. 12 The threatening of a king is like the roaring of a lion; but as dew on the grass, so is his favour. 13 A foolish son is a disgrace to his father: vows *paid out* of the hire of a harlot are not pure. 14 Fathers divide house and substance to *their* children: but a wife is suited to a man by the Lord. 15 † Cowardice possesses the effeminate *man*; and the soul of the sluggard shall hunger. 16 He that keeps the commandment keeps his own soul; but he that despises his ways shall perish. 17 He that has pity on the poor lends to the Lord; and he will recompense to him according to his gift. 18 Chasten your son, for so he shall be hopeful; and be not exalted in your soul to haughtiness. 19 A malicious man shall be severely punished, and if he commit injury, he shall also lose his life. 20 Hear, son, the instruction of your father, that you may be wise at your latter end. 21 *There are* many thoughts in a man's heart; but the counsel of the Lord abides for ever. 22 Mercy is a fruit to a man: and a poor man is better than a rich liar. 23 The fear of the Lord is life to a man: ‡ and he shall lodge without fear in places where knowledge is not seen. 24 He that unjustly hides his hands in his bosom, will not even *bring* them up to his mouth. 25 When a pestilent character is scourged, a simple man is made wiser: and if you reprove a wise man, he will understand discretion. 26 He that dishonours

\* 19:11 Gr. boasting comes upon. † 19:15 Or, keeps down.

‡ 19:23 Or, 'but he that is without fear (sc. of the Lord) shall dwell' etc.

his father, and drives away his mother, shall be disgraced and shall be exposed to reproach. <sup>27</sup> A son who ceases to attend to the instruction of a father will cherish evil designs. <sup>28</sup> He that becomes surety for a foolish child will despise the ordinance: and the mouth of ungodly men shall drink down judgement. <sup>29</sup> Scourges are preparing for the intemperate, and punishments likewise for fools.

## 20

<sup>1</sup> Wine is an intemperate thing, and strong drink full of violence: but every fool is entangled with them. <sup>2</sup> The threat of a king differs not from the rage of a lion; and he that provokes him sins against his own soul. <sup>3</sup> *It is* a glory to a man to turn aside from railing; but every fool is entangled with such matters. <sup>4</sup> A sluggard when reproached is not ashamed: so also he who borrows corn in harvest. <sup>5</sup> Counsel in a man's heart is deep water; but a prudent man will draw it out. <sup>6</sup> A man is valuable, and a merciful man precious: but *it is* hard to find a faithful man. <sup>7</sup> He that walks blameless in justice, shall leave his children blessed. <sup>8</sup> Whenever a righteous king sits on the throne, no evil thing can stand before his presence. <sup>9</sup> Who will boast that he has a pure heart? or who will boldly say that he is pure from sins? <sup>10</sup> A large and small weight, and \* various measures, are even both of them unclean before the Lord; and *so is* he that makes them. <sup>11</sup> A youth *when in company* with a godly man, will be

---

\* **20:10** Gr. double.

restrained in his devices, and *then* his way will be straight. <sup>12</sup> The ear hears, and the eye sees: even both of them are the Lord's work. <sup>13</sup> Love not to speak ill, lest you be cut off: open your eyes, and be filled with bread. <sup>20</sup> The lamp of him that reviles father or mother shall be put out, and his eyeballs shall see darkness. <sup>21</sup> A portion hastily gotten at first shall not be blessed in the end. <sup>22</sup> Say not, I will avenge myself on my enemy; but wait on the Lord, that he may help you. <sup>23</sup> A double weight is an abomination to the Lord; and a deceitful balance is not good in his sight. <sup>24</sup> A man's goings are directed of the Lord: how then can a mortal understand his ways? <sup>25</sup> It is a snare to a man hastily to consecrate some of his own property: for *in that case* repentance comes after vowing. <sup>26</sup> A wise king utterly crushes the ungodly, and will bring a wheel upon them. <sup>27</sup> The † spirit of man is a light of the Lord, who searches the inmost parts of the belly. <sup>28</sup> Mercy and truth are a guard to a king, and will surround his throne with righteousness. <sup>29</sup> Wisdom is an ornament to young men; and grey *hairs* are the glory of old men. <sup>30</sup> Bruises and contusions befall bad men; and plagues *shall come* in the inward parts of *their* belly.

## 21

<sup>1</sup> As a rush of water, so is the king's heart in God's hand: he turns it wherever he may desire to point out. <sup>2</sup> Every man seems to himself

---

† 20:27 Comp. chap 11. 13.



righteous; but the Lord directs the hearts. <sup>3</sup> To do justly and to speak truth, are more pleasing to God than the blood of sacrifices. <sup>4</sup> A high-minded man is stout-hearted in *his* pride; and the lamp of the wicked is sin. <sup>6</sup> He that gathers treasures with a lying tongue pursues vanity *on* to the snares of death. <sup>7</sup> Destruction shall lodge with the ungodly; for they refuse to do justly. <sup>8</sup> To the froward God sends froward ways; for his works are pure and right. <sup>9</sup> *It is* better to dwell in a corner \* on the house-top, than in plastered *rooms* with unrighteousness, and in an open house. <sup>10</sup> The soul of the ungodly shall not be pitied by any man. <sup>11</sup> When an intemperate man is punished the simple becomes wiser: and a wise man understanding will receive knowledge. <sup>12</sup> A righteous man understands the hearts of the ungodly: and despises the ungodly for their wickedness. <sup>13</sup> He that stops his ears from hearing the poor, himself also shall cry, and there shall be none to hear *him*. <sup>14</sup> A secret gift calms anger: but he that forbears to give stirs up strong wrath. <sup>15</sup> *It is* the joy of the righteous to do judgement: but a holy *man* is abominable with evil-doers. <sup>16</sup> A man that wanders out of the way of righteousness, shall rest in the congregation of † giants. <sup>17</sup> A poor man loves mirth, loving wine and oil in abundance; <sup>18</sup> and a transgressor is the ‡ abomination of a righteous man. <sup>19</sup> *It is* better to dwell in a

---

\* 21:9 Gr. in the open air. † 21:16 Heb. Rephaim. see Appendix. Note on II. Kings (II. Sam.) 5. 18. ‡ 21:18 Gr. 'off-scouring;' perhaps 'ransom,' q. d. that which cleans.

wilderness than with a quarrelsome and talkative and passionate woman. <sup>20</sup> A desirable treasure will rest on the mouth of the wise; but foolish men will swallow it up. <sup>21</sup> The way of righteousness and mercy will find life and glory. <sup>22</sup> A wise man assaults strong cities, and demolishes the fortress in which the ungodly trusted. <sup>23</sup> He that keeps his mouth and his tongue keeps his soul from trouble. <sup>24</sup> A bold and self-willed and insolent *man* is called a pest: and he that remembers injuries is a transgressor. <sup>25</sup> Desires kill the sluggard; for his hands do not choose to do anything. <sup>26</sup> An ungodly man entertains evil desires all the day: but the righteous is unsparingly merciful and compassionate. <sup>27</sup> The sacrifices of the ungodly are abomination to the Lord, for they offer them wickedly. § <sup>28</sup> A false witness shall perish; but an obedient man will speak cautiously. <sup>29</sup> An ungodly man \*\* impudently withstands with his face; but the upright man himself understands his ways. <sup>30</sup> There is no wisdom, there is no courage, there is no counsel against the ungodly. <sup>31</sup> A horse is prepared for the day of battle; but help is of the Lord.

## 22

<sup>1</sup> A fair name is better than much wealth, and good favour is above silver and gold. <sup>2</sup> The rich and the poor meet together; but the Lord made them both. <sup>3</sup> An intelligent man seeing a bad man severely punished is himself instructed, but fools

---

§ 21:27 Or, unlawfully.      \*\* 21:29 See Alex. ungodly.

pass by and are punished. <sup>4</sup> The fear of the Lord is the offspring of wisdom, and wealth, and glory, and life. <sup>5</sup> Thistles and snares are in perverse ways; but he that keeps his soul will refrain from them. <sup>7</sup> The rich will rule over the poor, and servants will lend to their own masters. <sup>8</sup> He that sows wickedness shall reap troubles; and shall fully receive the punishment of his deeds. \* God loves a cheerful and liberal man; but *a man* shall fully prove the folly of his works. <sup>9</sup> He that has pity on the poor shall himself be maintained; for he has given of his own bread to the poor. He that gives liberally secures victory an honour; but he takes away the life of them that possesses *them*. <sup>10</sup> Cast out a pestilent person from the council, and strife shall go out with him; for when he sits in the council he dishonours all. <sup>11</sup> The Lord loves holy hearts, and all blameless persons are acceptable with him: a king rules with his lips. <sup>12</sup> But the eyes of the Lord preserve discretion; but the transgressor despises *wise* words. <sup>13</sup> The sluggard makes excuses, and says, *There is* a lion in the ways, and murderers in the streets. <sup>14</sup> The mouth of a transgressor is a deep pit; and he that is hated of the Lord shall fall into it. Evil ways are before a man, and he does not like to turn away from them; but it is needful to turn aside from a perverse and bad way. <sup>15</sup> Folly is attached to the heart of a child, but the rod and instruction are *then* far from him. <sup>16</sup> He that oppresses the poor, increases his own substance, yet gives to

---

\* **22:8** See 2 Cor 9. 7. Compare Heb.

the rich so as to make it less. <sup>17</sup> Incline your ear to the words of wise men: hear also my word, and apply your heart, <sup>18</sup> that you may know that they are good: and if you lay them to heart, they shall also gladden you on your lips. <sup>19</sup> That your hope may be in the Lord, and he may make your way known to you. <sup>20</sup> And do you too repeatedly record them for yourself on the table of your heart, for counsel and knowledge. <sup>21</sup> I therefore teach you truth, and knowledge good to hear; that you may answer words of truth to them that † question you. <sup>22</sup> Do no violence to the poor, for he is needy: neither dishonour the helpless *man* in the gates. <sup>23</sup> For the Lord will plead his cause, and you shall deliver your soul in safety. <sup>24</sup> Be not companion to a furious man; neither lodge with a passionate man: <sup>25</sup> lest you learn of his ways, and get snares to your soul. <sup>26</sup> Become not surety from respect of a man's person. <sup>27</sup> For if those have not whence to give compensation, they will take the bed *that is* under you. <sup>28</sup> Remove not the old ‡ landmarks, which your fathers placed. <sup>29</sup> It is fit that an observant man and *one* diligent in his business should attend on kings, and not attend on slothful men.

## 23

<sup>1</sup> If you sit to sup at the table of a prince, consider attentively the things set before you: <sup>2</sup> and apply your hand, knowing that it behoves you to prepare such *meats*: but if you are very

---

† 22:21 See 1 Peter 3. 15. ‡ 22:28 Gr. eternal.

insatiable, <sup>3</sup> desire not his provisions; for these belong to a false life. <sup>4</sup> If you are poor, measure not yourself with a rich man; but refrain yourself in your wisdom. <sup>5</sup> If you should fix your eye upon him, he will disappear; for wings like an eagle's are prepared for him, and he returns to the house of his master. <sup>6</sup> Sup not with an envious man, neither desire you his meats: <sup>7</sup> so he eats and drinks as if any one should swallow a hair, and do not bring him in to yourself, nor eat your morsel with him: <sup>8</sup> for he will vomit it up, and spoil your fair words. <sup>9</sup> Say nothing in the ears of a fool, lest at any time he sneer at your wise words. <sup>10</sup> Remove not the ancient landmarks; and enter not upon the possession of the fatherless: <sup>11</sup> for the Lord is their redeemer; he is mighty, and will plead their cause with you. <sup>12</sup> Apply your heart to instruction, and prepare your ears for words of discretion. <sup>13</sup> Refrain not from chastening a child; for if you beat him with the rod, he shall not die. <sup>14</sup> For you shall beat him with the rod, and shall deliver his soul from death. <sup>15</sup> Son, if your heart be wise, you shall also gladden my heart; <sup>16</sup> and your lips shall converse with my lips, if they be right. <sup>17</sup> Let not your heart envy sinners: but be you in the fear of the Lord all the day. <sup>18</sup> For if you should keep these things, you shall have posterity; and your hope shall not be removed. <sup>19</sup> Hear, *my* son, and be wise, and rightly direct the thoughts of your heart. <sup>20</sup> Be not a wine-bibber, neither continue long at feasts, and purchases of flesh: <sup>21</sup> for every drunkard and whoremonger shall

be poor; and every sluggard shall clothe himself with tatters and ragged garments. <sup>22</sup> Listen, *my son*, to your father which begot you, and despise not *your mother* because she is grown old. <sup>24</sup> A righteous father brings up *his children* well; and his soul rejoices over a wise son. <sup>25</sup> Let your father and your mother rejoice over you, and let her that bore you be glad. <sup>26</sup> *My son*, give me your heart, and let your eyes observe my ways. <sup>27</sup> For a strange house is a vessel full of holes; and a strange well is narrow. <sup>28</sup> For such a one shall perish suddenly; and every transgressor shall be cut off. <sup>29</sup> Who *has* woe? who trouble? who *has* quarrels? and who vexations and disputes? who *has* bruises without a cause? whose eyes are livid? <sup>30</sup> Are not those of them that stay long at wine? *are* not *those* of them that haunt *the places* where banquets are? Be not drunk with wine; but converse with just men, and converse *with them* \* openly. <sup>31</sup> For if you should set your eyes on bowls and cups, you shall afterwards go more naked than a pestle. <sup>32</sup> But at last *such a one* stretches himself out as one struck by a serpent, and venom is diffused through him as by a horned serpent. <sup>33</sup> Whenever your eyes shall behold a strange woman, then your mouth shall speak perverse things. <sup>34</sup> And you shall lie as in the midst of the sea, and as a pilot in a great storm. <sup>35</sup> And you shall say, They struck me, and I was not pained; and they mocked me, and I knew it not: when will it be morning, that I may go and

---

\* **23:30** Gr. in public walks.

seek those with whom I may go in company?

## 24

<sup>1</sup> My son, envy not bad men, nor desire to be with them. <sup>2</sup> For their heart meditates falsehoods, and their lips speak mischiefs. <sup>3</sup> A house is built by wisdom, and is set up by understanding. <sup>4</sup> By discretion the chambers are filled with all precious and excellent wealth. <sup>5</sup> A wise man is better than a strong man; and a man who has prudence than a large estate. <sup>6</sup> War is carried on with generalship, and aid is supplied to the heart of a counsellor. <sup>7</sup> Wisdom and good understanding are in the gates of the wise: the wise turn not aside from the mouth of the Lord, <sup>8</sup> but deliberate in council. Death befalls uninstructed *men*. <sup>9</sup> The fools also dies in sins; and uncleanness *attaches* to a pestilent man. <sup>10</sup> He shall be defiled in the evil day, and in the day of affliction, until he be utterly consumed. <sup>11</sup> Deliver them that are led away to death, and redeem them that are appointed to be slain; spare not *your help*. <sup>12</sup> But if you should say, I know not this man; know that the Lord knows the hearts of all; and he that formed breath for all, he knows all things, who renders to every man according to his works. <sup>13</sup> My son, eat honey, for the honeycomb is good, that your throat may be sweetened. <sup>14</sup> Thus shall you perceive wisdom in your soul: for if you find it, your end shall be good, and hope shall not fail you. <sup>15</sup> Bring not an ungodly man into the dwelling of the righteous: neither be deceived by the feeding of the belly. <sup>16</sup> For a righteous man will fall seven

times, and rise *again*: but the ungodly shall be without strength in troubles. <sup>17</sup> If your enemy should fall, rejoice not over him, neither be elated at his overthrow. <sup>18</sup> For the Lord will see *it*, and it will not please him, and he will turn away his wrath from him. <sup>19</sup> Rejoice not in evil-doers, neither be envious of sinners. <sup>20</sup> For the evil man shall have no posterity: and the light of the wicked shall be put out. <sup>21</sup> My son, fear God and the king; and do not disobey either of them. <sup>22</sup> For they will suddenly punish the ungodly, and who can know the vengeance *inflicted* by both? \* [A son that keeps the commandment shall † escape destruction; for *such an one* has fully received it. Let no falsehood be spoken by the king from the tongue; yes, let no falsehood proceed from his tongue. The king's tongue is a sword, and not one of flesh; and whoever shall be given up to *it* shall be destroyed: for if his wrath should be provoked, he destroys men with cords, and devours men's bones, and burns them up as a flame, so that they are not *even* fit to be eaten by the young eagles. My son, reverence my words, and receive them, and repent.] <sup>23</sup> And this thing I say to you that are wise *for you* to learn: It is not good to have respect of persons in judgement. <sup>24</sup> He that says of the ungodly, He is righteous, shall be cursed by peoples, and hateful amongst the nations. <sup>25</sup> But they that reprove *him* shall appear more excellent, and blessing shall come upon them; <sup>26</sup> and *men* will kiss lips that answer

---

\* 24:22 Heb. omits to the end. † 24:22 Lit. be outside of.



well. <sup>27</sup> Prepare your works for *your* going forth, and prepare yourself for the field; and come after me, and you shall rebuild your house. <sup>28</sup> Be not a false witness against your *fellow* citizen, neither exaggerate with your lips. <sup>29</sup> Say not, As he has treated me, so will I treat him, and I will avenge myself on him for that wherein he has injured me. <sup>30</sup> A foolish man is like a farm, and a senseless man is like a vineyard. <sup>31</sup> If you let him alone, he will altogether remain barren and covered with weeds; † and he becomes destitute, and his stone walls are broken down. <sup>32</sup> Afterwards I reflected, I looked that I might receive instruction. <sup>33</sup> *The sluggard* says, I slumber a little, and I sleep a little, and for a little while I fold my arms across *my* breast. <sup>34</sup> But if you do this, your poverty will come speedily; and your lack like a swift courier.

## 25

<sup>1</sup> These are the \* miscellaneous instructions of Solomon, which the friends of Ezekias king of Judea copied out. <sup>2</sup> The glory of God conceals a matter: but the glory of a king honours business. <sup>3</sup> Heaven is high, and earth is deep, and a king's heart is unsearchable. <sup>4</sup> Beat the drossy silver, and it shall be made entirely pure. <sup>5</sup> Slay the ungodly from before the king, and his throne shall prosper in righteousness. <sup>6</sup> Be not boastful in the presence of the king, and remain not in the places of princes; <sup>7</sup> for *it is* better for you that it should be said, Come up to me, than that

† 24:31 Gr. grass. \* 25:1 Possibly genuine, q. d. beyond doubt.

*one* should humble you in the presence of the prince; speak of that which your eyes have seen. <sup>8</sup> Get not suddenly into a quarrel, lest you repent at last. <sup>9</sup> Whenever your friend shall reproach you, retreat backward, despise *him* not; <sup>10</sup> lest your friend continue to reproach you, so your quarrel and enmity shall not depart, but shall be to you like death. Favour and friendship set *a man* free, which do you keep for yourself, lest you be made liable to reproach; but take heed to your ways peaceably. <sup>11</sup> As a golden apple in a necklace of sardius, so *is it* to speak a *wise* word. <sup>12</sup> In an ear-ring of gold a precious sardius is also set; so *is* a wise word to an obedient ear. <sup>13</sup> As a fall of snow in the time of harvest is good against heat, so a faithful messenger *refreshes* those that send him; for he helps the souls of his employers. <sup>14</sup> As winds and clouds and rains are most evident *objects*, so is he that boasts of a false gift. <sup>15</sup> In longsuffering is prosperity to kings, and a soft tongue breaks the bones. <sup>16</sup> Having found honey, eat *only* what is enough, lest haply you be filled, and vomit it up. <sup>17</sup> Enter sparingly into your friend's house, lest he be satiated with your company, and hate you. <sup>18</sup> As a club, and a dagger, and a pointed arrow, so also is a man who bears false witness against his friend. <sup>19</sup> The way of the wicked and the foot of the transgressor shall perish in an evil day. <sup>20</sup> As vinegar is bad for a sore, so trouble befalling the body afflicts the heart. As a moth in a garment, and a worm in wood, so the grief of a man hurts the heart. <sup>21</sup> If

your enemy hunger, feed him; if he thirst, give him drink; <sup>22</sup> for so doing you shall heap coals of fire upon his head, and the Lord shall reward you *with good*. <sup>23</sup> The north wind raises clouds; so an impudent face provokes the tongue. <sup>24</sup> *It is better to dwell on a corner of the roof, than with a railing woman in an open house.* <sup>25</sup> As cold water is agreeable to a thirsting soul, so is a good message from a land far off. <sup>26</sup> As if one should stop a well, and corrupt a spring of water, so *is it* unseemly for a righteous man to fall before an ungodly man. <sup>27</sup> *It is not good to eat much honey; but it is right to honour venerable sayings.* <sup>28</sup> As a city whose walls are broken down, and which is unfortified, so is a man who does anything without counsel.

## 26

<sup>1</sup> As dew in harvest, and as rain in summer, so honour is not *seemly* for a fool. <sup>2</sup> As birds and sparrows fly, so a curse shall not come upon any one without a cause. <sup>3</sup> As a whip for a horse, and a goad for an ass, so *is* a rod for a simple nation. <sup>4</sup> Answer not a fool according to his folly, lest you become like him. <sup>5</sup> Yet answer a fool according to his folly, lest he seem wise in his own conceit. <sup>6</sup> He that sends a message by a foolish messenger procures for himself a reproach from his own ways. <sup>7</sup> *As well* take away the motion of the legs, as transgression from the mouth of fools. <sup>8</sup> He that binds up a stone in a sling, is like one that gives glory to a fool. <sup>9</sup> Thorns \* grow in the hand of a

---

\* **26:9** Compare Heb.

drunkard, and servitude in the hand of fools. <sup>10</sup> † All the flesh of fools endures much hardship; for their fury is brought to nothing. <sup>11</sup> As when a dog goes to his own vomit, and becomes abominable, so is fool who returns in his wickedness to his own sin. [There is a shame that brings sin: and there is a shame *that is glory and grace.*] <sup>12</sup> I have seen a man who seemed ‡ to himself to be wise; but a fool had more hope than he. <sup>13</sup> A sluggard when sent on a journey says, *There is a lion in the ways, and there are murderers in the streets.* <sup>14</sup> As a door turns on the hinge, so does a sluggard on his bed. <sup>15</sup> A sluggard having hid his hand in his bosom, will not be able to bring it up to his mouth. <sup>16</sup> A sluggard seems to himself wiser than one who § most satisfactorily brings back a message. <sup>17</sup> As he that lays hold of a dog's tail, so is he that makes himself the champion of another's cause. <sup>18</sup> As those who need correction put forth *fair* words to men, and he that first falls in with the proposal will be overthrown; <sup>19</sup> so are all that lay wait for their own friends, and when they are discovered, say, I did it in jest. <sup>20</sup> With much wood fire increases; but where there is not a double-minded man, strife ceases. <sup>21</sup> A hearth for coals, and wood for fire; and railing man for the tumult of strife. <sup>22</sup> The words of cunning knaves are soft; but they strike *even* to the inmost parts of the bowels. <sup>23</sup> Silver dishonestly given is to be considered as a potsherd: smooth lips cover a

---

† 26:10 Great variation from Hebrew here. ‡ 26:12 Gr. by.

§ 26:16 Compare Heb.

grievous heart. <sup>24</sup> A weeping enemy promises all things with his lips, but in his heart he contrives deceit. <sup>25</sup> Though *your* enemy entreat you with a loud voice, consent not: for there are seven abominations in his heart. <sup>26</sup> He that hides enmity frames deceit: but being easily discerned, exposes his own sins in the public assemblies. <sup>27</sup> He that digs a pit for his neighbour shall fall into it: and he that rolls a stone, rolls it upon himself. <sup>28</sup> A lying tongue hates the truth; and an unguarded mouth causes tumults.

## 27

<sup>1</sup> Boast not of to-morrow; for you know not what the next day shall bring forth. <sup>2</sup> Let your neighbour, and not your own mouth, praise you; a stranger, and not your own lips. <sup>3</sup> A stone is heavy, and sand cumbersome; but a fool's wrath is heavier than both. <sup>4</sup> Wrath is merciless, and anger sharp: but envy can bear nothing. <sup>5</sup> Open reproofs are better than secret love. <sup>6</sup> The wounds of a friend are more to be trusted than the spontaneous kisses of an enemy. <sup>7</sup> A full soul scorns honeycombs; but to a hungry soul even bitter things appear sweet. <sup>8</sup> As when a bird flies down from its own nest, so a man is brought into bondage whenever he estranges himself from his own place. <sup>9</sup> The heart delights in ointments and wines and perfumes: but the soul is broken by calamities. <sup>10</sup> Your own friend, and your father's friend, forsake not; and when you are in distress go not into your brother's house: better is a friend *that is near* than a brother living far off. <sup>11</sup> Son,

be wise, that your heart may rejoice; and remove you from yourself reproachful words. <sup>12</sup> A wise man, when evils are approaching, hides himself; but fools pass on, and will be punished. <sup>13</sup> Take away the man's garment, (for a scorner has passed by) whoever lays waste another's goods. <sup>14</sup> Whosoever shall bless a friend in the morning with a loud voice, shall seem to differ nothing from one who curses *him*. <sup>15</sup> On a stormy day drops *of rain* drive a man out of his house; so also does a railing woman *drive a man* out of his own house. <sup>16</sup> The north wind is sharp, but it is called by name propitious. <sup>17</sup> Iron sharpens iron; and a man sharpens his friend's countenance. <sup>18</sup> He that plants a fig tree shall eat the fruits of it: so he that waits on his own master shall be honoured. <sup>19</sup> As faces are not like *other* faces, so neither are the thoughts of men. <sup>20</sup> Hell and destruction are not filled; so also are the eyes of men insatiable. \* *He that fixes his eye is an abomination to the Lord; and the uninstructed do not restrain their tongue.* <sup>21</sup> Fire is the trial for silver and gold; and a man is tried by the mouth of them that praise him. The heart of the transgressor seeks after mischiefs; but an upright heart seeks knowledge. <sup>22</sup> Though you scourge a fool, disgracing him in the midst of the council, you will *still* in no wise remove his folly from him. <sup>23</sup> Do you thoroughly know the number of your flock, and pay attention to your herds. <sup>24</sup> For a man *has* not strength and power for ever; neither does he transmit it

---

\* **27:20** Heb. omits to ver 21.

from generation to generation. <sup>25</sup> Take care of the herbage in the field, and you shall cut grass, and gather the mountain hay; <sup>26</sup> that you may have *wool of sheep* for clothing: pay attention to the land, that you may have lambs. <sup>27</sup> *My son*, you have from me words very useful for your life, and for the life of your servants.

## 28

<sup>1</sup> The ungodly *man* flees when no one pursues: but the righteous is confident as a lion. <sup>2</sup> By reason of the sins of ungodly men quarrels arise; but a wise man will \* quell them. <sup>3</sup> A bold man oppresses the poor by ungodly deeds. As an impetuous and profitable rain, <sup>4</sup> so they that forsake the law praise ungodliness; but they that love the law fortify themselves with a wall. <sup>5</sup> Evil men will not understand judgement: but they that seek the Lord will understand † everything. <sup>6</sup> A poor man walking in truth is better than a rich liar. <sup>7</sup> A wise son keeps the law: but he that keeps up debauchery dishonours his father. <sup>8</sup> He that increases his wealth by usuries and *unjust* gains, gathers it for him that pities the poor. <sup>9</sup> He that turns away his ear from hearing the law, even he has ‡ made his prayer abominable. <sup>10</sup> He that causes upright men to err in an evil way, himself shall fall into destruction: transgressor also shall pass by prosperity, but shall not enter into it. <sup>11</sup> A rich man is wise in his own conceit;

---

\* 28:2 Gr. quench. † 28:5 Gr. in everything. ‡ 28:9 Or, abhorred his prayer.

but an intelligent poor man will condemn him. <sup>12</sup> By reason of the help of righteous men great glory arises: but in the places of the ungodly men are caught. <sup>13</sup> He that covers his own ungodliness shall not prosper: but he that blames *himself* shall be loved. <sup>14</sup> Blessed is the man who religiously fears § always: but the hard of heart shall fall into mischiefs. <sup>15</sup> A hungry lion and a thirsty wolf *is he*, who, being poor, rules over a poor nation. <sup>16</sup> A king in need of revenues is a great oppressor: but he that hates injustice shall live a long time. <sup>17</sup> He that becomes surety for a man charged with murder shall be an exile, and not in safety. Chasten your son, and he shall love you, and give honour to your soul: he shall not obey a sinful nation. <sup>18</sup> He that walks justly is assisted: but he that walks in crooked ways shall be entangled *therein*. <sup>19</sup> He that tills his own land shall be satisfied with \*\* bread: but he that follows idleness shall have plenty of poverty. <sup>20</sup> A man worthy of credit shall be much blessed: but the wicked shall not be unpunished. <sup>21</sup> He that reverences not the persons of the just is not good: such a one will sell a man for a morsel of bread. <sup>22</sup> An envious man makes haste to be rich, and knows not that the merciful man will have the mastery over him. <sup>23</sup> He that reproves a man's ways shall have more favour than he that flatters with the tongue. <sup>24</sup> †† He that casts off father or mother, and thinks he sins not; the same is partaker with an ungodly man. <sup>25</sup> An unbelieving

---

§ 28:14 Gr. all things. \*\* 28:19 Gr. plural. †† 28:24 Mark 7. 11.



man judges rashly: but he that trusts in the Lord will act carefully. <sup>26</sup> He that trusts to a bold heart, such an one is a fool: but he that walks in wisdom shall be safe. <sup>27</sup> He that gives to the poor shall not be in lack: but he that turns away his eye *from him* shall be in great distress. <sup>28</sup> In the places of ungodly *men* the righteous †† mourn: but in their destruction the righteous shall be multiplied.

## 29

<sup>1</sup> A reprover is better than a stiff-necked man: for when the latter is suddenly set on fire, there shall be no remedy. <sup>2</sup> When the righteous are praised, the people will rejoice: but when the ungodly rule, men mourn. <sup>3</sup> When a man loves wisdom, his father rejoices: but he that keeps harlots will waste wealth. <sup>4</sup> A righteous king establishes a country: but a transgressor destroys *it*. <sup>5</sup> He that prepares a net in the way of his own friend, entangles his own feet in it. <sup>6</sup> A great snare *is spread* for a sinner: but the righteous shall be in joy and gladness. <sup>7</sup> A righteous man knows how to judge for the poor: but the ungodly understands not knowledge; and the poor man has not an understanding mind. <sup>8</sup> Lawless men burn down a city: but wise men turn away wrath. <sup>9</sup> A wise man shall judge nations: but a worthless man being angry laughs and fears not. <sup>10</sup> Bloody men hate a holy *person*, but the upright will seek his soul. <sup>11</sup> A fool utters all is mind: but the wise reserves his in part. <sup>12</sup> When a king hearkens to unjust language, all his subjects are transgressors. <sup>13</sup> When

---

†† 28:28 Gr. groan.

the creditor and debtor meet together, the Lord oversees them both. <sup>14</sup> When a king judges the poor in truth, his throne shall be established \* for a testimony. <sup>15</sup> Stripes and reproofs give wisdom: but an erring child disgraces his parents. <sup>16</sup> When the ungodly abound, sins abound: but when they fall, the righteous are warned. <sup>17</sup> Chasten your son, and he shall give you rest; and he shall give honour to your soul. <sup>18</sup> There shall be no interpreter to a sinful nation: but he that observes the law is † blessed. <sup>19</sup> A stubborn servant will not be reprov'd by words: for even if he understands, still he will not obey. <sup>20</sup> If you see a man hasty in *his* words, know that the fool has hope rather than he. <sup>21</sup> He that lives wantonly from a child, shall be a servant, and in the end shall grieve over himself. <sup>22</sup> A furious man stirs up strife, and a passionate man digs up sin. <sup>23</sup> Pride brings a man low, but the Lord upholds the humble-minded with honour. <sup>24</sup> He that shares with a thief, hates his own soul: and if any having heard an oath uttered tell not of it, <sup>25</sup> *they* fearing and reverencing men *unreasonably* have been overthrown, but he that trusts in the Lord shall rejoice. Ungodliness causes a man to stumble: but he that trusts in ‡ his master shall be safe. <sup>26</sup> Many wait on the favour of rulers; but justice comes to a man from the Lord. <sup>27</sup> A righteous man is an abomination to an unrighteous man, and the direct way is an abomination to the sinner.

---

\* **29:14** Heb. 'for ever.' See Amos 1. 11; Mich 7. 18; in the Greek.

† **29:18** Or, 'most blessed.' ‡ **29:25** Possibly, 'in the Lord.' See 2 Pet 2. 1.

## 30

<sup>1</sup> These things says the man to them that trust in God; and I cease. <sup>2</sup> For I am the most simple of all men, and there is not in me the wisdom of men. <sup>3</sup> God has taught me wisdom, and I know the knowledge of the holy. <sup>4</sup> Who has gone up to heaven, and come down? who has gathered the winds in his \* bosom? who has wrapped up the waters in a garment? who has dominion of all the ends of the earth? what is his name? or what is the name of his children? <sup>5</sup> For all the words of God are tried in the fire, and he defends those that reverence him. <sup>6</sup> Add not to his words, lest he reprove you, and you be made a liar. <sup>7</sup> Two things I ask of you; take not favour from me before I die. <sup>8</sup> Remove far from me vanity and falsehood: and give me not wealth *or* poverty; but appoint me what is needful and sufficient: <sup>9</sup> lest I be filled and become false, and say, Who sees me? or be poor and steal, and swear *vainly* by the name of God. <sup>10</sup> Deliver not a servant into the hands of his master, lest he curse you, and you be utterly destroyed. <sup>11</sup> A wicked generation curse their father, and do not bless their mother. <sup>12</sup> A wicked generation judge themselves to be just, but do not cleanse their way. <sup>13</sup> A wicked generation have lofty eyes, and exalt themselves with their eyelids. <sup>14</sup> A wicked generation have swords *for* teeth and jaw teeth *as* knives, so as to destroy and devour the lowly from the earth, and the poor of them from amongst men. <sup>15</sup> The horse-leech had three dearly beloved

---

\* **30:4** Or, fold of his robe.

daughters: and these three did not satisfy her; and the fourth was not contented so as to say, Enough. <sup>16</sup> The grave, and the love of a woman, and the earth not filled with water; water also and fire will not say, It is enough. <sup>17</sup> The eye that laughs to scorn a father, and dishonours the old age of a mother, let the ravens of the valleys pick it out, and let the young eagles devour it. <sup>18</sup> Moreover there are three things impossible for me to comprehend, and the fourth I know not: <sup>19</sup> the track of a flying eagle; and the ways of a serpent on a rock; and the paths of a ship passing through the sea; and the ways of a man in youth. <sup>20</sup> Such is the way of an adulterous woman, who having washed herself from what she has done, says she has done nothing † amiss. <sup>21</sup> By three things the earth is troubled, and the fourth it can't bear: <sup>22</sup> if a servant reign; or a fool be filled with food; <sup>23</sup> or if a maidservant should cast out her own mistress; and if a hateful woman should marry a good man. <sup>24</sup> And *there are* four very little things upon the earth, but these are wiser than the wise: <sup>25</sup> the ants which are weak, and *yet* prepare *their* food in summer; <sup>26</sup> the rabbits also *are* a feeble race, who make their houses in the rocks. <sup>27</sup> The locusts have no king, and *yet* march orderly at one command. <sup>28</sup> And the eft, which supports itself by *its* hands, and is easily taken, dwells in the fortresses of kings. <sup>29</sup> And there are three things which go well, and a fourth which passes along finely. <sup>30</sup> A lion's whelp, stronger

---

† **30:20** Gr. out of place.

than *all other* beasts, which turns not away, nor fears *any* beast; <sup>31</sup> and a cock walking in boldly amongst the hens, and the goat leading the herd; and a king publicly speaking before a nation. <sup>32</sup> If you abandon yourself to mirth, and stretch forth your hand in a quarrel, you shall be disgraced. <sup>33</sup> Milk out milk, and there shall be butter, and if you wing *one's* nostrils there shall come out blood: so if you extort words, there will come forth quarrels and strifes.

## 31

<sup>1</sup> My words have been spoken by God—the oracular answer of a king, whom his mother instructed. <sup>2</sup> What will you keep, my son, what? the words of God. My firstborn son, I speak to you: what? son of my womb? what? \* son of my vows? <sup>3</sup> Give not your wealth to women, nor your mind and living to remorse. Do all things with counsel: drink wine with counsel. <sup>4</sup> Princes are prone to anger: let them then not drink wine: <sup>5</sup> lest they drink, and forget wisdom, and be not able to judge the poor rightly. <sup>6</sup> Give strong drink to those that are in sorrow, and the wine to drink to those in pain: <sup>7</sup> that they may forget their poverty, and may not remember their troubles any more. <sup>8</sup> Open your mouth with the word of God, and judge all fairly. <sup>9</sup> Open your mouth and judge justly, and plead the cause of the poor and weak. <sup>10</sup> Who shall find a virtuous woman? for such a one is more valuable than precious stones.

---

\* **31:2** The usual punctuation has been altered.

11 The heart of her husband trusts in her: such a one shall stand in no need of fine spoils. 12 For she employs all her living for her husband's good. 13 Gathering wool and flax, she makes it serviceable with her hands. 14 She is like a ship trading from a distance: so she procures her livelihood. 15 And she rises by night, and gives food to her household, and *appointed* tasks to her maidens. 16 She views a farm, and buys it: and with the fruit of her hands she plants and a possession. 17 She strongly girds her loins, and strengthens her arms for work. 18 And she finds by experience that working is good; and her candle goes not out all night. 19 She reaches forth her arms to needful *works*, and applies her hands to the spindle. 20 And she opens her hands to the needy, and reaches out fruit to the poor. 21 Her husband is not anxious about those at home when he tarries anywhere abroad: for all † her household are clothed. 22 She makes for her husband ‡ clothes of double texture, and garments for herself of fine linen and scarlet. 23 And her husband becomes a distinguished *person* in the gates, when he sits in council with the old inhabitants of the land. 24 She makes fine linens, and sells girdles to the Chananites: she opens her mouth heedfully and with propriety, and controls her tongue. 25 She puts on strength and honour; and rejoices in the last days. 26 But she opens her mouth wisely, and according to law. 27 The ways of her household are careful, and she eats not the bread of idleness.

---

† 31:21 Gr. those with her. ‡ 31:22 Comp. Heb. and A.V.

<sup>28</sup> And *her* kindness to them sets up her children for them, and they grow rich, and her husband praises her. <sup>29</sup> Many daughters have obtained wealth, many have wrought valiantly; but you have exceeded, you have surpassed all. <sup>30</sup> Charms are false, and woman's beauty is vain: for it is a wise woman that is blessed, and let her praise the fear of the Lord. <sup>31</sup> Give her of the fruit of her lips; and let her husband be praised in the gates.

## **LXX2012: Septuagint in British/International English 2012**

**The Septuagint with Apocrypha, translated from Greek to English by Sir Lancelot C. L. Brenton and published in 1885, with some language updates (British/International English)**

Public Domain

Language: English

Dialect (if applicable): British

Language in English: English

Translation by: Sir Lancelot Charles Lee Brenton

### **LXX2012: Septuagint in English 2012, British/International English Edition**

This is a translation of the Old Testament and Apocrypha/Deuterocanon from Hebrew to Greek to 19th Century British English, with some updates of spelling and word usage to contemporary British/International English. The original English translation was done by Sir Lancelot Charles Lee Brenton and published by Samuel Bagster & Sons, Ltd., in London in 1851. It has entered the Public Domain due to the passage of sufficient time. In the process of scanning and typing the text, the original poetry and prose formatting, as well as peripheral material like introductions and notes, have been omitted.

This edition of the Septuagint has some language updates. Brenton's word order and punctuation has been mostly retained, meaning that quotation marks are not used, and sentences within quotes may not start with capital letters, as was standard usage in 1851. Names transliterated from Greek to those transliterated from Hebrew in the common English Bibles often differ. These language updates are dedicated to the Public Domain by the author of those edits, Michael Paul Johnson. Therefore this edition may be freely copied, published, etc.

Before considering making changes to the text of this work, I recommend that you consult with God, because this is really His Book.

If you find errors in the text, please report them so that we can correct them.

Donations to help with the expenses of operating this web site and thus help others have free access to the Word of God may be made to us, but are not required. Please see <http://MLJohnson.org/partner/> for more about



that.

---

PDF generated using Haiola and XeLaTeX on 11 Nov 2022 from source files  
dated 11 Nov 2022

5f7fbfb4-0f33-5261-b31a-068b49388053