

## The Proverbs

<sup>1</sup> The Parables of Salomon the sonne of Daud King of Israel, <sup>2</sup> To knowe wisdom, and instruction, to vnderstand ye wordes of knowledge, <sup>3</sup> To receiue instruction to do wisely, by iustice and iudgement and equitie, <sup>4</sup> To giue vnto the simple, sharpenesse of wit, and to the childe knowledge and discretion. <sup>5</sup> A wise man shall heare and increase in learning, and a man of vnderstanding shall attayne vnto wise counsels, <sup>6</sup> To vnderstand a parable, and the interpretation, the wordes of ye wise, and their darke sayings. <sup>7</sup> The feare of the Lord is the beginning of knowledge: but fooles despise wisdom and instruction. <sup>8</sup> My sonne, heare thy fathers instruction, and forsake not thy mothers teaching. <sup>9</sup> For they shalbe a comely ornament vnto thine head, and as chaines for thy necke. <sup>10</sup> My sonne, if sinners doe intise thee, consent thou not. <sup>11</sup> If they say, Come with vs, we will lay waite for blood, and lie priuillie for the innocent without a cause: <sup>12</sup> We wil swallow them vp aliue like a graue euen whole, as those that goe downe into the pit: <sup>13</sup> We shall finde all precious riches, and fill our houses with spoyle: <sup>14</sup> Cast in thy lot among vs: we will all haue one purse: <sup>15</sup> My sonne, walke not thou in the way with them: refraine thy foote from their path. <sup>16</sup> For their feete runne to euill, and make haste to shed blood. <sup>17</sup> Certainly as without cause the net is

spread before the eyes of all that hath wing: <sup>18</sup> So they lay waite for blood and lie priuily for their liues. <sup>19</sup> Such are the wayes of euery one that is greedy of gaine: he would take away the life of the owners thereof. <sup>20</sup> Wisdome cryeth without: she vttereth her voyce in the streetes. <sup>21</sup> She calleth in the hie streete, among the prease in the entrings of the gates, and vttereth her wordes in the citie, saying, <sup>22</sup> O ye foolish, howe long will ye loue foolishnes? and the scornefull take their pleasure in scorning, and the fooles hate knowledge? <sup>23</sup> (Turne you at my correction: loe, I will powre out my mind vnto you, and make you vnderstand my wordes) <sup>24</sup> Because I haue called, and ye refused: I haue stretched out mine hand, and none woulde regarde. <sup>25</sup> But ye haue despised all my counsell, and would none of my correction. <sup>26</sup> I will also laugh at your destruction, and mocke, when your feare commeth. <sup>27</sup> Whe your feare cometh like sudden desolation, and your destruction shall come like a whirle wind: whe affliction and anguish shall come vpon you, <sup>28</sup> Then shall they call vpon me, but I will not answeere: they shall seeke me early, but they shall not finde me, <sup>29</sup> Because they hated knowledge, and did not chuse the feare of the Lord. <sup>30</sup> They would none of my counsell, but despised all my correction. <sup>31</sup> Therefore shall they eate of ye fruite of their owne way, and be filled with their owne deuises. <sup>32</sup> For ease slaieth the foolish, and the prosperitie of fooles destroyeth them. <sup>33</sup> But he that obeyeth me, shall

dwell safely, and be quiet from feare of euill.

## 2

<sup>1</sup> My sonne, if thou wilt receiue my wordes, and hide my commandements within thee, <sup>2</sup> And cause thine eares to hearken vnto wisdome, and encline thine heart to vnderstanding, <sup>3</sup> (For if thou callest after knowledge, and cryest for vnderstanding: <sup>4</sup> If thou seekest her as siluer, and searchest for her as for treasures, <sup>5</sup> Then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God. <sup>6</sup> For the Lord giueth wisdome, out of his mouth commeth knowledge and vnderstanding. <sup>7</sup> He preserueth the state of the righteous: he is a shielde to them that walke vprightly, <sup>8</sup> That they may keepe the wayes of iudgement: and he preserueth the way of his Saintes) <sup>9</sup> Then shalt thou vnderstand righteousnes, and iudgement, and equitie, and euery good path. <sup>10</sup> When wisdome entreth into thine heart, and knowledge deliteth thy soule, <sup>11</sup> Then shall counsell preserue thee, and vnderstanding shall keepe thee, <sup>12</sup> And deliuer thee from the euill way, and from the man that speaketh froward things, <sup>13</sup> And from them that leaue the wayes of righteousnes to walke in the wayes of darkenes: <sup>14</sup> Which reioyce in doing euill, and delite in the frowardnesse of the wicked, <sup>15</sup> Whose wayes are crooked and they are lewde in their paths. <sup>16</sup> And it shall deliuer thee from the strange woman, euen from the stranger, which flattereth with her wordes. <sup>17</sup> Which forsaketh the guide of her youth, and

forgetteth the couenant of her God. <sup>18</sup> Surely her house tendeth to death, and her paths vnto the dead. <sup>19</sup> All they that goe vnto her, returne not againe, neither take they holde of the wayes of life. <sup>20</sup> Therefore walke thou in the way of good men, and keepe the wayes of the righteous. <sup>21</sup> For the iust shall dwell in the land, and the vpright men shall remaine in it. <sup>22</sup> But the wicked shalbe cut off from ye earth, and the transgressours shalbe rooted out of it.

### 3

<sup>1</sup> My sonne, forget not thou my Lawe, but let thine heart keepe my commandements. <sup>2</sup> For they shall increase the length of thy dayes and the yeeres of life, and thy prosperitie. <sup>3</sup> Let not mercie and trueth forsake thee: binde them on thy necke, and write them vpon the table of thine heart. <sup>4</sup> So shalt thou finde fauour and good vnderstanding in the sight of God and man. <sup>5</sup> Trust in the Lord with all thine heart, and leane not vnto thine owne wisdome. <sup>6</sup> In all thy wayes acknowledge him, and he shall direct thy wayes. <sup>7</sup> Be not wise in thine owne eyes: but feare the Lord, and depart from euill. <sup>8</sup> So health shalbe vnto thy nauel, and marowe vnto thy bones. <sup>9</sup> Honour the Lord with thy riches, and with the first frutes of all thine increase. <sup>10</sup> So shall thy barnes be filled with abundance, and thy presses shall burst with newe wine. <sup>11</sup> My sonne, refuse not the chastening of the Lord, neither be griued with his correction. <sup>12</sup> For the Lord correcteth him,

whome he loueth, euen as the father doeth the childe in whom he deliteth. <sup>13</sup> Blessed is the man that findeth wisdom, and the man that getteth vnderstanding. <sup>14</sup> For the marchandise thereof is better then the marchandise of siluer, and the gaine thereof is better then golde. <sup>15</sup> It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her. <sup>16</sup> Length of dayes is in her right hand, and in her left hand riches and glory. <sup>17</sup> Her wayes are wayes of pleasure, and all her pathes prosperitie. <sup>18</sup> She is a tree of life to them that lay holde on her, and blessed is he that retaineth her. <sup>19</sup> The Lord by wisdom hath layde the foundation of the earth, and hath stablished the heauens through vnderstanding. <sup>20</sup> By his knowledge the deptes are broken vp, and the cloudes droppe downe the dewe. <sup>21</sup> My sonne, let not these things depart from thine eyes, but obserue wisdom, and counsell. <sup>22</sup> So they shalbe life to thy soule, and grace vnto thy necke. <sup>23</sup> Then shalt thou walke safely by thy way: and thy foote shall not stumble. <sup>24</sup> If thou sleepest, thou shalt not bee afraide, and when thou sleepest, thy sleepe shalbe sweete. <sup>25</sup> Thou shalt not feare for any sudden feare, neither for the destruction of the wicked, when it commeth. <sup>26</sup> For the Lord shall be for thine assurance, and shall preserue thy foote from taking. <sup>27</sup> Withhold not the good from the owners thereof, though there be power in thine hand to doe it. <sup>28</sup> Say not vnto thy neighbour, Go and come againe, and to morow wil I giue thee, if thou now haue

it. <sup>29</sup> Intend none hurt against thy neighbour, seeing he doeth dwell without feare by thee. <sup>30</sup> Striue not with a man causelesse, when he hath done thee no harme. <sup>31</sup> Bee not enuious for the wicked man, neither chuse any of his wayes. <sup>32</sup> For the frowarde is abomination vnto the Lord: but his secret is with the righteous. <sup>33</sup> The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the righteous. <sup>34</sup> With the scornfull he scorneth, but hee giueth grace vnto the humble. <sup>35</sup> The wise shall inherite glorie: but fooles dishonour, though they be exalted.

## 4

<sup>1</sup> Heare, O ye children, the instruction of a father, and giue eare to learne vnderstanding. <sup>2</sup> For I doe giue you a good doctrine: therefore forsake yee not my lawe. <sup>3</sup> For I was my fathers sonne, tender and deare in the sight of my mother, <sup>4</sup> When he taught me, and sayde vnto me, Let thine heart holde fast my woordes: keepe my commandements, and thou shalt liue. <sup>5</sup> Get wisdom: get vnderstading: forget not, neither decline from the woordes of my mouth. <sup>6</sup> Forsake her not, and shee shall keepe thee: loue her and shee shall preserue thee. <sup>7</sup> Wisedome is the beginning: get wisdom therefore: and aboue all thy possession get vnderstanding. <sup>8</sup> Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou embrace her. <sup>9</sup> She shall giue a comely ornamet vnto thine head, yea, she shall giue thee a crowne of glorie. <sup>10</sup> Heare, my sonne,

and receiue my wordes, and the yeeres of thy life shalbe many. <sup>11</sup> I haue taught thee in ye way of wisdom, and led thee in the pathes of righteousnesse. <sup>12</sup> Whe thou goest, thy gate shall not be strait, and when thou runnest, thou shalt not fall. <sup>13</sup> Take holde of instruction, and leaue not: keepe her, for shee is thy life. <sup>14</sup> Enter not into the way of the wicked, and walke not in the way of euill men. <sup>15</sup> Auoide it, and goe not by it: turne from it, and passe by. <sup>16</sup> For they can not sleepe, except they haue done euill, and their sleepe departeth except they cause some to fall. <sup>17</sup> For they eate the breade of wickednesse, and drinke the wine of violence. <sup>18</sup> But the way of the righteous shineth as the light, that shineth more and more vnto the perfite day. <sup>19</sup> The way of the wicked is as the darkenes: they knowe not wherein they shall fall. <sup>20</sup> My sonne, hearken vnto my wordes, incline thine eare vnto my sayings. <sup>21</sup> Let them not depart from thine eyes, but keepe them in the middes of thine heart. <sup>22</sup> For they are life vnto those that find them, and health vnto all their flesh. <sup>23</sup> Keepe thine heart with all diligence: for thereout commeth life. <sup>24</sup> Put away from thee a froward mouth, and put wicked lippes farre from thee. <sup>25</sup> Let thine eyes beholde the right, and let thine eyelids direct thy way before thee. <sup>26</sup> Ponder the path of thy feete, and let all thy waies be ordred aright. <sup>27</sup> Turne not to the right hande, nor to the left, but remooue thy foote from euill.

## 5

<sup>1</sup> My sonne, hearken vnto my wisdom, and incline thine eare vnto my knowledge. <sup>2</sup> That thou maiest regarde counsell, and thy lippes obserue knowledge. <sup>3</sup> For the lippes of a strange woman drop as an honie combe, and her mouth is more soft then oyle. <sup>4</sup> But the end of her is bitter as wormewood, and sharpe as a two edged sworde. <sup>5</sup> Her feete goe downe to death, and her steps take holde on hell. <sup>6</sup> She weigheth not the way of life: her paths are moueable: thou canst not knowe them. <sup>7</sup> Heare yee me nowe therefore, O children, and depart not from the wordes of my mouth. <sup>8</sup> Keepe thy way farre from her, and come not neere the doore of her house, <sup>9</sup> Least thou giue thine honor vnto others, and thy yeeres to the cruell: <sup>10</sup> Least the stranger should be silled with thy strength, and thy labours bee in the house of a stranger, <sup>11</sup> And thou mourne at thine end, (when thou hast consumed thy flesh and thy bodie) <sup>12</sup> And say, How haue I hated instruction, and mine heart despised correction! <sup>13</sup> And haue not obeyed the voyce of them that taught mee, nor enclined mine eare to them that instructed me! <sup>14</sup> I was almost brought into all euil in ye mids of the Congregation and assemblie. <sup>15</sup> Drinke the water of thy cisterne, and of the riuers out of the middes of thine owne well. <sup>16</sup> Let thy fountaines flow foorth, and the riuers of waters in the streetes. <sup>17</sup> But let them bee thine, euen thine onely, and not the strangers with thee. <sup>18</sup> Let thy fountaine be blessed, and reioyce with



the wife of thy youth. <sup>19</sup> Let her be as the louing hinde and pleasant roe: let her brests satisfie thee at all times, and delite in her loue continually. <sup>20</sup> For why shouldest thou delite, my sonne, in a strange woman, or embrace the bosome of a stranger? <sup>21</sup> For the waies of man are before the eyes of the Lord, and he pondereth all his pathes. <sup>22</sup> His owne iniquities shall take the wicked himselfe, and he shall be holden with the cordes of his owne sinne. <sup>23</sup> Hee shall die for fault of instruction, and shall goe astray through his great follie.

## 6

<sup>1</sup> My sonne, if thou be surety for thy neighbour, and hast striken hands with the stranger, <sup>2</sup> Thou art snared with the wordes of thy mouth: thou art euen taken with the woordes of thine owne mouth. <sup>3</sup> Doe this now, my sonne, and deliuer thy selfe: seeing thou art come into the hande of thy neighbour, goe, and humble thy selfe, and sollicite thy friends. <sup>4</sup> Giue no sleepe to thine eyes, nor slumber to thine eyelids. <sup>5</sup> Deliuer thy selfe as a doe from the hande of the hunter, and as a birde from the hande of the fouler. <sup>6</sup> Goe to the pismire, O sluggarde: beholde her waies, and be wise. <sup>7</sup> For shee hauing no guide, gouernour, nor ruler, <sup>8</sup> Prepareth her meat in the sommer, and gathereth her foode in haruest. <sup>9</sup> Howe long wilt thou sleepe, O sluggarde? when wilt thou arise out of thy sleepe? <sup>10</sup> Yet a litle sleepe, a litle slumber, a litle folding of the hands to sleepe. <sup>11</sup> Therefore thy pouertie commeth as

one that trauaileth by the way, and thy necessitie like an armed man. <sup>12</sup> The vnthrifitie man and the wicked man walketh with a froward mouth. <sup>13</sup> He maketh a signe with his eyes: he signifieth with his feete: he instructeth with his fingers. <sup>14</sup> Lewde things are in his heart: he imagineth euill at all times, and raiseth vp contentions. <sup>15</sup> Therefore shall his destruction come speedily: hee shall be destroyed suddenly without recouerie. <sup>16</sup> These sixe things doeth the Lord hate: yea, his soule abhorreth seuen: <sup>17</sup> The hautie eyes, a lying tongue, and the hands that shed innocent blood, <sup>18</sup> An heart that imagineth wicked enterprises, feete that be swift in running to mischief, <sup>19</sup> A false witness that speaketh lyes, and him that rayseth vp contentions among brethren. <sup>20</sup> My sonne, keepe thy fathers commandement, and forsake not thy mothers instruction. <sup>21</sup> Binde them alway vpon thine heart, and tye them about thy necke. <sup>22</sup> It shall leade thee, when thou walkest: it shall watch for thee, when thou sleepest, and when thou wakest, it shall talke with thee. <sup>23</sup> For the commandement is a lanterne, and instruction a light: and corrections for instruction are the way of life, <sup>24</sup> To keepe thee from the wicked woman, and from ye flatterie of ye tongue of a strange woman. <sup>25</sup> Desire not her beautie in thine heart, neither let her take thee with her eye lids. <sup>26</sup> For because of the whorish woman a man is brought to a morsell of bread, and a woman wil hunt for the precious life of a man. <sup>27</sup> Can a man take fire in his bosome, and his

clothes not be burnt? <sup>28</sup> Or can a man go vpon coales, and his feete not be burnt? <sup>29</sup> So he that goeth in to his neighbours wife, shall not be innocent, whosoeuer toucheth her. <sup>30</sup> Men do not despise a thiefe, when he stealeth, to satisfie his soule, because he is hungrie. <sup>31</sup> But if he be founde, he shall restore seuen folde, or he shall giue all the substance of his house. <sup>32</sup> But he that committeth adulterie with a woman, he is destitute of vnderstanding: he that doeth it, destroyeth his owne soule. <sup>33</sup> He shall finde a wounde and dishonour, and his reproch shall neuer be put away. <sup>34</sup> For ielousie is the rage of a man: therefore he will not spare in the day of vengeance. <sup>35</sup> He cannot beare the sight of any raunsome: neither will he consent, though thou augment the giftes.

## 7

<sup>1</sup> My sonne, keepe my wordes, and hide my commandements with thee. <sup>2</sup> Keepe my commandements, and thou shalt liue, and mine instruction as the apple of thine eyes. <sup>3</sup> Binde them vpon thy fingers, and write them vpon the table of thine heart. <sup>4</sup> Say vnto wisdom, Thou art my sister: and call vnderstanding thy kinswoman, <sup>5</sup> That they may keepe thee from the strange woman, euen from the stranger that is smoothe in her wordes. <sup>6</sup> As I was in the window of mine house, I looked through my window, <sup>7</sup> And I sawe among the fooles, and considered among the children a yong man destitute of vnderstanding, <sup>8</sup> Who passed through the streete

by her corner, and went toward her house, <sup>9</sup> In the twilight in the euening, when the night began to be blacke and darke. <sup>10</sup> And beholde, there met him a woman with an harlots behaiour, and subtill in heart. <sup>11</sup> (She is babling and loud: whose feete can not abide in her house. <sup>12</sup> Nowe she is without, nowe in the streetes, and lyeth in waite at euery corner) <sup>13</sup> So she caught him and kissed him and with an impudent face said vnto him, <sup>14</sup> I haue peace offerings: this day haue I payed my vowes. <sup>15</sup> Therefore came I forth to meete thee, that I might seeke thy face: and I haue found thee. <sup>16</sup> I haue deckt my bed with ornaments, carpets and laces of Egypt. <sup>17</sup> I haue perfumed my bedde with myrrhe, aloes, and cynamom. <sup>18</sup> Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in daliance. <sup>19</sup> For mine husband is not at home: he is gone a iourney farre off. <sup>20</sup> He hath taken with him a bagge of siluer, and will come home at the day appointed. <sup>21</sup> Thus with her great craft she caused him to yeelde, and with her flattering lips she entised him. <sup>22</sup> And he followed her straight wayes, as an oxe that goeth to the slaughter, and as a foole to the stockes for correction, <sup>23</sup> Till a dart strike through his liuer, as a bird hasteth to the snare, not knowing that he is in danger. <sup>24</sup> Heare me now therefore, O children, and hearken to the wordes of my mouth. <sup>25</sup> Let not thine heart decline to her wayes: wander thou not in her paths. <sup>26</sup> For shee hath caused many to fall downe wounded, and the strong men are all slaine by her. <sup>27</sup> Her house is the way vnto

ye graue, which goeth downe to the chambers of death.

## 8

<sup>1</sup> Doth not wisdom crie? and vnderstanding vtter her voyce? <sup>2</sup> She standeth in the top of the high places by the way in the place of the paths. <sup>3</sup> She cryeth besides the gates before the citie at the entrie of the doores, <sup>4</sup> O men, I call vnto you, and vtter my voyce to the children of men. <sup>5</sup> O ye foolish men, vnderstand wisdom, and ye, O fooles, be wise in heart. <sup>6</sup> Giue eare, for I will speake of excellent things, and the opening of my lippes, shall teache things that be right. <sup>7</sup> For my mouth shall speake the trueth, and my lippes abhorre wickednesse. <sup>8</sup> All the wordes of my mouth are righteous: there is no lewdenes, nor frowardnesse in them. <sup>9</sup> They are all plaine to him that will vnderstande, and streight to them that woulde finde knowledge. <sup>10</sup> Receiue mine instruction, and not siluer, and knowledge rather then fine golde. <sup>11</sup> For wisdom is better then precious stones: and all pleasures are not to be compared vnto her. <sup>12</sup> I wisdom dwell with prudence, and I find foorth knowledge and counsels. <sup>13</sup> The feare of the Lord is to hate euill as pride, and arrogancie, and the euill way: and a mouth that speaketh lewde things, I doe hate. <sup>14</sup> I haue counsell and wisdom: I am vnderstanding, and I haue strength. <sup>15</sup> By me, Kings reigne, and princes decree iustice. <sup>16</sup> By me princes rule and the nobles, and all the iudges of the earth. <sup>17</sup> I loue them that loue

me: and they that seeke me earely, shall finde me. <sup>18</sup> Riches and honour are with me: euen durable riches and righteousnesse. <sup>19</sup> My fruite is better then golde, euen then fine golde, and my reuenues better then fine siluer. <sup>20</sup> I cause to walke in the way of righteousnes, and in the middes of the paths of iudgement, <sup>21</sup> That I may cause them that loue me, to inherite substance, and I will fill their treasures. <sup>22</sup> The Lord hath possessed me in the beginning of his way: I was before his workes of olde. <sup>23</sup> I was set vp from euerlasting, from the beginning and before the earth. <sup>24</sup> When there were no depths, was I begotten, when there were no fountaines abounding with water. <sup>25</sup> Before the mountaines were settled: and before the hilles, was I begotten. <sup>26</sup> He had not yet made the earth, nor the open places, nor the height of the dust in the worlde. <sup>27</sup> When hee prepared the heauens, I was there, when he set the compasse vpon the deepe. <sup>28</sup> When he established the cloudes aboue, when he confirmed the fountaines of the deepe, <sup>29</sup> When he gaue his decree to the Sea, that the waters shoulde not passe his commandement: when he appointed the foundations of the earth, <sup>30</sup> Then was I with him as a nourisher, and I was dayly his delight reioycing alway before him, <sup>31</sup> And tooke my solace in the compasse of his earth: and my delite is with the children of men. <sup>32</sup> Therefore nowe hearken, O children, vnto me: for blessed are they that keepe my wayes. <sup>33</sup> Heare instruction, and be ye wise, and refuse it not: blessed is the man that heareth

mee, watching dayly at my gates, and giuing attendance at the postes of my doores. <sup>34</sup> For he that findeth me, findeth life, and shall obtaine fauour of the Lord. <sup>35</sup> But he that sinneth against me, hurteth his owne soule: and all that hate me, loue death.

## 9

<sup>1</sup> Wisedome hath built her house, and hewen out her seuen pillars. <sup>2</sup> She hath killed her vitales, drawen her wine, and prepared her table. <sup>3</sup> She hath sent forth her maydens and cryeth vpon the highest places of the citie, saying, <sup>4</sup> Who so is simple, let him come hither, and to him that is destitute of wisdom, she sayth, <sup>5</sup> Come, and eate of my meate, and drinke of the wine that I haue drawen. <sup>6</sup> Forsake your way, ye foolish, and ye shall liue: and walke in the way of vnderstanding. <sup>7</sup> He that reproveth a scorner, purchaseth to himselfe shame: and he that rebuketh the wicked, getteth himselfe a blot. <sup>8</sup> Rebuke not a scorner, least he hate thee: but rebuke a wise man, and he will loue thee. <sup>9</sup> Giue admonition to the wise, and he will be the wiser: teache a righteous man, and he will increase in learning. <sup>10</sup> The beginning of wisdom is the feare of the Lord, and the knowledge of holy things, is vnderstanding. <sup>11</sup> For thy dayes shalbe multiplied by me, and the yeeres of thy life shalbe augmented. <sup>12</sup> If thou be wise, thou shalt be wise for thy selfe, and if thou be a scorner, thou alone shalt suffer. <sup>13</sup> A foolish woman is troublesome: she is ignorant, and knoweth

nothing. <sup>14</sup> But she sitteth at the doore of her house on a seate in the hie places of the citie, <sup>15</sup> To call them that passe by the way, that go right on their way, saying, <sup>16</sup> Who so is simple, let him come hither, and to him that is destitute of wisdom, shee sayth also, <sup>17</sup> Stollen waters are sweete, and hid bread is pleasant. <sup>18</sup> But he knoweth not, that ye dead are there, and that her ghestes are in the depth of hell.

## 10

<sup>1</sup> THE PARABLE OF SALOMON. A wise sonne maketh a glad father: but a foolish sonne is an heuines to his mother. <sup>2</sup> The treasures of wickednesse profite nothing: but righteousnesse deliuereth from death. <sup>3</sup> The Lord will not famish the soule of the righteous: but he casteth away the substance of the wicked. <sup>4</sup> A slouthfull hand maketh poore: but the hand of the diligent maketh riche. <sup>5</sup> He that gathereth in sommer, is the sonne of wisdom: but he that sleepeth in haruest, is the sonne of confusion. <sup>6</sup> Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked. <sup>7</sup> The memoriall of the iust shalbe blessed: but the name of the wicked shall rotte. <sup>8</sup> The wise in heart will receiue commandements: but the foolish in talke shalbe beaten. <sup>9</sup> He that walketh vprightly, walketh boldely: but he that peruerteth his wayes, shalbe knowen. <sup>10</sup> He that winketh with the eye, worketh sorowe, and he yet is foolish in talke, shalbe beaten. <sup>11</sup> The mouth of a righteous man is a welspring of life: but iniquitie couereth the mouth of the



wicked. <sup>12</sup> Hatred stirreth vp contentions: but loue couereth all trespasses. <sup>13</sup> In the lippes of him that hath vnderstanding wisdome is founde, and a rod shalbe for the backe of him that is destitute of wisdome. <sup>14</sup> Wise men lay vp knowledge: but ye mouth of the foole is a present destruction. <sup>15</sup> The riche mans goodes are his strong citie: but the feare of the needie is their pouertie. <sup>16</sup> The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne. <sup>17</sup> He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way. <sup>18</sup> He that dissembleth hatred with lying lips, and he that inuenteth slaunder, is a foole. <sup>19</sup> In many wordes there cannot want iniquitie: but he that refrayneth his lippes, is wise. <sup>20</sup> The tongue of the iust man is as fined siluer: but the heart of the wicked is litle worth. <sup>21</sup> The lippes of the righteous doe feede many: but fooles shall die for want of wisdome. <sup>22</sup> The blessing of the Lord, it maketh riche, and he doeth adde no sorowes with it. <sup>23</sup> It is as a pastime to a foole to doe wickedly: but wisdome is vnderstanding to a man. <sup>24</sup> That which the wicked feareth, shall come vpon him: but God wil graunt the desire of the righteous. <sup>25</sup> As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting foundation. <sup>26</sup> As vineger is to the teeth, and as smoke to the eyes, so is the slouthful to them that send him. <sup>27</sup> The feare of the Lord increaseth the dayes: but the yeeres of the wicked shalbe diminished. <sup>28</sup> The patient abiding of the righteous shall be gladnesse: but the hope

of the wicked shall perish. <sup>29</sup> The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie. <sup>30</sup> The righteous shall neuer be remooued: but the wicked shall not dwell in the land. <sup>31</sup> The mouth of the iust shall be fruitfull in wisdom: but the tongue of the froward shall be cut out. <sup>32</sup> The lips of the righteous knowe what is acceptable: but the mouth of the wicked speaketh froward things.

## 11

<sup>1</sup> False balances are an abomination vnto the Lord: but a perfite weight pleaseth him. <sup>2</sup> When pride commeth, then commeth shame: but with the lowly is wisdom. <sup>3</sup> The vprightnes of the iust shall guide them: but the frowardnes of the transgressors shall destroy them. <sup>4</sup> Riches auaille not in the day of wrath: but righteousnes deliuereth from death. <sup>5</sup> The righteousnes of the vpright shall direct his way: but the wicked shall fall in his owne wickednes. <sup>6</sup> The righteousnesse of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednes. <sup>7</sup> When a wicked man dieth, his hope perisheth, and the hope of the vniust shall perish. <sup>8</sup> The righteous escapeth out of trouble, and the wicked shall come in his steade. <sup>9</sup> An hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge. <sup>10</sup> In the prosperitie of the righteous the citie reioyceth, and when the wicked perish, there is ioye. <sup>11</sup> By the blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding will keepe silence. 13 Hee that goeth about as a slanderer, discovereth a secret: but hee that is of a faithfull heart concealeth a matter. 14 Where no counsell is, the people fall: but where many counsellors are, there is health. 15 Hee shall be sore vexed, that is suretie for a stranger, and he that hateth suretiship, is sure. 16 A gracious woman atteineth honour, and the strong men atteine riches. 17 Hee that is mercifull, rewardeth his owne soule: but he that troubleth his own flesh, is cruel. 18 The wicked worketh a deceitful worke: but hee that soweth righteousnes, shall receiue a sure rewarde. 19 As righteousnes leadeth to life: so hee that followeth euill, seeketh his owne death. 20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delite. 21 Though hande ioyne in hande, the wicked shall not be vnpunished: but the seede of the righteous shall escape. 22 As a iewell of golde in a swines snoute: so is a faire woman, which lacketh discretion. 23 The desire of the righteous is onely good: but the hope of the wicked is indignation. 24 There is that scattereth, and is more increased: but hee that spareth more then is right, surely commeth to pouertie. 25 The liberall person shall haue plentie: and he that watereth, shall also haue raine. 26 He that withdraweth the corne, the people will curse him: but blessing shalbe vpon the head of him that selleth corne. 27 He that seeketh good things, getteth fauour: but he that

seeketh euill, it shall come to him. <sup>28</sup> He that trusteth in his riches, shall fall: but the righteous shall florish as a leafe. <sup>29</sup> He that troubleth his owne house, shall inherite the winde, and the foole shalbe seruant to the wise in heart. <sup>30</sup> The fruite of the righteous is as a tree of life, and he that winneth soules, is wise. <sup>31</sup> Beholde, the righteous shalbe recompensed in the earth: howe much more the wicked and the sinner?

## 12

<sup>1</sup> He that loueth instruction, loueth knowledge: but he that hateth correction, is a foole. <sup>2</sup> A good man getteth fauour of the Lord: but the man of wicked immaginations will hee condemne. <sup>3</sup> A man cannot be established by wickednesse: but the roote of the righteous shall not be mooued. <sup>4</sup> A vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones. <sup>5</sup> The thoughtes of the iust are right: but the counsels of the wicked are deceitfull. <sup>6</sup> The talking of the wicked is to lye in waite for blood: but the mouth of the righteous will deliuer them. <sup>7</sup> God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand. <sup>8</sup> A man shall be commended for his wisdom: but the froward of heart shalbe despised. <sup>9</sup> He that is despised, and is his owne seruant, is better then he that boasteth himselfe and lacketh bread. <sup>10</sup> A righteous man regardeth the life of his beast: but the mercies of the wicked are cruell. <sup>11</sup> He that tilleth his lande, shalbe satisfied with bread: but he that followeth the idle, is destitute of

vnderstanding. <sup>12</sup> The wicked desireth the net of euils: but the roote of the righteous giueth fruite. <sup>13</sup> The euill man is snared by the wickednesse of his lips, but the iust shall come out of aduersitie. <sup>14</sup> A man shalbe satiate with good things by the fruite of his mouth, and the recompence of a mans hands shall God giue vnto him. <sup>15</sup> The way of a foole is right in his owne eyes: but he that heareth counsell, is wise. <sup>16</sup> A foole in a day shall be knowen by his anger: but he that couereth shame, is wise. <sup>17</sup> He that speaketh trueth, will shewe righteousnes: but a false witnes vseth deceite. <sup>18</sup> There is that speaketh wordes like the prickings of a sworde: but the tongue of wise men is health. <sup>19</sup> The lip of trueth shall be stable for euer: but a lying tongue varieth incontinently. <sup>20</sup> Deceite is in the heart of them that imagine euill: but to the counsellors of peace shall be ioye. <sup>21</sup> There shall none iniquitie come to the iust: but the wicked are full of euill. <sup>22</sup> The lying lips are an abomination to the Lord: but they that deale truely are his delite. <sup>23</sup> A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnes. <sup>24</sup> The hand of the diligent shall beare rule: but the idle shalbe vnder tribute. <sup>25</sup> Heauines in the heart of man doeth bring it downe: but a good worde reioyceth it. <sup>26</sup> The righteous is more excellent then his neighbour: but the way of the wicked will deceiue them. <sup>27</sup> The deceitfull man rosteth not, that hee tooke in hunting: but the riches of the diligent man are precious. <sup>28</sup> Life is in the way of righteousnesse, and in that path way

there is no death.

## 13

<sup>1</sup> A wise sonne will obey the instruction of his father: but a scorner will heare no rebuke. <sup>2</sup> A man shall eate good things by the fruite of his mouth: but the soule of the trespassers shall suffer violence. <sup>3</sup> Hee that keepeth his mouth, keepeth his life: but he that openeth his lips, destruction shall be to him. <sup>4</sup> The sluggard lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie. <sup>5</sup> A righteous man hateth lying wordes: but the wicked causeth slander and shame. <sup>6</sup> Righteousnesse preserueth the vpright of life: but wickednes ouerthroweth the sinner. <sup>7</sup> There is that maketh himselfe riche, and hath nothing, and that maketh himselfe poore, hauing great riches. <sup>8</sup> A man will giue his riches for the ransome of his life: but the poore cannot heare ye reproch. <sup>9</sup> The light of the righteous reioyceth: but the candle of the wicked shall be put out. <sup>10</sup> Onely by pride doeth man make contention: but with the well aduised is wisdome. <sup>11</sup> The riches of vanitie shall diminish: but he that gathereth with the hand, shall increase them. <sup>12</sup> The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life. <sup>13</sup> He that despiseth the worde, hee shall be destroyed: but hee that feareth the commandement he shalbe rewarded. <sup>14</sup> The instruction of a wise man is as the welspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated. 16 Euery wise man will worke by knowledge: but a foole will spread abroade folly. 17 A wicked messenger falleth into euill: but a faithfull ambassadour is preseruacion. 18 Pouertie and shame is to him that refuseth instruction: but hee that regardeth correction, shalbe honoured. 19 A desire accomplished deliteth ye soule: but it is an abomination to fooles to depart from euil. 20 He that walketh with the wise, shalbe wise: but a companion of fooles shalbe afflicted. 21 Affliction followeth sinners: but vnto the righteous God will recompense good. 22 The good man shall giue inheritance vnto his childrens children: and the riches of the sinner is layde vp for the iust. 23 Much foode is in the fielde of the poore: but the fielde is destroyed without discretion. 24 He that spareth his rodde, hateth his sonne: but he that loueth him, chasteneth him betime. 25 The righteous eateth to the contentation of his minde: but the belly of the wicked shall want.

## 14

1 A wise woman buildeth her house: but the foolish destroyeth it with her owne handes. 2 He that walketh in his righteousnes, feareth the Lord: but he that is lewde in his wayes, despiseth him. 3 In the mouth of the foolish is the rod of pride: but the lippes of the wise preserue them. 4 Where none oxen are, there the cribbe is emptie: but much increase cometh by the strength of the oxe. 5 A faithfull witnes will

not lye: but a false record will speake lyes.  
6 A scorner seeketh wisdom, and findeth it not: but knowledge is easie to him that will vnderstande. 7 Depart from the foolish man, when thou perceiuest not in him the lippes of knowledge. 8 The wisdom of ye prudent is to vnderstand his way: but the foolishnes of the fooles is deceite. 9 The foole maketh a mocke of sinne: but among the righteous there is fauour. 10 The heart knoweth the bitternes of his soule, and the stranger shall not medle with his ioy. 11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shall flourish. 12 There is a way that seemeth right to a man: but the issues thereof are the wayes of death. 13 Euen in laughing the heart is sorrowful, and the ende of that mirth is heauinesse. 14 The heart that declineth, shall be sate with his owne wayes: but a good man shall depart from him. 15 The foolish will beleue euery thing: but the prudent will consider his steppes. 16 A wise man feareth, and departeth from euill: but a foole rageth, and is carelesse. 17 He that is hastie to anger, committeth follie, and a busie body is hated. 18 The foolish do inherite follie: but the prudent are crowned with knowledge. 19 The euill shall bowe before the good, and the wicked at the gates of the righteous. 20 The poore is hated euen of his own neighbour: but the friendes of the rich are many. 21 The sinner despiseth his neighbour: but he that hath mercie on the poore, is blessed. 22 Doe not they erre that imagine euill? but to them that thinke on good things, shalbe mercie



and trueth. <sup>23</sup> In all labour there is abundance: but the talke of the lippes bringeth onely want. <sup>24</sup> The crowne of the wise is their riches, and the follie of fooles is foolishnes. <sup>25</sup> A faithfull witnes deliuereth soules: but a deceiuer speaketh lyes. <sup>26</sup> In the feare of the Lord is an assured strength, and his children shall haue hope. <sup>27</sup> The feare of the Lord is as a welspring of life, to auoyde the snares of death. <sup>28</sup> In the multitude of the people is the honour of a King, and for the want of people commeth the destruction of the Prince. <sup>29</sup> He that is slowe to wrath, is of great wisdom: but he that is of an hastie minde, exalteth follie. <sup>30</sup> A sounde heart is the life of the flesh: but enuie is the rotting of the bones. <sup>31</sup> He that oppresseth the poore, reprooueth him that made him: but hee honoureth him, that hath mercie on the poore. <sup>32</sup> The wicked shall be cast away for his malice: but the righteous hath hope in his death. <sup>33</sup> Wisdom resteth in the heart of him that hath vnderstanding, and is knowen in the mids of fooles. <sup>34</sup> Iustice exalteth a nation, but sinne is a shame to the people. <sup>35</sup> The pleasure of a King is in a wise seruant: but his wrath shalbe toward him that is lewde.

## 15

<sup>1</sup> A soft answer putteth away wrath: but griuous wordes stirre vp anger. <sup>2</sup> The tongue of the wise vseth knowledge aright: but the mouth of fooles babbleth out foolishnesse. <sup>3</sup> The eyes of the Lord in euery place beholde the euill and the good. <sup>4</sup> A wholesome tongue is as a tree of life: but the frowardnes therof is the breaking

of ye minde. <sup>5</sup> A foole despiseth his fathers instruction: but he that regardeth correction, is prudent. <sup>6</sup> The house of the righteous hath much treasure: but in the reuenues of the wicked is trouble. <sup>7</sup> The lippes of the wise doe spread abroad knowledge: but ye heart of the foolish doth not so. <sup>8</sup> The sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him. <sup>9</sup> The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousness. <sup>10</sup> Instruction is euill to him that forsaketh the way, and he that hateth correction, shall die. <sup>11</sup> Hell and destruction are before the Lord: how much more the hearts of the sonnes of men? <sup>12</sup> A scorner loueth not him that rebuketh him, neither will he goe vnto the wise. <sup>13</sup> A ioyfull heart maketh a chearefull countenance: but by the sorow of the heart the minde is heauie. <sup>14</sup> The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fedde with foolishnes. <sup>15</sup> All the dayes of the afflicted are euill: but a good conscience is a continuall feast. <sup>16</sup> Better is a litle with the feare of the Lord, then great treasure, and trouble therewith. <sup>17</sup> Better is a dinner of greene herbes where loue is, then a stalled oxe and hatred therewith. <sup>18</sup> An angrie man stirreth vp strife: but hee that is slowe to wrath, appeaseth strife. <sup>19</sup> The way of a slouthfull man is as an hedge of thornes: but the way of the righteous is plaine. <sup>20</sup> A wise sonne reioyceth the father: but a foolish man despiseth his mother. <sup>21</sup> Foolishnes is ioy to him that is destitute of vnderstanding: but a man

of vnderstanding walketh vprightly. <sup>22</sup> Without  
cousel thoughts come to nought: but in the  
multitude of counsellors there is stedfastnesse.  
<sup>23</sup> A ioy commeth to a man by the answere of  
his mouth: and how good is a word in due  
season? <sup>24</sup> The way of life is on high to the  
prudent, to auoyde from hell beneath. <sup>25</sup> The  
Lord will destroye the house of the proude men:  
but hee will stablish the borders of the widowe.  
<sup>26</sup> The thoughts of ye wicked are abomination to  
the Lord: but the pure haue pleasant wordes.  
<sup>27</sup> He that is greedie of gaine, troubleth his owne  
house: but he that hateth giftes, shall liue. <sup>28</sup> The  
heart of the righteous studieth to answere: but  
the wicked mans mouth babbleth euil thinges.  
<sup>29</sup> The Lord is farre off from the wicked: but  
he heareth the prayer of the righteous. <sup>30</sup> The  
light of the eyes reioyceth the heart, and a good  
name maketh the bones fat. <sup>31</sup> The eare that  
hearkeneth to the correction of life, shall lodge  
among the wise. <sup>32</sup> Hee that refuseth instruction,  
despiseth his owne soule: but he that obeyeth  
correction, getteth vnderstanding. <sup>33</sup> The feare  
of the Lord is the instruction of wisdome: and  
before honour, goeth humilitie.

## 16

<sup>1</sup> The preparations of the heart are in man: but  
the answere of the tongue is of the Lord. <sup>2</sup> All  
the wayes of a man are cleane in his owne eyes:  
but the Lord pondereth the spirits. <sup>3</sup> Commit thy  
workes vnto the Lord, and thy thoughts shalbe  
directed. <sup>4</sup> The Lord hath made all things for

his owne sake: yea, euen the wicked for the day of euill. <sup>5</sup> All that are proude in heart, are an abomination to the Lord: though hand ioyne in hand, he shall not be vnpunished. <sup>6</sup> By mercy and trueth iniquitie shalbe forgiuen, and by the feare of the Lord they depart from euill. <sup>7</sup> When the wayes of a man please the Lord, he will make also his enemies at peace with him. <sup>8</sup> Better is a litle with righteousnesse, then great reuenues without equitie. <sup>9</sup> The heart of man purposeth his way: but the Lord doeth direct his steppes. <sup>10</sup> A diuine sentence shalbe in the lips of the King: his mouth shall not transgresse in iudgement. <sup>11</sup> A true weight and balance are of the Lord: all the weightes of the bagge are his worke. <sup>12</sup> It is an abomination to Kings to commit wickednes: for the throne is stablished by iustice. <sup>13</sup> Righteous lips are the delite of Kings, and the King loueth him that speaketh right things. <sup>14</sup> The wrath of a King is as messengers of death: but a wise man will pacifie it. <sup>15</sup> In the light of the Kings countenance is life: and his fauour is as a cloude of the latter raine. <sup>16</sup> Howe much better is it to get wisdom then golde? and to get vnderstanding, is more to be desired then siluer. <sup>17</sup> The pathe of the righteous is to decline from euil, and hee keepeth his soule, that keepeth his way. <sup>18</sup> Pride goeth before destruction, and an high minde before the fall. <sup>19</sup> Better it is to be of humble minde with the lowly, then to deuide the spoyles with the proude. <sup>20</sup> He that is wise in his busines, shall finde good: and he

that trusteth in the Lord, he is blessed. <sup>21</sup> The wise in heart shall bee called prudent: and the sweetnesse of the lippes shall increase doctrine. <sup>22</sup> Vnderstanding is welspring of life vnto them that haue it: and the instruction of fooles is folly. <sup>23</sup> The heart of the wise guideth his mouth wisely, and addeth doctrine to his lippes. <sup>24</sup> Faire wordes are as an hony combe, sweetnesse to the soule, and health to the bones. <sup>25</sup> There is a way that seemeth right vnto man: but the issue thereof are the wayes of death. <sup>26</sup> The person that traueileth, traueileth for himselfe: for his mouth craueth it of him. <sup>27</sup> A wicked man diggeth vp euill, and in his lippes is like burning fire. <sup>28</sup> A frowarde person soweth strife: and a tale teller maketh diuision among princes. <sup>29</sup> A wicked man deceiueth his neighbour, and leadeth him into the way that is not good. <sup>30</sup> He shutteth his eyes to devise wickednes: he moueth his lippes, and bringeth euil to passe. <sup>31</sup> Age is a crowne of glory, when it is founde in the way of righteousnes. <sup>32</sup> He that is slowe vnto anger, is better then the mightie man: and hee that ruleth his owne minde, is better then he that winneth a citie. <sup>33</sup> The lot is cast into the lap: but the whole disposition thereof is of the Lord.

## 17

<sup>1</sup> Better is a dry morsell, if peace be with it, then an house full of sacrifices with strife. <sup>2</sup> A discrete seruant shall haue rule ouer a lewde sonne, and hee shall deuide the heritage among the brethren. <sup>3</sup> As is the fining pot for siluer,

and the furnace for golde, so the Lord trieth the heartes. <sup>4</sup> The wicked giueth heed to false lippes, and a lyer hearkeneth to the naughtie tongue. <sup>5</sup> Hee that mocketh the poore, reprocheth him, that made him: and he that reioyceth at destruction, shall not be vnpunished. <sup>6</sup> Childres children are the crowne of the elders: and the glory of ye children are their fathers. <sup>7</sup> Hie talke becommeth not a foole, much lesse a lying talke a prince. <sup>8</sup> A rewarde is as a stone pleasant in the eyes of them that haue it: it prospereth, whithersoouer it turneth. <sup>9</sup> Hee that couereth a transgression, seeketh loue: but hee that repeateth a matter, separateth the prince. <sup>10</sup> A reproofe entereth more into him that hath vnderstanding, then an hundreth stripes into a foole. <sup>11</sup> A sedicious person seeketh onely euill, and a cruel messenger shall be sent against him. <sup>12</sup> It is better for a man to meete a beare robbed of her whelpes, then a foole in his follie. <sup>13</sup> He that rewardeth euil for good, euil shall not depart from his house. <sup>14</sup> The beginning of strife is as one that openeth the waters: therefore or the contention be medled with, leaue off. <sup>15</sup> He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord. <sup>16</sup> Wherefore is there a price in the hand of the foole to get wisdome, and he hath none heart? <sup>17</sup> A friende loueth at all times: and a brother is borne for aduersitie. <sup>18</sup> A man destitute of vnderstanding, toucheth the hande, and becommeth suretie for his neighbour. <sup>19</sup> He loueth transgression, that loueth strife: and he

that exalteth his gate, seeketh destruction. <sup>20</sup> The froward heart findeth no good: and he that hath a naughtie tongue, shall fall into euill. <sup>21</sup> He that begetteth a foole, getteth himselfe sorow, and the father of a foole can haue no ioy. <sup>22</sup> A ioyfull heart causeth good health: but a sorowfull minde dryeth the bones. <sup>23</sup> A wicked man taketh a gift out of the bosome to wrest the wayes of iudgement. <sup>24</sup> Wisdome is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world. <sup>25</sup> A foolish sonne is a grieffe vnto his father, and a heauines to her that bare him. <sup>26</sup> Surely it is not good to condemne the iust, nor that ye princes should smite such for equitie. <sup>27</sup> Hee that hath knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirit. <sup>28</sup> Euen a foole (when he holdeth his peace) is counted wise, and hee that stoppeth his lips, prudent.

## 18

<sup>1</sup> For the desire thereof hee will separate himselfe to seeke it, and occupie himselfe in all wisdome. <sup>2</sup> A foole hath no delite in vnderstanding: but that his heart may be discouered. <sup>3</sup> When the wicked commeth, then commeth contempt, and with the vile man reproch. <sup>4</sup> The words of a mans mouth are like deepe waters, and the welspring of wisdome is like a flowing riuier. <sup>5</sup> It is not good to accept the person of the wicked, to cause ye righteous to fall in iudgement. <sup>6</sup> A fooles lips come with strife, and his mouth calleth for stripes. <sup>7</sup> A fooles mouth is

his owne destruction, and his lips are a snare for his soule. <sup>8</sup> The wordes of a tale bearer are as flatterings, and they goe downe into the bowels of the belly. <sup>9</sup> He also that is slouthfull in his worke, is euen the brother of him that is a great waster. <sup>10</sup> The Name of the Lord is a strong tower: the righteous runneth vnto it, and is exalted. <sup>11</sup> The rich mans riches are his strong citie: and as an hie wall in his imagination. <sup>12</sup> Before destruction the heart of a man is hautie, and before glory goeth lowlines. <sup>13</sup> He that answereth a matter before hee heare it, it is folly and shame vnto him. <sup>14</sup> The spirit of a man will susteine his infirmitie: but a wounded spirit who can beare it? <sup>15</sup> A wise heart getteth knowledge, and the eare of the wise seeketh learning. <sup>16</sup> A mans gift enlargeth him, and leadeth him before great men. <sup>17</sup> He that is first in his owne cause, is iust: then commeth his neighbour, and maketh inquirie of him. <sup>18</sup> The lot causeth contentions to cease, and maketh a partition among the mightie. <sup>19</sup> A brother offended is harder to winne then a strong citie, and their contentions are like the barre of a palace. <sup>20</sup> With the fruite of a mans mouth shall his belly be satisfied, and with the increase of his lips shall he be filled. <sup>21</sup> Death and life are in the power of ye tongue, and they that loue it, shall eate the fruite thereof. <sup>22</sup> He that findeth a wife, findeth a good thing, and receiueth fauour of the Lord. <sup>23</sup> The poore speaketh with prayers: but the rich answereth roughly. <sup>24</sup> A man that hath friends, ought to shew him selfe friendly: for a friend is neerer



then a brother.

## 19

<sup>1</sup> Better is the poore that walketh in his vprightnes, then he that abuseth his lips, and is a foole. <sup>2</sup> For without knowledge the minde is not good, and he that hasteth with his feete, sinneth. <sup>3</sup> The foolishnesse of a man peruerteth his way, and his heart freateth against the Lord. <sup>4</sup> Riches gather many friends: but the poore is separated from his neighbour. <sup>5</sup> A false witnes shall not be vnpunished: and he that speaketh lyes, shall not escape. <sup>6</sup> Many reuerence the face of the prince, and euery man is friend to him that giueth giftes. <sup>7</sup> All the brethren of the poore doe hate him: howe much more will his friends depart farre from him? though hee be instant with wordes, yet they will not. <sup>8</sup> He that possesseth vnderstanding, loueth his owne soule, and keepeth wisdome to finde goodnesse. <sup>9</sup> A false witnes shall not be vnpunished: and he that speaketh lyes, shall perish. <sup>10</sup> Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes. <sup>11</sup> The discretion of man deferreth his anger: and his glory is to passe by an offence. <sup>12</sup> The Kings wrath is like the roaring of a lyon: but his fauour is like the dewe vpon ye grasse. <sup>13</sup> A foolish sonne is the calamitie of his father, and the contentions of a wife are like a continuall dropping. <sup>14</sup> House and riches are the inheritance of the fathers: but a prudent wife commeth of the Lord. <sup>15</sup> Slouthfulnes causeth to fall asleepe, and a deceitfull person

shall be affamished. <sup>16</sup> He that keepeth the commandement, keepeth his owne soule: but hee that despiseth his wayes, shall dye. <sup>17</sup> He that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen. <sup>18</sup> Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring. <sup>19</sup> A man of much anger shall suffer punishment: and though thou deliuer him, yet wil his anger come againe. <sup>20</sup> Heare counsell and receiue instruction, that thou mayest be wise in thy latter ende. <sup>21</sup> Many deuises are in a mans heart: but the counsell of the Lord shall stand. <sup>22</sup> That that is to be desired of a man, is his goodnes, and a poore man is better then a lyer. <sup>23</sup> The feare of the Lord leadeth to life: and he that is filled therewith, shall continue, and shall not be visited with euill. <sup>24</sup> The slouthfull hideth his hand in his bosome, and wil not put it to his mouth againe. <sup>25</sup> Smite a scorner, and the foolish wil beware: and reprove the prudent, and he wil vnderstand knowledge. <sup>26</sup> He that destroyeth his father, or chaseth away his mother, is a lewde and shamefull childe. <sup>27</sup> My sonne, heare no more the instruction, that causeth to erre from ye words of knowledge. <sup>28</sup> A wicked witnes mocketh at iudgement, and the mouth of ye wicked swalloweth vp iniquitie. <sup>29</sup> But iudgements are prepared for the scornors, and stripes for the backe of the fooles.

## 20

<sup>1</sup> Wine is a mocker and strong drinke is raging:

and whosoever is deceived thereby, is not wise. <sup>2</sup> The feare of the King is like the roaring of a lyon: hee that prouoketh him vnto anger, sinneth against his owne soule. <sup>3</sup> It is a mans honour to cease from strife: but euery foole will be meddling. <sup>4</sup> The slouthfull will not plowe, because of winter: therefore shall he beg in sommer, but haue nothing. <sup>5</sup> The counsell in the heart of man is like deepe waters: but a man that hath vnderstanding, will drawe it out. <sup>6</sup> Many men wil boast, euery one of his owne goodnes: but who can finde a faithfull man? <sup>7</sup> He that walketh in his integritie, is iust: and blessed shall his children be after him. <sup>8</sup> A King that sitteth in the throne of iudgement, chaseth away all euill with his eyes. <sup>9</sup> Who can say, I haue made mine heart cleane, I am cleane from my sinne? <sup>10</sup> Diuers weightes, and diuers measures, both these are euen abomination vnto the Lord. <sup>11</sup> A childe also is knowen by his doings, whether his worke be pure and right. <sup>12</sup> The Lord hath made both these, euen the eare to heare, and the eye to see. <sup>13</sup> Loue not sleepe least thou come vnto pouertie: open thine eyes, and thou shalt be satisfied with bread. <sup>14</sup> It is naught, it is naught, sayth the buyer: but when he is gone apart, he boasteth. <sup>15</sup> There is golde, and a multitude of precious stones: but the lips of knowledge are a precious iewel. <sup>16</sup> Take his garment, that is suretie for a stranger, and a pledge of him for the stranger. <sup>17</sup> The bread of deceit is sweete to a man: but afterward his mouth shalbe filled with grauel. <sup>18</sup> Establish the

thoughtes by counsell: and by counsell make warre. <sup>19</sup> He that goeth about as a slanderer, discovereth secrets: therefore meddle not with him that flattereth with his lips. <sup>20</sup> He that curseth his father or his mother, his light shalbe put out in obscure darkenes. <sup>21</sup> An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed. <sup>22</sup> Say not thou, I wil recompense euill: but waite vpon the Lord, and he shall saue thee. <sup>23</sup> Diuers weightes are an abomination vnto the Lord, and deceitful balances are not good. <sup>24</sup> The steps of man are ruled by the Lord: how can a man then vnderstand his owne way? <sup>25</sup> It is a destruction for a man to deuoure that which is sanctified, and after the voves to inquire. <sup>26</sup> A wise King scattereth the wicked, and causeth the wheele to turne ouer them. <sup>27</sup> The light of the Lord is the breath of man, and searcheth all the bowels of the belly. <sup>28</sup> Mercie and trueth preserue the King: for his throne shall be established with mercie. <sup>29</sup> The beautie of yong men is their strength, and the glory of the aged is the gray head. <sup>30</sup> The blewnes of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

## 21

<sup>1</sup> The Kings heart is in the hand of the Lord, as the riuers of waters: he turneth it whithersoouer it pleaseth him. <sup>2</sup> Euery way of a man is right in his owne eyes: but the Lord pondereth the hearts. <sup>3</sup> To doe iustice and iudgement is more acceptable to the Lord then sacrifice. <sup>4</sup> A hautie

looke, and a proude heart, which is the light of the wicked, is sinne. <sup>5</sup> The thoughtes of the diligent doe surely bring abundance: but whosoeuer is hastie, commeth surely to pouertie. <sup>6</sup> The gathering of treasures by a deceitfull tongue is vanitie tossed to and from of them that seeke death. <sup>7</sup> The robberie of the wicked shall destroy them: for they haue refused to execute iudgement. <sup>8</sup> The way of some is peruerted and strange: but of the pure man, his worke is right. <sup>9</sup> It is better to dwell in a corner of the house top, then with a contentious woman in a wide house. <sup>10</sup> The soule of the wicked wisheth euill: and his neighbour hath no fauour in his eyes. <sup>11</sup> When the scorner is punished, the foolish is wise: and when one instructeth the wise, he wil receiue knowledge. <sup>12</sup> The righteous teacheth the house of the wicked: but God ouerthroweth the wicked for their euill. <sup>13</sup> He that stoppeth his eare at the crying of the poore, he shall also cry and not be heard. <sup>14</sup> A gift in secret pacifieth anger, and a gift in the bosome great wrath. <sup>15</sup> It is ioye to the iust to doe iudgement: but destruction shalbe to the workers of iniquitie. <sup>16</sup> A man that wandreth out of the way of wisdome, shall remaine in the congregation of the dead. <sup>17</sup> Hee that loueth pastime, shalbe a poore man: and he that loueth wine and oyle, shall not be riche. <sup>18</sup> The wicked shalbe a ransome for the iust, and the transgressour for the righteous. <sup>19</sup> It is better to dwell in the wilderness, then with a contentious and angry woman. <sup>20</sup> In the house of the wise is a pleasant treasure and oyle: but a

foolish man deuoureth it. <sup>21</sup> He that followeth after righteousnes and mercy, shall finde life, righteousnes, and glory. <sup>22</sup> A wise man goeth vp into the cite of the mightie, and casteth downe the strength of the confidence thereof. <sup>23</sup> He that keepeth his mouth and his tongue, keepeth his soule from afflictions. <sup>24</sup> Proude, hautie and scornefull is his name that worketh in his arrogancie wrath. <sup>25</sup> The desire of the slouthfull slayeth him: for his hands refuse to worke. <sup>26</sup> He coueteth euermore greedily, but the righteous giueth and spareth not. <sup>27</sup> The sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked minde? <sup>28</sup> A false witnes shall perish: but hee that heareth, speaketh continually. <sup>29</sup> A wicked man hardeneth his face: but the iust, he will direct his way. <sup>30</sup> There is no wisdom, neither vnderstanding, nor counsell against the Lord. <sup>31</sup> The horse is prepared against the day of battell: but saluation is of the Lord.

## 22

<sup>1</sup> A good name is to be chosen aboue great riches, and louing fauour is aboue siluer and aboue golde. <sup>2</sup> The rich and poore meete together: the Lord is the maker of them all. <sup>3</sup> A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished. <sup>4</sup> The rewarde of humilitie, and the feare of God is riches, and glory, and life. <sup>5</sup> Thornes and snares are in the way of the frowarde: but he that regardeth his soule, will

depart farre from them. <sup>6</sup> Teache a childe in the trade of his way, and when he is olde, he shall not depart from it. <sup>7</sup> The rich ruleth the poore, and the borower is seruant to the man that lendeth. <sup>8</sup> He that soweth iniquitie, shall reape affliction, and the rodde of his anger shall faile. <sup>9</sup> He that hath a good eye, he shalbe blessed: for he giueth of his bread vnto the poore. <sup>10</sup> Cast out the scorner, and strife shall go out: so contention and reproche shall cease. <sup>11</sup> Hee that loueth purenesse of heart for the grace of his lippes, the King shalbe his friend. <sup>12</sup> The eyes of the Lord preserue knowledge: but hee ouerthroweth the wordes of the transgressour. <sup>13</sup> The slouthfull man saith, A lyon is without, I shall be slaine in the streete. <sup>14</sup> The mouth of strage women is as a deepe pit: he with whom the Lord is angry, shall fall therein. <sup>15</sup> Foolishnesse is bounde in the heart of a childe: but the rodde of correction shall driue it away from him. <sup>16</sup> Hee that oppresseth the poore to increase him selfe, and giueth vnto the riche, shall surely come to pouertie. <sup>17</sup> Incline thine eare, and heare the wordes of the wise, and apply thine heart vnto my knowledge. <sup>18</sup> For it shalbe pleasant, if thou keepe them in thy bellie, and if they be directed together in thy lippes. <sup>19</sup> That thy confidence may be in the Lord, I haue shewed thee this day: thou therefore take heede. <sup>20</sup> Haue not I written vnto thee three times in counsels and knowledge, <sup>21</sup> That I might shewe thee the assurance of the wordes of trueth to answeere the wordes of trueth to them that sende to thee? <sup>22</sup> Robbe not the

poore, because hee is poore, neither oppresse the afflicted in iudgement. <sup>23</sup> For the Lord will defende their cause, and spoyle the soule of those that spoyle them. <sup>24</sup> Make no friendship with an angrie man, neither goe with the furious man, <sup>25</sup> Least thou learne his wayes, and receiue destruction to thy soule. <sup>26</sup> Be not thou of them that touch the hand, nor among them that are suretie for debts. <sup>27</sup> If thou hast nothing to paye, why caustest thou that he should take thy bed from vnder thee? <sup>28</sup> Thou shalt not remooue the ancient bounds which thy fathers haue made. <sup>29</sup> Thou seest that a diligent man in his businesse standeth before Kings, and standeth not before the base sort.

## 23

<sup>1</sup> When thou sittest to eate with a ruler, consider diligently what is before thee, <sup>2</sup> And put the knife to thy throte, if thou be a man giuen to the appetite. <sup>3</sup> Be not desirous of his deintie meates: for it is a deceiuable meate. <sup>4</sup> Trauaile not too much to be rich: but cease from thy wisdome. <sup>5</sup> Wilt thou cast thine eyes vpon it, which is nothing? for riches taketh her to her wings, as an eagle, and flyeth into the heauen. <sup>6</sup> Eate thou not the bread of him that hath an euil eye, neither desire his deintie meates. <sup>7</sup> For as though he thought it in his heart, so will hee say vnto thee, Eate and drinke: but his heart is not with thee. <sup>8</sup> Thou shalt vomit thy morsels that thou hast eaten, and thou shalt lose thy sweete wordes. <sup>9</sup> Speake not in the eares of a



foole: for hee will despise the wisdome of thy wordes. <sup>10</sup> Remooue not the ancient boundes, and enter not into the fieldes of the fatherlesse. <sup>11</sup> For he that redeemeth them, is mightie: he will defend their cause against thee. <sup>12</sup> Apply thine heart to instruction, and thine eares to the wordes of knowledge. <sup>13</sup> Withhold not correction from the childe: if thou smite him with the rodde, he shall not die. <sup>14</sup> Thou shalt smite him with the rodde, and shalt deliuer his soule from hell. <sup>15</sup> My sonne, if thine heart be wise, mine heart shall reioyce, and I also. <sup>16</sup> And my reynes shall reioyce, when thy lips speake righteous things. <sup>17</sup> Let not thine heart bee enuious against sinners: but let it bee in the feare of the Lord continually. <sup>18</sup> For surely there is an ende, and thy hope shall not be cut off. <sup>19</sup> O thou my sonne, heare, and bee wise, and guide thine heart in the way. <sup>20</sup> Keepe not company with drunkards, nor with gluttons. <sup>21</sup> For the drunkard and the glutton shall bee poore, and the sleeper shalbe clothed with ragges. <sup>22</sup> Obey thy father that hath begotten thee, and despise not thy mother when she is olde. <sup>23</sup> Bye the trueth, but sell it not: likewise wisdome, and instruction, and vnderstanding. <sup>24</sup> The father of the righteous shall greatly reioyce, and hee that begetteth a wise childe, shall haue ioy of him. <sup>25</sup> Thy father and thy mother shall be glad, and she that bare thee shall reioyce. <sup>26</sup> My sonne, giue mee thine heart, and let thine eyes delite in my wayes. <sup>27</sup> For a whore is as a deepe ditche, and a strange woman is as a narrowe pitte. <sup>28</sup> Also she lyeth

in wait as for a praye, and she increaseth the transgressors among men. <sup>29</sup> To whome is woe? to whome is sorowe? to whom is strife? to whom is murmuring? to whom are woundes without cause? and to whome is the rednesse of the eyes? <sup>30</sup> Euen to them that tarie long at the wine, to them that goe, and seeke mixt wine. <sup>31</sup> Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly. <sup>32</sup> In the ende thereof it will bite like a serpent, and hurt like a cockatrice. <sup>33</sup> Thine eyes shall looke vpon strange women, and thine heart shall speake lewde things. <sup>34</sup> And thou shalt bee as one that sleepeth in the middes of the sea, and as hee that sleepeth in the toppe of the maste. <sup>35</sup> They haue stricken mee, shalt thou say, but I was not sicke: they haue beaten mee, but I knew not, when I awoke: therefore will I seeke it yet still.

## 24

<sup>1</sup> Be not thou enuious against euill men, neither desire to be with them. <sup>2</sup> For their heart imagineth destruction, and their lippes speake mischief. <sup>3</sup> Through wisdom is an house builded, and with vnderstanding it is established. <sup>4</sup> And by knowledge shall the chambers bee filled with all precious, and pleasant riches. <sup>5</sup> A wise man is strong: for a man of vnderstanding increaseth his strength. <sup>6</sup> For with counsel thou shalt enterprise thy warre, and in the multitude of them that can giue counsell, is health. <sup>7</sup> Wisdom is hie to a foole: therefore

he can not open his mouth in the gate. <sup>8</sup> Hee that imagineth to doe euill, men shall call him an autour of wickednes. <sup>9</sup> The wicked thought of a foole is sinne, and the scorner is an abomination vnto men. <sup>10</sup> If thou bee faint in the day of aduersitie, thy strength is small. <sup>11</sup> Deliuer them that are drawen to death: wilt thou not preserue them that are led to be slaine? <sup>12</sup> If thou say, Beholde, we knew not of it: he that pondereth the heartes, doeth not hee vnderstand it? and hee that keepeth thy soule, knoweth he it not? will not he also recompense euery man according to his workes? <sup>13</sup> My sonne, eate hony, for it is good, and the hony combe, for it is sweete vnto thy mouth. <sup>14</sup> So shall the knowledge of wisdom be vnto thy soule, if thou finde it, and there shall be an ende, and thine hope shall not be cut off. <sup>15</sup> Laye no waite, O wicked man, against the house of the righteous, and spoyle not his resting place. <sup>16</sup> For a iust man falleth seuen times, and riseth againe: but the wicked fall into mischief. <sup>17</sup> Bee thou not glad when thine enemie falleth, and let not thine heart reioyce when hee stumbleth, <sup>18</sup> Least the Lord see it, and it displease him, and he turne his wrath from him. <sup>19</sup> Fret not thy selfe because of the malicious, neither be enuious at the wicked. <sup>20</sup> For there shall bee none ende of plagues to the euill man: the light of the wicked shall bee put out. <sup>21</sup> My sonne feare the Lord, and the King, and meddle not with them that are sedicious. <sup>22</sup> For their destruction shall rise suddenly, and who knoweth the ruine of them both? <sup>23</sup> ALSO

THESE THINGS PERTEINE TO THE WISE, It is not good to haue respect of any person in iudgement. <sup>24</sup> He that saith to the wicked, Thou art righteous, him shall the people curse, and the multitude shall abhorre him. <sup>25</sup> But to them that rebuke him, shall be pleasure, and vpon them shall come the blessing of goodnesse. <sup>26</sup> They shall kisse the lippes of him that answereth vpright wordes. <sup>27</sup> Prepare thy worke without, and make readie thy thinges in the felde, and after, builde thine house. <sup>28</sup> Be not a witnes against thy neighbour without cause: for wilt thou deceiue with thy lippes? <sup>29</sup> Say not, I wil doe to him, as he hath done to mee, I will recompence euery man according to his worke. <sup>30</sup> I passed by the felde of the slouthfull, and by the vineyarde of the man destitute of vnderstanding. <sup>31</sup> And lo, it was al growen ouer with thornes, and nettles had couered the face thereof, and the stone wall thereof was broken downe. <sup>32</sup> Then I behelde, and I considered it well: I looked vpon it, and receiued instruction. <sup>33</sup> Yet a litle sleepe, a litle slumber, a litle folding of the handes to sleepe. <sup>34</sup> So thy pouertie commeth as one that traueileth by the way, and thy necessitie like an armed man.

## 25

<sup>1</sup> THESE ARE ALSO PARABLES of Salomon, which the men of Hezekiah King of Iudah copied out. <sup>2</sup> The glorie of God is to conceale a thing secret: but the Kings honour is to search out a thing. <sup>3</sup> The heaues in height, and the earth

in deepenes, and the Kings heart can no man search out. <sup>4</sup> Take the drosse from the siluer, and there shall procede a vessell for the finer. <sup>5</sup> Take away the wicked from the King, and his throne shall be stablished in righteousnes. <sup>6</sup> Boast not thy selfe before the King, and stand not in the place of great men. <sup>7</sup> For it is better, that it be saide vnto thee, Come vp hither, then thou to be put lower in the presece of the prince whom thine eyes haue seene. <sup>8</sup> Goe not foorth hastily to strife, least thou know not what to doe in the ende thereof, when thy neighbour hath put thee to shame. <sup>9</sup> Debate thy matter with thy neighbour, and discouer not the secret to another, <sup>10</sup> Least he that heareth it put thee to shame, and thine infamie doe not cease. <sup>11</sup> A word spoken in his place, is like apples of golde with pictures of siluer. <sup>12</sup> He that reprooueth the wise, and the obedient eare, is as a golden earering and an ornament of fine golde. <sup>13</sup> As the colde of the snowe in the time of haruest, so is a faithfull messenger to them that send him: for he refresheth the soule of his masters. <sup>14</sup> A man that boasteth of false liberalitie, is like cloudes and winde without raine. <sup>15</sup> A Prince is pacified by staying of anger, and a soft tongue breaketh the bones. <sup>16</sup> If thou haue found hony, eate that is sufficient for thee, least thou be ouerfull, and vomit it. <sup>17</sup> Withdrawe thy foote from thy neighbours house, least he be weary of thee, and hate thee. <sup>18</sup> A man that beareth false witnes against his neighbour, is like an hammer and a sword, and a sharpe arrowe. <sup>19</sup> Confidence in

an vnfaithfull man in time of trouble, is like a broken tooth and a sliding foote. <sup>20</sup> Hee that taketh away the garment in the colde season, is like vineger powred vpon nitre, or like him that singeth songs to an heauy heart. <sup>21</sup> If hee that hateth thee be hungry, giue him bread to eate, and if he be thirstie, giue him water to drinke. <sup>22</sup> For thou shalt lay coles vpon his head, and the Lord shall recompense thee. <sup>23</sup> As the Northwinde driueth away the raine, so doeth an angry countenance the slandering tongue. <sup>24</sup> It is better to dwell in a corner of the house top, then with a contentious woman in a wide house. <sup>25</sup> As are the colde waters to a weary soule, so is good newes from a farre cuntry. <sup>26</sup> A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring. <sup>27</sup> It is not good to eate much hony: so to search their owne glory is not glory. <sup>28</sup> A man that refraineth not his appetite, is like a citie which is broken downe and without walles.

## 26

<sup>1</sup> As the snowe in the sommer, and as the raine in the haruest are not meete, so is honour vnseemely for a foole. <sup>2</sup> As the sparowe by flying, and the swallow by flying escape, so the curse that is causeles, shall not come. <sup>3</sup> Vnto the horse belongeth a whip, to the asse a bridle, and a rod to the fooles backe. <sup>4</sup> Answer not a foole according to his foolishnes, least thou also be like him. <sup>5</sup> Answer a foole according to his foolishnes, least he be wise in his owne conceite.

<sup>6</sup> He that sendeth a message by the hand of a foole, is as he that cutteth off the feete, and drinketh iniquitie. <sup>7</sup> As they that lift vp the legs of the lame, so is a parable in a fooles mouth. <sup>8</sup> As the closing vp of a precious stone in an heape of stones, so is he that giueth glory to a foole. <sup>9</sup> As a thorne standing vp in the hand of a drunkard, so is a parable in the mouth of fooles. <sup>10</sup> The excellent that formed all things, both rewardeth the foole and rewardeth the transgressors. <sup>11</sup> As a dog turneth againe to his owne vomit, so a foole turneth to his foolishnes. <sup>12</sup> Seest thou a man wise in his owne conceite? more hope is of a foole then of him. <sup>13</sup> The slouthfull man sayth, A lyon is in the way: a lyon is in the streetes. <sup>14</sup> As the doore turneth vpon his hinges, so doeth the slouthfull man vpon his bed. <sup>15</sup> The slouthfull hideth his hand in his bosome, and it grieueth him to put it againe to his mouth. <sup>16</sup> The sluggard is wiser in his owne conceite, then seuen men that can render a reason. <sup>17</sup> He that passeth by and medleth with the strife that belongeth not vnto him, is as one that taketh a dog by the eares. <sup>18</sup> As he that faineth himselfe mad, casteth fire brands, arrowes, and mortall things, <sup>19</sup> So dealeth the deceitfull man with his friend and sayth, Am not I in sport? <sup>20</sup> Without wood the fire is quenched, and without a talebearer strife ceaseth. <sup>21</sup> As ye cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife. <sup>22</sup> The wordes of a tale bearer are as flatterings, and they goe downe into the bowels of the belly. <sup>23</sup> As siluer drosse ouerlayde vpon

a potsheard, so are burning lips, and an euill heart. <sup>24</sup> He that hateth, will counterfaite with his lips, but in his heart he layeth vp deceite. <sup>25</sup> Though he speake fauourably, beleue him not: for there are seuen abominations in his heart. <sup>26</sup> Hatred may be couered by deceite: but the malice thereof shall be discovered in the congregation. <sup>27</sup> He that diggeth a pit shall fall therein, and he that rolleth a stone, it shall returne vnto him. <sup>28</sup> A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

## 27

<sup>1</sup> Boast not thy selfe of to morowe: for thou knowest not what a day may bring forth. <sup>2</sup> Let another man prayse thee, and not thine owne mouth: a stranger, and not thine owne lips. <sup>3</sup> A stone is heauie, and the sand weightie: but a fooles wrath is heauier then them both. <sup>4</sup> Anger is cruell, and wrath is raging: but who can stand before enuie? <sup>5</sup> Open rebuke is better then secret loue. <sup>6</sup> The wounds of a louer are faithful, and the kisses of anemie are pleasant. <sup>7</sup> The person that is full, despiseth an hony combe: but vnto the hungry soule euery bitter thing is sweete. <sup>8</sup> As a bird that wandreth from her nest, so is a man that wandreth from his owne place. <sup>9</sup> As oyntment and perfume reioyce the heart, so doeth the sweetenes of a mans friend by hearty counsell. <sup>10</sup> Thine owne friend and thy fathers friend forsake thou not: neither enter into thy brothers house in the day of thy calamitie: for better is a neighbour that is neere, then a brother



farre off. <sup>11</sup> My sonne, be wise, and reioyce mine heart, that I may answere him that reprocheth me. <sup>12</sup> A prudent man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished. <sup>13</sup> Take his garment that is surety for a stranger, and a pledge of him for the stranger. <sup>14</sup> He that prayseth his friend with a loude voyce, rising earely in the morning, it shall be counted to him as a curse. <sup>15</sup> A continual dropping in the day of raine, and a contentious woman are alike. <sup>16</sup> He that hideth her, hideth the winde, and she is as ye oyle in his right hand, that vttereth it selfe. <sup>17</sup> Yron sharpeneth yron, so doeth man sharpen the face of his friend. <sup>18</sup> He that keepeth the fig tree, shall eate the fruite thereof: so he that waiteth vpon his master, shall come to honour. <sup>19</sup> As in water face answereth to face, so the heart of man to man. <sup>20</sup> The graue and destruction can neuer be full, so the eyes of man can neuer be satisfied. <sup>21</sup> As is the fining pot for siluer and the fornace for golde, so is euery man according to his dignitie. <sup>22</sup> Though thou shouldest bray a foole in a mortar among wheate brayed with a pestell, yet will not his foolishnes depart from him. <sup>23</sup> Be diligent to know ye state of thy flocke, and take heede to the heardes. <sup>24</sup> For riches remaine not alway, nor the crowne from generation to generation. <sup>25</sup> The hey discouereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered. <sup>26</sup> The lambes are for thy clothing, and the goates are the price of the field. <sup>27</sup> And let the milke of the goates be sufficient for thy

foode, for the foode of thy familie, and for the sustenance of thy maydes.

## 28

<sup>1</sup> The wicked flee when none pursueth: but the righteous are bolde as a lyon. <sup>2</sup> For the transgression of the land there are many princes thereof: but by a man of vnderstanding and knowledge a realme likewise endureth long. <sup>3</sup> A poore man, if he oppresse the poore, is like a raging raine, that leaueth no foode. <sup>4</sup> They that forsake the Law, prayse the wicked: but they that keepe the Law, set themselues against them. <sup>5</sup> Wicked men vnderstand not iudgemnt: but they that seeke the Lord vnderstand all things. <sup>6</sup> Better is the poore that walketh in his vprightness, then hee that peruerteth his wayes, though he be riche. <sup>7</sup> He that keepeth the Law, is a childe of vnderstanding: but hee that feedeth the gluttons, shameth his father. <sup>8</sup> He that increaseth his riches by vsurie and interest, gathereth them for him that will be mercifull vnto the poore. <sup>9</sup> He that turneth away his eare from hearing the Law, euen his prayer shalbe abominable. <sup>10</sup> He that causeth the righteous to go astray by an euill way, shall fall into his owne pit, and the vpriht shall inherite good things. <sup>11</sup> The riche man is wise in his owne conceite: but the poore that hath vnderstanding, can trie him. <sup>12</sup> When righteous men reioyce, there is great glory: but when the wicked come vp, the man is tried. <sup>13</sup> He that hideth his sinnes,

shall not prosper: but he that confesseth, and forsaketh them, shall haue mercy. <sup>14</sup> Blessed is the man that feareth alway: but he that hardeneth his heart, shall fall into euill. <sup>15</sup> As a roaring lyon, and an hungry beare, so is a wicked ruler ouer the poore people. <sup>16</sup> A prince destitute of vnderstanding, is also a great oppressour: but hee that hateth couetousnes, shall prolong his dayes. <sup>17</sup> A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not stay him. <sup>18</sup> He that walketh vprightly, shalbe saued: but he that is froward in his wayes, shall once fall. <sup>19</sup> He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, shall be filled with pouertie. <sup>20</sup> A faythfull man shall abound in blessings, and he that maketh haste to be riche, shall not be innocent. <sup>21</sup> To haue respect of persons is not good: for that man will transgresse for a piece of bread. <sup>22</sup> A man with a wicked eye hasteth to riches, and knoweth not, that pouertie shall come vpon him. <sup>23</sup> He that rebuketh a man, shall finde more fauour at length, then he that flattereth with his tongue. <sup>24</sup> Hee that robbeth his father and mother, and sayth, It is no transgression, is the companion of a man that destroyeth. <sup>25</sup> He that is of a proude heart, stirreth vp strife: but he that trusteth in the Lord, shall be fatte. <sup>26</sup> Hee that trusteth in his owne heart, is a foole: but he that walketh in wisdom, shall be deliuered. <sup>27</sup> He that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many curses. <sup>28</sup> When the wicked rise

vp, men hide them selues: but when they perish,  
ye righteous increase.

## 29

<sup>1</sup> A man that hardeneth his necke when he is rebuked, shall suddenly be destroyed and can not be cured. <sup>2</sup> When the righteous are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh. <sup>3</sup> A man that loueth wisdom, reioyceth his father: but he that feedeth harlots, wasteth his substance. <sup>4</sup> A King by iudgement mainteineth ye countrey: but a man receiuing giftes, destroyeth it. <sup>5</sup> A man that flattereth his neighbour, spreadeth a net for his steps. <sup>6</sup> In the transgression of an euill man is his snare: but the righteous doeth sing and reioyce. <sup>7</sup> The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge. <sup>8</sup> Scornefull men bring a citie into a snare: but wise men turne away wrath. <sup>9</sup> If a wise man contend with a foolish man, whether he be angry or laugh, there is no rest. <sup>10</sup> Bloodie men hate him that is vpright: but the iust haue care of his soule. <sup>11</sup> A foole powreth out all his minde: but a wise man keepeth it in till afterward. <sup>12</sup> Of a prince that hearkeneth to lyes, all his seruants are wicked. <sup>13</sup> The poore and the vsurer meete together, and the Lord lighteneth both their eyes. <sup>14</sup> A King that iudgeth the poore in trueth, his throne shalbe established for euer. <sup>15</sup> The rodde and correction giue wisdom: but a childe set a libertie, maketh his mother ashamed. <sup>16</sup> When the wicked are increased, transgression

increaseth: but ye righteous shall see their fall. <sup>17</sup> Correct thy sonne and he will giue thee rest, and will giue pleasures to thy soule. <sup>18</sup> Where there is no vision, the people decay: but he that keepeth the Lawe, is blessed. <sup>19</sup> A seruant will not be chastised with words: though he vnderstand, yet he will not answere. <sup>20</sup> Seest thou a man hastie in his matters? there is more hope of a foole, then of him. <sup>21</sup> He that delicately bringeth vp his seruant from youth, at length he will be euen as his sone. <sup>22</sup> An angrie man stirreth vp strife, and a furious man aboundeth in transgression. <sup>23</sup> The pride of a man shall bring him lowe: but the humble in spirit shall enioy glory. <sup>24</sup> He that is partner with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not. <sup>25</sup> The feare of man bringeth a snare: but he that trusteth in the Lord, shalbe exalted. <sup>26</sup> Many doe seeke the face of the ruler: but euery mans iudgement commeth from the Lord. <sup>27</sup> A wicked man is abomination to the iust, and he that is vpriight in his way, is abomination to the wicked.

## 30

<sup>1</sup> THE WORDS OF AGUR THE SONNE OF JAKEH. The prophecie which ye man spake vnto Ithiel, euen to Ithiel, and Vcal. <sup>2</sup> Surely I am more foolish then any man, and haue not the vnderstanding of a man in me. <sup>3</sup> For I haue not learned wisdom, nor attained to the knowledge of holy things. <sup>4</sup> Who hath ascended vp to heauen, and descended? Who hath gathered the winde in his

fist? Who hath bound the waters in a garment? Who hath established all the endes of the world? What is his name, and what is his sonnes name, if thou canst tell? <sup>5</sup> Euery worde of God is pure: he is a shield to those, that trust in him. <sup>6</sup> Put nothing vnto his wordes, least he reprove thee, and thou be found a lyar. <sup>7</sup> Two things haue I required of thee: denie me them not before I die. <sup>8</sup> Remooue farre from me vanitie and lyes: giue me not pouertie, nor riches: feede me with foode conuenient for me, <sup>9</sup> Least I be full, and denie thee, and say, Who is the Lord? or least I be poore and steale, and take the Name of my God in vaine. <sup>10</sup> Accuse not a seruant vnto his master, lest he curse thee, when thou hast offended. <sup>11</sup> There is a generation that curseth their father, and doeth not blesse their mother. <sup>12</sup> There is a generation that are pure in their owne conceite, and yet are not washed from their filthinesse. <sup>13</sup> There is a generation, whose eies are hautie, and their eye liddes are lifted vp. <sup>14</sup> There is a generation, whose teeth are as swordes, and their chawes as kniues to eate vp the afflicted out of the earth, and the poore from among men. <sup>15</sup> The horse leache hath two daughters which crye, Giue, giue. There be three things that will not be satisfied: yea, foure that say not, It is ynough. <sup>16</sup> The graue, and the barren wombe, the earth that cannot be satisfied with water, and the fire that sayeth not, It is ynough. <sup>17</sup> The eye that mocketh his father and despiseth the instruction of his mother, let ye rauens of the valley picke it out, and the yong

eagles eat it. <sup>18</sup> There be three thinges hid from me: yea, foure that I knowe not, <sup>19</sup> The way of an eagle in the aire, the way of a serpent vpon a stone, ye way of a ship in ye middes of the sea, and the way of a man with a maide. <sup>20</sup> Such is ye way also of an adulterous woman: she eateth and wipeth her mouth, and sayth, I haue not committed iniquitie. <sup>21</sup> For three things the earth is moued: yea, for foure it cannot susteine it selfe: <sup>22</sup> For a seruant when he reigneth, and a foole when he is filled with meate, <sup>23</sup> For the hatefull woman, when she is married, and for a handmaid that is heire to her mistres. <sup>24</sup> These be foure small things in the earth, yet they are wise and full of wisdom: <sup>25</sup> The pismires a people not strong, yet prepare they their meate in sommer: <sup>26</sup> The conies a people not mightie, yet make their houses in the rocke: <sup>27</sup> The grasshopper hath no King, yet goe they forth all by bandes: <sup>28</sup> The spider taketh holde with her handes, and is in Kings palaces. <sup>29</sup> There be three thinges that order well their going: yea, foure are comely in going, <sup>30</sup> A lyon which is strong among beastes, and turneth not at the sight of any: <sup>31</sup> A lusty grayhound, and a goate, and a King against whom there is no rising vp. <sup>32</sup> If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, lay thine hand vpon thy mouth. <sup>33</sup> When one churneth milke, he bringeth foorth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth foorth strife.

# 31

<sup>1</sup> THE WORDS OF KING LEMUEL: The prophecie which his mother taught him. <sup>2</sup> What my sonne! and what ye sonne of my wombe! and what, O sonne of my desires! <sup>3</sup> Giue not thy strength vnto women, nor thy wayes, which is to destroy Kings. <sup>4</sup> It is not for Kings, O Lemuel, it is not for Kings to drink wine nor for princes strog drinke, <sup>5</sup> Lest he drinke and forget the decree, and change the iudgement of all the children of affliction. <sup>6</sup> Giue ye strong drinke vnto him that is readie to perish, and wine vnto them that haue grieffe of heart. <sup>7</sup> Let him drinke, that he may forget his pouertie, and remember his miserie no more. <sup>8</sup> Open thy mouth for the domme in the cause of all the children of destruction. <sup>9</sup> Open thy mouth: iudge righteously, and iudge the afflicted, and the poore. <sup>10</sup> Who shall finde a vertuous woman? for her price is farre aboue the pearles. <sup>11</sup> The heart of her husband trusteth in her, and he shall haue no neede of spoyle. <sup>12</sup> She will doe him good, and not euill all the dayes of her life. <sup>13</sup> She seeketh wooll and flaxe, and laboureth cheerefully with her handes. <sup>14</sup> She is like the shippes of marchants: shee bringeth her foode from afarre. <sup>15</sup> And she riseth, whiles it is yet night: and giueth the portion to her houshold, and the ordinarie to her maides. <sup>16</sup> She considereth a field, and getteth it: and with the fruite of her handes she planteth a vineyarde. <sup>17</sup> She girdeth her loynes with strength, and strengtheneth her armes. <sup>18</sup> She feeleth that



her marchandise is good: her candle is not put out by night. <sup>19</sup> She putteth her handes to the wherue, and her handes handle the spindle. <sup>20</sup> She stretcheth out her hand to the poore, and putteth foorth her hands to the needie. <sup>21</sup> She feareth not the snowe for her familie: for all her familie is clothed with skarlet. <sup>22</sup> She maketh her selfe carpets: fine linen and purple is her garment. <sup>23</sup> Her husband is knowen in the gates, when he sitteth with the Elders of the land. <sup>24</sup> She maketh sheetes, and selleth them, and giueth girdels vnto the marchant. <sup>25</sup> Strength and honour is her clothing, and in the latter day she shall reioyce. <sup>26</sup> She openeth her mouth with wisdome, and the lawe of grace is in her tongue. <sup>27</sup> She ouerseeth the wayes of her housholde, and eateth not the bread of ydlenes. <sup>28</sup> Her children rise vp, and call her blessed: her husband also shall prayse her, saying, <sup>29</sup> Many daughters haue done vertuously: but thou surmountest them all. <sup>30</sup> Fauour is deceitfull, and beautie is vanitie: but a woman that feareth the Lord, she shall be prayed. <sup>31</sup> Giue her of the fruite of her hands, and let her owne workes prayse her in the gates.

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