the unspotted way, when thou shalt come to me.

I walked in the innocence of my heart, in the midst of my house.

3 I did not set before my eyes any unjust thing: I hated the workers of iniquities.

4 The perverse heart did not cleave to me: and the malignant, that turned aside from me, I would not know.

5 The man that in private detracted his neighbour, him did I persecute.

With him that had a proud eye, and an unsatiable heart, I would not eat.

6 My eyes were upon the faithful of the earth, to sit with me: the man that walked in the perfect way, he served me.

7 He that worketh pride shall not dwell in the midst of my house: he that speaketh unjust things did not prosper before my eyes.

8 In the morning I put to death all the wicked of the land: that I might cut off all the workers of iniquity from the city of the Lord.

PSALM 101.

Domine, exaudi.

A prayer for one in affliction: the fifth penitential psalm.

1 The prayer of the poor man, when he was anxious, and poured out his supplication before the Lord.

2 HEAR, O Lord, my prayer: and let my cry come to thee.

3 Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

4 For my days are vanished like smoke: and my bones are grown dry like fuel for the fire.

5 I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

6 Through the voice of my groaning, my bone hath cleaved to my flesh.

7 I am become like to a pelican of the wilderness: I am like a night raven in the house.

8 I have watched, and am become as a sparrow all alone on the housetop.

9 All the day long my enemies reproached me: and they that praised me did swear against me.

10 For I did eat ashes like bread, and mingled my drink with weeping.

11 Because of thy anger and indignation: for having lifted me up thou hast thrown me down.

12 My days have declined like a shadow, and I am withered like grass.

13 But thou, O Lord, endurest for ever: and thy memorial to all generations.

14 Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.

15 For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

16 And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

17 For the Lord hath built up Sion: and he shall be seen in his glory.

18 He hath had regard to the prayer of the humble: and he hath not despised their petition.

19 Let these things be written unto another generation: and the people that shall be created shall praise the Lord:

20 Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth.

21 That he might hear the groans of them that are in fetters: that he might release the children of the slain:

22 That they may declare the name of the Lord in Sion: and his praise in Jerusalem;

23 When the people assemble together, and kings, to serve the Lord.

24 He answered him in the way of his strength: Declare unto me the fewness of my days.

25 Call me not away in the midst of my days: thy years are unto generation and generation.

26 In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands.

27 They shall perish but thou remainest: and all of them shall grow old like a garment:

And as a vesture thou shalt change

PSALM 101. Ver. 7. *A pelican*, &c. I am become through grief, like birds that affect solitude and darkness.

Ver. 24. *He answered him in the way of his strength.* That is, *the people*, mentioned in the foregoing verse, or *the penitent*, in whose person this psalm is delivered, *answered the Lord in the way of his strength:* that is, according to the best of his power and strength: or when he was in the flower of his age and strength: inquiring after the *fewness of his days:* to know if he should live long enough to see the happy restoration of Sion, &c.

them, and they shall be changed. 28 But thou art always the selfsame, and thy years shall not fail.

29 The children of thy servants shall continue: and their seed shall be directed for ever.

PSALM 102.

Benedic, anima.

Thanksgiving to God for his mercies.

1 For David himself.

BLESS the Lord, O my soul: and let all that is within me bless his holy name.

2 Bless the Lord, O my soul, and never forget all he hath done for thee.

3 Who forgiveth all thy iniquities: who healeth all thy diseases.

4 Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

5 Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

6 The Lord doth mercies, and judgment for all that suffer wrong.

7 He hath made his ways known to Moses: his wills to the children of Israel.

8 [g] The Lord is compassionate and merciful: longsuffering and plenteous in mercy.

9 He will not always be angry: nor will he threaten for ever.

10 He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

11 For according to the height of the heaven above the earth: he hath strengthened his mercy towards them that fear him.

12 As far as the east is from the west, so far hath he removed our iniquities from us.

13 As a father hath compassion on his children, so hath the Lord compassion on them that fear him: 14 for he knoweth our frame.

He remembereth that we are dust: 15 man's days are as grass, as the flower of the field so shall he flourish.

16 For the spirit shall pass in him, and he shall not be: and he shall know his place no more.

17 But the mercy of the Lord is from eternity and unto eternity upon them that fear him:

And his justice unto children's children, 18 to such as keep his covenant,

And are mindful of his commandments to do them.

19 The Lord hath prepared his throne in heaven: and his kingdom shall rule over all.

20 Bless the Lord, all ye his angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

21 Bless the Lord, all ye his hosts: you ministers of his that do his will.

22 Bless the Lord, all his works: in every place of his dominion, O my soul, bless thou the Lord.

PSALM 103.

Benedic, anima.

God is to be praised for his mighty works, and wonderful providence.

1 For David himself.

BLESS the Lord, O my soul: O Lord my God, thou art exceedingly great.

Thou hast put on praise and beauty: 2 and art clothed with light as with a garment.

Who stretchest out the heaven like a pavilion: 3 who coverest the higher rooms thereof with water.

Who makest the clouds thy chariot: who walkest upon the wings of the winds.

4 [h] Who makest thy angels spirits: and thy ministers a burning fire.

5 Who hast founded the earth upon its own bases: it shall not be moved for ever and ever.

6 The deep like a garment is its clothing: above the mountains shall the waters stand.

7 At thy rebuke they shall flee: at the voice of thy thunder they shall fear.

8 The mountains ascend, and the plains descend into the place which thou hast founded for them.

9 Thou hast set a bound which they shall not pass over; neither shall they return to cover the earth.

10 Thou sendest forth springs in the vales: between the midst of the hills the waters shall pass.

11 All the beasts of the field shall drink: the wild asses shall expect in their thirst.

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g Ex. 34. 6; Num. 14. 8.

h Heb. 1. 7.

12 Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.

13 Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works:

14 Bringing forth grass for cattle, and herb for the service of men.

That thou mayst bring bread out of the earth: 15 and that wine may cheer the heart of man.

That he may make the face cheerful with oil: and that bread may strengthen man's heart.

16 The trees of the field shall be filled, and the cedars of Libanus which he hath planted: 17 there the sparrows shall make their nests.

The highest of them is the house of the heron. 18 The high hills are a refuge for the harts, the rock for the irchins.

19 He hath made the moon for seasons: the sun knoweth his going down.

20 Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about:

21 The young lions roaring after their prey, and seeking their meat from God.

22 The sun ariseth, and they are gathered together: and they shall lie down in their dens.

23 Man shall go forth to his work, and to his labour until the evening.

24 How great are thy works, O Lord? thou hast made all things in wisdom: the earth is filled with thy riches.

25 *So is* this great sea, which stretcheth wide its arms: there are creeping things without number:

Creatures little and great. 26 There the ships shall go.

This sea dragon which thou hast formed to play therein. 27 All expect of thee that thou give them food in season.

28 What thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with good.

29 But if thou turnest away thy face, they shall be troubled: thou shalt take away their breath, and they shall fail, and shall return to their dust.

30 Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.

31 May the glory of the Lord endure for ever: the Lord shall rejoice in his works.

32 He looketh upon the earth, and maketh it tremble: he toucheth the mountains, and they smoke.

33 [i] I will sing to the Lord as long as I live: I will sing praise to my God while I have my being.

34 Let my speech be acceptable to him: but I will take delight in the Lord.

35 Let sinners be consumed out of the earth, and the unjust, so that they be no more: O my soul, bless thou the Lord.

PSALM 104.

Confitemini Domino.

A thanksgiving to God for his benefits to his people Israel.

Alleluia.

GIVE [j] glory to the Lord, and call upon his name: declare his deeds among the Gentiles.

2 Sing to him, yea sing praises to him: relate all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

4 Seek ye the Lord, and be strengthened: seek his face evermore.

5 Remember his marvellous works which he hath done; his wonders, and the judgments of his mouth.

6 O ye seed of Abraham his servant; ye sons of Jacob his chosen.

7 He is the Lord our God: his judgments are in all the earth.

8 He hath remembered his covenant for ever: the word which he commanded to a thousand generations.

9 [k] Which he made to Abraham; and his oath to Isaac:

10 And he appointed the same to Jacob for a law, and to Israel for an everlasting testament:

11 Saying: To thee will I give the land of Chanaan, the lot of your inheritance.

12 When they were but a small number: *yea* very few, and sojourners therein:

13 And they passed from nation to nation, and from *one* kingdom to another people.

14 He suffered no man to hurt them: and he reproved kings for their sakes.

15 [l] Touch ye not my anointed: and do no evil to my prophets.

16 And he called a famine upon the

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i Infra 145. 2. — *j* 1 Par. 16. 8; Isa. 12. 4.

k Gen. 22. 16. — *l* 2 Kings 1. 1 Par. 16. 22.

land: and he broke in pieces all the support of bread.

17 He sent a man before them: [m] Joseph, who was sold for a slave.

18 [n] They humbled his feet in fetters: the iron pierced his soul, 19 until his word came.

The word of the Lord inflamed him.

20 [o] The king sent, and he released him: the ruler of the people, and he set him at liberty.

21 He made him master of his house, and ruler of all his possession.

22 That he might instruct his princes as himself, and teach his ancients wisdom.

23 [p] And Israel went into Egypt: and Jacob was a sojourner in the land of Cham.

24 [q] And he increased his people exceedingly: and strengthened them over their enemies.

25 He turned their heart to hate his people: and to deal deceitfully with his servants.

26 [r] He sent Moses his servant: Aaron the man whom he had chosen.

27 [s] He gave them power to shew his signs, and his wonders in the land of Cham.

28 [t] He sent darkness, and made it obscure: and grieved not his words.

29 [u] He turned their waters into blood, and destroyed their fish.

30 [v] Their land brought forth frogs, in the inner chambers of their kings.

31 [w] He spoke, and there came divers sorts of flies and sciniphs in all their coasts.

32 He gave them hail for rain, a burning fire in the land.

33 And he destroyed their vineyards and their fig trees: and he broke in pieces the trees of their coasts.

34 [x] He spoke, and the locust came, and the bruchus, of which there was no number.

35 And they devoured all the grass in their land, and consumed all the fruit of their ground.

36 [y] And he slew all the firstborn in their land: the firstfruits of all their labour.

37 [z] And he brought them out with silver and gold: and there was not among their tribes one that was feeble.

38 Egypt was glad when they departed: for the fear of them lay upon them.

39 [a] He spread a cloud for their protection, and fire to give them light in the night.

40 [b] They asked, and the quail came: and he filled them with the bread of heaven.

41 [c] He opened the rock, and waters flowed: rivers ran down in the dry land.

42 [d] Because he remembered his holy word, which he had spoken to his servant Abraham.

43 And he brought forth his people with joy, and his chosen with gladness.

44 And he gave them the lands of the Gentiles: and they possessed the labours of the people:

45 That they might observe his justifications, and seek after his law.

PSALM 105.

Confitemini Domino.

A confession of the manifold sins and ingratitudes of the Israelites.

Alleluia.

GIVE [e] glory to the Lord, for he is good: for his mercy endureth for ever.

2 [f] Who shall declare the powers of the Lord? who shall set forth all his praises?

3 Blessed are they that keep judgment, and do justice at all times.

4 Remember us, O Lord, in the favour of thy people: visit us with thy salvation.

5 That we may see the good of thy chosen, that we may rejoice in the joy of

m Gen. 37. 36. — *n* Gen. 39. 20. — *o* Gen. 41. 14. *p* Gen. 46. 6. — *q* Ex. 1. 7; Acts 7. 17. *r* Ex. 3. 10, and 4. 29. — *s* Ex. 7. 10. — *t* Ex. 10. 21. *u* Ex. 7. 20. — *v* Ex. 8. 6. — *w* Ex. 8. 16 and 24.

x Ex. 10. 12. — *y* Ex. 12. 29. — *z* Ex. 12. 35. *a* Ex. 13. 21; Ps. 77. 14; 1 Cor. 10. 1. *b* Ex. 16. 13. — *c* Num. 20. 11. — *d* Gen. 17. 7. *e* Judges 13. 21. — *f* Eccli. 43. 35.

PSALM 104. Ver. 25. *He turned their heart*, &c. Not that God (who is never the author of sin) moved the Egyptians to hate and persecute his people; but that the Egyptians took occasion of hating and envying them, from the sight of the benefits which God bestowed upon them.

Ver. 28. *Grieved not his words.* That is, he was not wanting to fulfil his words: or he did not grieve Moses and Aaron, the carriers of his words: or he did not *grieve his words*, that is, *his sons*, the children of Israel, who enjoyed light whilst the Egyptians were oppressed with darkness.

Ver. 31. *Sciniphs.* See the annotation, Ex. 8. 16.

Ver. 34. *Bruchus*, an insect of the locust kind.

Ver. 45. *His justifications.* That is, his commandments; which here, and in many other places of the scripture, are called *justifications*, because the keeping of them makes man just. The Protestants render it by the word *statutes*, in favour of their doctrine, which does not allow good works to justify.

thy nation: that thou mayst be praised with thy inheritance.

6 [g] We have sinned with our fathers: we have acted unjustly, we have wrought iniquity.

7 Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies:

And they provoked to wrath going up to the sea, even the Red Sea.

8 And he saved them for his own name's sake: that he might make his power known.

9 [h] And he rebuked the Red Sea, and it was dried up: and he led them through the depths, as in a wilderness.

10 And he saved them from the hand of them that hated them: and he redeemed them from the hand of the enemy.

11 [i] And the water covered them that afflicted them: there was not one of them left.

12 And they believed his words: and they sang his praises.

13 They had quickly done, they forgot his works: and they waited not for his counsel.

14 [j] And they coveted their desire in the desert: and they tempted God in the place without water.

15 [k] And he gave them their request: and sent fulness into their souls.

16 And they provoked Moses in the camp, Aaron the holy one of the Lord.

17 [l] The earth opened and swallowed up Dathan: and covered the congregation of Abiron.

18 And a fire was kindled in their congregation: the flame burned the wicked.

19 [m] They made also a calf in Horeb: and they adored the graven thing.

20 And they changed their glory into the likeness of a calf that eateth grass.

21 They forgot God, who saved them, who had done great things in Egypt, wondrous works in the land of Cham: terrible things in the Red Sea.

23 [n] And he said that he would destroy them: had not Moses his chosen stood before him in the breach:

To turn away his wrath, lest he should destroy them. 24 And they set at nought the desirable land.

They believed not his word, 25 and they murmured in their tents: they hearkened not to the voice of the Lord.

26 [o] And he lifted up his hand over them: to overthrow them in the desert;

27 And to cast down their seed among the nations, and to scatter them in the countries.

28 They also were initiated to Beelphegor: and ate the sacrifices of the dead.

29 And they provoked him with their inventions: and destruction was multiplied among them.

30 [p] Then Phinees stood up, and pacified him: and the slaughter ceased.

31 And it was reputed to him unto justice, to generation and generation for evermore.

32 [q] They provoked him also at the waters of contradiction: and Moses was afflicted for their sakes: 33 because they exasperated his spirit.

And he distinguished with his lips. 34 They did not destroy the nations of which the Lord spoke unto them.

35 And they were mingled among the heathens, and learned their works: 36 and served their idols, and it became a stumblingblock to them.

37 And they sacrificed their sons, and their daughters to devils.

38 And they shed innocent blood: the blood of their sons and of their daughters which they sacrificed to the idols of Chanaan.

And the land was polluted with blood, 39 and was defiled with their works: and they went aside after their own inventions.

40 And the Lord was exceedingly angry with his people: and he abhorred his inheritance.

41 And he delivered them into the hands of the nations: and they that hated them had dominion over them.

42 And their enemies afflicted them:

g Judges 7. 19. — *h* Ex. 14. 22. — *i* Ex. 14. 27. *j* Ex. 17. 2. — *k* Num. 11. 31. — *l* Num. 16. 32.

m Ex. 32. 4. — *n* Ex. 32. 10. — *o* Num. 14. 32. *p* Num. 25. 7. — *q* Num. 20. 10.

PSALM 105. Ver. 28. *Initiated.* That is, they dedicated, or consecrated themselves to the idol of the Moabites and Madianites, called Beelphegor, or Baalphor. Num. 25. 3. — Ibid. *The dead*, viz., idols *without life.*

Ver. 33. *He distinguished with his lips.* Moses, by occasion of the people's rebellion and incredulity, was guilty of *distinguishing with his lips*; when, instead of speaking to the rock, as God had commanded, he said to the people, with a certain hesitation in his faith, *Hear ye, rebellious and incredulous: Can we from this rock bring out water for you?* Num. 20. 10.

and they were humbled under their hands: 43 many times did he deliver them.

But they provoked him with their counsel: and they were brought low by their iniquities.

44 And he saw when they were in tribulation: and he heard their prayer.

45 [r] And he was mindful of his covenant: and repented according to the multitude of his mercies.

46 And he gave them unto mercies, in the sight of all those that had made them captives.

47 Save us, O Lord, our God: and gather us from among the nations:

That we may give thanks to thy holy name, and may glory in thy praise.

48 Blessed be the Lord the God of Israel, from everlasting to everlasting: and let all the people say: So be it, so be it.

PSALM 106.

Confitemini Domino.

All are invited to give thanks to God for his perpetual providence over men.

Alleluia.

GIVE glory to the Lord, for he is good: for his mercy endureth for ever.

2 Let them say so that have been redeemed by the Lord, whom he hath redeemed from the hand of the enemy: and gathered out of the countries.

3 From the rising and from the setting of the sun, from the north and from the sea.

4 They wandered in a wilderness, in a place without water: they found not the way of a city for their habitation.

5 They were hungry and thirsty: their soul fainted in them.

6 And they cried to the Lord in their tribulation: and he delivered them out of their distresses.

7 And he led them into the right way, that they might go to a city of habitation.

8 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

9 For he hath satisfied the empty soul, and hath filled the hungry soul with good things.

10 Such as sat in darkness and in the shadow of death: bound in want and in iron.

11 Because they had exasperated the words of God: and provoked the counsel of the most High:

12 And their heart was humbled with labours: they were weakened, and there was none to help them.

13 Then they cried to the Lord in their affliction: and he delivered them out of their distresses.

14 And he brought them out of darkness, and the shadow of death; and broke their bonds in sunder.

15 Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

16 Because he hath broken gates of brass, and burst iron bars.

17 He took them out of the way of their iniquity: for they were brought low for their injustice

18 Their soul abhorred all manner of meat: and they drew nigh even to the gates of death.

19 And they cried to the Lord in their affliction: and he delivered them out of their distresses.

20 He sent his word, and healed them and delivered them from their destructions.

21 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

22 And let them sacrifice the sacrifice of praise: and declare his works with joy.

23 They that go down to the sea in ships, doing business in the great waters

24 These have seen the works of the Lord, and his wonders in the deep.

25 He said the word, and there arose a storm of wind: and the waves thereof were lifted up.

26 They mount up to the heavens, and they go down to the depths: their soul pined away with evils.

27 They were troubled, and reeled like a drunken man; and all their wisdom was swallowed up.

28 And they cried to the Lord in their affliction: and he brought them out of their distresses.

29 And he turned the storm into a breeze: and its waves were still.

30 And they rejoiced because they were still: and he brought them to the haven which they wished for.

[r] Deut. 30. 1.

31 Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

32 And let them exalt him in the church of the people: and praise him in the chair of the ancients.

33 He hath turned rivers into a wilderness: and the sources of waters into dry ground:

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He hath turned a wilderness into pools of waters, and a dry land into water springs.

36 And hath placed there the hungry; and they made a city for their habitation.

37 And they sowed fields, and planted vineyards: and they yielded fruit of birth.

38 And he blessed them, and they were multiplied exceedingly: and their cattle he suffered not to decrease.

39 Then they were brought to be few: and they were afflicted through the trouble of evils and sorrow.

40 Contempt was poured forth upon their princes: and he caused them to wander where there was no passing, and out of the way.

41 And he helped the poor out of poverty and made *him* families like a *flock* of sheep

42 [s] The just shall see, and shall rejoice, and all iniquity shall stop her mouth.

43 Who is wise, and will keep these things; and will understand the mercies of the Lord?

PSALM 107.

Paratum cor meum.

The prophet praiseth God for benefits received.

1 A canticle of a psalm for David himself

MY heart is ready, O God, my heart is ready I will sing, and will give praise, with my glory.

Arise, my glory; arise, psaltery and harp: I will arise in the morning early.

I will praise thee, O Lord, among the people, and I will sing unto thee among the nations.

For thy mercy is great above the heavens: and thy truth even unto the clouds.

6 Be thou exalted, O God, above the heavens, and thy glory over all the earth: 7 that thy beloved may be delivered.

Save with thy right hand and hear me 8 God hath spoken in his holiness.

I will rejoice, and I will divide Sichem: and I will mete out the vale of tabernacles.

9 Galaad is mine: and Manasses is mine and Ephraim the protection of my head.

Juda is my king: 10 Moab the pot of my hope.

Over Edom I will stretch out my shoe: the aliens are become my friends

11 Who will bring me into the strong city? who will lead me into Edom?

12 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our armies?

13 O grant us help from trouble: for vain is the help of man.

14 Through God we shall do mightily: and he will bring our enemies to nothing.

PSALM 108.

Deus, laudem meam.

David in the person of Christ, prayeth against his persecutors, more especially the traitor Judas foretelling and approving his just punishment for his obstinacy in sin, and final impenitence.

1 Unto the end, a psalm for David.

2 O GOD, be not thou silent in my praise: for the mouth of the wicked and the mouth of the deceitful man is opened against me.

3 They have spoken against me with deceitful tongues; and they have compassed me about with words of hatred; and have fought against me without cause.

4 Instead of making me a return of love, they detracted me · but I gave myself to prayer.

5 And they repaid me evil for good: and hatred for my love.

6 Set thou the sinner over him: and may the devil stand at his right hand.

7 When he is judged, may he go out condemned; and may his prayer be turned to sin.

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s Job 22. 19

PSALM 108. Ver 6. *Set thou the sinner over him.* Give to the devil, that arch-sinner, power over him: let him enter into him, and possess him. The imprecations, contained in the thirty verses of this Psalm are opposed to the thirty pieces of silver for which Judas betrayed our Lord and are to be taken as prophetic denunciations of the evils that should befall the traitor and his accomplices the Jews and not properly as curses.

8 May his days be few: and his bishopric let another take.

9 May his children be fatherless, and his wife a widow.

10 Let his children be carried about vagabonds, and beg: and let them be cast out of their dwellings.

11 May the usurer search all his substance: and let strangers plunder his labours.

12 May there be none to help him: nor none to pity his fatherless offspring.

13 May his posterity be cut off; in one generation may his name be blotted out.

14 May the iniquity of his fathers be remembered in the sight of the Lord: and let not the sin of his mother be blotted out.

15 May they be before the Lord continually, and let the memory of them perish from the earth: 16 because he remembered not to shew mercy,

17 But persecuted the poor man and the beggar; and the broken in heart, to put him to death.

18 And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him.

And he put on cursing, like a garment: and it went in like water into his entrails, and like oil in his bones.

19 May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually.

20 This is the work of them who detract me before the Lord: and who speak evils against my soul.

21 But thou, O Lord, do with me for thy name's sake: because thy mercy is sweet.

Do thou deliver me, 22 for I am poor and needy, and my heart is troubled within me.

23 I am taken away like the shadow when it declineth, and I am shaken off as locusts.

24 My knees are weakened through fasting: and my flesh is changed for oil.

25 And I am become a reproach to them: they saw me and they shaken their heads.

26 Help me, O Lord my God: save me according to thy mercy.

27 And let them know that this is thy hand and *that* thou, O Lord, hast done it.

28 They will curse and thou wilt bless: let them that rise up against me be confounded: but thy servant shall rejoice.

29 Let them that detract me be clothed with shame: and let them be covered with their confusion as with a double cloak.

30 I will give great thanks to the Lord with my mouth: and in the midst of many I will praise him.

31 Because he hath stood at the right hand of the poor, to save my soul from persecutors.

PSALM 109.

Dixit Dominus.

Christ's exaltation and everlasting priesthood.

1 A psalm for David.

THE [t] Lord said to my Lord Sit thou at my right hand:

[u] Until I make thy enemies thy footstool.

2 The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

3 With thee is the principality in the day of thy strength: in the brightness of the saints: from the womb before the day star I begot thee.

4 The Lord hath sworn, and he will not repent: [v] Thou art a priest for ever according to the order of Melchisedech.

5 The Lord at thy right hand hath broken kings in the day of his wrath.

6 He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

7 He shall drink of the torrent in the way: therefore shall he lift up the head.

PSALM 110.

Confitebor tibi, Domine.

God is to be praised for his graces, and benefits to his church.

Alleluia.

I WILL praise thee, O Lord, with my whole heart; in the council of the just, and in the congregation.

2 Great are the works of the Lord sought out according to all his wills.

3 His work is praise and magnificence and his justice continueth for ever and ever.

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t Matt. 22. 44. — *u* 1 Cor. 15. 25, Heb. 1. 13, and 10. 13.

v John 12. 34, Heb. 5. 6, and 7. 17.

Ver. 24 *For oil, propter oleum.* The meaning is, my flesh is changed, being perfectly emaciated and dried up, as having lost all its oil or fatness.

4 He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: 5 he hath given food to them that fear him.

He will be mindful for ever of his covenant: 6 he will shew forth to his people the power of his works.

7 That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

8 All his commandments are faithful: confirmed for ever and ever, made in truth and equity.

9 He hath sent redemption to his people: he hath commanded his covenant for ever.

Holy and terrible is his name: 10 [w] the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

PSALM 111.

Beatus vir.

The good man is happy.

Alleluia, of the returning of Aggeus and Zacharias.

BLESSED is the man that feareth the Lord: he shall delight exceedingly in his commandments.

2 His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3 Glory and wealth *shall be* in his house: and his justice remaineth for ever and ever.

4 To the righteous a light is risen up in darkness: *he is* merciful, and compassionate and just.

5 Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgment: 6 because he shall not be moved for ever.

7 The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord: 8 his heart is strengthened, he shall not be moved until he look over his enemies.

9 He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.

10 The wicked shall see, and shall be angry, he shall gnash with his teeth and pine away: the desire of the wicked shall perish.

PSALM 112.

Laudate, pueri.

God is to be praised, for his regard to the poor and humble

Alleluia.

PRAISE the Lord, ye children: praise ye the name of the Lord.

2 Blessed be the name of the Lord, from henceforth now and for ever.

3 [x] From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

4 The Lord is high above all nations; and his glory above the heavens.

5 Who is as the Lord our God, who dwelleth on high: 6 and looketh down on the low things in heaven and in earth?

7 Raising up the needy from the earth, and lifting up the poor out of the dunghill:

8 That he may place him with princes, with the princes of his people.

9 Who maketh a barren woman to dwell in a house, the joyful mother of children.

PSALM 113.

In exitu Israel.

God hath shewn his power in delivering his people idols are vain. The Hebrews divide this into two psalms.

Alleluia.

WHEN [y] Israel went out of Egypt, the house of Jacob from a barbarous people:

2 Judea was made his sanctuary, Israel his dominion.

3 The sea saw and fled: Jordan was turned back.

4 The mountains skipped like rams, and the hills like the lambs of the flock.

5 What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

6 Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?

7 At the presence of the Lord the earth was moved, at the presence of the God of Jacob:

8 Who turned the rock into pools of water, and the stony hill into fountains of waters.

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w Prov. 1. 7, and 9. 10 Eccli. 1. 16.

x Mal. 1. 11. — *y* Ex. 13. 3.

PSALM 111. *Of the returning*, &c. This is in the Greek and Latin, but not in the Hebrew. It signifies that this psalm was proper to be sung at the time of the return of the people from their captivity, to inculcate to them, how happy they might be, if they would be constant in the service of God.

1 Not to us, O Lord, not to us; but to thy name give glory.
2 For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?
3 But our God is in heaven: he hath done all things whatsoever he would.
4 [a] The idols of the Gentiles are silver and gold, the works of the hands of men.
5 [a] They have mouths and speak not: they have eyes and see not.
6 They have ears and hear not: they have noses and smell not.
7 They have hands and feel not: they have feet and walk not: neither shall they cry out through their throat.
8 Let them that make them become like unto them: and all such as trust in them.
9 The house of Israel hath hoped in the Lord. he is their helper and their protector.
10 The house of Aaron hath hoped in the Lord: he is their helper and their protector.
11 They that fear the Lord have hoped in the Lord: he is their helper and their protector.
12 The Lord hath been mindful of us, and hath blessed us.
He hath blessed the house of Israel: he hath blessed the house of Aaron.
13 He hath blessed all that fear the Lord, both little and great.
14 May the Lord add blessings upon you: upon you, and upon your children.
15 Blessed be you of the Lord, who made heaven and earth.
16 The heaven of heaven is the Lord's: but the earth he has given to the children of men.
17 [b] The dead shall not praise thee, O Lord: nor any of them that go down to hell.
18 But we that live bless the Lord: from this time now and for ever.

PSALM 114.

Dilexi.

The prayer of a just man in affliction, with a lively confidence in God.

Alleluia.

I HAVE loved, because the Lord will hear the voice of my prayer.
2 Because he hath [c] inclined his ear unto me: and in my days I will call upon him.
3 The sorrows of death have compassed me; and the perils of hell have found me.
I met with trouble and sorrow. 4 and I called upon the name of the Lord.
O Lord, deliver my soul. 5 The Lord is merciful and just, and our God sheweth mercy.
6 The Lord is the keeper of little ones: I was humbled, and he delivered me.
7 Turn, O my soul, into thy rest: for the Lord hath been bountiful to thee.
8 For he hath delivered my soul from death: my eyes from tears, my feet from falling.
9 I will please the Lord in the land of the living.

PSALM 115.

Credidi.

This in the Hebrew is joined with the foregoing psalm, and continues to express the faith and gratitude of the psalmist.

Alleluia.

10 I HAVE [c] believed, therefore have I spoken; but I have been humbled exceedingly.
11 I said in my excess: [d] Every man is a liar.
12 What shall I render to the Lord, for all the things that he hath rendered to me?
13 I will take the chalice of salvation; and I will call upon the name of the Lord.
14 I will pay my vows to the Lord before all his people: 15 precious in the sight of the Lord is the death of his saints.
16 O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.
Thou hast broken my bonds: 17 [e] I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.
18 I will pay my vows to the Lord in the sight of all his people: 19 in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

PSALM 116

Laudate Dominum.

All nations are called upon to praise God for his mercy and truth.

Alleluia.

O PRAISE [e] the Lord, all ye nations praise him, all ye people.

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[a] Infra 134. 15 [a] Wisd. 13. 15.
[b] Isa. 38. 18.
[c] 2 Cor. 4. 13. — [d] Rom. 3. 4.
[e] Rom. 15. 11.

2 For his mercy is confirmed upon us: [f] and the truth of the Lord remaineth for ever.

PSALM 117.

Confitemini Domino.

The psalmist praiseth God for his delivery from evils: putteth his whole trust in him: and foretelleth the coming of Christ.

Alleluia.

GIVE praise to the Lord, for he is good: for his mercy endureth for ever.

2 Let Israel now say, that he is good: that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them that fear the Lord now say, that his mercy endureth for ever.

5 In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.

6 The Lord is my helper: I will not fear what man can do unto me.

7 [g] The Lord is my helper: and I will look over my enemies.

8 It is good to confide in the Lord, rather than to have confidence in man.

9 It is good to trust in the Lord, rather than to trust in princes.

10 All nations compassed me about; and in the name of the Lord I have been revenged on them.

11 Surrounding me they compassed me about: and in the name of the Lord I have been revenged on them.

12 They surrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I was revenged on them.

13 Being pushed I was overturned that I might fall: but the Lord supported me.

14 [h] The Lord is my strength and my praise: and he is become my salvation.

15 The voice of rejoicing and of salvation is in the tabernacles of the just.

16 The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.

17 I shall not die, but live: and shall declare the works of the Lord.

18 The Lord chastising hath chastised me: but he hath not delivered me over to death.

19 Open ye to me the gates of justice: I will go in to them, and give praise to the Lord. 20 This is the gate of the Lord, the just shall enter into it.

21 I will give glory to thee because thou hast heard me: and art become my salvation.

22 [i] The stone which the builders rejected; the same is become the head of the corner.

23 This is the Lord's doing: and it is wonderful in our eyes.

24 This is the day which the Lord hath made: let us be glad and rejoice therein.

25 O Lord, save me: O Lord, give good success. 26 Blessed be he that cometh in the name of the Lord.

We have blessed you out of the house of the Lord. 27 The Lord is God, and he hath shone upon us.

Appoint a solemn day, with shady boughs, even to the horn of the altar.

28 Thou art my God, and I will praise thee: thou art my God, and I will exalt thee.

I will praise thee, because thou hast heard me, and art become my salvation.

29 O praise ye the Lord, for he is good: for his mercy endureth for ever.

PSALM 118.

Beati immaculati.

Of the excellence of virtue consisting in the love and observance of the commandments of God

Alleluia.

ALEPH.

BLESSED are the undefiled in the way, who walk in the law of the Lord.

2 Blessed are they that search his testimonies: that seek him with their whole heart.

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f John 12. 34. — *g* Heb. 13. 6.
h Ex. 15. 2.

i Isa. 28. 16; Matt. 21. 42; Luke 20. 17 Acts 4. 11; Rom 9. 33 · 1 Peter 2. 7

PSALM 118. *Aleph.* The first eight verses of this psalm in the original begin with *Aleph*, which is the name of the first letter of the Hebrew alphabet. The second eight verses begin with *Beth*, the name of the second letter of the Hebrew alphabet; and so to the end of the whole alphabet, in all twenty-two letters, each letter having eight verses. This order is variously expounded by the holy fathers; which shews the difficulty of understanding the holy scriptures, and consequently with what humility, and submission to the Church they are to be read.

Ver. 2. *His testimonies.* The commandments of God are called his *testimonies*, because they testify his holy will unto us. Note here, that in almost every verse of this psalm (which in number are 176) the word and law of God, and the love and observance of it, is perpetually inculcated, under a variety of denominations, all signifying the same thing

3 For they that work iniquity, have not walked in his ways.
4 Thou hast commanded thy commandments to be kept most diligently.
5 O! that my ways may be directed to keep thy justifications.
6 Then shall I not be confounded, when I shall look into all thy commandments.
7 I will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice.
8 I will keep thy justifications: O! do not thou utterly forsake me.

BETH.

9 By what doth a young man correct his way? by observing thy words.
10 With my whole heart have I sought after thee: let me not stray from thy commandments.
11 Thy words have I hidden in my heart, that I may not sin against thee.
12 Blessed art thou, O Lord: teach me thy justifications.
13 With my lips I have pronounced all the judgments of thy mouth.
14 I have been delighted in the way of thy testimonies, as in all riches.
15 I will meditate on thy commandments: and I will consider thy ways.
16 I will think of thy justifications: I will not forget thy words.

GIMEL.

17 Give bountifully to thy servant, enliven me: and I shall keep thy words.
18 Open thou my eyes: and I will consider the wondrous things of thy law.
19 I am a sojourner on the earth: hide not thy commandments from me.
20 My soul hath coveted to long for thy justifications, at all times.
21 Thou hast rebuked the proud: they are cursed who decline from thy commandments.
22 Remove from me reproach and contempt: because I have sought after thy testimonies.
23 For princes sat, and spoke against me: but thy servant was employed in thy justifications.
24 For thy testimonies are my meditation: and thy justifications my counsel.

DALETH.

25 My soul hath cleaved to the pavement: quicken thou me according to thy word.
26 I have declared my ways, and thou hast heard me: teach me thy justifications.
27 Make me to understand the way of thy justifications: and I shall be exercised in thy wondrous works.
28 My soul hath slumbered through heaviness: strengthen thou me in thy words.
29 Remove from me the way of iniquity: and out of thy law have mercy on me.
30 I have chosen the way of truth: thy judgments I have not forgotten.
31 I have stuck to thy testimonies, O Lord: put me not to shame.
32 I have run the way of thy commandments, when thou didst enlarge my heart.

HE.

33 Set before me for a law the way of thy justifications, O Lord: and I will always seek after it.
34 Give me understanding, and I will search thy law; and I will keep it with my whole heart.
35 Lead me into the path of thy commandments; for this same I have desired.
36 Incline my heart into thy testimonies and not to covetousness.
37 Turn away my eyes that they may not behold vanity: quicken me in thy way.
38 Establish thy word to thy servant, in thy fear.
39 Turn away my reproach, which I have apprehended: for thy judgments are delightful.
40 Behold I have longed after thy precepts: quicken me in thy justice.

VAU.

41 Let thy mercy also come upon me, O Lord: thy salvation according to thy word.
42 So shall I answer them that reproach me in any thing; that I have trusted in thy words.
43 And take not thou the word of truth utterly out of my mouth: for in thy words, I have hoped exceedingly.
44 So shall I always keep thy law, for ever and ever.
45 And I walked at large: because I have sought after thy commandments.
46 And I spoke of thy testimonies before kings: and I was not ashamed.
47 I meditated also on thy commandments, which I loved.

48 And I lifted up my hands to thy commandments, which I loved: and I was exercised in thy justifications.

ZAIN

49 Be thou mindful of thy word to thy servant, in which thou hast given me hope.

50 This hath comforted me in my humiliation: because thy word hath enlivened me.

51 The proud did iniquitously altogether: but I declined not from thy law.

52 I remembered, O Lord, thy judgments of old: and I was comforted.

53 A fainting hath taken hold of me, because of the wicked that forsake thy law.

54 Thy justifications were the subject of my song, in the place of my pilgrimage.

55 In the night I have remembered thy name, O Lord: and have kept thy law.

56 This happened to me: because I sought after thy justifications.

HETH.

57 O Lord, my portion, I have said, I would keep thy law.

58 I entreated thy face with all my heart: have mercy on me according to thy word.

59 I have thought on my ways: and turned my feet unto thy testimonies.

60 I am ready, and am not troubled: that I may keep thy commandments.

61 The cords of the wicked have encompassed me: but I have not forgotten thy law.

62 I rose at midnight to give praise to thee; for the judgments of thy justification.

63 I am a partaker with all them that fear thee, and that keep thy commandments

64 The earth, O Lord, is full of thy mercy: teach me thy justifications

TETH.

65 Thou hast done well with thy servant, O Lord, according to thy word.

66 Teach me goodness and discipline and knowledge; for I have believed thy commandments.

67 Before I was humbled I offended; therefore have I kept thy word.

68 Thou art good; and in thy goodness teach me thy justifications.

69 The iniquity of the proud hath been multiplied over me: but I will seek thy commandments with my whole heart.

70 Their heart is curdled like milk: but I have meditated on thy law.

71 It is good for me that thou hast humbled me, that I may learn thy justifications.

72 The law of thy mouth is good to me, above thousands of gold and silver.

JOD.

73 Thy hands have made me and formed me: give me understanding, and I will learn thy commandments.

74 They that fear thee shall see me, and shall be glad: because I have greatly hoped in thy words.

75 I know, O Lord, that thy judgments are equity: and in thy truth thou hast humbled me.

76 O! let thy mercy be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, and I shall live: for thy law is my meditation.

78 Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments.

79 Let them that fear thee turn to me: and they that know thy testimonies.

80 Let my heart be undefiled in thy justifications, that I may not be confounded.

CAPH.

81 My soul hath fainted after thy salvation: and in thy word I have very much hoped.

82 My eyes have failed for thy word, saying: When wilt thou comfort me?

83 For I am become like a bottle in the frost: I have not forgotten thy justifications.

84 How many are the days of thy servant: when wilt thou execute judgment on them that persecute me?

85 The wicked have told me fables: but not as thy law.

86 All thy statutes are truth: they have persecuted me unjustly, do thou help me.

87 They had almost made an end of me upon earth: but I have not forsaken thy commandments.

88 Quicken thou me according to thy mercy: and I shall keep the testimonies of thy mouth.

LAMED.

89 For ever, O Lord, thy word standeth firm in heaven.
90 Thy truth unto all generations: thou hast founded the earth, and it continueth.
91 By thy ordinance the day goeth on: for all things serve thee.
92 Unless thy law had been my meditation, I had then perhaps perished in my abjection.
93 Thy justifications I will never forget: for by them thou hast given me life.
94 I am thine, save thou me: for I have sought thy justifications.
95 The wicked have waited for me to destroy me: *but* I have understood thy testimonies.
96 I have seen an end of all perfection: thy commandment is exceeding broad.

MEM.

97 O how have I loved thy law, O Lord! it is my meditation all the day.
98 Through thy commandment, thou hast made me wiser than my enemies: for it is ever with me.
99 I have understood more than all my teachers: because thy testimonies are my meditation.
100 I have had understanding above ancients: because I have sought thy commandments.
101 I have restrained my feet from every evil way: that I may keep thy words.
102 I have not declined from thy judgments, because thou hast set me a law.
103 How sweet are thy words to my palate! more than honey to my mouth.
104 By thy commandments I have had understanding: therefore have I hated every way of iniquity.

NUN.

105 Thy word is a lamp to my feet, and a light to my paths.
106 I have sworn and am determined to keep the judgments of thy justice.
107 I have been humbled, O Lord, exceedingly: quicken thou me according to thy word.
108 The free offerings of my mouth make acceptable, O Lord: and teach me thy judgments.
109 My soul is continually in my hands: and I have not forgotten thy law.
110 Sinners have laid a snare for me: but I have not erred from thy precepts.
111 I have purchased thy testimonies for an inheritance for ever: because they are the joy of my heart.
112 I have inclined my heart to do thy justifications for ever, for the reward.

SAMECH.

113 I have hated the unjust: and have loved thy law.
114 Thou art my helper and my protector: and in thy word I have greatly hoped.
115 Depart from me, ye malignant: and I will search the commandments of my God.
116 Uphold me according to thy word, and I shall live: and let me not be confounded in my expectation.
117 Help me, and I shall be saved: and I will meditate always on thy justifications.
118 Thou hast despised all them that fall off from thy judgments; for their thought is unjust.
119 I have accounted all the sinners of the earth prevaricators: therefore have I loved thy testimonies.
120 Pierce thou my flesh with thy fear: for I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: give me not up to them that slander me.
122 Uphold thy servant unto good: let not the proud calumniate me.
123 My eyes have fainted after thy salvation: and for the word of thy justice.
124 Deal with thy servant according to thy mercy: and teach me thy justifications.
125 I am thy servant: give me understanding that I may know thy testimonies.
126 It is time, O Lord, to do: they have dissipated thy law.
127 Therefore have I loved thy commandments above gold and the topaz.
128 Therefore was I directed to all thy commandments: I have hated all wicked ways.

PHE.

129 Thy testimonies are wonderful: therefore my soul hath sought them.
130 The declaration of thy words giveth light: and giveth understanding to little ones.

131 I opened my mouth, and panted: because I longed for thy commandments.
132 Look thou upon me, and have mercy on me, according to the judgment of them that love thy name.
133 Direct my steps according to thy word: and let no iniquity have dominion over me.
134 Redeem me from the calumnies of men: that I may keep thy commandments.
135 Make thy face to shine upon thy servant: and teach me thy justifications.
136 My eyes have sent forth springs of water: because they have not kept thy law.

SADE.

137 Thou art just, O Lord: and thy judgment is right.
138 Thou hast commanded justice thy testimonies: and thy truth exceedingly.
139 My zeal hath made me pine away: because my enemies forgot thy words.
140 Thy word is exceedingly refined: and thy servant hath loved it.
141 I am very young and despised; *but* I forget not thy justifications.
142 Thy justice is justice for ever: and thy law is the truth.
143 Trouble and anguish have found me: thy commandments are my meditation.
144 Thy testimonies are justice for ever: give me understanding, and I shall live.

COPH.

145 I cried with my whole heart, hear me, O Lord: I will seek thy justifications.
146 I cried unto thee, save me: that I may keep thy commandments.
147 I prevented the dawning of the day, and cried: because in thy words I very much hoped.
148 My eyes to thee have prevented the morning: that I might meditate on thy words.
149 Hear thou my voice, O Lord, according to thy mercy: and quicken me according to thy judgment.
150 They that persecute me have drawn nigh to iniquity; but they are gone far off from thy law.
151 Thou art near, O Lord: and all thy ways are truth.
152 I have known from the beginning concerning thy testimonies: that thou hast founded them for ever.

RES.

153 See my humiliation and deliver me: for I have not forgotten thy law.
154 Judge my judgment and redeem me: quicken thou me for thy word's sake.
155 Salvation is far from sinners; because they have not sought thy justifications.
156 Many, O Lord, are thy mercies: quicken me according to thy judgment.
157 Many are they that persecute me, and afflict me; *but* I have not declined from thy testimonies.
158 I beheld the transgressors, and I pined away; because they kept not thy word.
159 Behold I have loved thy commandments, O Lord; quicken me thou in thy mercy.
160 The beginning of thy words is truth: all the judgments of thy justice are for ever.

SIN.

161 Princes have persecuted me without cause: and my heart hath been in awe of thy words.
162 I will rejoice at thy words, as one that hath found great spoil.
163 I have hated and abhorred iniquity; but I have loved thy law.
164 Seven times a day I have given praise to thee, for the judgments of thy justice.
165 Much peace have they that love thy law, and to them there is no stumbling-block.
166 I looked for thy salvation, O Lord: and I loved thy commandments.
167 My soul hath kept thy testimonies: and hath loved them exceedingly.
168 I have kept thy commandments and thy testimonies: because all my ways are in thy sight.

TAU.

169 Let my supplication, O Lord, come near in thy sight: give me understanding according to thy word.
170 Let my request come in before thee; deliver thou me according to thy word.
171 My lips shall utter a hymn, when thou shalt teach me thy justifications.
172 My tongue shall pronounce thy word: because all thy commandments are justice.
173 Let thy hand be with me to save me; for I have chosen thy precepts.

174 I have longed for thy salvation, O Lord: and thy law is my meditation.

175 My soul shall live and shall praise thee: and thy judgments shall help me.

176 I have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments.

PSALM 119.

Ad Dominum.

A prayer in tribulation.

A gradual canticle.

IN my trouble I cried to the Lord: and he heard me.

2 O Lord, deliver my soul from wicked lips, and a deceitful tongue.

3 What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

4 The sharp arrows of the mighty, with coals that lay waste.

5 Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: 6 my soul hath been long a sojourner.

7 With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.

PSALM 120.

Levavi oculos.

God is the keeper of his servants.

A gradual canticle.

I HAVE lifted up my eyes to the mountains, from whence help shall come to me.

2 My help is from the Lord, who made heaven and earth.

3 May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

4 Behold he shall neither slumber nor sleep, that keepeth Israel.

5 The Lord is thy keeper, the Lord is thy protection upon thy right hand.

6 The sun shall not burn thee by day: nor the moon by night.

7 The Lord keepeth thee from all evil: may the Lord keep thy soul.

8 May the Lord keep thy coming in and thy going out; from henceforth now and for ever.

PSALM 121.

Lætatus sum in his.

The desire and hope of the just for the coming of the kingdom of God, and the peace of his church.

A gradual canticle.

I REJOICED at the things that were said to me: We shall go into the house of the Lord.

2 Our feet were standing in thy courts, O Jerusalem.

3 Jerusalem, which is built as a city, which is compact together.

4 For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

5 Because their seats have sat in judgment, seats upon the house of David.

6 Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

7 Let peace be in thy strength: and abundance in thy towers.

8 For the sake of my brethren, and of my neighbours, I spoke peace of thee.

9 Because of the house of the Lord our God, I have sought good things for thee.

PSALM 122.

Ad te levavi.

A prayer in affliction, with confidence in God.

A gradual canticle.

TO thee have I lifted up my eyes, who dwellest in heaven.

2 Behold as the eyes of servants are on the hands of their masters,

As the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until he have mercy on us.

3 Have mercy on us, O Lord, have mercy on us: for we are greatly filled with contempt.

4 For our soul is greatly filled: *we are* a reproach to the rich, and contempt to the proud.

PSALM 123.

Nisi quia Dominus.

The church giveth glory to God for her deliverance from the hands of her enemies.

A gradual canticle.

PSALM 119. *A gradual canticle.* The following psalms, in number fifteen, are called *gradual psalms*, or *canticles*, from the word *gradus*, signifying steps, ascensions, or degrees: either because they were appointed to be sung on the *fifteen steps*, by which the people *ascended* to the temple: or, that in the singing of them the voice was to be raised by certain *steps or ascensions*: or, that they were to be sung by the people returning from their captivity and *ascending* to Jerusalem, which was seated amongst mountains. The holy fathers, in a mystical sense, understand these steps, or ascensions, of the degrees by which Christians spiritually ascend to virtue and perfection; and to the true temple of God in the heavenly Jerusalem.

IF it had not been that the Lord was with us, let Israel now say: 2 If it had not been that the Lord was with us,

When men rose up against us, 3 perhaps they had swallowed us up alive.

When their fury was enkindled against us, 4 perhaps the waters had swallowed us up.

5 Our soul hath passed through a torrent: perhaps our soul had passed through a water insupportable.

6 Blessed be the Lord, who hath not given us to be a prey to their teeth.

7 Our soul hath been delivered as a sparrow out of the snare of the fowlers. The snare is broken, and we are delivered.

8 Our help is in the name of the Lord, who made heaven and earth.

PSALM 124.

Qui confidunt.

The just are always under God's protection.

A gradual canticle.

THEY that trust in the Lord *shall be* as mount Sion: he shall not be moved for ever that dwelleth 2 in Jerusalem.

Mountains are round about it: so the Lord is round about his people from henceforth now and for ever.

3 For the Lord will not leave the rod of sinners upon the lot of the just: that the just may not stretch forth their hands to iniquity.

4 Do good, O Lord, to those that are good, and to the upright of heart.

5 But such as turn aside into bonds, the Lord shall lead out with the workers of iniquity: peace upon Israel.

PSALM 125.

In convertendo.

The people of God rejoice at their delivery from captivity.

A gradual canticle.

WHEN the Lord brought back the captivity of Sion, we became like men comforted.

2 Then was our mouth filled with gladness; and our tongue with joy.

Then shall they say among the Gentiles: The Lord hath done great things for them.

3 The Lord hath done great things for us: we are become joyful.

4 Turn again our captivity, O Lord, as a stream in the south.

5 They that sow in tears shall reap in joy.

6 Going they went and wept, casting their seeds.

7 But coming they shall come with joyfulness, carrying their sheaves.

PSALM 126.

Nisi Dominus.

Nothing can be done without God's grace and blessing.

A gradual canticle of Solomon.

UNLESS the Lord build the house, they labour in vain that build it.

Unless the Lord keep the city, he watcheth in vain that keepeth it.

2 It is vain for you to rise before light: rise ye after you have sitten, you that eat the bread of sorrow.

When he shall give sleep to his beloved: 3 behold the inheritance of the Lord are children: the reward, the fruit of the womb.

4 As arrows in the hand of the mighty, so the children of them that have been shaken.

5 Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

PSALM 127.

Beati omnes.

The fear of God is the way to happiness.

A gradual canticle.

BLESSED are all they that fear the Lord: that walk in his ways.

2 For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

3 Thy wife as a fruitful vine, on the sides of thy house.

Thy children as olive plants, round about thy table.

4 Behold, thus shall the man be blessed that feareth the Lord.

5 May the Lord bless thee out of Sion: and mayst thou see the good things of Jerusalem all the days of thy life.

6 And mayst thou see thy children's children, peace upon Israel.

PSALM 126. Ver. 2. *It is vain for you to rise before light.* That is, your early rising, your labour and worldly solicitude, will be *vain*, that is, will avail you nothing, without the light, grace, and blessing of God.

PSALM 128.

Saepe expugnaverunt.

The church of God is invincible: her persecutors come to nothing.

A gradual canticle.

OFTEN have they fought against me from my youth, let Israel now say.
2 Often have they fought against me from my youth: but they could not *prevail* over me.
3 The wicked have wrought upon my back: they have lengthened their iniquity.
4 The Lord *who is* just will cut the necks of sinners: 5 let them all be confounded and turned back that hate Sion.
6 Let them be as grass upon the tops of houses: which withereth before it be plucked up:
7 Wherewith the mower filleth not his hand: nor he that gathereth sheaves his bosom.
8 And they that passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

PSALM 129.

De profundis.

A prayer of a sinner, trusting in the mercies of God. The sixth penitential psalm.

A gradual canticle.

OUT of the depths I have cried to thee, O Lord: 2 Lord, hear my voice.
Let thy ears be attentive to the voice of my supplication.
3 If thou, O Lord, wilt mark iniquities: Lord, who shall stand it.
4 For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.
My soul hath relied on his word: 5 my soul hath hoped in the Lord.
6 From the morning watch even until night, let Israel hope in the Lord.
7 Because with the Lord there is mercy: and with him plentiful redemption.
8 And he shall redeem Israel from all his iniquities.

PSALM 130.

Domine, non est.

The prophet's humility.

A gradual canticle of David.

LORD, my heart is not exalted: nor are my eyes lofty.
Neither have I walked in great matters, nor in wonderful things above me.
2 If I was not humbly minded, but exalted my soul:
As a child that is weaned is towards his mother, so reward in my soul.
3 Let Israel hope in the Lord, from henceforth now and for ever.

PSALM 131.

Memento, Domine.

A prayer for the fulfilling of the promise made to David.

A gradual canticle.

O LORD, remember David, and all his meekness.
2 How he swore to the Lord, he vowed a vow to the God of Jacob:
3 [j] If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie:
4 If I shall give sleep to my eyes, or slumber to my eyelids,
5 Or rest to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.
6 Behold we have heard of it in Ephrata: we have found it in the fields of the wood.
7 We will go into his tabernacle: we will adore in the place where his feet stood.
8 [k] Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified.
9 Let thy priests be clothed with justice: and let thy saints rejoice.
10 For thy servant David's sake, turn not away the face of thy anointed.
11 The Lord hath sworn truth to David, and he will not make it void: [l] of the fruit of thy womb I will set upon thy throne.
12 If thy children wil' keep my covenant, and these my testimonies which I shall teach them:
Their children also for evermore shall sit upon thy throne.
13 For the Lord hath chosen Sion: he hath chosen it for his dwelling.
14 This is my rest for ever and ever: here will I dwell, for I have chosen it.

j 2 Kings 7. 2. — *k* 2 Par. 6. 41.

l 2 Kings 7. 12; Luke 1. 55; Acts 2. 30.

PSALM 131. Ver. 6. *We have heard of it in Ephrata.* When I was young, and lived in Bethlehem, otherwise called *Ephrata*, I heard of God's tabernacle and ark, and had a devout desire of seeking it; and accordingly I found it at *Cariathiarim*, the city of the woods: where it was till it was removed to Jerusalem. See 1 Par. 13.

15 Blessing I will bless her widow: I will satisfy her poor with bread.
16 I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.
17 [m] There will I bring forth a horn to David: I have prepared a lamp for my anointed.
18 His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

PSALM 132.

Ecce quam bonum.

The happiness of brotherly love and concord.

A gradual canticle of David.

BEHOLD how good and how pleasant it is for brethren to dwell together in unity:
2 Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron,
Which ran down to the skirt of his garment: 3 as the dew of Hermon, which descendeth upon mount Sion.
For there the Lord hath commanded blessing, and life for evermore.

PSALM 133.

Ecce nunc benedicite.

An exhortation to praise God continually.

A gradual canticle.

BEHOLD now bless ye the Lord, all ye servants of the Lord:
Who stand in the house of the Lord, in the courts of the house of our God.
2 In the nights lift up your hands to the holy places, and bless ye the Lord.
3 May the Lord out of Sion bless thee, he that made heaven and earth.

PSALM 134.

Laudate nomen.

An exhortation to praise God the vanity of idols.

1 Alleluia.

PRAISE ye the name of the Lord: O you *his* servants, praise the Lord:
2 You that stand in the house of the Lord, in the courts of the house of our God.
3 Praise ye the Lord, for the Lord is good: sing ye to his name, for it is sweet.

m Mal 3. 1 Luke 1. 69. — *n* Jer. 10. 13.
o Ex 12. 29.

4 For the Lord hath chosen Jacob unto himself: Israel for his own possession.
5 For I have known that the Lord is great, and our God is above all gods.
6 Whatsoever the Lord pleased he hath done, in heaven, in earth, in the sea, and in all the deeps.
7 [n] He bringeth up clouds from the end of the earth: he hath made lightnings for the rain.
He bringeth forth winds out of his stores:
8 [o] He slew the firstborn of Egypt from man even unto beast.
9 He sent forth signs and wonders in the midst of thee, O Egypt: upon Pharao, and upon all his servants
10 [p] He smote many nations, and slew mighty kings:
11 [q] Sehon king of the Amorrhites, and Og king of Basan, and all the kingdoms of Chanaan.
12 And gave their land for an inheritance, for an inheritance to his people Israel.
13 Thy name, O Lord, is for ever: thy memorial, O Lord, unto all generations.
14 For the Lord will judge his people, and will be entreated in favour of his servants.
15 [r] The idols of the Gentiles are silver and gold, the works of men's hands.
16 [s] They have a mouth, but they speak not: they have eyes, but they see not.
17 They have ears, but they hear not, neither is there any breath in their mouths.
18 Let them that make them be like to them: and every one that trusteth in them.
19 Bless the Lord, O house of Israel bless the Lord, O house of Aaron.
20 Bless the Lord, O house of Levi, you that fear the Lord, bless the Lord.
21 Blessed be the Lord out of Sion, who dwelleth in Jerusalem.

PSALM 135.

Confitemini Domino.

God is to be praised for his wonderful works

Alleluia.

PRAISE the Lord, for he is good: for his mercy endureth for ever.

p Jos. 12 1, 7. — *q* Num. 21. 24, 34.
r Supra 113. 4. — *s* Wisd. 15 15.

PSALM 135 Ver 1, 2, and 3. *Praise the Lord.* By this invitation to praise the Lord, thrice repeated, we profess the Blessed Trinity. One God in three distinct Persons, the Father, and the Son, and the Holy Ghost

2 Praise ye the God of gods: for his mercy endureth for ever
3 Praise ye the Lord of lords: for his mercy endureth for ever.
4 Who alone doth great wonders: for his mercy endureth for ever.
5 [t] Who made the heavens in understanding: for his mercy endureth for ever.
6 Who established the earth above the waters: for his mercy endureth for ever.
7 Who made the great lights: for his mercy endureth for ever.
8 The sun to rule the day: for his mercy endureth for ever.
9 The moon and the stars to rule the night: for his mercy endureth for ever.
10 [u] Who smote Egypt with their firstborn: for his mercy endureth for ever.
11 [v] Who brought out Israel from among them: for his mercy endureth for ever.
12 With a mighty hand and with a stretched out arm: for his mercy endureth for ever.
13 Who divided the Red Sea into parts: for his mercy endureth for ever.
14 And brought out Israel through the midst thereof: for his mercy endureth for ever.
15 [w] And overthrew Pharao and his host in the Red Sea: for his mercy endureth for ever.
16 Who led his people through the desert: for his mercy endureth for ever.
17 Who smote great kings: for his mercy endureth for ever.
18 [x] And slew strong kings: for his mercy endureth for ever.
19 Sehon king of the Amorrhites: for his mercy endureth for ever.
20 [y] And Og king of Basan: for his mercy endureth for ever.
21 [z] And he gave their land for an inheritance: for his mercy endureth for ever.
22 For an inheritance to his servant Israel: for his mercy endureth for ever.
23 For he was mindful of us in our affliction: for his mercy endureth for ever.
24 And he redeemed us from our enemies: for his mercy endureth for ever.
25 Who giveth food to all flesh: for his mercy endureth for ever.
26 Give glory to the God of heaven. for his mercy endureth for ever.
27 Give glory to the Lord of lords: for his mercy endureth for ever.

PSALM 136.

Super flumina.

The lamentation of the people of God in their captivity in Babylon.

A psalm of David, for Jeremias.

UPON the rivers of Babylon, there we sat and wept: when we remembered Sion:
2 On the willows in the midst thereof we hung up our instruments. 3 For there they that led us into captivity required of us the words of songs.
And they that carried us away, said: Sing ye to us a hymn of the songs of Sion.
4 How shall we sing the song of the Lord in a strange land?
5 If I forget thee, O Jerusalem, let my right hand be forgotten.
6 Let my tongue cleave to my jaws, if I do not remember thee:
If I make not Jerusalem the beginning of my joy.
7 Remember, O Lord, the children of Edom, in the day of Jerusalem:
Who say: Rase it, rase it, even to the foundation thereof.
8 O daughter of Babylon, miserable: blessed *shall he be* who shall repay thee thy payment which thou hast paid us.
9 Blessed be he that shall take and dash thy little ones against the rock.

PSALM 137.

Confitebor tibi.

Thanksgiving to God for his benefits.

For David himself.

I WILL praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth.
I will sing praise to thee in the sight of the angels: 2 I will worship towards thy holy temple, and I will give glory to thy name.
For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.

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t Gen. 1. 1. — *u* Ex. 12. 29.
v Ex. 13. 17. — *w* Ex. 14. 28.
x Num. 21. 24. — *y* Num. 21. 33.
z Jos. 13. 7.

PSALM 136. *For Jeremias.* For the time of Jeremias, and the captivity of Babylon.
Ver. 9. *Dash thy little ones*, &c. In the spiritual sense, we dash the little ones of Babylon against the rock, when we mortify our passions, and stifle the first motions of them, by a speedy recourse to the rock which is Christ.

3 In what day soever I shall call upon thee, hear me: thou shalt multiply strength in my soul.

4 May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.

5 And let them sing in the ways of the Lord: for great is the glory of the Lord.

6 For the Lord is high, and looketh on the low: and the high he knoweth afar off.

7 If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies: and thy right hand hath saved me.

8 The Lord will repay for me: thy mercy, O Lord, endureth for ever: O despise not the works of thy hands.

PSALM 138.

Domine, probasti.

God's special providence over his servants.

1 Unto the end, a psalm of David.

LORD, thou hast proved me, and known me: 2 thou hast known my sitting down, and my rising up.

3 Thou hast understood my thoughts afar off: my path and my line thou hast searched out.

4 And thou hast foreseen all my ways: for there is no speech in my tongue.

5 Behold, O Lord, thou hast known all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me.

6 Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy face?

8 [a] If I ascend into heaven, thou art there: if I descend into hell, thou art present.

9 If I take my wings early in the morning, and dwell in the uttermost parts of the sea:

10 Even there also shall thy hand lead me: and thy right hand shall hold me.

11 And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures.

12 But darkness shall not be dark to thee, and night shall be light as the day: the darkness thereof, and the light thereof are alike *to thee.*

13 For thou hast possessed my reins: thou hast protected me from my mother's womb.

14 I will praise thee, for thou art fearfully magnified: wonderful are thy works, and my soul knoweth right well.

15 My bone is not hidden from thee, which thou hast made in secret: and my substance in the lower parts of the earth.

16 Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be formed, and no one in them.

17 But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

18 I will number them, and they shall be multiplied above the sand: I rose up and am still with thee.

19 If thou wilt kill the wicked, O God: ye men of blood, depart from me:

20 Because you say in thought: They shall receive thy cities in vain.

21 Have I not hated them, O Lord, that hated thee: and pined away because of thy enemies?

22 I have hated them with a perfect hatred: and they are become enemies to me.

23 Prove me, O God, and know my heart: examine me, and know my paths.

24 And see if there be in me the way of iniquity: and lead me in the eternal way.

PSALM 139.

Eripe me, Domine.

A prayer to be delivered from the wicked.

1 Unto the end, a psalm of David.

2 DELIVER me, O Lord, from the evil man: rescue me from the unjust man.

3 Who have devised iniquities in their hearts: all the day long they designed battles.

4 [b] They have sharpened their tongues

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a Amos 9. 2.

b Supra 5. 11; Rom. 3. 13.

PSALM 138. Ver. 4. *There is no speech*, &c. Viz., unknown to thee or when there is no speech in my tongue; yet my whole interior and my most secret thoughts are known to thee.

Ver. 20. *Because you say in thought*, &c. Depart from me, you wicked, who plot against the servants of God, and think to cast them out of the cities of their habitation as if *they have received them in vain*, and to no purpose.

Ver. 22. *I have hated them.* Not with an hatred of malice, but a zeal for the observance of God's commandments which he saw were despised by the wicked, who are to be considered enemies to God.

like a serpent: the venom of asps is under their lips.

5 Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

Who have proposed to supplant my steps. 6 the proud have hidden a net for me.

And they have stretched out cords for a snare: they have laid for me a stumblingblock by the wayside.

7 I said to the Lord: Thou art my God: hear, O Lord, the voice of my supplication.

8 O Lord, Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.

9 Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

10 The head of them compassing me about: the labour of their lips shall overwhelm them.

11 Burning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not *be able to* stand.

12 A man full of tongue shall not be established in the earth: evil shall catch the unjust man unto destruction.

13 I know that the Lord will do justice to the needy, and will revenge the poor.

14 But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.

PSALM 140.

Domine, clamavi.

A prayer against sinful words, and deceitful flatterers.

A psalm of David.

I HAVE cried to thee, O Lord, hear me: hearken to my voice, when I cry to thee.

2 Let my prayer be directed as incense in thy sight; the lifting up of my hands, as evening sacrifice.

3 Set a watch, O Lord, before my mouth and a door round about my lips.

4 Incline not my heart to evil words: to make excuses in sins.

With men that work iniquity: and I will not communicate with the choicest of them.

5 The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head.

For my prayer also *shall still be* against the things with which they are well pleased: 6 their judges falling upon the rock have been swallowed up.

They shall hear my words, for they have prevailed: 7 as when the thickness of the earth is broken up upon the ground:

Our bones are scattered by the side of hell. 8 But to thee, O Lord, Lord, are my eyes: in thee have I put my trust, take not away my soul.

9 Keep me from the snare, which they have laid for me, and from the stumblingblocks of them that work iniquity.

10 The wicked shall fall in his net: I am alone until I pass.

PSALM 141.

Voce mea.

A prayer of David in extremity of danger.

1 Of understanding for David. A prayer when he was in the cave. [1 Kings 24.]

2 I CRIED [c] to the Lord with my voice with my voice I made supplication to the Lord.

3 In his sight I pour out my prayer, and before him I declare my trouble:

4 When my spirit failed me, then thou knewest my paths.

In this way wherein I walked, they have hidden a snare for me.

5 I looked on my right hand, and beheld, and there was no one that would know me.

Flight hath failed me: and there is no one that hath regard to my soul.

6 I cried to thee, O Lord: I said, Thou art my hope, my portion in the land of the living.

7 Attend to my supplication: for I am brought very low.

Deliver me from my persecutors; for they are stronger than I.

c Supra 6. 2.

PSALM 140. Ver. 5. *Let not the oil of the sinner*, &c. That is, the flattery, or deceitful praise. — Ibid. *For my prayer*, &c. So far from coveting their praises, who are never well pleased but with things that are evil; I shall continually pray to be preserved from such things as they are delighted with. Ver. 6. *Their judges*, &c. Their rulers, or chiefs, quickly vanish and perish like ships dashed against the rocks, and swallowed up by the waves. Let them then hear my words, for they are powerful and will prevail: or, as it is in the Hebrew, *for they are sweet.*

Ver. 10. *I am alone*, &c. *Singularly* protected by the Almighty. *until I pass* all their nets and snares

8 Bring my soul out of prison, that I may praise thy name: the just wait for me, until thou reward me.

PSALM 142.

Domine, exaudi.

The psalmist in tribulation calleth upon God for his delivery. The seventh penitential psalm.

A psalm of David, when his son Absalom pursued him. [2 Kings 17.]

HEAR, O Lord, my prayer: give ear to my supplication in thy truth: hear me in thy justice.

2 And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

3 For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness as those that have been dead of old:
4 and my spirit is in anguish within me: my heart within me is troubled.

5 I remembered the days of old, I meditated on all thy works: I meditated upon the works of thy hands.

6 I stretched forth my hands to thee: my soul is as earth without water unto thee.

7 Hear me speedily O Lord: my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy mercy in the morning; for in thee have I hoped.

Make the way known to me, wherein I should walk: for I have lifted up my soul to thee.

9 Deliver me from my enemies, O Lord, to thee have I fled 10 teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land. 11 for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble:
12 and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul: for I am thy servant.

PSALM 143.

Benedictus Dominus.

The prophet praiseth God, and prayeth to be delivered from his enemies. No worldly happiness is to be compared with that of serving God.

A psalm of David against Goliath

BLESSED *be* the Lord my God, who teacheth my hands to fight, and my fingers to war.

2 My mercy, and my refuge: my support, and my deliverer:

My protector, and I have hoped in him: who subdueth my people under me.

3 Lord, what is man, that thou art made known to him? or the son of man, that thou makest account of him?

4 Man is like to vanity: [d] his days pass away like a shadow.

5 Lord, bow down thy heavens and descend: touch the mountains, and they shall smoke.

6 Send forth lightning, and thou shalt scatter them: shoot out thy arrows, and thou shalt trouble them.

7 Put forth thy hand from on high, take me out, and deliver me from many waters, from the hand of strange children:

8 Whose mouth hath spoken vanity: and their right hand is the right hand of iniquity.

9 To thee, O God, I will sing a new canticle: on the psaltery *and* an instrument of ten strings I will sing praises to thee.

10 Who givest salvation to kings: who hast redeemed thy servant David from the malicious sword: 11 Deliver me,

And rescue me out of the hand of strange children; whose mouth hath spoken vanity, and their right hand is the right hand of iniquity:

12 Whose sons are as new plants in their youth:

Their daughters decked out, adorned round about after the similitude of a temple:

13 Their storehouses full, flowing out of this into that.

Their sheep fruitful in young, abounding in their goings forth: 14 their oxen fat.

There is no breach of wall nor passage, nor crying out in their streets.

15 They have called the people happy, that hath these things: *but* happy *is* that people whose God is the Lord.

PSALM 144.

Exaltabo te, Deus

A psalm of praise, to the infinite majesty of God.

Praise, for David himself.

d Job 8. 9. and 14. 2.

I WILL extol thee, O God my king: and I will bless thy name for ever: yea, for ever and ever.

2 Every day will I bless thee: and I will praise thy name for ever; yea, for ever and ever.

3 Great is the Lord, and greatly to be praised: and of his greatness there is no end.

4 Generation and generation shall praise thy works: and they shall declare thy power.

5 They shall speak of the magnificence of the glory of thy holiness: and shall tell thy wondrous works.

6 And they shall speak of the might of thy terrible acts: and shall declare thy greatness.

7 They shall publish the memory of the abundance of thy sweetness: and shall rejoice in thy justice.

8 The Lord is gracious and merciful: patient and plenteous in mercy.

9 The Lord is sweet to all: and his tender mercies are over all his works.

10 Let all thy works, O Lord, praise thee: and let thy saints bless thee.

11 They shall speak of the glory of thy kingdom: and shall tell of thy power:

12 To make thy might known to the sons of men: and the glory of the magnificence of thy kingdom.

13 Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations.

The Lord is faithful in all his words: and holy in all his works.

14 The Lord lifteth up all that fall: and setteth up all that are cast down.

15 The eyes of all hope in thee, O Lord: and thou givest them meat in due season.

16 Thou openest thy hand, and fillest with blessing every living creature.

17 The Lord is just in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

19 He will do the will of them that fear him: and he will hear their prayer, and save them.

20 The Lord keepeth all them that love him; but all the wicked he will destroy.

21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever; yea, for ever and ever.

PSALM 145.

Lauda, anima.

We are not to trust in men, but in God alone.

1 Alleluia, of Aggeus and Zacharias.

2 PRAISE [e] the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be.

Put not your trust in princes: 3 in the children of men, in whom there is no salvation.

4 His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish.

5 Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord his God: 6 [f] who made heaven and earth, the sea, and all things that are in them.

7 Who keepeth truth for ever: who executeth judgment for them that suffer wrong: who giveth food to the hungry.

The Lord looseth them that are fettered: 8 the Lord enlighteneth the blind.

The Lord lifteth up them that are cast down: the Lord loveth the just.

9 The Lord keepeth the strangers, he will support the fatherless and the widow: and the ways of sinners he will destroy.

10 The Lord shall reign for ever: thy God, O Sion, unto generation and generation.

PSALM 146.

Laudate Dominum.

An exhortation to praise God for his benefits.

Alleluia.

PRAISE ye the Lord, because psalm is good: to our God be joyful and comely praise.

2 The Lord buildeth up Jerusalem: he will gather together the dispersed of Israel.

3 Who healeth the broken of heart, and bindeth up their bruises.

4 Who telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: and of his wisdom there is no number.

6 The Lord lifteth up the meek, and bringeth the wicked down even to the ground.

[e] Supra 144. 2.

[f] Acts 14. 14: Apoc. 10.

7 Sing ye to the Lord with praise sing to our God upon the harp.

8 Who covereth the heaven with clouds, and prepareth rain for the earth.

Who maketh grass to grow on the mountains, and herbs for the service of men.

9 Who giveth to beasts their food: and to the young ravens that call upon him.

10 He shall not delight in the strength of the horse: nor take pleasure in the legs of a man.

11 The Lord taketh pleasure in them that fear him: and in them that hope in his mercy.

PSALM 147.

Lauda, Jerusalem.

The church is called upon to praise God for his peculiar graces and favours to his people. In the Hebrew, this psalm is joined to the foregoing.

Alleluia.

12 PRAISE the Lord, O Jerusalem: praise thy God, O Sion.

13 Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee.

14 Who hath placed peace in thy borders: and filleth thee with the fat of corn.

15 Who sendeth forth his speech to the earth: his word runneth swiftly.

16 Who giveth snow like wool: scattereth mists like ashes.

17 He sendeth his crystal like morsels: who shall stand before the face of his cold?

18 He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

19 Who declareth his word to Jacob: his justices and his judgments to Israel.

20 He hath not done in like manner to every nation: and his judgments he hath not made manifest to them. Alleluia.

PSALM 148.

Laudate Dominum de cælis.

All creatures are invited to praise their Creator.

Alleluia.

PRAISE ye the Lord from the heavens: praise ye him in the high places.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, O sun and moon: praise him, all ye stars and light.

4 [g] Praise him, ye heavens of heavens: and let all the waters that are above the heavens 5 praise the name of the Lord.

For he spoke, and they were made: he commanded, and they were created.

6 He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

7 Praise the Lord from the earth, ye dragons, and all ye deeps:

8 Fire, hail, snow, ice, stormy winds, which fulfil his word:

9 Mountains and all hills, fruitful trees and all cedars:

10 Beasts and all cattle: serpents and feathered fowls:

11 Kings of the earth and all people: princes and all judges of the earth:

12 Young men and maidens: let the old with the younger, praise the name of the Lord: 13 for his name alone is exalted.

14 The praise of him is above heaven and earth: and he hath exalted the horn of his people.

A hymn to all his saints: to the children of Israel, a people approaching to him. Alleluia.

PSALM 149.

Cantate Domino.

The church is particularly bound to praise God.

Alleluia.

SING ye to the Lord a new canticle: let his praise be in the church of the saints.

2 Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.

3 Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.

4 For the Lord is well pleased with his people: and he will exalt the meek unto salvation.

5 The saints shall rejoice in glory: they shall be joyful in their beds.

6 The high praises of God shall be in their mouth: and two-edged swords in their hands:

7 To execute vengeance upon the nations, chastisements among the people:

8 To bind their kings with fetters, and their nobles with manacles of iron.

9 To execute upon them the judgment

[g] Dan. 3. 59, 60.

PSALM 147. Ver. 17 *He sendeth his crystal.* That is, his *ice.* Some understand it of *hail*, which is, as it were *ice*, divided into particles or *morsels.*

that is written. this glory is to all his saints. Alleluia.

PSALM 150.

Laudate Dominum in sanctis.

An exhortation to praise God with all sorts of instruments.

Alleluia.

PRAISE ye the Lord in his holy places. praise ye him in the firmament of his power.

2 Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

3 Praise him with sound of trumpet: praise him with psaltery and harp.

4 Praise him with timbrel and choir: praise him with strings and organs.

5 Praise him on high sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord. Alleluia.

THE

BOOK OF PROVERBS.

This Book is so called because it consists of wise and weighty sentences: regulating the morals of men and directing them to wisdom and virtue. And these sentences are also called PARABLES *because most truths are often couched in them under certain figures and similitudes.*

CHAPTER 1.

The use and end of the proverbs. An exhortation to flee the company of the wicked: and to hearken to the voice of wisdom.

THE parables of Solomon, the son of David, king of Israel.

2 To know wisdom, and instruction:

3 To understand the words of prudence: and to receive the instruction of doctrine, justice, and judgment, and equity:

4 To give subtilty to little ones, to the young man knowledge and understanding.

5 A wise man shall hear and shall be wiser: and he that understandeth, shall possess governments:

6 He shall understand a parable, and the interpretation, the words of the wise, and their mysterious sayings.

7 [h] The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother.

9 That grace may be added to thy head, and a chain of gold to thy neck.

10 My son, if sinners shall entice thee, consent not to them.

11 If they shall say: Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause:

12 Let us swallow him up alive like hell, and whole as one that goeth down into the pit.

13 We shall find all precious substance, we shall fill our houses with spoils.

14 Cast in thy lot with us, let us all have one purse.

15 My son, walk not thou with them, restrain thy foot from their paths.

16 [i] For their feet run to evil, and make haste to shed blood.

17 But a net is spread in vain before the eyes of them that have wings.

18 And they themselves lie in wait for their own blood, and practise deceits against their own souls.

19 So the ways of every covetous man destroy the souls of the possessors.

20 Wisdom preacheth abroad, she uttereth her voice in the streets:

21 At the head of multitudes she crieth out, in the entrance of the gates of the city she uttereth her words, saying:

22 O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge?

23 Turn ye at my reproof: behold I will

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h Ps. 110. 10: Eccli. 1. 16

i Isa. 59. 7

atter my spirit to you, and will shew you my words.

24 [j] Because I called, and you refused: I stretched out my hand, and there was none that regarded.

25 You have despised all my counsel, and have neglected my reprehensions.

26 I also will laugh in your destruction, and will mock when that shall come to you which you feared.

27 When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you:

28 Then shall they call upon me, and I will not hear. they shall rise in the morning and shall not find me:

29 Because they have hated instruction, and received not the fear of the Lord,

30 Nor consented to my counsel, but despised all my reproof.

31 Therefore they shall eat the fruit of their own way, and shall be filled with their own devices.

32 The turning away of little ones shall kill them, and the prosperity of fools shall destroy them.

33 But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils.

CHAPTER 2.

The advantages of wisdom and the evils from which it delivers

MY son, if thou wilt receive my words, and wilt hide my commandments with thee,

2 That thy ear may hearken to wisdom: incline thy heart to know prudence:

3 For if thou shalt call for wisdom, and incline thy heart to prudence:

4 If thou shalt seek her as money, and shalt dig for her as for a treasure:

5 Then shalt thou understand the fear of the Lord, and shalt find the knowledge of God.

6 Because the Lord giveth wisdom: and out of his mouth cometh prudence and knowledge.

7 He will keep the salvation of the righteous, and protect them that walk in simplicity.

8 Keeping the paths of justice, and guarding the ways of saints.

9 Then shalt thou understand justice, and judgment and equity, and every good path.

10 If wisdom shall enter into thy heart, and knowledge please thy soul:

11 Counsel shall keep thee, and prudence shall preserve thee,

12 That thou mayst be delivered from the evil way, and from the man that speaketh perverse things:

13 Who leave the right way, and walk by dark ways:

14 Who are glad when they have done evil, and rejoice in most wicked things:

15 Whose ways are perverse, and their steps infamous.

16 That thou mayst be delivered from the strange women, and from the stranger, who softeneth her words:

17 And forsaketh the guide of her youth,

18 And hath forgotten the covenant of her God: for her house inclineth unto death, and her paths to hell.

19 None that go in unto her shall return again, neither shall they take hold of the paths of life,

20 That thou mayst walk in a good way, and mayst keep the paths of the just.

21 For they that are upright shall dwell in the earth, and the simple shall continue in it.

22 [k] But the wicked shall be destroyed from the earth: and they that do unjustly shall be taken away from it.

CHAPTER 3.

An exhortation to the practice of virtue.

MY son, forget not my law, and let thy heart keep my commandments

2 For they shall add to thee length of days, and years of life and peace.

3 Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of thy heart:

4 And thou shalt find grace and good understanding before God and men.

5 Have confidence in the Lord with all thy heart, and lean not upon thy own prudence.

6 In all thy ways think on him, and he will direct thy steps.

7 [l] Be not wise in thy own conceit fear God, and depart from evil:

8 For it shall be health to thy navel, and moistening to thy bones.

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j Isa. 65. 12, and 66. 4; Jer. 7 ...

k Job 18. 17.—*l* Rom. 12. 16.

9 [m] Honour the Lord with thy substance, and give him of the first of all thy fruits:
10 And thy barns shall be filled with abundance, and thy presses shall run over with wine.
11 [n] My son, reject not the correction of the Lord: and do not faint when thou art chastised by him:
12 For whom the Lord loveth, he chasteneth: and as a father in the son he pleaseth himself.
13 Blessed is the man that findeth wisdom and is rich in prudence:
14 The purchasing thereof is better than the merchandise of silver, and her fruit than the chiefest and purest gold.
15 She is more precious than all riches: and all the things that are desired, are not to be compared with her.
16 Length of days is in her right hand, and in her left hand riches and glory.
17 Her ways are beautiful ways, and all her paths are peaceable.
18 She is a tree of life to them that lay hold on her: and he that shall retain her is blessed.
19 The Lord by wisdom hath founded the earth, hath established the heavens by prudence.
20 By his wisdom the depths have broken out, and the clouds grow thick with dew.
21 My son, let not these things depart from thy eyes: keep the law and counsel:
22 And there shall be life to thy soul, and grace to thy mouth.
23 Then shalt thou walk confidently in thy way, and thy foot shall not stumble:
24 If thou sleep, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet.
25 Be not afraid of sudden fear, nor of the power of the wicked falling upon thee.
26 For the Lord will be at thy side, and will keep thy foot that thou be not taken.
27 Do not withhold him from doing good, who is able: if thou art able, do good thyself also.
28 Say not to thy friend: Go, and come again: and to morrow I will give to thee: when thou canst give at present.
29 Practise not evil against thy friend, when he hath confidence in thee.
30 Strive not against a man without cause, when he hath done thee no evil.
31 [o] Envy not the unjust man, and do not follow his ways:
32 For every mocker is an abomination to the Lord, and his communication is with the simple.
33 Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed.
34 He shall scorn the scorners, and to the meek he will give grace.
35 The wise shall possess glory: the promotion of fools is disgrace.

CHAPTER 4.

A further exhortation to seek after wisdom

HEAR, ye children, the instruction of a father, and attend that you may know prudence.
2 I will give you a good gift, forsake not my law.
3 For I also was my father's son, tender and as an only son in the sight of my mother:
4 And he taught me, and said: Let thy heart receive my words, keep my commandments, and thou shalt live.
5 Get wisdom, get prudence: forget not, neither decline from the words of my mouth.
6 Forsake her not, and she shall keep thee: love her, and she shall preserve thee.
7 The beginning of wisdom, get wisdom, and with all thy possession purchase prudence.
8 Take hold on her, and she shall exalt thee: thou shalt be glorified by her, when thou shalt embrace her.
9 She shall give to thy head increase of graces, and protect thee with a noble crown.
10 Hear, O my son, and receive my words, that years of life may be multiplied to thee.
11 I will shew thee the way of wisdom, I will lead thee by the paths of equity:
12 Which when thou shalt have entered, thy steps shall not be straitened, and when thou runnest thou shalt not meet a stumblingblock.
13 Take hold on instruction, leave it not: keep it, because it is thy life.
14 Be not delighted in the paths of the

m Tob. 4. 7. Luke 14. 12.

n Heb. 12. 5; Apoc. 3. 19. — o Ps. 36. 1.

wicked, neither let the way of evil men please thee.
15 Flee from it, pass not by it: go aside, and forsake it.
16 For they sleep not except they have done evil: and their sleep is taken away unless they have made some to fall.
unless they have made some to fall.
and drink the wine of iniquity.
18 But the path of the just, as a shining light, goeth forwards and increaseth even to perfect day.
19 The way of the wicked is darksome: they know not where they fall.
20 My son, hearken to my words, and incline thy ear to my sayings.
21 Let them not depart from thy eyes, keep them in the midst of thy heart:
22 For they are life to those that find them, and health to all flesh.
23 With all watchfulness keep thy heart, because life issueth out from it.
24 Remove from thee a forward mouth, and let detracting lips be far from thee.
25 Let thy eyes look straight on, and let thy eyelids go before thy steps.
26 Make straight the path for thy feet, and all thy ways shall be established.
27 Decline not to the right hand, nor to the left: turn away thy foot from evil. For the Lord knoweth the ways that are on the right hand: but those are perverse which are on the left hand. But he will make thy courses straight, he will bring forward thy ways in peace.

CHAPTER 5.

An exhortation to fly unlawful lust, and the occasions of it.

MY son, attend to my wisdom, and incline thy ear to my prudence.
2 That thou mayest keep thoughts, and thy lips may preserve instruction. Mind not the deceit of a woman.
3 For the lips of a harlot are like a honeycomb dropping, and her throat is smoother than oil.
4 But her end is bitter as wormwood, and sharp as a twoedged sword.
5 Her feet go down into depth, and her steps go in as far as hell.
6 They walk not by the path of life, her steps are wandering, and unaccountable.
7 Now therefore, my son, hear me, and depart not from the words of my mouth.
8 Remove thy way far from her, and come not nigh the doors of her house.
9 Give not thy honour to strangers, and thy years to the cruel.
10 Lest strangers be filled with thy strength, and thy labours be in another man's house,
11 And thou mourn at the last, when thou shalt have spent thy flesh and thy body, and say:
12 Why have I hated instruction, and my heart consented not to reproof,
13 And have not heard the voice of them that taught me, and have not inclined my ear to masters?
14 I have almost been in all evil, in the midst of the church and of the congregation.
15 Drink water out of thy own cistern, and the streams of thy own well:
16 Let thy fountains be conveyed abroad, and in the streets divide thy waters.
17 Keep them to thyself alone, neither let strangers be partakers with thee.
18 Let thy vein be blessed, and rejoice with the wife of thy youth:
19 Let her be thy dearest hind, and most agreeable fawn: let her breasts inebriate thee at all times; be thou delighted continually with her love.
20 Why art thou seduced, my son, by a strange woman, and art cherished in the bosom of another?
21 [p] The Lord beholdeth the ways of man, and considereth all his steps.
22 His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins.
23 He shall die, because he hath not received instruction, and in the multitude of his folly he shall be deceived.

CHAPTER 6.

Documents on several heads.

MY son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger.
2 Thou art ensnared with the words of thy mouth, and caught with thy own words.
3 Do therefore, my son, what I say, and deliver thyself: because thou art fallen into the hands of thy neighbour. Run about, make haste, stir up thy friend:

[p] Job 14. 16, and 31. 4, and 34. 21.

4 Give not sleep to thy eyes, neither let thy eyelids slumber.
5 Deliver thyself as a doe from the hand, and as a bird from the hand of the fowler.
6 Go to the ant, O sluggard, and consider her ways, and learn wisdom:
7 Which, although she hath no guide, nor master, nor captain,
8 Provideth her meat for herself in the summer, and gathereth her food in the harvest.
9 How long wilt thou sleep, O sluggard? when wilt thou rise out of thy sleep?
10 [q] Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep:
11 And want shall come upon thee, as a traveller, and poverty as a man armed. But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee.
12 A man that is an apostate, an unprofitable man, walketh with a perverse mouth,
13 He winketh with the eyes, presseth with the foot, speaketh with the finger.
14 With a wicked heart he deviseth evil, and at all times he soweth discord.
15 To such a one his destruction shall presently come, and he shall suddenly be destroyed, and shall no longer have any remedy.
16 Six things there are, which the Lord nateth, and the seventh his soul detesteth:
17 Haughty eyes, a lying tongue, hands that shed innocent blood,
18 A heart that deviseth wicked plots, feet that are swift to run into mischief,
19 A deceitful witness that uttereth lies, and him that soweth discord among brethren.
20 My son, keep the commandments of thy father, and forsake not the law of thy mother.
21 Bind them in thy heart continually, and put them about thy neck.
22 When thou walkest, let them go with thee: when thou sleepest, let them keep thee; and when thou awakest, talk with them.
23 Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life:
24 That they may keep thee from the evil woman, and from the flattering tongue of the stranger.
25 Let not thy heart covet her beauty, be not caught with her winks:
26 For the price of a harlot is scarce one loaf: but the woman catcheth the precious soul of a man,
27 Can a man hide fire in his bosom, and his garments not burn?
28 Or can he walk upon hot coals, and his feet not be burnt?
29 So he that goeth in to his neighbour's wife, shall not be clean when he shall touch her.
30 The fault is not so great when a man hath stolen: for he stealeth to fill his hungry soul:
31 And if he be taken he shall restore sevenfold, and shall give up all the substance of his house.
32 But he that is an adulterer, for the folly of his heart shall destroy his own soul:
33 He gathereth to himself shame and dishonour, and his reproach shall not be blotted out:
34 Because the jealousy and rage of the husband will not spare in the day of revenge,
35 Nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts.

CHAPTER 7.

The love of wisdom is the best preservative from being led astray by temptation.

MY son, keep my words, and lay up my precepts with thee. Son,
2 Keep my commandments, and thou shalt live: and my law as the apple of thy eye:
3 Bind it upon thy fingers, write it upon the tables of thy heart.
4 Say to wisdom: Thou art my sister: and call prudence thy friend,
5 That she may keep thee from the woman that is not thine, and from the stranger who sweeteneth her words.
6 For I look out of the window of my house through the lattice,

[q] Infra 24. 33.

CHAP. 6. Ver. 30. *The fault is not so great*, &c. The sin of theft is not so great, as to be compared with adultery: especially when a person pressed with hunger (which is the case here spoken of) steals to satisfy nature. Moreover the damage done by theft may much more easily be repaired, than the wrong done by adultery. But this does not hinder but that theft also is a mortal sin, forbidden by one of the ten commandments.

7 And I see little ones, I behold a foolish young man,
8 Who passeth through the street by the corner, and goeth nigh the way of her house.
9 In the dark, when it grows late, in the darkness and obscurity of the night.
10 And behold a woman meeteth him in harlot's attire prepared to deceive souls; talkative and wandering,
11 Not bearing to be quiet, not able to abide still at home,
12 Now abroad, now in the streets, now lying in wait near the corners.
13 And catching the young man she kisseth him, and with an impudent face, flattereth, saying:
14 I vowed victims for prosperity, this day I have paid my vows.
15 Therefore I am come out to meet thee, desirous to see thee, and I have found thee.
16 I have woven my bed with cords, I have covered it with painted tapestry brought from Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let us be inebriated with the breasts, and let us enjoy the desired embraces, till the day appear.
19 For my husband is not at home, he is gone a very long journey
20 He took with him a bag of money: he will return home the day of the full moon.
21 She entangled him with many words, and drew him away with the flattery of her lips
22 Immediately he followeth her as an ox led to be a victim, and as a lamb playing the wanton, and not knowing that he is drawn like a fool to bonds,
23 Till the arrow pierce his liver: as if a bird should make haste to the snare, and knoweth not that his life is in danger
24 Now therefore, my son, hear me, and attend to the words of my mouth.
25 Let not thy mind be drawn away in her ways: neither be thou deceived with her paths.
26 For she hath cast down many wounded, and the strongest have been slain by her.
27 Her house is the way to hell, reaching even to the inner chambers of death.

CHAPTER 8.

The preaching of wisdom. Her excellence.

DOTH not wisdom cry aloud, and prudence put forth her voice?
2 Standing in the top of the highest places by the way, in the midst of the paths,
3 Beside the gates of the city, in the very doors she speaketh, saying:
4 O ye men, to you I call, and my voice is to the sons of men.
5 O little ones, understand subtilty and ye unwise, take notice.
6 Hear, for I will speak of great things: and my lips shall be opened to preach right things.
7 My mouth shall meditate truth, and my lips shall hate wickedness.
8 All my words are just, there is nothing wicked nor perverse in them.
9 They are right to them that understand, and just to them that find knowledge.
10 Receive my instruction, and not money: choose knowledge rather than gold.
11 For wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to it.
12 I wisdom dwell in counsel, and am present in learned thoughts.
13 The fear of the Lord hateth evil: I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue.
14 Counsel and equity are mine, prudence is mine, strength is mine.
15 By me kings reign, and lawgivers decree just things,
16 By me princes rule, and the mighty decree justice.
17 I love them that love me: and they that in the morning early watch for me, shall find me.
18 With me are riches and glory, glorious riches and justice.
19 For my fruit is better than gold and the precious stone, and my blossoms than choice silver.
20 I walk in the way of justice, in the midst of the paths of judgment,
21 That I may enrich them that love me, and may fill their treasures.
22 The Lord possessed me in the beginning of his ways, before he made any thing from the beginning.
23 I was set up from eternity, and of old before the earth was made.
24 The depths were not as yet, and I

was already conceived, neither had the fountains of waters as yet sprung out:
25 The mountains with their huge bulk had not as yet been established: before the hills I was brought forth:
26 He had not yet made the earth, nor the rivers, nor the poles of the world.
27 When he prepared the heavens, I was present: when with a certain law and compass he enclosed the depths:
28 When he established the sky above, and poised the fountains of waters.
29 When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits, when he balanced the foundations of the earth;
30 I was with him forming all things: and was delighted every day, playing before him at all times.
31 Playing in the world: and my delights *were* to be with the children of men.
32 Now therefore, ye children, hear me: Blessed are they that keep my ways.
33 Hear instruction and be wise, and refuse it not.
34 Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors.
35 He that shall find me, shall find life, and shall have salvation from the Lord:
36 But he that shall sin against me, shall hurt his own soul. All that hate me love death

CHAPTER 9.

Wisdom invites all to her feast. Folly calls another way

WISDOM hath built herself a house, she hath hewn her out seven pillars
2 She hath slain her victims, mingled her wine, and set forth her table.
3 She hath sent her maids to invite to the tower, and to the walls of the city:
4 Whosoever is a little one, let him come to me. And to the unwise she said:
5 Come, eat my bread, and drink the wine which I have mingled for you.
6 Forsake childishness, and live, and walk by the ways of prudence.
7 He that teacheth a scorner, doth an injury to himself: and he that rebuketh a wicked man, getteth himself a blot.
8 Rebuke not a scorner lest he hate thee. Rebuke a wise man, and he will love thee.
9 Give an occasion to a wise man, and wisdom shall be added to him. Teach a just man, and he shall make haste to receive it.
10 [r] The fear of the Lord is the beginning of wisdom: and the knowledge of the holy *is* prudence.
11 For by me shall thy days be multiplied, and years of life shall be added to thee.
12 If thou be wise, thou shalt be so to thyself: and if a scorner, thou alone shalt bear the evil.
13 A foolish woman and clamorous, and full of allurements, and knowing nothing at all,
14 Sat at the door of her house, upon a seat, in a high place of the city.
15 To call them that pass by the way, and go on their journey:
16 He that is a little one, let him turn to me. And to the fool she said:
17 Stolen waters are sweeter, and hidden bread *is* more pleasant.
18 And he did not know that giants are there, and that her guests are in the depths of hell.

[r] Ps 110. 10; Supra 1. 7; Eccli 1. 16.

THE PARABLES OF SOLOMON.

CHAPTER 10.

In the twenty following chapters are contained many wise sayings and axioms, relating to wisdom and folly, virtue and vice.

A WISE son maketh the father glad: but a foolish son is the sorrow of his mother.
2 [s] Treasures of wickedness shall profit nothing: but justice shall deliver from death.
3 The Lord will not afflict the soul of the just with famine, and he will disappoint the deceitful practices of the wicked.
4 The slothful hand hath wrought poverty: but the hand of the industrious getteth riches.
He that trusteth to lies feedeth the winds: and the same runneth after birds that fly away.
5 He that gathered in the harvest, is a wise son: but he that snorteth in the summer, is the son of confusion.
6 The blessing of the Lord *is* upon the head of the just: but iniquity covereth the mouth of the wicked.

[s] Infra 11. 4.

7 The memory of the just is with praises: and the name of the wicked shall rot.

8 The wise of heart receiveth precepts: a fool is beaten with lips.

9 He that walketh sincerely, walketh confidently: but he that perverteth his ways, shall be manifest.

10 [t] He that winketh with the eye shall cause sorrow: and the foolish in lips shall be beaten.

11 The mouth of the just is a vein of life: and the mouth of the wicked covereth iniquity.

12 Hatred stirreth up strifes: [u] and charity covereth all sins.

13 In the lips of the wise is wisdom found: and a rod on the back of him that wanteth sense.

14 Wise men lay up knowledge: but the mouth of the fool is next to confusion.

15 The substance of a rich man is the city of his strength: the fear of the poor *is* their poverty.

16 The work of the just *is* unto life: but the fruit of the wicked, unto sin.

17 The way of life, to him that observeth correction: but he that forsaketh reproofs goeth astray.

18 Lying lips hide hatred: he that uttereth reproach is foolish.

19 In the multitude of words there shall not want sin: but he that refraineth his lips is most wise.

20 The tongue of the just is as choice silver: but the heart of the wicked is nothing worth.

21 The lips of the just teach many: but they that are ignorant, shall die in the want of understanding.

22 The blessing of the Lord maketh men rich: neither shall affliction be joined to them.

23 A fool worketh mischief as it were for sport: but wisdom is prudence to a man.

24 That which the wicked feareth, shall come upon him: to the just their desire shall be given.

25 As a tempest that passeth, so the wicked shall be no more: but the just *is* as an everlasting foundation.

26 As vinegar to the teeth, and smoke to the eyes, so *is* the sluggard to them that sent him.

27 The fear of the Lord shall prolong days: and the years of the wicked shall be shortened.

28 The expectation of the just is joy; but the hope of the wicked shall perish.

29 The strength of the upright *is* the way of the Lord: and fear to them that work evil.

30 The just shall never be moved: but the wicked shall not dwell on the earth.

31 The mouth of the just shall bring forth wisdom: the tongue of the perverse shall perish.

32 The lips of the just consider what is acceptable: and the mouth of the wicked uttereth perverse things.

CHAPTER 11.

A DECEITFUL [v] balance is an abomination before the Lord: and a just weight *is* his will.

2 Where pride is, there also shall be reproach: [w] but where humility is, there also *is* wisdom.

3 The simplicity of the just shall guide them: and the deceitfulness of the wicked shall destroy them.

4 [x] Riches shall not profit in the day of revenge: but justice shall deliver from death.

5 The justice of the upright shall make his way prosperous: and the wicked man shall fall by his own wickedness.

6 The justice of the righteous shall deliver them: and the unjust shall be caught in their own snares.

7 When the wicked man is dead, there shall be no hope any more, and the expectation of the solicitous shall perish.

8 The just is delivered out of distress: and the wicked shall be given up for him.

9 The dissembler with his mouth deceiveth his friend: but the just shall be delivered by knowledge.

10 When it goeth well with the just the city shall rejoice: and when the wicked perish there shall be praise.

11 By the blessing of the just the city shall be exalted: and by the mouth of the wicked it shall be overthrown.

12 He that despiseth his friend, is mean of heart: but the wise man will hold his peace.

13 He that walketh deceitfully, revealeth secrets: but he that is faithful, con

[t] Eccli. 27. 25. — [u] 1 Cor. 13. 4. 1 Peter 4. 8. — [v] Infra 20. 10. — [w] Infra 18. 33. — [x] Supra 10.

dealeth the thing committed to him by his friend.

14 Where there is no governor, the people shall fall: but there is safety where there is much counsel.

15 He shall be afflicted with evil, that is surety for a stranger: but he that is aware of the snares, shall be secure.

16 A gracious woman shall find glory: and the strong shall have riches.

17 A merciful man doth good to his own soul: but he that is cruel casteth off even his own kindred.

18 The wicked maketh an unsteady work: but to him that soweth justice, *there is* a faithful reward.

19 Clemency prepareth life: and the pursuing of evil things, death.

20 A perverse heart is abominable to the Lord: and his will is in them that walk sincerely.

21 Hand in hand the evil man shall not be innocent: but the seed of the just shall be saved.

22 A golden ring in a swine's snout, a woman fair and foolish.

23 The desire of the just is all good: the expectation of the wicked is indignation.

24 Some distribute their own goods, and grow richer: others take away what is not their own, and are always in want.

25 The soul which blesseth, shall be made fat: and he that inebriateth, shall be inebriated also himself.

26 He that hideth up corn, shall be cursed among the people: but a blessing upon the head of them that sell.

27 Well doth he rise early who seeketh good things; but he that seeketh after evil things shall be oppressed by them.

28 He that trusteth in his riches shall fall: but the just shall spring up as a green leaf.

29 He that troubleth his own house, shall inherit the winds: and the fool shall serve the wise.

30 The fruit of the just man *is* a tree of life: and he that gaineth souls, is wise.

31 [v] If the just man receive in the earth, how much more the wicked and the sinner.

CHAPTER 12.

HE that loveth correction, loveth knowledge: but he that hateth reproof is foolish.

2 He that is good, shall draw grace from the Lord: but he that trusteth in his own devices doth wickedly.

3 Men shall not be strengthened by wickedness: and the root of the just shall not be moved.

4 A diligent woman is a crown to her husband: and she that doth things worthy of confusion, is a rottenness in his bones.

5 The thoughts of the just are judgments: and the counsels of the wicked are deceitful.

6 The words of the wicked lie in wait for blood: the mouth of the just shall deliver them.

7 Turn the wicked, and they shall not be: but the house of the just shall stand firm.

8 A man shall be known by his learning: but he that is vain and foolish, shall be exposed to contempt.

9 [z] Better is the poor man that provideth for himself, than he that is glorious and wanteth bread.

10 The just regardeth the lives of his beasts: but the bowels of the wicked are cruel.

11 [a] He that tilleth his land shall be satisfied with bread: but he that pursueth idleness is very foolish.

He that is delighted in passing his time over wine, leaveth a reproach in his strong holds.

12 The desire of the wicked is the fortification of evil men: but the root of the just shall prosper.

13 For the sins of the lips ruin draweth nigh to the evil man: but the just shall escape out of distress.

14 By the fruit of his own mouth shall a man be filled with good things, and according to the works of his hands it shall be repaid him.

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

16 A fool immediately sheweth his anger: but he that dissembleth injuries is wise.

17 He that speaketh that which he knoweth, sheweth forth justice: but he that lieth, is a deceitful witness.

18 There is that promiseth, and is pricked as it were with a sword of con-

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v 1 Peter 4. 18.

z Eccli. 10. 30. — a Eccli. 20. 30.

science: but the tongue of the wise is health.

19 The lip of truth shall be steadfast for ever: but he that is a hasty witness, frameth a lying tongue.

20 Deceit is in the heart of them that think evil things. but joy followeth them that take counsels of peace.

21 Whatsoever shall befall the just man, it shall not make him sad: but the wicked shall be filled with mischief.

22 Lying lips are an abomination to the Lord: but they that deal faithfully please him.

23 A cautious man concealeth knowledge: and the heart of fools publisheth folly.

24 The hand of the valiant shall bear rule: but that which is slothful, shall be under tribute.

25 Grief in the heart of a man shall bring him low, but with a good word he shall be made glad.

26 He that neglecteth a loss for the sake of a friend, is just: but the way of the wicked shall deceive them.

27 The deceitful man shall not find gain: but the substance of a just man shall be precious gold.

28 In the path of justice *is* life: but the by-way leadeth to death.

CHAPTER 13.

A WISE son *heareth* the doctrine of *his* father: but he that is a scorner heareth not when he is reproved.

2 Of the fruit of his own mouth shall a man be filled with good things: but the soul of transgressors is wicked.

3 He that keepeth his mouth, keepeth his soul: but he that hath no guard on his speech shall meet with evils.

4 The sluggard willeth and willeth not: but the soul of them that work, shall be made fat.

5 The just shall hate a lying word: but the wicked confoundeth, and shall be confounded.

6 Justice keepeth the way of the innocent: but wickedness overthroweth the sinner.

7 One is as it were rich, when he hath nothing: and another is as it were poor, when he hath great riches.

8 The ransom of a man's life *are* his riches: but he that is poor beareth not reprehension.

9 The light of the just giveth joy: but the lamp of the wicked shall be put out.

10 Among the proud there are always contentions: but they that do all things with counsel, are ruled by wisdom.

11 Substance got in haste shall be diminished: but that which by little and little is gathered with the hand shall increase.

12 Hope that is deferred afflicteth the soul: desire when it cometh is a tree of life.

13 Whosoever speaketh ill of any thing, bindeth himself for the time to come: but he that feareth the commandment, shall dwell in peace.

Deceitful souls go astray in sins: the just are merciful, and shew mercy.

14 The law of the wise *is* a fountain of life, that he may decline from the ruin of death.

15 Good instruction shall give grace: in the way of scorners is a deep pit.

16 The prudent man doth all things with counsel: but he that is a fool, layeth open his folly.

17 The messenger of the wicked shall fall into mischief: but a faithful ambassador is health.

18 Poverty and shame to him that refuseth instruction: but he that yieldeth to reproof, shall be glorified.

19 The desire that is accomplished, delighteth the soul: fools hate them that flee from evil things.

20 He that walketh with the wise, shall be wise: a friend of fools shall become like to them.

21 Evil pursueth sinners: and to the just good shall be repaid.

22 The good man leaveth heirs, sons, and grandsons: and the substance of the sinner is kept for the just.

23 Much food is in the tillage of fathers: but for others it is gathered without judgment.

24 [b] He that spareth the rod hateth his son: but he that loveth him correcteth him betimes.

25 The just eateth and filleth his soul: but the belly of the wicked is never to be filled.

[b] Infra 23. 13.

CHAPTER 14.

A WISE woman buildeth her house but the foolish will pull down with her hands that also which is built.

2 He that walketh in the right way, and feareth God, [c] is despised by him that goeth by an infamous way.

3 In the mouth of a fool is the rod of pride: but the lips of the wise preserve them.

4 Where there are no oxen, the crib is empty: but where there is much corn, there the strength of the ox is manifest.

5 A faithful witness will not lie: but a deceitful witness uttereth a lie.

6 A scorner seeketh wisdom, and findeth it not: the learning of the wise is easy.

7 Go against a foolish man, and he knoweth not the lips of prudence.

8 The wisdom of a discreet man is to understand his way: and the imprudence of fools erreth.

9 A fool will laugh at sin, but among the just grace shall abide.

10 The heart that knoweth the bitterness of his own soul, in his joy the stranger shall not intermeddle.

11 The house of the wicked shall be destroyed: but the tabernacles of the just shall flourish.

12 There is a way which seemeth just to a man: but the ends thereof lead to death.

13 Laughter shall be mingled with sorrow, and mourning taketh hold of the end of joy.

14 A fool shall be filled with his own ways, and the good man shall be above him.

15 The innocent believeth every word: the discreet man considereth his steps.

No good shall come to the deceitful son: but the wise servant shall prosper in his dealings, and his way shall be made straight.

16 A wise man feareth and declineth from evil: the fool leapeth over and is confident.

17 The impatient man shall work folly: and the crafty man is hateful.

18 The childish shall possess folly, and the prudent shall look for knowledge.

19 The evil shall fall down before the good: and the wicked before the gates of the just.

20 The poor man shall be hateful even to his own neighbour: but the friends of the rich are many.

21 He that despiseth his neighbour, sinneth: but he that sheweth mercy to the poor, shall be blessed.

He that believeth in the Lord, loveth mercy.

22 They err that work evil: but mercy and truth prepare good things.

23 In much work there shall be abundance: but where there are many words, there is oftentimes want.

24 The crown of the wise *is* their riches: the folly of fools, imprudence.

25 A faithful witness delivereth souls: and the double dealer uttereth lies.

26 In the fear of the Lord is confidence of strength, and there shall be hope for his children.

27 The fear of the Lord *is* a fountain of life, to decline from the ruin of death.

28 In the multitude of people *is* the dignity of the king: and in the small number of people the dishonour of the prince.

29 He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly.

30 Soundness of heart *is* the life of the flesh: *but* envy *is* the rottenness of the bones.

31 [d] He that oppresseth the poor, upbraideth his Maker: but he that hath pity on the poor, honoureth him.

32 The wicked man shall be driven out in his wickedness: but the just hath hope in his death.

33 In the heart of the prudent resteth wisdom, and it shall instruct all the ignorant.

34 Justice exalteth a nation: but sin maketh nations miserable.

35 A wise servant is acceptable to the king: he that is good for nothing shall feel his anger.

CHAPTER 15.

A MILD [e] answer breaketh wrath, but a harsh word stirreth up fury.

2 The tongue of the wise adorneth knowledge: *but* the mouth of fools bubbleth out folly.

c Job 12. 4

d Infra 17. 5. — *e* Infra 25. 15.

3 The eyes of the Lord in every place behold the good and the evil.

4 A peaceable tongue is a tree of life, but that which is immoderate, shall crush the spirit.

5 A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent.

In abundant justice there is the greatest strength: but the devices of the wicked shall be rooted out.

6 The house of the just is very much strength: and in the fruits of the wicked is trouble.

7 The lips of the wise shall disperse knowledge: the heart of fools shall be unlike.

8 [f] The victims of the wicked are abominable to the Lord: the vows of the just are acceptable.

9 The way of the wicked is an abomination to the Lord: he that followeth justice is beloved by him.

10 Instruction is grievous to him that forsaketh the way of life: he that hateth reproof shall die.

11 Hell and destruction are before the Lord: how much more the hearts of the children of men?

12 A corrupt man loveth not one that reproveth him: nor will he go to the wise.

13 [g] A glad heart maketh a cheerful countenance: but by grief of mind the spirit is cast down.

14 The heart of the wise seeketh instruction: and the mouth of fools feedeth on foolishness.

15 All the days of the poor are evil: a secure mind is like a continual feast.

16 Better is a little with the fear of the Lord, than great treasures without content.

17 It is better to be invited to herbs with love, than to a fatted calf with hatred.

18 A passionate man stirreth up strifes: he that is patient appeaseth those that are stirred up.

19 The way of the slothful is as a hedge of thorns; the way of the just is without offence.

20 A wise son maketh a father joyful: but the foolish man despiseth his mother.

21 Folly is joy to the fool: and the wise man maketh straight his steps.

22 Designs are brought to nothing where there is no counsel: but where there are many counsellors, they are established

23 A man rejoiceth in the sentence of his mouth: and a word in due time is best.

24 The path of life is above for the wise, that he may decline from the lowest hell.

25 The Lord will destroy the house of the proud: and will strengthen the borders of the widow.

26 Evil thoughts are an abomination to the Lord: and pure words most beautiful shall be confirmed by him.

27 He that is greedy of gain troubleth his own house: but he that hateth bribes shall live.

[h] By mercy and faith sins are purged away: and by the fear of the Lord every one declineth from evil.

28 The mind of the just studieth obedience: the mouth of the wicked overfloweth with evils.

29 The Lord is far from the wicked: and he will hear the prayers of the just.

30 The light of the eyes rejoiceth the soul: a good name maketh the bones fat.

31 The ear that heareth the reproofs of life, shall abide in the midst of the wise.

32 He that rejecteth instruction, despiseth his own soul: but he that yieldeth to reproof possesseth understanding.

33 The fear of the Lord is the lesson of wisdom: and humility goeth before glory.

CHAPTER 16.

IT [i] is the part of man to prepare the soul: and of the Lord to govern the tongue.

2 [j] All the ways of a man are open to his eyes: the Lord is the weigher of spirits.

3 Lay open thy works to the Lord: and thy thoughts shall be directed.

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f Infra 21. 27, Eccli. 34. 21.
g Infra 16. 24, and 17. 22.

h Infra 16. 6. — *i* Infra ver. 9.
j Infra 20. 24, and 21. 2.

CHAP. 16. Ver 1. *It is the part of man, &c.* That is, a man should prepare in his heart and soul what he is to say: but after all, it must be the Lord that must govern his tongue, to speak to the purpose. Not that we can think any thing of good without God's grace; but that after we have (with God's grace) thought and prepared within our souls what we would speak, if God does not govern our tongue, we shall not succeed in what we speak.

4 The Lord hath made all things for himself: the wicked also for the evil day.
5 Every proud man is an abomination to the Lord: though hand should be joined to hand, he is not innocent.
The beginning of a good way is to do justice; and this is more acceptable with God, than to offer sacrifices.
6 [k] By mercy and truth iniquity is redeemed: and by the fear of the Lord men depart from evil.
7 When the ways of man shall please the Lord, he will convert even his enemies to peace.
8 Better is a little with justice, than great revenues with iniquity.
9 [l] The heart of man disposeth his way: but the Lord must direct his steps.
10 Divination is in the lips of the king, his mouth shall not err in judgment.
11 Weight and balance are judgments of the Lord: and his work all the weights of the bag.
12 They that act wickedly are abominable to the king: for the throne is established by justice.
13 Just lips are the delight of kings: he that speaketh right things shall be loved.
14 The wrath of a king *is as* messengers of death: and the wise man will pacify it.
15 In the cheerfulness of the king's countenance is life: and his clemency is like the latter rain.
16 Get wisdom, because it is better than gold and purchase prudence, for it is more precious than silver.
17 The path of the just departeth from evils: he that keepeth his soul keepeth his way.
18 Pride goeth before destruction: and the spirit is lifted up before a fall.
19 It is better to be humbled with the meek, than to divide spoils with the proud.
20 The learned in word shall find good things: and he that trusteth in the Lord is blessed.
21 The wise in heart shall be called prudent: and he that is sweet in words shall attain to greater things.
22 Knowledge is a fountain of life to him that possesseth it: the instruction of fools *is* foolishness.
23 The heart of the wise shall instruct his mouth: and shall add grace to his lips.
24 [m] Well ordered words are *as* a honeycomb: sweet to the soul, and health to the bones.
25 There is a way that seemeth to a man right: and the ends thereof lead to death.
26 The soul of him that laboureth, laboureth for himself, because his mouth hath obliged him to it.
27 The wicked man diggeth evil, and in his lips is a burning fire.
28 A perverse man stirreth up quarrels: and one full of words separateth princes.
29 An unjust man allureth his friend: and leadeth him into a way that is not good.
30 He that with fixed eyes deviseth wicked things, biting his lips, bringeth evil to pass.
31 Old age is a crown of dignity, when it is found in the ways of justice.
32 The patient man is better than the valiant: and he that ruleth his spirit, than he that taketh cities.
33 Lots are cast into the lap, but they are disposed of by the Lord.

CHAPTER 17.

BETTER is a dry morsel with joy, than a house full of victims with strife.
2 [n] A wise servant shall rule over foolish sons, and shall divide the inheritance among the brethren.
3 As silver is tried by fire, and gold in the furnace: so the Lord trieth the hearts.
4 The evil man obeyeth an unjust tongue: and the deceitful hearkeneth to lying lips.
5 [o] He that despiseth the poor, reproacheth his Maker; and he that rejoiceth at another man's ruin, shall not be unpunished.
6 Children's children are the crown of old men: and the glory of children are their fathers.
7 Eloquent words do not become a fool, nor lying lips a prince.
8 The expectation of him that expecteth, *is* a most acceptable jewel: whithersoever he turneth himself, he understandeth wisely.
9 He that concealeth a transgression, seeketh friendships: he that repeateth it again, separateth friends.

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k Supra 15. 27. — *l* Supra, ver. 1. — *m* Supra 15. 13. — Infra 17. 22. — *n* Eccli. 10. 28. — *o* Supra 14. 31.

10 A reproof availeth more with a wise man, than a hundred stripes with a fool.
11 An evil man always seeketh quarrels: but a cruel angel shall be sent against him.
12 It is better to meet a bear robbed of her whelps, than a fool trusting in his own folly.
13 [p] He that rendereth evil for good, evil shall not depart from his house.
14 The beginning of quarrels is *as when one* letteth out water: before he suffereth reproach he forsaketh judgment.
15 [q] He that justifieth the wicked, and he that condemneth the just, both are abominable before God.
16 What doth it avail a fool to have riches, seeing he cannot buy wisdom?
He that maketh his house high, seeketh a downfall: and he that refuseth to learn, shall fall into evils.
17 He that is a friend loveth at all times: and a brother is proved in distress.
18 A foolish man will clap hands, when he is surety for his friend.
19 He that studieth discords, loveth quarrels: and he that exalteth his door, seeketh ruin.
20 He that is of a perverse heart, shall not find good: and he that perverteth his tongue, shall fall into evil.
21 A fool is born to his own disgrace: and even his father shall not rejoice in a fool.
22 [r] A joyful mind maketh age flourishing: a sorrowful spirit drieth up the bones.
23 The wicked man taketh gifts out of the bosom, that he may pervert the paths of judgment.
24 [s] Wisdom shineth in the face of the wise: the eyes of fools *are* in the ends of the earth.
25 A foolish son is the anger of the father: and the sorrow of the mother that bore him.
26 It is no good thing to do hurt to the just: nor to strike the prince, who judgeth right.
27 [t] He that setteth bounds to his words, is knowing and wise: and the man of understanding is of a precious spirit.
28 Even a fool, if he will hold his peace shall be counted wise: and if he close his lips, a man of understanding.

[p] Rom. 12. 17; 1 Thess. 5. 15. 1 Peter 3. 9.
[q] Isa. 5. 23. — [r] Supra 15. 13, and 16. 24.

CHAPTER 18.

HE that hath a mind to depart from a friend seeketh occasions: he shall ever be subject to reproach.
2 A fool receiveth not the words of prudence: unless thou say those things which are in his heart.
3 The wicked man when he is come into the depth of sins, contemneth: but ignominy and reproach follow him.
4 [u] Words from the mouth of a man *are as* deep water: and the fountain of wisdom as an overflowing stream.
5 It is not good to accept the person of the wicked, to decline from the truth of judgment.
6 The lips of a fool intermeddle with strife: and his mouth provoketh quarrels.
7 The mouth of a fool is his destruction: and his lips are the ruin of his soul.
8 The words of the double tongued are as if they were harmless: and they reach even to the inner parts of the bowels.
Fear casteth down the slothful: and the souls of the effeminate shall be hungry.
9 He that is loose and slack in his work, is the brother of him that wasteth his own works.
10 The name of the Lord *is* a strong tower: the just runneth to it, and shall be exalted.
11 The substance of the rich man is the city of his strength, and as a strong wall compassing him about.
12 [v] Before destruction, the heart of a man is exalted: and before he be glorified, it is humbled.
13 [w] He that answereth before he heareth sheweth himself to be a fool, and worthy of confusion.
14 The spirit of a man upho'deth his infirmity: but a spirit that is easily angered, who can bear?
15 A wise heart shall acquire knowledge: and the ear of the wise seeketh instruction.
16 A man's gift enlargeth his way, and maketh him room before princes.
17 The just is first accuser of himself: his friend cometh, and shall search him.
18 The lot suppresseth contentions, and determineth even between the mighty.
19 A brother that is helped by his bro-

[s] Eccl. 2. 14, and 8. 1. — [t] James 1. 19. — [u] Infra 20. 5.
[v] Supra 11. 2; Eccli. 10. 15. — [w] Eccli. 11. 8.

ther, is like a strong city: and judgments are like the bars of cities.

20 Of the fruit of a man's mouth shall his belly be satisfied: and the offspring of his lips shall fill him.

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

22 He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife, driveth away a good thing: but he that keepeth an adulteress, is foolish and wicked.

23 The poor will speak with supplications, and the rich will speak roughly.

24 A man amiable in society, shall be more friendly than a brother.

CHAPTER 19.

BETTER is the poor man, that walketh in his simplicity, than a rich man that is perverse in his lips, and unwise.

2 [a] Where there is no knowledge of the soul, there is no good: and he that is hasty with his feet shall stumble.

3 The folly of a man supplanteth his steps: and he fretteth in his mind against God.

4 Riches make many friends: but from the poor man, even they whom he had, depart.

5 [b] A false witness shall not be unpunished: and he that speaketh lies shall not escape.

6 Many honour the person of him that is mighty, and are friends of him that giveth gifts.

7 The brethren of the poor man hate him: moreover also his friends have departed far from him.

He that followeth after words only, shall have nothing.

8 But he that possesseth a mind, loveth his own soul, and he that keepeth prudence shall find good things.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10 Delicacies are not seemly for a fool: nor for a servant to have rule over princes.

11 The learning of a man is known by patience: and his glory is to pass over wrongs.

12 As the roaring of a lion, so also is the anger of a king: and his cheerfulness as the dew upon the grass.

13 A foolish son is the grief of his father: and a wrangling wife is like a roof continually dropping through.

14 House and riches are given by parents: but a prudent wife is properly from the Lord.

15 Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his own soul: but he that neglecteth his own way, shall die.

17 He that hath mercy on the poor, lendeth to the Lord: and he will repay him.

18 Chastise thy son, despair not: but to the killing of him set not thy soul.

19 He that is impatient, shall suffer damage: and when he shall take away he shall add another thing.

20 Hear counsel, and receive instruction, that thou mayst be wise in thy latter end.

21 There are many thoughts in the heart of a man: but the will of the Lord shall stand firm.

22 A needy man is merciful: and better is the poor than the lying man.

23 The fear of the Lord is unto life: and he shall abide in fulness without being visited with evil.

24 [z] The slothful hideth his hand under his armpit, and will not so much as bring it to his mouth.

25 [a] The wicked man being scourged, the fool shall be wiser: but if thou rebuke a wise man he will understand discipline.

26 He that afflicteth his father, and chaseth away his mother, is infamous and unhappy.

27 Cease not, O my son, to hear instruction, and be not ignorant of the words of knowledge.

28 An unjust witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorners: and striking hammers for the bodies of fools.

CHAPTER 20.

WINE is a luxurious thing, and drunkenness riotous: whosoever is delighted therewith shall not be wise.

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[a] Infra 21. 16. — [b] Dan. 13. 61.

[z] Infra 26. 15. — [a] Infra 21. 11.

2 As the roaring of a lion, so also is the dread of a king: he that provoketh him, sinneth against his own soul.

3 It is an honour for a man to separate himself from quarrels: but all fools are meddling with reproaches.

4 Because of the cold the sluggard would not plough: he shall beg therefore in the summer, and it shall not be given him.

5 [b] Counsel in the heart of a man is like deep water: but a wise man will draw it out.

6 Many men are called merciful: but who shall find a faithful man?

7 The just that walketh in his simplicity, shall leave behind him blessed children.

8 The king, that sitteth on the throne of judgment, scattereth away all evil with his look.

9 [c] Who can say: My heart is clean, I am pure from sin?

10 [d] Diverse weights and diverse measures, both are abominable before God.

11 By his inclinations a child is known, if his works be clean and right.

12 The hearing ear, and the seeing eye, the Lord hath made them both.

13 Love not sleep, lest poverty oppress thee: open thy eyes, and be filled with bread.

14 It is nought, it is nought, saith every buyer: and when he is gone away, then he will boast.

15 There is gold, and a multitude of jewels: but the lips of knowledge are a precious vessel.

16 [e] Take away the garment of him that is surety for a stranger, and take a pledge from him for strangers.

17 The bread of lying is sweet to a man: but afterwards his mouth shall be filled with gravel.

18 Designs are strengthened by counsels: and wars are to be managed by governments.

19 Meddle not with him that revealeth secrets, and walketh deceitfully, and openeth wide his lips.

20 [f] He that curseth his father, and mother, his lamp shall be put out in the midst of darkness.

21 The inheritance gotten hastily in the beginning, in the end shall be without a blessing.

22 [g] Say not: I will return evil: wait for the Lord and he will deliver thee.

23 [h] Diverse weights are an abomination before the Lord: a deceitful balance is not good.

24 [i] The steps of man are guided by the Lord: but who is the man that can understand his own way?

25 It is ruin to a man to devour holy ones, and after vows to retract.

26 A wise king scattereth the wicked, and bringeth over them the wheel.

27 The spirit of a man is the lamp of the Lord, which searcheth all the hidden things of the bowels.

28 Mercy and truth preserve the king, and his throne is strengthened by clemency.

29 The joy of young men is their strength: and the dignity of old men, their grey hairs.

30 The blueness of a wound shall wipe away evils: and stripes in the more inward parts of the belly.

CHAPTER 21.

AS the divisions of waters, so the heart of the king is in the hand of the Lord: whithersoever he will he shall turn it.

2 [j] Every way of a man seemeth right to himself: but the Lord weigheth the hearts.

3 To do mercy and judgment, pleaseth the Lord more than victims.

4 Haughtiness of the eyes is the enlarging of the heart: the lamp of the wicked *is* sin.

5 The thoughts of the industrious always bring forth abundance: but every sluggard is always in want.

6 He that gathereth treasures by a lying tongue, is vain and foolish, and shall stumble upon the snares of death.

7 The robberies of the wicked shall be their downfall, because they would not do judgment.

8 The perverse way of a man is strange: but as for him that is pure, his work is right.

9 [k] It is better to sit in a corner of the

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b Supra 18. 4.
c 3 Kings 8. 46; 2 Par. 6. 36; Eccl. 7. 21; 1 John 1. 8.
d Supra 11. 1. Infra ver. 23. — *e* Infra 27. 13
f Ex. 21. 17; Lev. 20. 9; Matt. 15. 4.
g Rom. 12. 17; 1 Thess. 5. 15; 1 Peter 3. 9
h Supra ver. 10. — *i* Supra 16. 2.
j Supra 16. 2, and 20. 24.
k Infra 25. 24.

housetop, than with a brawling woman, and in a common house.

10 The soul of the wicked desireth evil, he will not have pity on his neighbour.

11 [l] When a pestilent man is punished, the little one will be wiser: and if he follow the wise, he will receive knowledge.

12 The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil.

13 He that stoppeth his ear against the cry of the poor, shall also cry himself and shall not be heard.

14 A secret present quencheth anger: and a gift in the bosom the greatest wrath.

15 It is joy to the just to do judgment: and dread to them that work iniquity.

16 A man that shall wander out of the way of doctrine, shall abide in the company of the giants.

17 He that loveth good cheer, shall be in want: he that loveth wine, and fat things, shall not be rich.

18 The wicked is delivered up for the just: and the unjust for the righteous.

19 [m] It is better to dwell in a wilderness, than with a quarrelsome and passionate woman.

20 There is a treasure to be desired, and oil in the dwelling of the just: and the foolish man shall spend it.

21 He that followeth justice and mercy, shall find life, justice, and glory.

22 The wise man hath scaled the city of the strong, and hath cast down the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soul from distress.

24 The proud and the arrogant is called ignorant, who in anger worketh pride.

25 Desires kill the slothful: for his hands have refused to work at all.

26 He longeth and desireth all the day: but he that is just, will give, and will not cease.

27 [n] The sacrifices of the wicked are abominable, because they are offered of wickedness.

28 A lying witness shall perish: an obedient man shall speak of victory.

29 The wicked man impudently hardeneth his face: but he that is righteous, correcteth his way.

30 There is no wisdom, there is no prudence, there is no counsel against the Lord.

31 The horse is prepared for the day of battle: but the Lord giveth safety

CHAPTER 22.

A GOOD [o] name is better than great riches: and good favour is above silver and gold.

2 [p] The rich and poor have met one another: the Lord is the maker of them both.

3 The prudent man saw the evil, and hid himself: the simple passed on, and suffered loss.

4 The fruit of humility is the fear of the Lord, riches and glory and life.

5 Arms and swords are in the way of the perverse: but he that keepeth his own soul departeth far from them.

6 It is a proverb: A young man according to his way, even when he is old he will not depart from it.

7 The rich ruleth over the poor: and the borrower is servant to him that lendeth.

8 He that soweth iniquity shall reap evils, and with the rod of his anger he shall be consumed.

9 [q] He that is inclined to mercy shall be blessed: for of his bread he hath given to the poor.

He that maketh presents shall purchase victory and honour: but he carrieth away the souls of the receivers.

10 Cast out the scoffer, and contention shall go out with him, and quarrels and reproaches shall cease.

11 He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend.

12 The eyes of the Lord preserve knowledge: and the words of the unjust are overthrown.

13 The slothful man saith: There is a lion without, I shall be slain in the midst of the streets.

14 The mouth of a strange woman is a deep pit: he whom the Lord is angry with, shall fall into it.

15 Folly is bound up in the heart of a child, and the rod of correction shall drive it away.

16 He that oppresseth the poor, to increase his own riches, shall himself give

[l] Supra 19. 25. — [m] Supra ver. 9; Eccli. 25. 23. [n] Supra 15. 8; Eccli. 34. 21

[o] Eccl. 7. 2. — [p] Infra 29. 13. [q] Eccli. 31. 28.

to one that is richer, and shall be in need.

17 Incline thy ear, and hear the words of the wise: and apply thy heart to my doctrine:

18 Which shall be beautiful for thee, if thou keep it in thy bowels, and it shall flow in thy lips:

19 That thy trust may be in the Lord, wherefore I have also shewn it to thee this day.

20 Behold I have described it to thee three manner of ways, in thoughts and knowledge:

21 That I might shew thee the certainty, and the words of truth, to answer out of these to them that sent thee.

22 Do no violence to the poor, because he is poor: and do not oppress the needy in the gate:

23 Because the Lord will judge his cause, and will afflict them that have afflicted his soul.

24 Be not a friend to an angry man, and do not walk with a furious man:

25 Lest perhaps thou learn his ways, and take scandal to thy soul.

26 Be not with them that fasten down their hands, and that offer themselves sureties for debts:

27 For if thou have not wherewith to restore, what cause is there, that he should take the covering from thy bed?

28 Pass not beyond the ancient bounds which thy fathers have set.

29 Hast thou seen a man swift in his work? he shall stand before kings, and shall not be before those that are obscure.

CHAPTER 23

WHEN thou shalt sit to eat with a prince, consider diligently what is set before thy face.

2 And put a knife to thy throat, if it be so that thou have thy soul in thy own power.

3 Be not desirous of his meats, in which is the bread of deceit.

4 Labour not to be rich: but set bounds to thy prudence.

5 Lift not up thy eyes to riches which thou canst not have: because they shall make themselves wings like those of an eagle, and shall fly towards heaven.

6 Eat not with an envious man, and desire not his meats:

7 Because like a soothsayer, and diviner, he thinketh that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with thee.

8 The meats which thou hadst eaten, thou shalt vomit up: and shalt loose thy beautiful words.

9 Speak not in the ears of fools: because they will despise the instruction of thy speech.

10 Touch not the bounds of little ones: and enter not into the field of the fatherless:

11 For their near kinsman is strong: and he will judge their cause against thee.

12 Let thy heart apply itself to instruction: and thy ears to words of knowledge.

13 [r] Withhold not correction from a child: for if thou strike him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and deliver his soul from hell.

15 My son, if thy mind be wise, my heart shall rejoice with thee:

16 And my reins shall rejoice, when thy lips shall speak what is right.

17 [s] Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long:

18 Because thou shalt have hope in the latter end, and thy expectation shall not be taken away.

19 Hear thou, my son, and be wise: and guide thy mind in the way.

20 Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat:

21 Because they that give themselves to drinking, and that club together shall be consumed; and drowsiness shall be clothed with rags.

22 Hearken to thy father, that begot thee: and despise not thy mother when she is old.

23 Buy truth, and do not sell wisdom, and instruction, and understanding.

24 The father of the just rejoiceth greatly: he that hath begotten a wise son, shall have joy in him.

25 Let thy father, and thy mother be joyful, and let her rejoice that bore thee.

26 My son, give me thy heart: and let thy eyes keep my ways.

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r Supra 13. 24. Eccli. 30. 1; Infra 22. 15.

s Infra 24. 1.

7 For a harlot is a deep ditch: and a strange woman is a narrow pit.
28 She lieth in wait in the way as a robber, and him whom she shall see unwary, she will kill.
29 Who hath woe? whose father hath woe? who hath contentions? who falls into pits? who hath wounds without cause? who hath redness of eyes?
30 Surely they that pass their time in wine, and study to drink off their cups.
31 Look not upon the wine when it is yellow, when the colour thereof shineth in the glass: it goeth in pleasantly,
32 But in the end, it will bite like a snake, and will spread abroad poison like a basilisk.
33 Thy eyes shall behold strange women, and thy heart shall utter perverse things.
34 And thou shalt be as one sleeping in the midst of the sea, and as a pilot fast asleep, when the stern is lost.
35 And thou shalt say: They have beaten me, but I was not sensible of pain: they drew me, and I felt not: when shall I awake, and find wine again?

CHAPTER 24.

SEEK [t] not to be like evil men, neither desire to be with them:
2 Because their mind studieth robberies, and their lips speak deceits.
3 By wisdom the house shall be built, and by prudence it shall be strengthened.
4 By instruction the storerooms shall be filled with all precious and most beautiful wealth.
5 A wise man is strong: and a knowing man, stout and valiant.
6 Because war is managed by due ordering: and there shall be safety where there are many counsels.
7 Wisdom is too high for a fool, in the gate he shall not open his mouth.
8 He that deviseth to do evils, shall be called a fool.
9 The thought of a fool is sin: and the detracter is the abomination of men.
10 If thou lose hope being weary in the day of distress, thy strength shall be diminished.
11 [u] Deliver them that are led to death: and those that are drawn to death forbear not to deliver.
12 If thou say: I have not strength enough: he that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy soul, and he shall render to a man according to his works.
13 [v] Eat honey, my son, because it is good, and the honeycomb most sweet to thy throat:
14 So also *is* the doctrine of wisdom to thy soul: which when thou hast found thou shalt have hope in the end, and thy hope shall not perish.
15 Lie not in wait, nor seek after wickedness in the house of the just, nor spoil his rest.
16 For a just man shall fall seven times and shall rise again: but the wicked shall fall down into evil.
17 When thy enemy shall fall, be not glad, and in his ruin let not thy heart rejoice:
18 Lest the Lord see, and it displease him, and he turn away his wrath from him.
19 Contend not with the wicked, nor seek to be like the ungodly:
20 For evil men have no hope of things to come, and the lamp of the wicked shall be put out.
21 My son, fear the Lord and the king, and have nothing to do with detracters.
22 For their destruction shall rise suddenly: and who knoweth the ruin of both?
23 These things also to the wise: [w] It is not good to have respect to persons in judgment.
24 They that say to the wicked man: Thou art just: shall be cursed by the people, and the tribes shall abhor them.
25 They that rebuke him, shall be praised: and a blessing shall come upon them.
26 He shall kiss the lips, who answereth right words.
27 Prepare thy work without, and diligently till thy ground: that afterward thou mayst build thy house.
28 Be not witness without cause against thy neighbour: and deceive not any man with thy lips.
29 [x] Say not: I will do to him as he hath done to me: I will render to every one according to his work.
30 I passed by the field of the slothful man, and by the vineyard of the foolish man:

t Supra 23. 17. — u Ps. 81. 4.
v Infra 25. 16 and 27.

w Lev. 19. 15; Deut. 1. 17, and 16. 19; Eccli. 42. 1.
x Supra 20. 22.

31 And behold it was all filled with nettles, and thorns had covered the face thereof, and the stone wall was broken down.

32 Which when I had seen, I laid it up in my heart, and by the example I received instruction.

33 Thou wilt sleep a little, said I, thou wilt slumber a little, thou wilt fold thy hands a little to rest:

34 And poverty shall come to thee as a runner, and beggary as an armed man.

CHAPTER 25.

THESE are also parables of Solomon, which the men of Ezechias king of Juda copied out.

2 It is the glory of God to conceal the word, and the glory of kings to search out the speech.

3 The heaven above, and the earth beneath, and the heart of kings is unsearchable.

4 Take away the rust from silver, and there shall come forth a most pure vessel:

5 Take away wickedness from the face of the king, and his throne shall be established with justice.

6 Appear not glorious before the king, and stand not in the place of great men.

7 For it is better that it should be said to thee: Come up hither; than that thou shouldst be humbled before the prince.

8 The things which thy eyes have seen, utter not hastily in a quarrel: lest afterward thou mayst not be able to make amends, when thou hast dishonoured thy friend.

9 Treat thy cause with thy friend, and discover not the secret to a stranger:

10 Lest he insult over thee, when he hath heard it, and cease not to upbraid thee. Grace and friendship deliver a man: keep these for thyself, lest thou fall under reproach.

11 To speak a word in due time, *is like* apples of gold on beds of silver.

12 As an earring of gold and a bright pearl, so is he that reproveth the wise, and the obedient ear.

13 [y] As the cold of snow in the time of harvest, so is a faithful messenger to him that sent him, *for* he refresheth his soul.

14 *As* clouds, and wind, when no rain followeth, so is the man that boasteth, and doth not fulfil his promises.

15 By patience a prince shall be appeased, [z] and a soft tongue shall break hardness.

16 Thou hast found honey, eat what is sufficient for thee, lest being glutted therewith thou vomit it up.

17 Withdraw thy foot from the house of thy neighbour, lest having his fill he hate thee.

18 A man that beareth false witness against his neighbour, is *like* a dart and a sword and a sharp arrow.

19 To trust to an unfaithful man in the time of trouble, is like a rotten tooth, and weary foot,

20 And one that looseth his garment in cold weather.

As vinegar upon nitre, so is he that singeth songs to a very evil heart. As a moth doth by a garment, and a worm by the wood: so the sadness of a man consumeth the heart.

21 [a] If thy enemy be hungry, give him to eat: if he thirst, give him water to drink:

22 For thou shalt heap hot coals upon his head, and the Lord will reward thee.

23 The north wind driveth away rain, as doth a sad countenance a backbiting tongue.

24 [b] It is better to sit in a corner of the housetop, than with a brawling woman, and in a common house.

25 *As* cold water to a thirsty soul, so *is* good tidings from a far country.

26 A just man falling down before the wicked, is as a fountain troubled with the foot, and a corrupted spring.

27 As it is not good for a man to eat much honey, [c] so he that is a searcher of majesty, shall be overwhelmed by glory.

28 As a city that lieth open and is not compassed with walls, so is a man that cannot refrain his own spirit in speaking.

CHAPTER 26.

AS snow in summer, and rain in harvest, so glory is not seemly for a fool.

y Infra 26. 6. — *z* Supra 15. 1.

a Rom. 12. 20. — *b* Supra 21 9. — *c* Eccli. 3. 22.

CHAP. 25. Ver. 27. *Majesty*, viz., of God. For to search into that incomprehensible *Majesty*, and to pretend to sound the depths of the wisdom of God, is exposing our weak understanding to be blinded with an excess of light and glory, which it cannot comprehend.

2 As a bird flying to other places, and a sparrow going here or there: so a curse uttered without cause shall come upon a man.

3 A whip for a horse, and a snaffle for an ass, [c] and a rod for the back of fools

4 Answer not a fool according to his folly, lest thou be made like him

5 Answer a fool according to his folly, lest he imagine himself to be wise.

6 [d] He that sendeth words by a foolish messenger, is lame of feet and drinketh iniquity.

7 As a lame man hath fair legs in vain: so a parable is unseemly in the mouth of fools.

8 As he that casteth a stone into the [f] heap of Mercury: so is he that giveth honour to a fool.

9 As if a thorn should grow in the hand of a drunkard: so is a parable in the mouth of fools.

10 Judgment determineth causes: and he that putteth a fool to silence, appeaseth anger.

11 [g] As a dog that returneth to his vomit, so is the fool that repeateth his folly.

12 Hast thou seen a man wise in his own conceit? there shall be more hope of a fool than of him.

13 The slothful man saith: There is a lion in the way, and a lioness in the roads.

14 As the door turneth upon its hinges, so doth the slothful upon his bed.

15 [h] The slothful hideth his hand under his armpit, and it grieveth him to turn it to his mouth.

16 The sluggard is wiser in his own conceit, than seven men that speak sentences.

17 As he that taketh a dog by the ears, so is he that passeth by in anger, and meddleth with another man's quarrel.

18 As he is guilty that shooteth arrows, and lances unto death:

19 So is the man that hurteth his friend deceitfully: and when he is taken, saith: I did it in jest.

20 When the wood faileth, the fire shall go out: and when the talebearer is taken away, contentions shall cease.

21 As coals are to burning coals, and wood to fire, [i] so an angry man stirreth up strife.

22 The words of a talebearer *are* as it were simple, but they reach to the innermost parts of the belly.

23 Swelling lips joined with a corrupt heart, are like an earthen vessel adorned with silver dross.

24 An enemy is known by his lips, when in his heart he entertaineth deceit.

25 When he shall speak low, trust him not: because there are seven mischiefs in his heart.

26 He that covereth hatred deceitfully, his malice shall be laid open in the public assembly.

27 He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him.

28 A deceitful tongue loveth not truth: and a slippery mouth worketh ruin.

CHAPTER 27.

BOAST not for to morrow, for thou knowest not what the day to come may bring forth.

2 Let another praise thee, and not thy own mouth: a stranger, and not thy own lips.

3 [j] A stone is heavy, and sand weighty: but the anger of a fool is heavier than them both.

4 Anger hath no mercy, nor fury when it breaketh forth: and who can bear the violence of one provoked?

5 Open rebuke is better than hidden love.

6 Better are the wounds of a friend than the deceitful kisses of an enemy.

7 [k] A soul that is full shall tread upon the honeycomb: and a soul that is hungry shall take even bitter for sweet.

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

9 Ointment and perfumes rejoice the heart: and the good counsels of a friend are sweet to the soul.

10 Thy own friend, and thy father's friend forsake not: and go not into thy brother's house in the day of thy affliction.

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d Supra 23. 13. — *e* Supra 25. 13.
f That is, heap of stones at the foot of this idol.

g 2 Peter 2. 22. — *h* Supra 19. 24.
i Supra 15. 18. — *j* Eccli. 22. 18. — *k* Job 6. 7

CHAP. 26. Ver. 2. *As a bird*, &c. The meaning is that a curse uttered without cause shall do no harm to the person that is cursed, but will return upon him that curseth, as whithersoever a bird flies it returns to its own nest.

Ver. 4. *Answer not a fool*, &c. Viz., so as to imitate him but only so as to reprove his folly.

Better is a neighbour that is near, than a brother afar off.

11 Study wisdom, my son, and make my heart joyful, that thou mayst give an answer to him that reproacheth.

12 The prudent man seeing evil hideth himself: little ones passing on have suffered losses.

13 [l] Take away his garment that hath been surety for a stranger: and take from him a pledge for strangers.

14 He that blesseth his neighbour with a loud voice, rising in the night, shall be like to him that curseth.

15 [m] Roofs dropping through in a cold day, and a contentious woman are alike.

16 He that retaineth her, *is* as he that would hold the wind, and shall call in the oil of his right hand.

17 Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.

18 He that keepeth the fig tree, shall eat the fruit thereof and he that is the keeper of his master, shall be glorified.

19 As the faces of them that look therein, shine in the water, so the hearts of men are laid open to the wise.

20 Hell and destruction are never filled: [n] so the eyes of men are never satisfied.

21 [o] As silver is tried in the fining-pot and gold in the furnace: so a man is tried by the mouth of him that praiseth.

The heart of the wicked seeketh after evils, but the righteous heart seeketh after knowledge.

22 Though thou shouldst bray a fool in the mortar, as when a pestle striketh upon sodden barley, his folly would not be taken from him.

23 Be diligent to know the countenance of thy cattle, and consider thy own flocks:

24 For thou shalt not always have power: but a crown shall be given to generation and generation.

25 The meadows are open, and the green herbs have appeared, and the hay is gathered out of the mountains.

26 [p] Lambs *are* for thy clothing: and kids for the price of the field.

27 Let the milk of the goats be enough for thy food, and for the necessities of thy house, and for maintenance for thy handmaids.

CHAPTER 28.

THE wicked man fleeth, when no man pursueth: but the just, bold as a lion, shall be without dread.

2 For the sins of the land many *are* the princes thereof: and for the wisdom of a man, and the knowledge of those things that are said, the life of the prince shall be prolonged.

3 A poor man that oppresseth the poor, is like a violent shower, which bringeth a famine.

4 They that forsake the law, praise the wicked man: they that keep it, are incensed against him.

5 Evil men think not on judgment: but they that seek after the Lord, take notice of all things.

6 [q] Better is the poor man walking in his simplicity, than the rich in crooked ways.

7 He that keepeth the law is a wise son: but he that feedeth gluttons, shameth his father

8 He that heapeth together riches by usury and loan, gathereth them for him that will be bountiful to the poor.

9 He that turneth away his ears from hearing the law, his prayer shall be an abomination.

10 He that deceiveth the just in a wicked way, shall fall in his own destruction: and the upright shall possess his goods.

11 The rich man seemeth to himself wise. but the poor man that is prudent shall search him out.

12 In the joy of the just there is great glory: when the wicked reign, men are ruined.

13 He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy.

14 Blessed is the man that is always fearful: but he that is hardened in mind, shall fall into evil.

15 *As* a roaring lion, and a hungry bear, *so is* a wicked prince over the poor people.

16 A prince void of prudence shall oppress many by calumny: but he that hateth covetousness, shall prolong his days.

17 A man that doth violence to the blood of a person, if he flee even to the pit, no man will stay him.

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l Supra 20. 16. – *m* Supra 19. 13. — *n* Eccli. 14. 9.

o Supra 17. 3. — *p* 1 Tim. 6. 8. — *q* Supra 19. 1.

18 He that walketh uprightly, shall be saved: he that is perverse in his ways shall fall at once.

19 [r] He that tilleth his ground, shall be filled with bread: but he that followeth idleness shall be filled with poverty.

20 A faithful man shall be much praised: [s] but he that maketh haste to be rich, shall not be innocent.

21 He that hath respect to a person in judgment, doth not well: such a man even for a morsel of bread forsaketh the truth.

22 A man, that maketh haste to be rich, and envieth others, is ignorant that poverty shall come upon him.

23 He that rebuketh a man, shall afterward find favour with him, more than he that by a flattering tongue deceiveth *him*.

24 He that stealeth any thing from his father, or from his mother: and saith, This is no sin, is the partner of a murderer.

25 He that boasteth, and puffeth up himself, stirreth up quarrels: but he that trusteth in the Lord, shall be healed.

26 He that trusteth in his own heart, is a fool but he that walketh wisely, he shall be saved.

27 He that giveth to the poor, shall not want: he that despiseth his entreaty, shall suffer indigence.

28 When the wicked rise up, men shall hide themselves: when they perish, the just shall be multiplied.

CHAPTER 29.

THE man that with a stiff neck despiseth him that reproveth him, shall suddenly be destroyed: and health shall not follow him.

2 When just men increase, the people shall rejoice: when the wicked shall bear rule, the people shall mourn.

3 A man that loveth wisdom, rejoiceth his father: but he that maintaineth harlots, shall squander away his substance.

4 A just king setteth up the land: a covetous man shall destroy it.

5 A man that speaketh to his friend with flattering and dissembling words, spreadeth a net for his feet.

6 A snare shall entangle the wicked man when he sinneth: and the just shall praise and rejoice.

7 The just taketh notice of the cause of the poor: the wicked is void of knowledge.

8 Corrupt men bring a city to ruin: but wise men turn away wrath.

9 If a wise man contend with a fool, whether he be angry, or laugh, he shall find no rest.

10 Bloodthirsty men hate the upright: but just men seek his soul.

11 A fool uttereth all his mind: a wise man deferreth, and keepeth it till afterwards.

12 A prince that gladly heareth lying words, hath all his servants wicked.

13 [t] The poor man and the creditor have met one another: the Lord is the enlightener of them both.

14 The king that judgeth the poor in truth, his throne shall be established for ever.

15 [u] The rod and reproof give wisdom: but the child that is left to his own will bringeth his mother to shame.

16 When the wicked are multiplied, crimes shall be multiplied: but the just shall see their downfall.

17 Instruct thy son, and he shall refresh thee, and shall give delight to thy soul.

18 When prophecy shall fail, the people shall be scattered abroad: but he that keepeth the law is blessed.

19 A slave will not be corrected by words: because he understandeth what thou sayest, and will not answer.

20 Hast thou seen a man hasty to speak? folly is rather to be looked for, than his amendment.

21 He that nourisheth his servant delicately from his childhood, afterwards shall find him stubborn.

22 A passionate man provoketh quarrels and he that is easily stirred up to wrath, shall be more prone to sin.

23 [v] Humiliation followeth the proud, and glory shall uphold the humble of spirit.

24 He that is partaker with a thief, hateth his own soul: he heareth one putting him to his oath, and discovereth not.

25 He that feareth man, shall quickly fall: he that trusteth in the Lord, shall be set on high.

26 Many seek the face of the prince:

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r Supra 12. 11, Eccli. 20. 30.
s Supra 13. 11. and 20. 21 and Infra ver. 22.

t Supra 22. 2.—*u* Supra 23. 13, and Infra ver. 17.
v Job 22. 29.

but the judgment of every one cometh forth from the Lord.

27 The just abhor the wicked man: and the wicked loathe them that are in the right way.

The son that keepeth the word, shall be free from destruction.

CHAPTER 30.

The wise man thinketh humbly of himself. His prayer and sentiments upon certain virtues and vices.

THE words of Gatherer the son of Vomiter. The vision which the man spoke with whom God is, and who being strengthened by God, abiding with him, said:

2 I am the most foolish of men, and the wisdom of men is not with me.

3 I have not learned wisdom, and have not known the science of saints.

4 Who hath ascended up into heaven, and descended? who hath held the wind in his hands? who hath bound up the waters together as in a garment? who hath raised up all the borders of the earth? what is his name, and what is the name of his son, if thou knowest?

5 [w] Every word of God is fire tried: he is a buckler to them that hope in him.

6 [x] Add not any thing to his words, lest thou be reproved, and found a liar:

7 Two things I have asked of thee, deny them not to me before I die.

8 Remove far from me vanity, and lying words. Give me neither beggary, nor riches: give me only the necessaries of life:

9 Lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God.

10 Accuse not a servant to his master, lest he curse thee, and thou fall.

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

12 A generation that are pure in their own eyes, and yet are not washed from their filthiness.

13 A generation, whose eyes are lofty, and their eyelids lifted up on high.

14 A generation, that for teeth hath swords, and grindeth with their jaw teeth, to devour the needy from off the earth, and the poor from among men.

15 The horseleech hath two daughters that say: Bring, bring.

There are three things that never are satisfied, and the fourth never saith: It is enough.

16 Hell, and the mouth of the womb, and the earth which is not satisfied with water: and the fire never saith: It is enough.

17 The eye that mocketh at his father, and that despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it.

18 Three things are hard to me, and the fourth I am utterly ignorant of.

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth.

20 Such is also the way of an adulterous woman, who eateth, and wipeth her mouth, and saith: I have done no evil.

21 By three things the earth is disturbed, and the fourth it cannot bear:

22 By a slave when he reigneth: by a fool when he is filled with meat:

23 By an odious woman when she is married: and by a bondwoman when she is heir to her mistress.

24 There are four very little things of the earth, and they are wiser than the wise:

25 The ants, a feeble people, which provide themselves food in the harvest:

26 The rabbit, a weak people, which maketh its bed in the rock:

27 The locust hath no king, yet they all go out by their bands.

28 The stellio supporteth itself on hands, and dwelleth in kings' houses.

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w Ps. 11. 7

x Deut. 4. 2, and 12. 32.

CHAP. 30. Ver. 1. *Gatherer*, &c., or, as it is in the Latin, *Congregans* the son of *Vomens*. The Latin interpreter has given us in this place the signification of the Hebrew names, instead of the names themselves, which are in the Hebrew, *Agur the son of Jakeh*. But whether this *Agur* be the same person as *Solomon*, as many think, or a different person, whose doctrine was adopted by Solomon, and inserted among his parables or proverbs, is uncertain.

Ver. 5. *Is fire tried*: that is, most pure, like gold purified by fire.

Ver. 15. *The horseleech*. Concupiscence, which hath two daughters that are never satisfied, viz., lust and avarice.

Ver. 28. *The stellio*. A kind of house lizard marked with spots like stars, from whence it has its name.

29 There are three things, which go well, and the fourth that walketh happily:
30 A lion, the strongest of beasts, who hath no fear of any thing he meeteth:
31 A cock girded about the loins: and a ram: and a king, whom none can resist.
32 There is that hath appeared a fool after he was lifted up on high: for if he had understood, he would have laid his hand upon his mouth.
33 And he that strongly squeezeth the paps to bring out milk, straineth out butter: and he that violently bloweth his nose, bringeth out blood: and he that provoketh wrath bringeth forth strife.

CHAPTER 31.

An exhortation to chastity, temperance, and works of mercy with the praise of a wise woman.

THE words of king Lamuel. The vision wherewith his mother instructed him.
2 What, O my beloved, what, O the beloved of my womb, what, O the beloved of my vows?
3 Give not thy substance to women, and thy riches to destroy kings.
4 Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth:
5 And lest they drink and forget judgments, and pervert the cause of the children of the poor.
6 Give strong drink to them that are sad: and wine to them that are grieved in mind.
7 Let them drink, and forget their want, and remember their sorrow no more.
8 Open thy mouth for the dumb, and for the causes of all the children that pass.
9 Open thy mouth, decree that which is just, and do justice to the needy and poor.
10 Who shall find a valiant woman? far and from the uttermost coasts is the price of her.
11 The heart of her husband trusteth in her, and he shall have no need of spoils.
12 She will render him good, and not evil, all the days of her life.
13 She hath sought wool and flax, and hath wrought by the counsel of her hands.
14 She is like the merchant's ship, she bringeth her bread from afar.
15 And she hath risen in the night, and given a prey to her household, and victuals to her maidens.
16 She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard.
17 She hath girded her loins with strength, and hath strengthened her arm.
18 She hath tasted and seen that her traffic is good: her lamp shall not be put out in the night.
19 She hath put out her hand to strong things, and her fingers have taken hold of the spindle.
20 She hath opened her hand to the needy, and stretched out her hands to the poor.
21 She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments.
22 She hath made for herself clothing of tapestry: fine linen, and purple is her covering.
23 Her husband is honourable in the gates, when he sitteth among the senators of the land.
24 She made fine linen, and sold it, and delivered a girdle to the Chanaanite.
25 Strength and beauty are her clothing, and she shall laugh in the latter day.
26 She hath opened her mouth to wisdom, and the law of clemency is on her tongue.
27 She hath looked well to the paths of her house, and hath not eaten her bread idle.
28 Her children rose up, and called her blessed: her husband, and he praised her.
29 Many daughters have gathered together riches: thou hast surpassed them all.
30 Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised.
31 Give her of the fruit of her hands: and let her works praise her in the gates.

CHAP. 31. Ver. 1. *Lamuel.* This name signifies *God with him*, and is supposed to have been one of the names of Solomon.

Ver. 24. *The Chanaanite*, the merchant: for *Chanaanite*, in Hebrew, signifies *a merchant.*

ECCLESIASTES.

This Book is called Ecclesiastes, *or* The Preacher, (*in Hebrew*, Coheleth,) *because in it Solomon is represented as an excellent* preacher, *setting forth the vanity of the things of this world: to withdraw the hearts and affections of men from such empty toys.*

CHAPTER 1.

The vanity of all temporal things.

THE words of Ecclesiastes, the son of David, king of Jerusalem.

2 Vanity of vanities, said Ecclesiastes: vanity of vanities, and all is vanity.

3 What hath a man more of all his labour, that he taketh under the sun?

4 *One* generation passeth away, and *another* generation cometh: but the earth standeth for ever.

5 The sun riseth, and goeth down, and returneth to his place: and there rising again,

6 Maketh his round by the south, and turneth again to the north: the spirit goeth forward surveying all places round about, and returneth to his circuits.

7 All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again.

8 All things are hard: man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing.

9 What is it that hath been? the same thing that shall be. What is it that hath been done? the same that shall be done.

10 Nothing under the sun is new, neither is any man able to say: Behold this is new: for it hath already gone before in the ages that were before us.

11 There is no remembrance of former things: nor indeed of those things which hereafter are to come, shall there be any remembrance with them that shall be in the latter end.

12 I Ecclesiastes was king over Israel in Jerusalem,

13 And I proposed in my mind to seek and search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the children of men, to be exercised therein.

14 I have seen all things that are done under the sun, and behold all is vanity, and vexation of spirit.

15 The perverse are hard to be corrected, and the number of fools is infinite.

16 I have spoken in my heart, saying: Behold I am become great, and have gone beyond all in wisdom, that were before me in Jerusalem: and my mind hath contemplated many things wisely, and I have learned.

17 And I have given my heart to know prudence, and learning, and errors, and folly: and I have perceived that in these also there was labour, and vexation of spirit,

18 Because in much wisdom there is much indignation: and he that addeth knowledge, addeth also labour.

CHAPTER 2.

The vanity of pleasures, riches, and worldly labours.

I SAID in my heart: I will go, and abound with delights, and enjoy good things. And I saw that this also was vanity.

2 Laughter I counted error: and to mirth I said: Why art thou vainly deceived?

3 I thought in my heart, to withdraw my flesh from wine, that I might turn my mind to wisdom, and might avoid folly, till I might see what was profitable for the children of men: and what they ought to do under the sun, all the days of their life.

4 I made me great works, I built me houses, and planted vineyards,

5 I made gardens, and orchards, and set them with trees of all kinds,

6 And I made me ponds of water, to water therewith the wood of the young trees,

7 I got me menservants and maidservants, and had a great family: and herds

of oxen, and great flocks of sheep, above all that were before me in Jerusalem:

8 [v] I heaped together for myself silver and gold, and the wealth of kings, and provinces. I made me singing men, and singing women, and the delights of the sons of men, cups and vessels to serve to pour out wine:

9 And I surpassed in riches all that were before me in Jerusalem: my wisdom also remained with me.

10 And whatsoever my eyes desired, I refused them not: and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared: and esteemed this my portion, to make use of my own labour.

11 And when I turned myself to all the works which my hands had wrought, and to the labours wherein I had laboured in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun.

12 I passed further to behold wisdom, and errors and folly, (What is man, said I, that he can follow the King his maker?)

13 And I saw that wisdom excelled folly, as much as light differeth from darkness.

14 [s] The eyes of a wise man are in his head: the fool walketh in darkness: and I learned that they were to die both alike.

15 And I said in my heart: If the death of the fool and mine shall be one, what doth it avail me, that I have applied myself more to the study of wisdom? And speaking with my own mind, I perceived that this also was vanity.

16 For there shall be no remembrance of the wise no more than of the fool for ever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned.

17 And therefore I was weary of my life, when I saw that all things under the sun are evil, and all vanity and vexation of spirit.

18 Again I hated all my application wherewith I had earnestly laboured under the sun, being like to have an heir after me,

19 Whom I know not whether he will be a wise man or a fool, and he shall have rule over all my labours with which I have laboured and been solicitous: and is there any thing so vain?

20 Wherefore I left off and my heart renounced labouring any more under the sun.

21 For when a man laboureth in wisdom, and knowledge, and carefulness, he leaveth what he hath gotten to an idle man: so this also is vanity, and a great evil.

22 For what profit shall a man have of all his labour, and vexation of spirit, with which he hath been tormented under the sun?

23 All his days are full of sorrows and miseries, even in the night he doth not rest in mind: and is not this vanity?

24 Is it not better to eat and drink, and to shew his soul good things of his labours? and this is from the hand of God.

25 Who shall so feast and abound with delights as I?

26 God hath given to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he hath given vexation, and superfluous care, to heap up and to gather together, and to give it to him that hath pleased God: but this also is vanity, and a fruitless solicitude of the mind.

CHAPTER 3.

All human things are liable to perpetual changes. We are to rest on God's providence, and cast away fruitless cares.

ALL things have their season, and in their times all things pass under heaven.

2 A time to be born and a time to die. A time to plant, and a time to pluck up that which is planted.

3 A time to kill, and a time to heal. A time to destroy, and a time to build.

4 A time to weep, and a time to laugh. A time to mourn, and a time to dance.

5 A time to scatter stones, and a time to gather. A time to embrace, and a time to be far from embraces.

6 A time to get, and a time to lose. A time to keep, and a time to cast away.

7 A time to rend, and a time to sew. A time to keep silence, and a time to speak.

8 A time of love, and a time of hatred. A time of war, and a time of peace.

9 What hath man more of his labour?

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v 3 Kings 12. 6.

s Prov. 17. 24. Infra 8. 1.

10 I have seen the trouble, which God hath given the sons of men to be exercised in it.

11 He hath made all things good in their time, and hath delivered the world to their consideration, so that man cannot find out the work which God hath made from the beginning to the end.

12 And I have known that there was no better thing than to rejoice, and to do well in this life.

13 For every man that eateth and drinketh, and seeth good of his labour, this is the gift of God.

14 I have learned that all the works which God hath made, continue for ever: we cannot add any thing, nor take away from those things which God hath made that he may be feared.

15 That which hath been made, the same continueth: the things that shall be, have already been: and God restoreth that which is past.

16 I saw under the sun in the place of judgment wickedness, and in the place of justice iniquity.

17 And I said in my heart: God shall judge both the just and the wicked, and then shall be the time of every thing.

18 I said in my heart concerning the sons of men, that God would prove them, and shew them to be like beasts.

19 Therefore the death of man, and of beasts is one, and the condition of them both is equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all things are subject to vanity.

20 And all things go to one place: of earth they were made, and into earth they return together.

21 Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?

22 And I have found that nothing is better than for a man to rejoice in his work, and that this is his portion. For who shall bring him to know the things that shall be after him?

CHAPTER 4.

Other instances of human miseries.

I TURNED myself to other things, and I saw the oppressions that are done under the sun, and the tears of the innocent, and they had no comforter; and they were not able to resist their violence, being destitute of help from any.

2 And I praised the dead rather than the living:

3 And I judged him happier than them both, that is not yet born, nor hath seen the evils that are done under the sun.

4 Again I considered all the labours of men, and I remarked that their industries are exposed to the envy of their neighbour: so in this also there is vanity, and fruitless care.

5 The fool foldeth his hands together, and eateth his own flesh, saying:

6 Better is a handful with rest, than both hands full with labour, and vexation of mind.

7 Considering I found also another vanity under the sun:

8 There is but one, and he hath not a second, no child, no brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he reflect, saying: For whom do I labour, and defraud my soul of good things? in this also is vanity, and a grievous vexation.

9 It is better therefore that two should be together, than one: for they have the advantage of their society:

10 If one fall he shall be supported by the other: woe to him that is alone, for when he falleth, he hath none to lift him up.

11 And if two lie together, they shall warm one another: how shall one alone be warmed?

12 And if a man prevail against one, two shall withstand him: a threefold cord is not easily broken.

13 Better is a child that is poor and wise, than a king that is old and foolish, who knoweth not to foresee for hereafter.

14 Because out of prison and chains sometimes a man cometh forth to a kingdom: and another born king is consumed with poverty.

15 I saw all men living, that walk under

CHAP. 3. Ver 19. *Man hath nothing more*, &c. Viz., as to the life of the body.

Ver. 21 *Who knoweth*, &c. Viz., *experimentally* since no one in this life can see a spirit. But as to the spirit of the beasts, which is merely *animal*, and becomes extinct by the death of the beast, who can tell the manner it acts so as to give life and motion, and by death to descend downward, that is, to be no more?

the sun with the second young man, who shall rise up in his place.

16 The number of the people, of all that were before him is infinite: and they that shall come afterwards, shall not rejoice in him: but this also is vanity, and vexation of spirit.

17 Keep thy foot, when thou goest into the house of God, and draw nigh to hear. [a] For much better is obedience, than the victims of fools, who know not what evil they do.

CHAPTER 5.

Caution in words. Vows are to be paid. Riches are often pernicious: the moderate use of them is the gift of God.

SPEAK not any thing rashly, and let not thy heart be hasty to utter a word before God. For God is in heaven, and thou upon earth: therefore let thy words be few.

2 Dreams follow many cares: and in many words shall be found folly.

3 If thou hast vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou hast vowed, pay it.

4 And it is much better not to vow, than after a vow not to perform the things promised.

5 Give not thy mouth to cause thy flesh to sin: and say not before the angel: There is no providence: lest God be angry at thy words, and destroy all the works of thy hands.

6 Where there are many dreams, there are many vanities, and words without number: but do thou fear God.

7 If thou shalt see the oppressions of the poor, and violent judgments, and justice perverted in the province, wonder not at this matter: for he that is high hath another higher, and there are others still higher than these:

8 Moreover there is the king that reigneth over all the land subject to him.

9 A covetous man shall not be satisfied with money: and he that loveth riches shall reap no fruit from them: so this also is vanity.

10 Where there are great riches, there are also many to eat them. And what doth it profit the owner, but that he seeth the riches with his eyes?

11 Sleep is sweet to a labouring man, whether he eat little or much: but the fulness of the rich will not suffer him to sleep.

12 [b] There is also another grievous evil, which I have seen under the sun: riches kept to the hurt of the owner.

13 For they are lost with very great affliction: he hath begotten a son, who shall be in extremity of want.

14 [c] As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour.

15 A most deplorable evil: as he came, so shall he return. What then doth it profit him that he hath laboured for the wind?

16 All the days of his life he eateth in darkness, and in many cares, and in misery, and sorrow.

17 This therefore hath seemed good to me, that a man should eat and drink, and enjoy the fruit of his labour, wherewith he hath laboured under the sun, all the days of his life, which God hath given him: and this is his portion.

18 And every man to whom God hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labour: this is the gift of God.

19 For he shall not much remember the days of his life, because God entertaineth his heart with delight.

CHAPTER 6.

The misery of the covetous man.

THERE is also another evil, which I have seen under the sun, and that frequent among men.

2 A man to whom God hath given riches, and substance, and honour, and his soul wanteth nothing of all that he desireth: yet God doth not give him power to eat thereof, but a stranger shall eat it up. This is vanity and a great misery.

3 If a man beget a hundred children, and live many years, and attain to a great age, and his soul make no use of the goods of his substance, and he be without burial: of this man I pronounce, that the untimely born is better than he.

4 For he came in vain, and goeth to darkness, and his name shall be wholly forgotten.

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a 1 Kings 15. 22. Osee 6. 6.

b Job 20. 20. — *c* Job 1. 21. 1 Tim. 6. 7.

5 He hath not seen the sun, nor known the distance of good and evil:
6 Although he lived two thousand years, and hath not enjoyed good things: do not all make haste to one place?
7 All the labour of man is for his mouth, but his soul shall not be filled.
8 What hath the wise man more than the fool? and what the poor man, but to go thither, where there is life?
9 Better it is to see what thou mayst desire, than to desire that which thou canst not know. But this also is vanity, and presumption of spirit.
10 [d] He that shall be, his name is already called: and it is known, that he is man, and cannot contend in judgment with him that is stronger than himself.
11 There are many words that have much vanity in disputing.

CHAPTER 7.

Prescriptions against worldly vanities: mortification, patience, and seeking wisdom.

WHAT needeth a man to seek things that are above him, whereas he knoweth not what is profitable for him in his life, in all the days of his pilgrimage, and the time that passeth like a shadow? Or who can tell him what shall be after him under the sun?
2 [e] A good name is better than precious ointments: and the day of death than the day of one's birth.
3 It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all, and the living thinketh what is to come.
4 Anger is better than laughter: because by the sadness of the countenance the mind of the offender is corrected.
5 The heart of the wise is where there is mourning, and the heart of fools where there is mirth.
6 It is better to be rebuked by a wise man, than to be deceived by the flattery of fools.
7 For as the crackling of thorns burning under a pot, so *is* the laughter of a fool: now this also is vanity.
8 Oppression troubleth the wise, and shall destroy the strength of his heart.
9 Better is the end of a speech than the beginning. Better is the patient man than the presumptuous.
10 Be not quickly angry: for anger resteth in the bosom of a fool.
11 Say not: What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish.
12 Wisdom with riches is more profitable, and bringeth more advantage to them that see the sun.
13 For as wisdom is a defence, so money is a defence: but learning and wisdom excel in this, that they give life to him that possesseth them.
14 Consider the works of God, that no man can correct whom he hath despised.
15 In the good day enjoy good things, and beware beforehand of the evil day: for God hath made both the one and the other, that man may not find against him any just complaint.
16 These things also I saw in the days of my vanity: A just man perisheth in his justice, and a wicked man liveth a long time in his wickedness.
17 Be not over just: and be not more wise than is necessary, lest thou become stupid.
18 Be not overmuch wicked: and be not foolish, lest thou die before thy time
19 It is good that thou shouldst hold up the just, yea and from him withdraw not thy hand: for he that feareth God, neglecteth nothing.
20 Wisdom hath strengthened the wise more than ten princes of the city.
21 [f] For there is no just man upon earth, that doth good, and sinneth not.
22 But do not apply thy heart to all words that are spoken: lest perhaps thou hear thy servant reviling thee.
23 For thy conscience knoweth that thou also hast often spoken evil of others.
24 I have tried all things in wisdom. I have said: I will be wise: and it departed farther from me,
25 Much more than it was: *it is* a great depth, who shall find it out?

d 1 Kings 13. 14, and 3 Kings 13. 2. — *e* Prov. 22. 1.

f 3 Kings 8. 46; 2 Par. 6. 36; Prov. 20. 9. 1 John 1. 8.

CHAP. 7. Ver. 4. *Anger.* That is, correction, or just wrath and zeal against evil.
Ver. 17. *Over just.* Viz., By an excessive rigour in censuring the ways of God in bearing with the wicked

Ver. 18. *Be not overmuch wicked.* That is, lest by the greatness of your sin you leave no room for mercy.

26 I have surveyed all things with my mind, to know, and consider, and seek out wisdom and reason: and to know the wickedness of the fool, and the error of the imprudent:

27 And I have found a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her: but he that is a sinner, shall be caught by her.

28 Lo this have I found, said Ecclesiastes, weighing one thing after another, that I might find out the account,

29 Which yet my soul seeketh, and I have not found it. One man among a thousand I have found, a woman among them all I have not found.

30 Only this I have found, that God made man right, and he hath entangled himself with an infinity of questions. Who is as the wise man? and who hath known the resolution of the word?

CHAPTER 8.

True wisdom is to observe God's commandments. The ways of God are unsearchable.

THE [g] wisdom of a man shineth in his countenance, and the most mighty will change his face.

2 I observe the mouth of the king, and the commandments of the oath of God.

3 Be not hasty to depart from his face, and do not continue in an evil work: for he will do all that pleaseth him:

4 And his word is full of power: neither can any man say to him: Why dost thou so?

5 He that keepeth the commandment, shall find no evil. The heart of a wise man understandeth time and answer.

6 There is a time and opportunity for every business, and great affliction for man:

7 Because he is ignorant of things past, and things to come he cannot know by any messenger.

8 It is not in man's power to stop the spirit, neither hath he power in the day of death, neither is he suffered to rest when war is at hand, neither shall wickedness save the wicked.

9 All these things I have considered, and applied my heart to all the works that are done under the sun. Sometimes one man ruleth over another to his own hurt.

10 I saw the wicked buried: who also when they were yet living were in the holy place, and were praised in the city as men of just works: but this also is vanity.

11 For because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear.

12 But though a sinner do evil a hundred times, and by patience be borne withal, I know from thence that it shall be well with them that fear God, who dread his face.

13 But let it not be well with the wicked, neither let his days be prolonged, but as a shadow let them pass away that fear not the face of the Lord.

14 There is also another vanity, which is done upon the earth. There are just men to whom evils happen, as though they had done the works of the wicked: and there are wicked men, who are as secure, as though they had the deeds of the just: but this also I judge most vain.

15 Therefore I commended mirth, because there was no good for a man under the sun, but to eat, and drink, and be merry, and that he should take nothing else with him of his labour in the days of his life, which God hath given him under the sun.

16 And I applied my heart to know wisdom, and to understand the distraction that is upon earth: for there are some that day and night take no sleep with their eyes.

17 And I understood that man can find no reason of all those works of God that are done under the sun: and the more he shall labour to seek, so much the less shall he find: yea, though the wise man shall say, that he knoweth *it*, he shall not be able to find *it*.

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g Supra 2. 14.

Ver. 30. *Of the word.* That is, of this obscure and difficult matter.

CHAP. 8. Ver. 15. *No good for a man*, &c. Some commentators think the wise man here speaks in the person of the libertine: representing the objections of these men against divine providence, and the inferences they draw from thence, which he takes care afterwards to refute. But it may also be said, that his meaning is to commend the moderate use of the goods of this world, preferably to the cares and solicitudes of worldlings, their attachment to vanity and curiosity, and presumptuously diving into the unsearchable ways of divine providence.

CHAPTER 9.

Man knows not certainly that he is in God's grace. After death no more work or merit.

ALL these things have I considered in my heart, that I might carefully understand them: there are just men and wise men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love, or hatred:

2 But all things are kept uncertain for the time to come, because all things equally happen to the just and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that despiseth sacrifices. As the good is, so also is the sinner: as the perjured, so he also that sweareth truth.

3 This is a very great evil among all things that are done under the sun, that the same things happen to all men: whereby also the hearts of the children of men are filled with evil, and with contempt while they live, and afterwards they shall be brought down to hell.

4 There is no man that liveth always, or that hopeth for this: a living dog is better than a dead lion.

5 For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten.

6 Their love also, and their hatred, and their envy are all perished, neither have they any part in this world, and in the work that is done under the sun.

7 Go then, and eat thy bread with joy, and drink thy wine with gladness: because thy works please God.

8 At all times let thy garments be white, and let not oil depart from thy head.

9 Live joyfully with the wife whom thou lovest, all the days of thy unsteady life, which are given to thee under the sun, all the time of thy vanity: for this is thy portion in life, and in thy labour wherewith thou labourest under the sun.

10 Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening.

11 I turned me to another thing, and I saw that under the sun, the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favour to the skilful: but time and chance in all.

12 Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them.

13 This wisdom also I have seen under the sun, and it seemed to me to be very great:

14 A little city, and few men in it: there came against it a great king, and invested it, and built bulwarks round about it, and the siege was perfect.

15 Now there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poor man.

16 And I said that wisdom is better than strength: how then is the wisdom of the poor man slighted, and his words not heard?

17 The words of the wise are heard in silence, more than the cry of a prince among fools.

18 [h] Better is wisdom, than weapons of war: and he that shall offend in one, shall lose many good things.

CHAPTER 10.

Observations on wisdom and folly, ambition and detraction.

DYING flies spoil the sweetness of the ointment. Wisdom and glory is more precious than a small and short-lived folly.

2 The heart of a wise man is in his right hand, and the heart of a fool is in his left hand.

3 Yea, and the fool when he walketh in the way, whereas he himself is a fool, esteemeth all men fools.

4 If the spirit of him that hath power, ascend upon thee, leave not thy place: because care will make the greatest sins to cease.

5 There is an evil that I have seen under the sun, as it were by an error proceeding from the face of the prince:

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h Supra 7. 20.

CHAP. 9. Ver. 5. *Know nothing more.* Viz., as to the transactions of this world, in which they have now no part, unless it be revealed to them; neither have they any knowledge or power now of doing any thing to secure their eternal state, (if they have not taken care of it in their lifetime:) nor can they now procure themselves any good, as the living always may do, by the grace of God.

6 A fool set in high dignity, and the rich sitting beneath.

7 I have seen servants upon horses: and princes walking on the ground as servants.

8 [t] He that diggeth a pit, shall fall into it: and he that breaketh a hedge, a serpent shall bite him.

9 He that removeth stones, shall be hurt by them: and he that cutteth trees, shall be wounded by them.

10 If the iron be blunt, and be not as before, but be made blunt, with much labour it shall be sharpened: and after industry shall follow wisdom.

11 If a serpent bite in silence, he is nothing better that backbiteth secretly.

12 The words of the mouth of a wise man are grace: but the lips of a fool shall throw him down headlong.

13 The beginning of his words is folly, and the end of his talk is a mischievous error.

14 A fool multiplieth words. A man cannot tell what hath been before him: and what shall be after him, who can tell him?

15 The labour of fools shall afflict them that know not how to go to the city.

16 Woe to thee, O land, when thy king is a child, and when the princes eat in the morning.

17 Blessed is the land, whose king is noble, and whose princes eat in due season for refreshment, and not for riotousness.

18 By slothfulness a building shall be brought down, and through the weakness of hands, the house shall drop through.

19 For laughter they make bread, and wine that the living may feast: and all things obey money.

20 Detract not the king, no not in thy thought; and speak not evil of the rich man in thy private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said.

CHAPTER 11.

Exhortation to works of mercy, while we have time, to diligence in good, and to the remembrance of death and judgment.

CAST thy bread upon the running waters: for after a long time thou shalt find it again.

2 Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.

3 If the clouds be full, they will pour out rain upon the earth. If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be.

4 He that observeth the wind, shall not sow: and he that considereth the clouds, shall never reap.

5 As thou knowest not what is the way of the spirit, nor how the bones are joined together in the womb of her that is with child: so thou knowest not the works of God, who is the maker of all.

6 In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring up, this or that: and if both together, it shall be the better.

7 The light is sweet, and it is delightful for the eyes to see the sun.

8 If a man live many years, and have rejoiced in them all, he must remember the darksome time, and the many days: which when they shall come, the things past shall be accused of vanity.

9 Rejoice therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment.

10 Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain.

CHAPTER 12.

The Creator is to be remembered in the days of our youth: all worldly things are vain: we should fear God and keep his commandments.

REMEMBER thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not:

2 Before the sun, and the light, and the

[t] Prov. 26. 27; Eccli. 27. 29.

CHAP. 11. Ver. 3. *If the tree fall*, &c. The state of the soul is unchangeable when once she comes to heaven or hell: and a soul that departs this life in the state of grace, shall never fall from grace: as on the other side, a soul that dies out of the state of grace, shall never come to it. But this does not exclude a place of temporal punishments for such souls as die in the state of grace: yet not so as to be entirely pure: and therefore they *shall be saved*, indeed, *yet so as by fire.* 1 Cor. 3. 13, 14, 15.

CHAP. 12. Ver. 2. *Before the sun*, &c. That is, before old age: the effects of which upon all the senses and faculties are described in the following verses, under a variety of figures.

moon, and the stars be darkened, and the clouds return after the rain:

3 When the keepers of the house shall tremble, and the strong men shall stagger, and the grinders shall be idle in a small number, and they that look through the holes shall be darkened:

4 And they shall shut the doors in the street, when the grinder's voice shall be low, and they shall rise up at the voice of the bird, and all the daughters of music shall grow deaf.

5 And they shall fear high things, and they shall be afraid in the way, the almond tree shall flourish, the locust shall be made fat, and the caper tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street.

6 Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern,

7 And the dust return into its earth, from whence it was, and the spirit return to God, who gave it.

8 Vanity of vanities, said Ecclesiastes, and all things *are* vanity.

9 And whereas Ecclesiastes was very wise, he taught the people, and declared the things that he had done: and seeking out, he set forth many parables.

10 He sought profitable words, and wrote words most right, and full of truth.

11 The words of the wise are as goads, and as nails deeply fastened in, which by the counsel of masters are given from one shepherd.

12 More than these, my son, require not. Of making many books there is no end: and much study is an affliction of the flesh.

13 Let us all hear together the conclusion of the discourse. Fear God, and keep his commandments: for this is all man:

14 And all things that are done, God will bring into judgment for every error, whether it be good or evil.

SOLOMON'S CANTICLE OF CANTICLES.

This Book is called the Canticle of Canticles, *that is to say, the most excellent of all canticles concerning the union of God and His people and particularly of Christ and his spouse: which is here begun by love; and is to be eternal in heaven. The* spouse *of Christ is the church: more especially as to the happiest part of it,* viz., *perfect souls, every one of which is his beloved, but, above all others, the immaculate and ever blessed virgin mother.*

CHAPTER 1.

The spouse aspires to an union with Christ, their mutual love for one another.

LET him kiss me with the kiss of his mouth: for thy breasts are better han wine,

2 Smelling sweet of the best ointnents. Thy name *is as* oil poured out: herefore young maidens have loved thee.

3 Draw me: we will run after thee to the odour of thy ointments. The king hath brought me into his storerooms: we will be glad and rejoice in thee, remembering thy breasts more than wine: the righteous love thee.

4 I am black but beautiful, O ye daughters of Jerusalem, as the tents of Cedar, as the curtains of Solomon.

Ver. 13. *All man.* The whole business and duty f man.

Ver. 14. *Error.* Or, hidden and secret thing.

CHAP. 1. Ver. 1. *Let him kiss me.* The church, he spouse of Christ, prays that he may love and ave peace with her, which the spouse prefers to very thing howsoever delicious: and therefore exresses (ver. 2) that *young maidens*, that is the souls the faithful, *have loved thee.*

Ver. 3. *Draw me* That is, with thy grace: otherise I should not be able to come to thee. This etaphor shews that we cannot of ourselves come to Christ our Lord, unless he draws us by his grace, which is laid up in his *storerooms:* that is, in the mysteries of Faith, which God in his goodness and love for mankind hath revealed, first by his servant Moses in the Old Law in figure only, and afterwards in reality by his only begotten Son Jesus Christ.

Ver. 4. *I am black but beautiful.* That is, the church of Christ founded in humility appearing outwardly afflicted, and as it were black and contemptible, but inwardly, that is, in its doctrine and morality, fair and beautiful.

6 Do not consider me that I am brown, because the sun hath altered my colour: the sons of my mother have fought against me, they have made me the keeper in the vineyards: my vineyard I have not kept.

8 Shew me, O thou whom my soul loveth, where thou feedest, where thou liest in the midday, lest I begin to wander after the flocks of thy companions.

7 If thou know not thyself, O fairest among women, go forth, and follow after the steps of the flocks, and feed thy kids beside the tents of the shepherds.

8 To my company of horsemen, in Pharao's chariots, have I likened thee, O my love.

9 Thy cheeks are beautiful as the turtle-dove's, thy neck as jewels.

10 We will make thee chains of gold, inlaid with silver.

11 While the king was at his repose, my spikenard sent forth the odour thereof.

12 A bundle of myrrh *is* my beloved to me, he shall abide between my breasts.

13 A cluster of cypress my love is to me, in the vineyards of Engaddi.

14 Behold thou art fair, O my love, behold thou art fair, thy eyes are as those of doves.

15 Behold thou art fair, my beloved, and comely. Our bed is flourishing.

16 The beams of our houses are of cedar, our rafters of cypress trees.

CHAPTER 2.

Christ caresses his spouse: he invites her to him.

I AM the flower of the field, and the lily of the valleys.

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

3 As the apple tree among the trees of the woods, so is my beloved among the sons. I sat down under his shadow, whom I desired: and his fruit was sweet to my palate.

4 He brought me into the cellar of wine, he set in order charity in me.

5 Stay me up with flowers, compass me about with apples: because I languish with love.

6 His left hand is under my head, and his right hand shall embrace me.

7 I adjure you, O ye daughters of Jerusalem, by the roes, and the harts of the fields, that you stir not up, nor make the beloved to awake, till she please.

8 The voice of my beloved, behold he cometh leaping upon the mountains, skipping over the hills.

9 My beloved is like a roe, or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices.

10 Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come.

11 For winter is now past, the rain is over and gone.

12 The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land:

13 The fig tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come:

14 My dove in the clefts of the rock, in the hollow places of the wall, shew me thy face, let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

15 Catch us the little foxes that destroy the vines: for our vineyard hath flourished.

16 My beloved to me, and I to him who feedeth among the lilies,

17 Till the day break, and the shadows retire. Return: be like, my beloved, to a roe, or to a young hart upon the mountains of Bether.

CHAPTER 3.

The spouse seeks Christ. The glory of his humanity.

IN my bed by night I sought him whom my soul loveth: I sought him, and found him not.

2 I will rise, and will go about the city:

Ver. 7. *If thou know not thyself*, &c. Christ encourages his spouse to follow and watch her flock: and though she know not entirely the power at hand to assist her, he tells her, ver. 8, *my company of horsemen*, that is, his angels, are always watching and protecting her. And in the following verses he reminds her of the virtues and gifts with which he has endowed her.

CHAP. 2. Ver. 1. *I am the flower of the field.* Christ professes himself the flower of mankind, yea, the Lord of all creatures: and, ver. 2, declares the excellence of his spouse, the true church above all other societies, which are to be considered as thorns.

Ver. 8. *The voice of my beloved:* that is, the preaching of the gospel surmounting difficulties figuratively here expressed by *mountains* and *little hills.*

Ver. 15. *Catch us the little foxes.* Christ commands his pastors to catch false teachers, by holding forth their fallacy and erroneous doctrine, which like foxes would bite and destroy the vines.

CHAP. 3. Ver. 1. *In my bed by night*, &c. The Gentiles as in the dark, and seeking in heathen delu-

in the streets and the broad ways I will seek him whom my soul loveth: I sought him, and I found him not.

3 The watchmen who keep the city, found me: Have you seen him, whom my soul loveth?

4 When I had a little passed by them, I found him whom my soul loveth: I held him: and I will not let him go, till I bring him into my mother's house, and into the chamber of her that bore me.

5 I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that you stir not up, nor awake my beloved, till she please.

6 Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh, and frankincense, and of all the powders of the perfumer?

7 Behold threescore valiant ones of the most valiant of Israel, surrounded the bed of Solomon?

8 All holding swords, and most expert in war: every man's sword upon his thigh, because of fears in the night.

9 King Solomon hath made him a litter of the wood of Libanus:

10 The pillars thereof he made of silver, the seat of gold, the going up of purple: the midst he covered with charity for the daughters of Jerusalem.

11 Go forth, ye daughters of Sion, and see king Solomon in the diadem, wherewith his mother crowned him in the day of his espousals, and in the day of the joy of his heart.

CHAPTER 4.

Christ sets forth the graces of his spouse: and declares his love for her.

HOW beautiful art thou, my love, how beautiful art thou! thy eyes are doves' eyes, besides what is hid within. Thy hair is as flocks of goats, which come up from mount Galaad.

2 Thy teeth as flocks of *sheep*, that are shorn, which come up from the washing, all with twins, and there is none barren among them.

3 Thy lips are as a scarlet lace: and thy speech sweet. Thy cheeks are as a piece of a pomegranate, besides that which lieth hid within.

4 Thy neck is as the tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armour of valiant men.

5 Thy two breasts like two young roes that are twins, which feed among the lilies.

6 Till the day break, and the shadows retire, I will go to the mountain of myrrh, and to the hill of frankincense.

7 Thou art all fair, O my love, and there is not a spot in thee.

8 Come from Libanus, my spouse, come from Libanus, come: thou shalt be crowned from the top of Amana, from the top of Sanir and Hermon, from the dens of the lions, from the mountains of the leopards.

9 Thou hast wounded my heart, my sister, *my* spouse, thou hast wounded my heart with one of thy eyes, and with one hair of thy neck.

10 How beautiful are thy breasts, my sister, *my* spouse! thy breasts are more beautiful than wine, and the sweet smell of thy ointments above all aromatical spices.

11 Thy lips, my spouse, are as a dropping honeycomb, honey and milk are under thy tongue; and the smell of thy garments, as the smell of frankincense.

12 My sister, *my* spouse, is a garden enclosed, a garden enclosed, a fountain sealed up.

13 Thy plants are a paradise of pomegranates with the fruits of the orchard. Cypress with spikenard.

14 Spikenard and saffron, sweet cane and cinnamon, with all the trees of Libanus, myrrh and aloes with all the chief perfumes.

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sion what they could not find, the true God, until Christ revealed his doctrine to them by his *watchmen*, (ver. 3,) that is, by the apostles, and teachers, by whom they were converted to the true faith, and holding that faith firmly, the spouse (the Catholic Church) declares, ver. 4, That she *will not let him go, till* she *bring him into* her *mother's house*, &c., that is, till at last, the Jews also shall find him.

CHAP. 4. Ver. 1. *How beautiful art thou.* Christ again praises the beauties of his church, which through the whole of this chapter are exemplified by a variety of metaphors, setting forth her purity, her simplicity, and her stability.

Ver. 5. *Thy two breasts*, &c. Mystically to be understood: the love of God and the love of our neighbour, which are so united as *twins which feed among the lilies*: that is, the love of God and our neighbour, feeds on the divine mysteries and the holy sacraments, left by Christ to his spouse to feed and nourish her children.

Ver. 12. *My sister*, &c., *a garden enclosed.* Figuratively the church is enclosed, containing only the faithful. *A fountain sealed up.* That none can drink of its waters, that is, the graces and spiritual benefit of the holy sacraments, but those who are within its walls.

15 The fountain of gardens: the well of living waters, which run with a strong stream from Libanus.

16 Arise, O north wind, and come, O south wind, blow through my garden, and let the aromatical spices thereof flow.

CHAPTER 5.

Christ calls his spouse: she languishes with love: and describes him by his graces.

LET my beloved come into his garden, and eat the fruit of his apple trees. I am come into my garden, O my sister, *my* spouse, I have gathered my myrrh, with my aromatical spices: I have eaten the honeycomb with my honey, I have drunk my wine with my milk: eat, O friends, and drink, and be inebriated, my dearly beloved.

2 I sleep, and my heart watcheth: the voice of my beloved knocking: Open to me, my sister, my love, my dove, my undefiled: for my head is full of dew, and my locks of the drops of the nights.

3 I have put off my garment, how shall I put it on? I have washed my feet, how shall I defile them?

4 My beloved put his hand through the *key* hole, and my bowels were moved at his touch.

5 I arose up to open to my beloved: my hands dropped with myrrh, and my fingers were full of the choicest myrrh.

6 I opened the bolt of my door to my beloved: but he had turned aside, and was gone. My soul melted when he spoke: I sought him, and found him not: I called, and he did not answer me.

7 The keepers that go about the city found me: they struck me: and wounded me: the keepers of the walls took away my veil from me.

8 I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him that I languish with love.

9 What manner of one is thy beloved of the beloved, O thou most beautiful among women? what manner of one is thy beloved of the beloved, that thou hast so adjured us?

10 My beloved is white and ruddy, chosen out of thousands.

11 His head *is as* the finest gold: his locks *as* branches of palm trees, black as a raven.

12 His eyes as doves upon brooks of waters, which are washed with milk, and sit beside the plentiful streams.

13 His cheeks are as beds of aromatical spices set by the perfumers. His lips are as lilies dropping choice myrrh.

14 His hands *are* turned *and as* of gold, full of hyacinths. His belly *as* of ivory, set with sapphires.

15 His legs as pillars of marble, that are set upon bases of gold. His form as of Libanus, excellent as the cedars.

16 His throat most sweet, and he is all lovely: such is my beloved, and he is my friend, O ye daughters of Jerusalem.

17 Whither is thy beloved gone, O thou most beautiful among women? whither is thy beloved turned aside, and we will seek him with thee?

CHAPTER 6.

The spouse of Christ is but one: she is fair and terrible.

MY beloved is gone down into his garden, to the bed of aromatical spices, to feed in the gardens, and to gather lilies.

2 I to my beloved, and my beloved to me, who feedeth among the lilies.

3 Thou art beautiful, O my love, sweet and comely as Jerusalem: terrible as an army set in array.

4 Turn away thy eyes from me, for they have made me flee away. Thy hair is as a flock of goats, that appear from Galaad.

5 Thy teeth as a flock of sheep, which come up from the washing, all with twins, and there is none barren among them.

6 Thy cheeks *are* as the bark of a pome-

CHAP. 5. Ver. 1. *Let my beloved come into his garden*, &c. *Garden*, mystically the church of Christ, abounding with *fruit*, that is, the good works of the elect.

Ver. 4. *My beloved put his hand through the key hole*, &c. The spouse of Christ, his church, at times as it were penned up by its persecutors, and in fears, expecting the divine assistance, here signified by *his hand*: and ver. 6, *but he had turned aside and was gone*, that is, Christ permitting a further trial of suffering: and again, ver. 7, *the keepers*, &c., signifying the violent and cruel persecutors of the church taking her *veil*, despoiling the church of its places of worship and ornaments for the divine service.

Ver. 10. *My beloved*, &c. In this and the following verses, the church mystically describes Christ to those who know him not, that is, to infidels in order to convert them to the true faith.

CHAP. 6. Ver. 1. *My beloved is gone down into his garden.* Christ, pleased with the good works of his holy and devout servants labouring in his garden, is always present with them: but the words *is gone down*, are to be understood, that after trying his Church by permitting persecution, he comes to her assistance and she rejoices at his coming.

granate, beside what is hidden within thee.

7 There are threescore queens, and fourscore concubines, and young maidens without number.

8 One is my dove, my perfect one is *but* one, she is the only one of her mother, the chosen of her that bore her. The daughters saw her, and declared her most blessed: the queens and concubines, and they praised her.

9 Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?

10 I went down into the garden of nuts, to see the fruits of the valleys, and to look if the vineyard had flourished, and the pomegranates budded.

11 I knew not: my soul troubled me for the chariots of Aminadab.

12 Return, return, O Sulamitess: return, return that we may behold thee.

CHAPTER 7.

A further description of the graces of the church the spouse of Christ.

WHAT shalt thou see in the Sulamitess but the companies of camps? How beautiful are thy steps in shoes, O prince's daughter! The joints of thy thighs are like jewels, that are made by the hand of a skilful workman.

2 Thy navel is like a round bowl never wanting cups. Thy belly is like a heap of wheat, set about with lilies.

3 Thy two breasts *are* like two young roes that are twins.

4 Thy neck as a tower of ivory. Thy eyes like the fishpools in Hesebon, which are in the gate of the daughter of the multitude. Thy nose *is* as the tower of Libanus, that looketh toward Damascus.

5 Thy head is like Carmel: and the hairs of thy head as the purple of the king bound in the channels.

6 How beautiful art thou, and how comely, my dearest, in delights!

7 Thy stature is like to a palm tree, and thy breasts to clusters of grapes.

8 I said: I will go up into the palm tree, and will take hold of the fruit thereof: and thy breasts shall be as the clusters of the vine: and the odour of thy mouth like apples.

9 Thy throat like the best wine, worthy for my beloved to drink, and for his lips and his teeth to ruminate.

10 I to my beloved, and his turning is towards me.

11 Come, my beloved, let us go forth into the field, let us abide in the villages.

12 Let us get up early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts.

13 The mandrakes give a smell. In our gates are all fruits: the new and the old, my beloved, I have kept for thee.

CHAPTER 8.

The love of the church to Christ: his love to her.

WHO shall give thee to me for my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man may despise me?

2 I will take hold of thee, and bring thee into my mother's house: there thou shalt teach me, and I will give thee a cup of spiced wine and new wine of my pomegranates.

3 His left hand under my head, and his right hand shall embrace me.

4 I adjure you, O daughters of Jerusalem, that you stir not up, nor awake my love till she please.

5 Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple tree I raised thee up: there thy mother was

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Ver. 8. *One is my dove*, &c. That is, my church is *one*, and she only is *perfect* and *blessed*.

Ver. 9. *Who is she*, &c. Here is a beautiful metaphor describing the church from the beginning. As, *the morning rising*, signifying the church before the written law; *fair as the moon*, shewing her under the written law of Moses: *bright as the sun*, under the light of the gospel: and *terrible as an army*, the power of Christ's church against its enemies.

CHAP. 7. Ver. 1. *How beautiful are thy steps*, &c. By these metaphors are signified the power and mission of the church in propagating the true faith.

Ver. 5. *Thy head is like Carmel*. Christ, the invisible head of his church, is here signified.

CHAP. 8. Ver. 3. *His left hand*, &c. Words of the church to Christ. *His left hand*, signifying the Old Testament, and his *right hand*, the New.

Ver. 5. *Who is this*, &c. The angels with admiration behold the Gentiles converted to the faith: *coming up from the desert*, that is, coming from heathenism and false worship: *flowing with delights*, that is, abounding with good works which are pleasing to God: *leaning on her beloved*, on the promise of Christ to his Church, *that the gates of hell should not prevail against it*; and supported by his grace conferred by the sacraments. *Under the apple tree I raised thee up*: that is, that Christ redeemed the Gentiles at the foot of the cross, where the synagogue of the Jews (the mother church) *was corrupted* by their denying him, and crucifying him.

corrupted, there she was defloured that bore thee.

6 Put me as a seal upon thy heart, as a seal upon thy arm, for love is strong as death, jealousy as hard as hell, the lamps thereof are fire and flames.

7 Many waters cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love, he shall despise it as nothing.

8 Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken to?

9 If she be a wall: let us build upon it bulwarks of silver: if she be a door, let us join it together with boards of cedar.

10 I am a wall: and my breasts are as a tower since I am become in his presence as one finding peace.

11 The peaceable had a vineyard, in that which hath people: he let out the same to keepers, every man bringeth for the fruit thereof a thousand pieces of silver.

12 My vineyard is before me. A thousand are for thee, the peaceable, and two hundred for them that keep the fruit thereof.

13 Thou that dwellest in the gardens, the friends hearken: make me hear thy voice.

14 Flee away, O my beloved, and be like to the roe, and to the young hart upon the mountains of aromatical spices.

THE

BOOK OF WISDOM.

This Book is so called, because it treats of the excellence of WISDOM, *the means to obtain it, and the happy fruits it produces. It is written in the person of Solomon, and contains his sentiments. But it is uncertain who was the writer. It abounds with instructions and exhortations to kings and all magistrates to minister justice in the commonwealth, teaching all kinds of virtues under the general names of justice and wisdom. The Book of Wisdom may be divided into three parts. In the first six chapters, the author admonishes all superiors to love and exercise justice and wisdom. In the next three, he teaches that wisdom proceedeth only from God, and is procured by prayer and a good life. In the other ten chapters, he sheweth the excellent effects and utility of wisdom and justice.*

CHAPTER 1.

An exhortation to seek God sincerely, who cannot be deceived, and desireth not our death.

LOVE [j] justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart.

2 [k] For he is found by them that tempt him not: and he sheweth himself to them that have faith in him.

3 For perverse thoughts separate from God: and his power, when it is tried, reproveth the unwise:

4 For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.

5 For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in.

6 [l] For the spirit of wisdom is benevolent, and will not acquit the evil speaker from his lips: [m] for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue.

7 [n] For the spirit of the Lord hath filled the whole world: and that, which containeth all things, hath knowledge of the voice.

8 Therefore he that speaketh unjust things cannot be hid, neither shall the chastising judgment pass him by.

9 For inquisition shall be made into the

j 3 Kings 3. 9: Isa. 56. 1. — *k* 2 Par. 15. 2.

l Gal. 5. 22. — *m* Jer. 17. 10. — *n* Isa. 6. 3.

Ver. 8. *Our sister is little*, &c. Mystically signifies the Jews, who are to *be spoken to*: that is, converted towards the end of the world; and then shall become *a wall*, that is, a part of the building, the church of Christ.

thoughts of the ungodly: and the hearing of his words shall come to God, to the chastising of his iniquities.

10 For the ear of jealousy heareth all things, and the tumult of murmuring shall not be hid.

11 Keep yourselves therefore from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obscure speech shall not go for nought: and the mouth that belieth, killeth the soul.

12 Seek not death in the error of your life, neither procure ye destruction by the works of your hands.

13 [o] For God made not death, neither hath he pleasure in the destruction of the living.

14 For he created all things that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.

15 For justice is perpetual and immortal.

16 But the wicked with works and words have called it [p] to them: and esteeming it a friend have fallen away, and have made a covenant with it: because they are worthy to be of the part thereof.

CHAPTER 2.

The vain reasonings of the wicked their persecuting the just, especially the Son of God.

FOR they have said, reasoning with themselves, *but* not right: [q] The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell.

2 For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart,

3 Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof:

4 And our name in time shall be forgotten, and no man shall have any remembrance of our works.

5 [r] For our time is *as* the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no man returneth.

6 [s] Come therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth.

7 Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us.

8 Let us crown ourselves with roses, before they be withered: let no meadow escape our riot.

9 Let none of us go without his part in luxury: let us everywhere leave tokens of joy: for this is our portion, and this *our* lot.

10 Let us oppress the poor just man, and not spare the widow, nor honour the ancient grey hairs of the aged.

11 But let our strength be the law of justice: for that which is feeble, is found to be nothing worth.

12 Let us therefore lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life.

13 [t] He boasteth that he hath the knowledge of God, and calleth himself the son of God.

14 [u] He is become a censurer of our thoughts.

15 He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different.

16 We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father.

17 Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be.

18 [v] For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies.

19 Let us examine him by outrages and tortures, that we may know his meekness and try his patience.

20 [w] Let us condemn him to a most shameful death: for there shall be respect had unto him by his words.

21 These things they thought, and were deceived: for their own malice blinded them.

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o Ezech. 18. 32, and 33. 11 — *p* Isa. 28. 15. *q* Job 7. 1, and 14. 1. — *r* 1 Par. 29. 15.

s Isa. 22. 13, and 56. 12; 1 Cor. 15. 32. — *t* Matt. 27. 43. *u* John 7. 7. — *v* Ps. 21. 9. — *w* Jer. 11. 19.

22 And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honour of holy souls.

23 [x] For God created man incorruptible, and to the image of his own likeness he made him.

24 [y] But by the envy of the devil, death came into the world.

25 And they follow him that are of his side.

CHAPTER 3.

The happiness of the just and the unhappiness of the wicked.

BUT [z] the souls of the just are in the hand of God, and the torment of death shall not touch them.

2 [a] In the sight of the unwise they seemed to die: and their departure was taken for misery:

3 And their going away from us, for utter destruction: but they are in peace.

4 And though in the sight of men they suffered torments, their hope is full of immortality.

5 Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself.

6 As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them.

7 [b] The just shall shine, and shall run to and fro like sparks among the reeds.

8 [c] They shall judge nations, and rule over people, and their Lord shall reign for ever.

9 They that trust in him, shall understand the truth: and they that are faithful in love shall rest in him: for grace and peace is to his elect.

10 But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord.

11 For he that rejecteth wisdom, and discipline, is unhappy: and their hope is vain, and their labours without fruit, and their works unprofitable.

12 Their wives are foolish, and their children wicked.

13 Their offspring is cursed: for happy is the barren: and the undefiled, that hath not known bed in sin: she shall have fruit in the visitation of holy souls.

14 [d] And the eunuch, that hath not wrought iniquity with his hands, nor thought wicked things against God: for the precious gift of faith shall be given to him, and a most acceptable lot in the temple of God.

15 For the fruit of good labours is glorious, and the root of wisdom never faileth.

16 But the children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out.

17 And if they live long, they shall be nothing regarded, and their last old age shall be without honour.

18 And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial.

19 For dreadful are the ends of a wicked race.

CHAPTER 4.

The difference between the chaste and the adulterous generations and between the death of the just and the wicked.

O HOW beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men.

2 When it is present, they imitate it: and they desire it when it hath withdrawn itself, and it triumpheth crowned for ever, winning the reward of undefiled conflicts.

3 But the multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep root, nor any fast foundation.

4 [e] And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing.

6 For the children that are born of unlawful beds, are witnesses of wickedness against their parents in their trial.

7 But the just man, if he be prevented with death, shall be in rest.

8 For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is grey hairs.

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x Gen. 1. 27, and 2. 7, and 5. 1, Eccli. 17. 1. *y* Gen. 3. 1. — *z* Deut. 33. 3. — *a* Infra 5. 4.

b Matt. 13. 43. — *c* 1 Cor. 6. 2. *d* Isa. 56. 3. — *e* Jer. 17. 6; Matt. 7. 27.

9 And a spotless life is old age.

10 [f] He pleased God and was beloved, and living among sinners he was translated.

11 He was taken away lest wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind.

13 Being made perfect in a short space, he fulfilled a long time:

14 For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities: but the people see this, and understand not, nor lay up such things in their hearts:

15 That the grace of God, and his mercy is with his saints, and that he hath respect to his chosen.

16 But the just that is dead, condemneth the wicked that are living, and youth soon ended, the long life of the unjust.

17 For they shall see the end of the wise man, and shall not understand what God hath designed for him, and why the Lord hath set him in safety.

18 They shall see him, and shall despise him: but the Lord shall laugh them to scorn.

19 And they shall fall after this without honour, and be a reproach among the dead for ever: for he shall burst them puffed up and speechless, and shall shake them from the foundations, and they shall be utterly laid waste: they shall be in sorrow, and their memory shall perish.

20 They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them.

CHAPTER 5.

The fruitless repentance of the wicked in another world the reward of the just.

THEN shall the just stand with great constancy against those that have afflicted them, and taken away their labours.

2 These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation.

3 Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had some time in derision, and for a parable of reproach.

4 [g] We fools esteemed their life madness, and their end without honour.

5 Behold how they are numbered among the children of God, and their lot is among the saints.

6 Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us.

7 We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known.

8 What hath pride profited us? or what advantage hath the boasting of riches brought us?

9 [h] All those things are passed away like a shadow, and like a post that runneth on,

10 [i] And as a ship that passeth through the waves: whereof when it is gone by, the trace cannot be found, nor the path of its keel in the waters:

11 Or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight; she moved her wings, and hath flown through, and there is no mark found afterwards of her way:

12 Or as when an arrow is shot at a mark, the divided air presently cometh together again, so that the passage thereof is not known:

13 So we also being born, forthwith ceased to be: and have been able to shew no mark of virtue: but are consumed in our wickedness.

14 Such things as these the sinners said in hell:

15 [j] For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by.

16 But the just shall live for evermore: and their reward is with the Lord, and the care of them with the most High.

17 Therefore shall they receive a kingdom of glory, and a crown of beauty at

f Heb. 11. 5. — *g* Supra 3. 2.
h 1 Par. 29. 15. Supra 2. 5.

i Prov. 30. 19.
j Ps. 1. 4, Prov. 10. 28. and 11. 7.

the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them.

18 [k] And his zeal will take armour, and he will arm the creature for the revenge of his enemies.

19 He will put on justice as a breastplate, and will take true judgment instead of a helmet.

20 He will take equity for an invincible shield.

21 And he will sharpen his severe wrath for a spear, and the whole world shall fight with him against the unwise.

22 Then shafts of lightning shall go directly from the clouds, as from a bow well bent, they shall be shot out, and shall fly to the mark.

23 And thick hail shall be cast upon them from the stone casting wrath: the water of the sea shall rage against them, and the rivers shall run together in a terrible manner.

24 A mighty wind shall stand up against them, and as a whirlwind shall divide them: and their iniquity shall bring all the earth to a desert, and wickedness shall overthrow the thrones of the mighty.

CHAPTER 6.

An address to princes to seek after wisdom she is easily found by those that seek her.

WISDOM [l] is better than strength, and a wise man is better than a strong man.

2 Hear therefore, ye kings, and understand: learn, ye that are judges of the ends of the earth.

3 Give ear, you that rule the people, and that please yourselves in multitudes of nations:

4 [m] For power is given you by the Lord, and strength by the most High, who will examine your works, and search out your thoughts:

5 Because being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God.

6 Horribly and speedily will he appear to you: for a most severe judgment shall be for them that bear rule.

7 For to him that is little, mercy is granted: but the mighty shall be mightily tormented.

8 [n] For God will not except any man's person, neither will he stand in awe of any man's greatness: for he made the little and the great, and he hath equally care of all.

9 But a greater punishment is ready for the more mighty.

10 To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it.

11 For they that have kept just things justly, shall be justified: and they that have learned these things, shall find what to answer.

12 Covet ye therefore my words, and love them, and you shall have instruction.

13 Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her.

14 She preventeth them that covet her, so that she first sheweth herself unto them.

15 He that awaketh early to seek her, shall not labour: for he shall find her sitting at his door.

16 To think therefore upon her, is perfect understanding: and he that watcheth for her, shall quickly be secure.

17 For she goeth about seeking such as are worthy of her, and she sheweth herself to them cheerfully in the ways, and meeteth them with all providence.

18 For the beginning of her is the most true desire of discipline.

19 And the care of discipline is love, and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption:

20 And incorruption bringeth near to God.

21 Therefore the desire of wisdom bringeth to the everlasting kingdom.

22 If then your delight be in thrones, and sceptres, O ye kings of the people, love wisdom, that you may reign for ever.

23 Love the light of wisdom, all ye that bear rule over peoples.

24 Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the mysteries of God, but will seek her out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth:

k Ps. 17. 40, Eph. 6. 13. — *l* Eccl. 9. 18. *m* Rom. 13. 1. — *n* Deut. 10. 17; 2 Par. 19. 7; Eccli. 35. 15; Acts 10. 34, Rom. 2. 11; Gal. 2. 6 Eph. 6. 9 Col. 3. 25 1 Peter 1. 17

25 Neither will I go with consuming envy: for such a man shall not be partaker of wisdom.

26 Now the multitude of the wise is the welfare of the whole world: and a wise king is the upholding of the people.

27 Receive therefore instruction by my words, and it shall be profitable to you.

CHAPTER 7.

The excellence of wisdom: how she is to be found.

I MYSELF also am a mortal man, like all *others*, and of the race of him, that was first made of the earth, and in the womb of my mother I was fashioned to be flesh.

2 In the time of ten months I was compacted in blood, of the seed of man, [o] and the pleasure of sleep concurring.

3 And being born I drew in the common air, and fell upon the earth, that is made alike, and the first voice which I uttered was crying, as all *others* do.

4 I was nursed in swaddling clothes, and with great cares.

5 For none of the kings had any other beginning of birth.

6 [p] For all men have one entrance into life, and the like going out.

7 Wherefore I wished, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me:

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

9 [q] Neither did I compare unto her any precious stone: for all gold in comparison of her, is as a little sand, and silver in respect to her shall be counted as clay.

10 I loved her above health and beauty, and chose to have her instead of light: for her light cannot be put out.

11 [r] Now all good things came to me together with her, and innumerable riches through her hands,

12 And I rejoiced in all these: for this wisdom went before me, and I knew not that she was the mother of them all.

13 Which I have learned without guile, and communicate without envy, and her riches I hide not.

14 For she is an infinite treasure to men! which they that use, become the friends of God, being commended for the gift of discipline.

15 And God hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me: because he is the guide of wisdom, and the director of the wise:

16 For in his hand are both we, and our words, and all wisdom, and the knowledge and skill of works.

17 For he hath given me the true knowledge of the things that are: to know the disposition of the whole world, and the virtues of the elements,

18 The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of seasons,

19 The revolutions of the year, and the dispositions of the stars,

20 The natures of living creatures, and rage of wild beasts, the force of winds, and reasonings of men, the diversities of plants, and the virtues of roots,

21 And all such things as are hid and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.

22 For in her is the spirit of understanding: holy, one, manifold, subtile, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent,

23 Gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits, intelligible, pure, subtile.

24 For wisdom is more active than all active things: and reacheth everywhere by reason of her purity.

25 For she is a vapour of the power of God, and a certain pure emanation of the glory of the almighty God: and therefore no defiled thing cometh into her.

26 [s] For she is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into holy souls, she maketh the friends of God and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of the stars:

o Job 10. 10. — *p* Job 1. 21; 1 Tim. 6. 7.
q Job 28. 15; Prov. 8. 11.

r 3 Kings 3. 13; Matt. 6. 33.
s Heb. 1. 3.

being compared with the light, she is found before it.

30 For after this cometh night, but no evil can overcome wisdom.

CHAPTER 8.

Further praises of wisdom: and her fruits.

SHE reacheth therefore from end to end mightily, and ordereth all things sweetly.

2 Her have I loved, and have sought her out from my youth, and have desired to take her for my spouse, and I became a lover of her beauty.

3 She glorifieth her nobility by being conversant with God: yea and the Lord of all things hath loved her.

4 For it is she that teacheth the knowledge of God, and is the chooser of his works.

5 And if riches be desired in life, what is richer than wisdom, which maketh all things?

6 And if sense do work: who is a more artful worker than she of those things that are?

7 And if a man love justice: her labours have great virtues; for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life.

8 And if a man desire much knowledge: she knoweth things past, and judgeth of things to come: she knoweth the subtilties of speeches, and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages.

9 I purposed therefore to take her to me to live with me: knowing that she will communicate to me of her good things, and will be a comfort in my cares and grief.

10 For her sake I shall have glory among the multitude, and honour with the ancients, though I be young:

11 And I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me.

12 They shall wait for me when I hold my peace, and they shall look upon me when I speak, and if I talk much they shall lay their hands on their mouths.

13 Moreover by the means of her I shall have immortality: and shall leave behind me an everlasting memory to them that come after me.

14 I shall set the people in order: and nations shall be subject to me.

15 Terrible kings hearing shall be afraid of me: among the multitude I shall be found good, and valiant in war.

16 When I go into my house, I shall repose myself with her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.

17 Thinking these things with myself, and pondering them in my heart, that to be allied to wisdom is immortality,

18 And that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and in the exercise of conference with her, wisdom, and glory in the communication of her words: I went about seeking, that I might take her to myself.

19 And I was a witty child and had received a good soul.

20 And whereas I was more good, I came to a body undefiled.

21 And as I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know whose gift it was: I went to the Lord, and besought him, and said with my whole heart:

CHAPTER 9.

Solomon's prayer for wisdom.

GOD [t] of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And by thy wisdom hast appointed man, that he should have dominion over the creature that was made by thee,

3 That he should order the world according to equity and justice, and execute justice with an upright heart:

4 Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children:

5 [u] For I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws.

6 For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

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t 1 Kings 3. 9.

u Ps. 115. 16.

7 [v] Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters.

8 And hast commanded me to build a temple on thy holy mount, and an altar in the city of thy dwelling place, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning:

9 [w] And thy wisdom with thee, which knoweth thy works, which then also was present when thou madest the world, and knew what was agreeable to thy eyes, and what was right in thy commandments.

10 Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know what is acceptable with thee:

11 For she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power.

12 So shall my works be acceptable, and I shall govern thy people justly, and shall be worthy of the throne of my father.

13 [x] For who among men is he that can know the counsel of God? or who can think what the will of God is?

14 For the thoughts of mortal men are fearful, and our counsels uncertain.

15 For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth: and with labour do we find the things that are before us. But the things that are in heaven, who shall search out?

17 And who shall know thy thought, except thou give wisdom, and send thy Holy Spirit from above:

18 And so the ways of them that are upon earth may be corrected, and men may learn the things that please thee?

19 For by wisdom they were healed, whosoever have pleased thee, O Lord, from the beginning.

v 1 Par. 28. 4 and 5; 2 Par. 1. 9.
w Prov. 8. 22, 27; John 1. 1.
x Isa. 40. 13; Rom. 11. 34; 1 Cor. 2. 16.

CHAPTER 10.

What wisdom did for Adam, Noe, Abraham, Lot, Jacob, Joseph, and the people of Israel.

SHE [y] preserved him, that was first formed by God the father of the world, when he was created alone,

2 [z] And she brought him out of his sin, and gave him power to govern all things.

3 [a] But when the unjust went away from her in his anger, he perished by the fury wherewith he murdered his brother.

4 [b] For whose cause, when water destroyed the earth, wisdom healed it again, directing the course of the just by contemptible wood.

5 [c] Moreover when the nations had conspired together to consent to wickedness, she knew the just, and preserved him without blame to God, and kept him strong against the compassion for his son.

6 [d] She delivered the just man who fled from the wicked that were perishing, when the fire came down upon Pentapolis:

7 Whose land for a testimony of their wickedness is desolate, and smoketh to this day, and the trees bear fruits that ripen not, and a standing pillar of salt is a monument of an incredulous soul.

8 For regarding not wisdom, they did not only slip in this, that they were ignorant of good things, but they left also unto men a memorial of their folly, so that in the things in which they sinned, they could not so much as lie hid.

9 But wisdom hath delivered from sorrow them that attend upon her.

10 [e] She conducted the just, when he fled from his brother's wrath, through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours.

11 In the deceit of them that overreached him, she stood by him, and made him honourable.

12 She kept him safe from his enemies, and she defended him from seducers,

y Gen. 1. 27. — *z* Gen. 2. 7. — *a* Gen. 4. 8.
b Gen. 7. 6. — *c* Gen. 11. 2.
d Gen. 19. 17 and 22. — *e* Gen. 28. 5 and 10.

CHAP. 10. Ver. 3. *The unjust.* Cain.
Ver. 4. *For whose cause*, viz., for the wickedness of the race of Cain. — Ibid. *The just.* Noe.
Ver. 5. *She knew the just.* She found out and approved Abraham. — Ibid. *And kept him strong*, &c. Gave him strength to stand firm against the efforts of his natural tenderness, when he was ordered to sacrifice his son.
Ver. 6. *The just man.* Lot. — Ibid. *Pentapolis.* The land of the five cities, Sodom, Gomorrha, &c.
Ver. 10. *The just.* Jacob.

and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all.

13 [f] She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit.

14 [g] And in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and shewed them to be liars that had accused him, and gave him everlasting glory.

15 [h] She delivered the just people, and blameless seed from the nations that oppressed them.

16 She entered into the soul of the servant of God, and stood against dreadful kings in wonders and signs.

17 And she rendered to the just the wages of their labours, and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night:

18 [i] And she brought them through the Red Sea, and carried them over through a great water.

19 But their enemies she drowned in the sea, and from the depth of hell she brought them out. [j] Therefore the just took the spoils of the wicked.

20 [k] And they sung to thy holy name, O Lord, and they praised with one accord thy victorious hand.

21 For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.

CHAPTER 11.

Other benefits of wisdom to the people of God.

SHE [l] prospered their works in the hands of the holy prophet.

2 They went through wildernesses that were not inhabited, and in desert places they pitched their tents.

3 [m] They stood against their enemies, and revenged themselves of their adversaries.

4 [n] They were thirsty, and they called upon thee, and water was given them out of the high rock, and a refreshment of their thirst out of the hard stone.

5 For by what things their enemies were punished, when their drink failed them, while the children of Israel abounded therewith and rejoiced:

6 By the same things they in their need were benefited.

7 For instead of a fountain of an ever running river, thou gavest human blood to the unjust.

8 And whilst they were diminished for a manifest reproof of their murdering the infants, thou gavest to thine abundant water unlooked for:

9 Shewing by the thirst that was then, how thou didst exalt thine, and didst kill their adversaries.

10 For when they were tried, and chastised with mercy, they knew how the wicked were judged with wrath and tormented.

11 For thou didst admonish and try them as a father: but the others, as a severe king, thou didst examine and condemn.

12 For whether absent or present, they were tormented alike.

13 For a double affliction came upon them, and a groaning for the remembrance of things past.

14 For when they heard that by their punishments the others were benefited, they remembered the Lord, wondering at the end of what was come to pass.

15 For whom they scorned before, when he was thrown out at the time of his being wickedly exposed to perish, him they admired in the end, when they saw the event: their thirsting being unlike to that of the just.

16 But for the foolish devices of their iniquity, [o] because some being deceived worshipped dumb serpents and worthless beasts, thou didst send upon them a multitude of dumb beasts for vengeance:

f Gen. 37. 28. — *g* Gen. 41. 40; Acts 7. 9.
h Ex. 1. 11. — *i* Ex. 14. 22; Ps. 77. 13. — *j* Ex. 12. 35.
k Ex. 15. 1. — *l* Ex. 16. 1. — *m* Ex. 17. 12.
n Num. 20. 11. — *o* Infra 12. 24.

Ver. 12. *Conflict*, viz., with the angel.
Ver. 13. *The just when he was sold*, viz., Joseph.
Ver. 16. *The servant of God*, viz., Moses.
CHAP. 11. Ver. 1. *The holy prophet.* Moses.
Ver. 3. *Their enemies.* The Amalecites.
Ver. 5. *By what things*, &c. The meaning is, that God, who wrought a miracle to punish the Egyptians by thirst, when he turned all their waters into blood, (at which time the Israelites, who were exempt from those plagues, had plenty of water,) wrought another miracle in favour of his own people in their thirst, by giving them water out of the rock.
Ver. 14. *By their punishments*, &c. That is, that the Israelites had been benefited and miraculously favoured in the same kind, in which they had been punished.
Ver. 16. *Dumb beasts*, viz., frogs, sciniphs, flies, and locusts.

17 That they might know that by what things a man sinneth, by the same also he is tormented.

18 For thy almighty hand, which made the world of matter without form, was not unable to send upon them a multitude of bears, or fierce lions,

19 Or unknown beasts of a new kind, full of rage: either breathing out a fiery vapour, [p] or sending forth a stinking smoke. or shooting horrible sparks out of their eyes:

20 Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear.

21 Yea and without these, they might have been slain with one blast, persecuted by their own deeds, and scattered by the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

22 For great power always belonged to thee alone: and who shall resist the strength of thy arm?

23 For the whole world before thee is as the least grain of the balance, and as a drop of the morning dew, that falleth down upon the earth:

24 But thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance.

25 For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint, or make any thing hating it.

26 And how could any thing endure, if thou wouldst not? or be preserved, if not called by thee.

27 But thou sparest all: because they are thine, O Lord, who lovest souls.

CHAPTER 12.

God's wisdom and mercy in his proceedings with the Chanaanites.

O HOW good and sweet is thy spirit, O Lord, in all things!

2 And therefore thou chastisest them that err, by little and little: and admonishest them, and speakest to them, concerning the things wherein they offend: that leaving their wickedness, they may believe in thee, O Lord.

3 [q] For those ancient inhabitants of thy holy land, whom thou didst abhor,

4 Because they did works hateful to thee by their sorceries, and wicked sacrifices,

5 And *those* merciless murderers of their own children, and eaters of men's bowels, and devourers of blood from the midst of thy consecration,

6 And *those* parents sacrificing with their own hands helpless souls, it was thy will to destroy by the hands of our parents,

7 That the land which of all is most dear to thee might receive a worthy colony of the children of God.

8 Yet even those thou sparedst as men and didst send wasps, forerunners of thy host, to destroy them by little and little.

9 Not that thou wast unable to bring the wicked under the just by war, or by cruel beasts, or with one rough word to destroy them at once:

10 [r] But executing thy judgments by degrees thou gavest them place of repentance, not being ignorant that they were a wicked generation, and their malice natural, and that their thought could never be changed.

11 For it was a cursed seed from the beginning: neither didst thou for fear of any one give pardon to their sins.

12 For who shall say to thee: What hast thou done? or who shall withstand thy judgment? or who shall come before thee *to be* a revenger of wicked men? or who shall accuse thee, if the nations perish, which thou hast made?

13 For there is no other God but thou, [s] who hast care of all, that thou shouldst shew that thou dost not give judgment unjustly.

14 Neither shall king, nor tyrant in thy sight inquire about them whom thou hast destroyed.

15 For so much then as thou art just, thou orderest all things justly: thinking it not agreeable to thy power, to condemn him who deserveth not to be punished.

16 For thy power is the beginning of justice: and because thou art Lord of all, thou makest thyself gracious to all.

17 For thou shewest thy power, when

p Lev. 26. 22; Infra 16. 1; Jer. 8. 17.
q Deut. 9. 3, and 12. 29, and 18. 12.
r Ex. 23. 30; Deut. 7. 22.
s 1 Peter 5. 7.

CHAP. 12. Ver. 5. *From the midst of thy consecration.* Literally, *sacrament.* That is, the land sacred to thee, in which thy temple was to be established, and man's redemption to be wrought.

men will not believe thee to be absolute in power, and thou convincest the boldness of them that know thee not.

18 But thou being master of power, judgest with tranquillity; and with great favour disposest of us. for thy power is at hand when thou wilt.

19 But thou hast taught thy people by such works, that they must be just and humane, and hast made thy children to be of a good hope: because in judging thou givest place for repentance for sins.

20 For if thou didst punish the enemies of thy servants, and that deserved to die, with so great deliberation, giving them time and place whereby they might be changed from their wickedness:

21 With what circumspection hast thou judged thy own children, to whose parents thou hast sworn and made covenants of good promises?

22 Therefore whereas thou chastisest us, thou scourgest our enemies very many ways, to the end that when we judge we may think on thy goodness: and when we are judged, we may hope for thy mercy.

23 Wherefore thou hast also greatly tormented them who in their life have lived foolishly and unjustly, by the same things which they worshipped.

24 [t] For they went astray for a long time in the ways of error, holding those things for gods which are the most worthless among beasts, living after the manner of children without understanding.

25 Therefore thou hast sent a judgment upon them as senseless children to mock them.

26 But they that were not amended by mockeries and reprehensions, experienced the worthy judgment of God.

27 For seeing with indignation that they suffered by those very things which they took for gods, when they were destroyed by the same, they acknowledged him the true God, whom in time past they denied that they knew: for which cause the end also of their condemnation came upon them.

CHAPTER 13.

Idolaters are inexcusable: and those most of all that worship for gods the works of the hands of men.

[t] Supra 11. 16; Rom. 1. 23.
[u] Rom. 1. 18.

BUT [u] all men are vain, in whom there is not the knowledge of God: and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman:

2 [v] But have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world.

3 With whose beauty, if they, being delighted, took them to be gods: let them know how much the Lord of them is more beautiful than they: for the first author of beauty made all those things.

4 Or if they admired their power and their effects, let them understand by them, that he that made them, is mightier than they:

5 For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby.

6 But yet as to these they are less to be blamed. For they perhaps err, seeking God, and desirous to find him.

7 [w] For being conversant among his works, they search: and they are persuaded that the things are good which are seen.

8 But then again they are not to be pardoned.

9 For if they were able to know so much as to make a judgment of the world: how did they not more easily find out the Lord thereof?

10 But unhappy are they, and their hope is among the dead, who have called gods the works of the hands of men, gold and silver, the inventions of art, and the resemblances of beasts, or an unprofitable stone the work of an ancient hand.

11 [x] Or if an artist, a carpenter, hath cut down a tree proper for his use in the wood, and skilfully taken off all the bark thereof, and with his art, diligently formeth a vessel profitable for the common uses of life,

12 And useth the chips of his work to dress his meat:

13 And taking what was left thereof, which is good for nothing, being a crooked piece of wood, and full of knots, carveth it diligently when he hath nothing

[v] Deut. 4. 19, and 17. 3. — [w] Rom. 1. 21.
[x] Isa. 44. 12; Jer. 10. 3.

else to do, and by the skill of his art fashioneth it and maketh it like the image of a man:

14 Or the resemblance of some beast, laying it over with vermilion, and painting it red, and covering every spot that is in it:

15 And maketh a convenient dwelling place for it, and setting it in a wall, and fastening it with iron,

16 Providing for it, lest it should fall, knowing that it is unable to help itself: for it is an image, and hath need of help.

17 And then maketh prayer to it, inquiring concerning his substance, and his children, or his marriage. And he is not ashamed to speak to that which hath no life:

18 And for health he maketh supplication to the weak, and for life prayeth to that which is dead, and for help calleth upon that which is unprofitable:

19 And for a good journey he petitioneth him that cannot walk: and for getting, and for working, and for the event of all things he asketh him that is unable to do any thing.

CHAPTER 14.

The beginning of worshipping idols: and the effects thereof.

AGAIN, another designing to sail, and beginning to make his voyage through the raging waves, calleth upon a piece of wood more frail than the wood that carrieth him.

2 For this the desire of gain devised, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: [y] for thou hast made a way even in the sea, and a most sure path among the waves,

4 Shewing that thou art able to save out of all things, yea though a man went to sea without art.

5 But that the works of thy wisdom might not be idle: therefore men also trust their lives even to a little wood, and passing over the sea by ship are saved.

6 [z] And from the beginning also when the proud giants perished, the hope of the world fleeing to a vessel, which was governed by thy hand, left to the world seed of generation.

7 For blessed is the wood, by which justice cometh.

8 [a] But the idol that is made by hands, is cursed, as well it, as he that made it: he because he made it; and it because being frail it is called a god.

9 But to God the wicked and his wickedness are hateful alike.

10 For that which is made, together with him that made it, shall suffer torments.

11 Therefore there shall be no respect had even to the idols of the Gentiles: because the creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise.

12 For the beginning of fornication is the devising of idols: and the invention of them is the corruption of life.

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

14 For by the vanity of men they came into the world: and therefore they shall be found to come shortly to an end.

15 For a father being afflicted with bitter grief, made to himself the image of his son who was quickly taken away: and him who then had died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants.

16 Then in process of time, wicked custom prevailing, this error was kept as a law, and statues were worshipped by the commandment of tyrants.

17 And those whom men could not honour in presence, because they dwelt far off, they brought their resemblance from afar, and made an express image of the king whom they had a mind to honour: that by this their diligence, they might honour as present, him that was absent.

18 And to the worshipping of these, the singular diligence also of the artificer helped to set forward the ignorant.

19 For he being willing to please him that employed him, laboured with all his art to make the resemblance in the best manner.

20 And the multitude of men, carried away by the beauty of the work, took him now for a god that a little before was but honoured as a man.

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y Ex. 14. 22. — *z* Gen. 6. 4, and 7. 7.

a Ps. 113. 4; Bar. 6. 3.

21 And this was the occasion of deceiving human life: for men serving either their affection, or their kings, gave the incommunicable name to stones and wood.

22 And it was not enough for them to err about the knowledge of God, but whereas they lived in a great war of ignorance, they call so many and so great evils peace.

23 [b] For either they sacrifice their own children, or use hidden sacrifices, or keep watches full of madness,

24 So that now they neither keep life, nor marriage undefiled, but one killeth another through envy, or grieveth him by adultery:

25 And all things are mingled together, blood, murder, theft and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good,

26 Forgetfulness of God, defiling of souls, changing of nature, disorder in marriage, and the irregularity of adultery and uncleanness.

27 For the worship of abominable idols is the cause, and the beginning and end of all evil.

28 For either they are mad when they are merry: or they prophesy lies, or they live unjustly, or easily forswear themselves.

29 For whilst they trust in idols, which are without life, though they swear amiss, they look not to be hurt.

30 But for two things they shall be justly punished, because they have thought not well of God, giving heed to idols, and have sworn unjustly, in guile despising justice.

31 For it is not the power of them, by whom they swear, but the just vengeance of sinners always punisheth the transgression of the unjust.

CHAPTER 15.

The servants of God praise him who hath delivered them from idolatry; condemning both the makers and the worshippers of idols.

BUT thou, our God, art gracious and true, patient, and ordering all things in mercy.

2 For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee.

3 For to know thee is perfect justice: and to know thy justice, and thy power, is the root of immortality.

4 For the invention of mischievous men hath not deceived us, nor the shadow of a picture, a fruitless labour, a graven figure with divers colours,

5 The sight whereof enticeth the fool to lust after it, and he loveth the lifeless figure of a dead image.

6 The lovers of evil things deserve to have no better things to trust in, both they that make them, and they that love them, and they that worship them.

7 [c] The potter also tempering soft earth, with labour fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge.

8 And of the same clay by a vain labour he maketh a god: he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life which was lent him shall be called for again.

9 But his care is, not that he shall labour, nor that his life is short, but he striveth with the goldsmiths and silversmiths: and he endeavoureth to do like the workers in brass, and counteth it a glory to make vain things.

10 For his heart is ashes, and his hope vain earth, and his life more base than clay:

11 Forasmuch as he knew not his maker and him that inspired into him the soul that worketh, and that breathed into him a living spirit.

12 Yea and they have counted our life a pastime, and the business of life to be gain, and that we must be getting every way, even out of evil.

13 For that man knoweth that he offendeth above all others, who of earthly matter maketh brittle vessels, and graven *gods*.

14 But all the enemies of thy people that hold them in subjection, are foolish, and unhappy, and proud beyond measure:

15 [d] For they have esteemed all the idols of the heathens for gods, which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear,

b Deut. 18. 10; Jer. 7. 6.

c Rom. 9. 21. — *d* Ps. 113. 5 and 134. 16.

nor fingers of hands to handle, and as for their feet, they are slow to walk.

16 For man made them: and he that borroweth his own breath, fashioned them. For no man can make a god like to himself.

17 For being mortal himself, he formeth a dead thing with his wicked hands. For he is better than they whom he worshippeth, because he indeed hath lived, though he were mortal, but they never.

18 Moreover they worship also the vilest creatures: but things without sense compared to these, are worse than they.

19 Yea, neither by sight can any man see good of these beasts. But they have fled from the praise of God, and from his blessing.

CHAPTER 16.

God's different dealings with the Egyptians and with his own people.

FOR these things, and by the like things to these, they were worthily punished, and were destroyed by a multitude of beasts.

2 Instead of which punishment, dealing well with thy people, [e] thou gavest them their desire of delicious food, of a new taste, preparing for them quails for their meat:

3 To the end that they indeed desiring food, by means of those things that were shewn and sent among them, might loathe even that which was necessary to satisfy their desire. But these, after suffering want for a short time, tasted a new meat.

4 For it was requisite that inevitable destruction should come upon them that exercised tyranny: but to these it should only be shewn how their enemies were destroyed.

5 [f] For when the fierce rage of beasts came upon these, they were destroyed with the bitings of crooked serpents.

6 But thy wrath endured not for ever, but they were troubled for a short time for their correction, having a sign of salvation to put them in remembrance of the commandment of thy law.

7 For he that turned to it, was not healed by that which he saw, but by thee the Saviour of all.

8 And in this thou didst shew to our enemies, that thou art he who deliverest from all evil.

9 [g] For the bitings of locusts, and of flies killed them, and there was found no remedy for their life: because they were worthy to be destroyed by such things.

10 But not even the teeth of venomous serpents overcame thy children: for thy mercy came and healed them.

11 For they were examined for the remembrance of thy words, and were quickly healed, lest falling into deep forgetfulness, they might not be able to use thy help.

12 For it was neither herb, nor mollifying plaster that healed them, but thy word, O Lord, which healeth all things.

13 [h] For it is thou, O Lord, that hast power of life and death, and leadest down to the gates of death, and bringest back again:

14 A man indeed killeth through malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received:

15 But it is impossible to escape thy hand.

16 [i] For the wicked that denied to know thee, were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire.

17 And which was wonderful, in water, which extinguisheth all things, the fire had more force: for the world fighteth for the just.

18 For at one time, the fire was mitigated, that the beasts which were sent against the wicked might not be burned, but that they might see and perceive that they were persecuted by the judgment of God.

19 And at another time the fire, above its own power, burned in the midst of water, to destroy the fruits of a wicked land.

20 [j] Instead of which things thou didst

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e Num. 11. 31. — *f* Num. 21. 6.
g Ex. 8. 24, and 10. 4; Apoc. 9. 7.

h Deut. 32. 39; 1 Kings 2. 6; Tob. 13. 2. — *i* Ex. 9. 23
j Ex. 16. 14; Num. 11. 7; Ps. 77. 25; John 6. 31

CHAP. 16. Ver. 3. *They indeed desiring food,* &c. He means the Egyptians; who were restrained even from that food which was necessary, by the frogs and the flies that were sent amongst them, and spoiled all their meats. — Ibid. *But these,* viz., the Israelites

Ver. 6. *Sign of salvation.* The brazen serpent, an emblem of Christ our Saviour.

Ver. 17. *The fire had more force,* viz., when the fire and hail mingled together laid waste the land of Egypt. Ex. 9.

feed thy people with the food of angels, and gavest them bread from heaven prepared without labour; having in it all that is delicious, and the sweetness of every taste.

21 For thy sustenance shewed thy sweetness to thy children, and serving every man's will, it was turned to what every man liked.

22 [k] But snow and ice endured the force of fire, and melted not: that they might know that fire burning in the hail and flashing in the rain destroyed the fruits of the enemies.

23 But this same again, that the just might be nourished, did even forget its own strength.

24 For the creature serving thee the Creator, is made fierce against the unjust for their punishment; and abateth its strength for the benefit of them that trust in thee

25 Therefore even then it was transformed into all things, and was obedient to thy grace that nourisheth all, according to the will of them that desired it of thee:

26 That thy children, O Lord, [l] whom thou lovedst, might know that it is not the growing of fruits that nourisheth men, but thy word preserveth them that believe in thee.

27 For that which could not be destroyed by fire, being warmed with a little sunbeam presently melted away:

28 That it might be known to all, that we ought to prevent the sun to bless thee, and adore thee at the dawning of the light.

29 For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.

CHAPTER 17.

The Egyptian darkness.

FOR thy judgments, O Lord, are great, and thy words cannot be expressed: therefore undisciplined souls have erred.

2 [m] For while the wicked thought to be able to have dominion over the holy nation, *they themselves being* fettered with the bonds of darkness, and a long night, shut up in their houses, lay *there* exiled from the eternal providence

3 And while they thought to lie hid in their obscure sins, they were scattered under a dark veil of forgetfulness, being horribly afraid and troubled with exceeding great astonishment.

4 For neither did the den that held them, keep them from fear: for noises coming down troubled them, and sad visions appearing to them, affrighted them.

5 And no power of fire could give them light, neither could the bright flames of the stars enlighten that horrible night.

6 But there appeared to them a sudden fire, very dreadful: and being struck with the fear of that face, which was not seen, they thought the things which they saw to be worse:

7 [n] And the delusions of their magic art were put down, and their boasting of wisdom was reproachfully rebuked.

8 For they who promised to drive away fears and troubles from a sick soul, were sick themselves of a fear worthy to be laughed at.

9 For though no terrible thing disturbed them: yet being scared with the passing by of beasts, and hissing of serpents, they died for fear: and denying that they saw the air, which could by no means be avoided.

10 For whereas wickedness is fearful, it beareth witness of its condemnation: for a troubled conscience always forecasteth grievous things.

11 For fear is nothing else but a yielding up of the succours from thought.

12 And while there is less expectation from within, the greater doth it count the ignorance of that cause which bringeth the torment.

13 But they that during that night, in which nothing could be done, and which came upon them from the lowest and deepest hell, slept the same sleep,

14 Were sometimes molested with the fear of monsters, sometimes fainted away, their soul failing them: for a sudden and unlooked for fear was come upon them.

15 Moreover if any of them had fallen down, he was kept shut up in prison without irons.

16 For if any one were a husbandman, or a shepherd, or a labourer in the field and was suddenly overtaken, he endured a necessity from which he could not fly.

k Ex. 9. 24.—*l* Deut. 8. 3.; Matt. 4. 4.

m Ex. 10. 23.—*n* Ex. 7. 22, and 8. 7.

17 For they were all bound together with one chain of darkness. Whether it were a whistling wind, or the melodious voice of birds, among the spreading branches of trees, or a fall of water running down with violence,

18 Or the mighty noise of stones tumbling down, or the running that could not be seen of beasts playing together, or the roaring voice of wild beasts, or a rebounding echo from the highest mountains: these things made them to swoon for fear.

19 For the whole world was enlightened with a clear light, and none were hindered in their labours.

20 But over them only was spread a heavy night, an image of that darkness which was to come upon them. But they were to themselves more grievous than the darkness.

CHAPTER 18.

The slaughter of the firstborn in Egypt: the efficacy of Aaron's intercession, in the sedition on occasion of Core.

BUT [o] thy saints had a very great light, and they heard their voice indeed, but did not see their shape. And because they also did not suffer the same things, they glorified thee:

2 And they that before had been wronged, gave thanks, because they were not hurt now: and asked this gift, that there might be a difference.

3 [p] Therefore they received a burning pillar of fire for a guide of the way which they knew not, and thou gavest them a harmless sun of a good entertainment.

4 The others indeed were worthy to be deprived of light, and imprisoned in darkness, who kept thy children shut up, by whom the pure light of the law was to be given to the world.

5 [q] And whereas they thought to kill the babes of the just, one child being cast forth, and saved, to reprove them, thou tookest away a multitude of their children, [r] and destroyedst them all together in a mighty water.

6 For that night was known before by our fathers, that assuredly knowing what oaths they had trusted to, they might be of better courage.

7 So thy people received the salvation of the just, and destruction of the unjust.

8 For as thou didst punish the adversaries: so thou didst also encourage and glorify us.

9 For the just children of good men were offering sacrifice secretly, and they unanimously ordered a law of justice: that the just should receive both good and evil alike, singing now the praises of the fathers.

10 But on the other side there sounded an ill according cry of the enemies, and a lamentable mourning was heard for the children that were bewailed.

11 [s] And the servant suffered the same punishment as the master, and a common man suffered in like manner as the king.

12 So all alike had innumerable dead, with one kind of death. Neither were the living sufficient to bury them; for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing before by reason of the enchantments, then first upon the destruction of the firstborn, they acknowledged the people to be of God.

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

15 Thy almighty word leapt down from heaven from thy royal throne, as a fierce conqueror into the midst of the land of destruction,

16 *With* a sharp sword carrying thy unfeigned commandment, and he stood and filled all things with death, and standing on the earth reached even to heaven.

17 Then suddenly visions of evil dreams troubled them, and fears unlooked for came upon them.

18 And one thrown here, another there, half dead, shewed the cause of his death.

19 For the visions that troubled them foreshewed these things, lest they should perish and not know why they suffered these evils.

20 But the just also were afterwards touched by an assault of death, and there

o Ex. 10. 23. — *p* Ex. 14. 24, Ps. 77. 14, and 104. 39.

q Ex. 1. 16, and 2. 3. — *r* Ex. 14. 27 — *s* Ex. 12. 30.

CHAP. 18. Ver. 3. *A harmless sun.* A light that should not hurt or molest them, but that should be an agreeable guest to them.

Ver. 5. *One child*, viz., Moses.

Ver. 9. *Of good men*, viz., of the patriarchs. Their children, the Israelites, offered in private the sacrifice of the paschal lamb; and were regulating what they were to do in their journey, when that last and most dreadful plague was coming upon their enemies.

Ver 12. *The noblest offspring* That is the first born

was a disturbance of the multitude in the wilderness: but thy wrath did not long continue.

21 [t] For a blameless man made haste to pray for the people, bringing forth the shield of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to the calamity, shewing that he was thy servant.

22 And he overcame the disturbance, not by strength of body nor with force of arms, but with a word he subdued him that punished them, alleging the oaths and covenant made with the fathers.

23 For when they were now fallen down dead by heaps one upon another, he stood between and stayed the assault, and cut off the way to the living.

24 [u] For in the priestly robe which he wore, was the whole world. and in the four rows of the stones the glory of the fathers was graven, and thy majesty was written upon the diadem of his head.

25 And to these the destroyer gave place, and was afraid of them: for the proof only of wrath was enough.

CHAPTER 19.

Why God shewed no mercy to the Egyptians. His favour to the Israelites. All creatures obey God's orders for the service of the good. and the punishment of the wicked.

BUT as to the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do:

2 For when they had given them leave to depart, and had sent them away with great care, they repented, and pursued after them.

3 [v] For whilst they were yet mourning, and lamenting at the graves of the dead, they took up another foolish device: and pursued them as fugitives whom they had pressed to be gone:

4 For a necessity, of which they were worthy, brought them to this end: and they lost the remembrance of those things which had happened, that their punishment might fill up what was wanting to their torments:

5 And that thy people might wonderfully pass through, but they might find a new death.

6 For every creature according to its kind was fashioned again *as* from the beginning, obeying thy commandments, that thy children might be kept without hurt.

7 For a cloud overshadowed their camp, and where water was before, dry land appeared, and in the Red Sea a way without hinderance, and out of the great deep a springing field:

8 Through which all the nation passed which was protected with thy hand, seeing thy miracles and wonders.

9 For they fed on their food like horses, and they skipped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of those things which had been done in the time of their sojourning, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 [w] And at length they saw a new generation of birds, when being led by their appetite they asked for delicate meats.

12 For to satisfy their desire, the quail came up to them from the sea: and punishments came upon the sinners, not without foregoing signs by the force of thunders: for they suffered justly according to their own wickedness.

13 For they exercised a more detestable inhospitality *than any:* others indeed received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them.

14 And not only so, but in another respect also they were worse: for the others against their will received the strangers

15 But these grievously afflicted them whom they had received with joy, and who lived under the same laws.

16 But they were struck with blindness: [x] as those others were at the doors of the just man, when they were covered with sudden darkness, and every one sought the passage of his own door.

17 For while the elements are changed in themselves, as in an instrument the sound of the quality is changed, yet all keep their sound: which may clearly be perceived by the very sight.

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t Num 16 46. — *u* Ex. 28. 6
v Ex. 14. 5.

w Ex. 16. 13; Num. 11. 31; Supra 16. 2.
x Gen 19. 11.

CHAP. 19 Ver. 17. *Elements are changed*, &c. The meaning is, that whatever changes God wrought in the elements by miracles in favour of his people they still kept their harmony by obeying his will.