

## PROVERBS

<sup>1</sup> The parables of Solomon, the son of David, king of Israel;

<sup>2</sup> to know wisdom and knowing; to understand the words of prudence;

<sup>3</sup> and to take the learning of teach-ing; *to take* rightfulness [*or rightwise-ness*], and doom, and equity;

<sup>4</sup> that fellness, *or wariness*, be given to little children, and knowing and understanding to a young waxing man.

<sup>5</sup> A wise man hearing shall be the wiser; and a man understanding shall hold governance.

<sup>6</sup> He shall perceive a parable, and the expounding; the words of wise men, and the dark figurative speeches of them.

<sup>7</sup> The dread of the Lord *is* the beginning of wisdom; fools despise wisdom and teaching.

<sup>8</sup> My son, hear thou the teaching of thy father, and forsake thou not the law of thy mother;

<sup>9</sup> that grace be added, *either increased*, to thine head, and a bie to thy neck.

<sup>10</sup> My son, if sinners flatter thee, assent thou not to them.

<sup>11</sup> If they say, Come thou with us, set we ambush to *shed* blood, hide we snares of deceits against an innocent without cause;

<sup>12</sup> swallow we him, as hell *swallow-eth* a man living; and all-whole, as going down into a pit;

13 we shall find all precious chattel [*or substance*], we shall fill our houses with spoils;

14 put thou lot with us, one purse be there of us all;

15 my son, go thou not with them; forbid thy foot from the paths of them.

16 For the feet of them run to evil; and they hasten to shed out blood.

17 But a net is laid in vain before the eyes of birds, that have wings.

18 Also they set ambush against their own blood; and make ready frauds, *or guiles*, against their own souls.

19 So the paths of each avaricious man ravish, *or take away*, the souls of them that wield.

20 Wisdom preacheth withoutforth; in streets it giveth his voice.

21 It crieth oft in the head of companies; in the leaves of [*the*] gates of the city it bringeth forth his words, and saith,

22 How long, little men *in wit*, love young childhood, and fools shall covet those things, that be harmful to themselves, and unprudent men shall hate knowing?

23 Be ye converted at my reproving; lo, I shall bring forth to you my spirit, and I shall show my words.

24 For I called, and ye forsook; I held forth mine hand, and none there was that beheld.

25 Ye have despised all my counsel; and charged not my blamings.

<sup>26</sup> And I shall laugh in your perishing; and I shall scorn you, when that, that ye dread, cometh to you.

<sup>27</sup> When sudden wretchedness falleth in, and perishing befalleth as tempest; when tribulation and anguish cometh on you.

<sup>28</sup> Then they shall call me, and I shall not hear; they shall rise early, and they shall not find me.

<sup>29</sup> For they hated teaching, and they took not the dread of the Lord,

<sup>30</sup> neither they assented to my counsel, and they depraved all mine amending.

<sup>31</sup> Therefore they shall eat the fruits of their way; and they shall be filled with their counsels.

<sup>32</sup> The turning away of little men *in wit* shall slay them; and the prosperity of fools shall lose them.

<sup>33</sup> But he that heareth me, shall rest without dread; and he shall use abundance, when the dread of evils is taken away.

## CHAPTER 2

<sup>1</sup> My son, if thou receivest my words, and hidest my behests with thee;

<sup>2</sup> that thine ear hear wisdom, bow thine heart to know prudence.

<sup>3</sup> For if thou inwardly callest wisdom, and bowest thine heart to prudence;

<sup>4</sup> if thou seekest it as money, and diggest it out as treasures;

<sup>5</sup> then thou shalt understand the dread of the Lord, and shalt find the knowing of God.

<sup>6</sup> For the Lord giveth wisdom; and prudence and knowing *is* of his mouth.

<sup>7</sup> He shall keep the health of rightful [*or rightwise*] men, and he shall defend them that go simply.

<sup>8</sup> And he shall keep the paths of rightwiseness, and he shall keep the ways of holy men.

<sup>9</sup> Then thou shalt understand rightfulness [*or rightwiseness*], and doom, and equity, and each good path.

<sup>10</sup> If wisdom entereth into thine heart, and knowing pleaseth thy soul,

<sup>11</sup> good counsel shall keep thee, and prudence shall keep thee;

<sup>12</sup> that thou be delivered from an evil way, and from a man that speaketh wayward things.

<sup>13</sup> Which forsake a rightful [*or right*] way, and go by dark ways;

<sup>14</sup> which be glad, when they have done evil, and make full out joy in worst things;

<sup>15</sup> whose ways *be* wayward, and their goings *be* of evil fame.

<sup>16</sup> That thou be delivered from an alien woman, and from a strange *woman*, that maketh soft her words;

<sup>17</sup> and forsaketh the duke of her time of marriage, and hath forgotten the covenant of her God.

<sup>18</sup> For the house of her is bowed to death, and her paths to hell.

<sup>19</sup> All that enter to her, shall not turn again, neither they shall catch the paths of life.

<sup>20</sup> That thou go in a good way, and keep the paths of just [*or rightwise*] men.

<sup>21</sup> Forsooth they that be rightful, shall dwell in the land; and simple men shall perfectly dwell therein.

<sup>22</sup> But unfaithful men shall be lost from the land; and they that do wickedly, shall be taken away from it.

## CHAPTER 3

<sup>1</sup> My son, forget thou not my law; and thine heart keep my command-ments.

<sup>2</sup> For they shall set to thee the length of days, and the years of life, and peace.

<sup>3</sup> Mercy and truth forsake thee not; bind thou those to thy throat, and write *them* in the tables of thine heart.

<sup>4</sup> And thou shalt find grace, and good teaching before God and men.

<sup>5</sup> Have thou trust in the Lord, of all thine heart; and lean thou not to thy prudence.

<sup>6</sup> In all thy ways think on him, and he shall dress thy goings.

<sup>7</sup> Be thou not wise with thyself; dread thou God, and go away from evil.

<sup>8</sup> For why health shall be in thy navel, and moisting of thy bones.

<sup>9</sup> Honour thou the Lord of thy chattel [*or substance*], and of the best of all thy fruits give thou to poor men;

<sup>10</sup> and thy barns shall be filled with abundance, and thy pressers [*or presses*] shall flow with wine.

<sup>11</sup> My son, cast thou not away the teaching of the Lord; and fail thou not, when thou art chastised of him.

<sup>12</sup> For the Lord chastiseth him, whom he loveth; and as a father in the son he pleaseth him.

<sup>13</sup> Blessed is the man that findeth wisdom, and that floweth with prudence.

<sup>14</sup> The getting thereof is better than the merchandise [*or chaffering*] of gold and of silver; the fruits thereof *be* the first and the cleanest.

<sup>15</sup> It is more precious than all riches; and all things that be desired, may not be comparised to this.

<sup>16</sup> Length of days is in the right half thereof, and riches and glory *be* in the left half thereof.

<sup>17</sup> The ways thereof *be* fair ways, and all the paths thereof *be* peaceable.

<sup>18</sup> It is a tree of life to them that take it; and he that holdeth it, is blessed.

<sup>19</sup> The Lord founded the earth by wisdom; he stablished heavens by prudence.

<sup>20</sup> The depths of waters brake out by his wisdom; and clouds waxed alto-gether with dew.

<sup>21</sup> My son, these things float not away [*or not flow away*] from thine eyes; keep thou my law, and my counsel;

<sup>22</sup> and life shall be to thy soul, and grace to thy cheeks.

<sup>23</sup> Then thou shalt go trustily in thy way; and thy foot shall not stumble.

<sup>24</sup> If thou shalt sleep, thou shalt not dread; thou shalt rest, and thy sleep shall be soft [*or and sweet shall be thy sleep*].

<sup>25</sup> Dread thou not of sudden fear, and the powers of wicked men falling in on thee.

<sup>26</sup> For the Lord shall be at thy side; and he shall keep thy foot, that thou be not taken.

<sup>27</sup> Do not thou forbid to do well him that may; if thou mayest, also do thou well.

<sup>28</sup> Say thou not to thy friend, Go, and turn again, and tomorrow I shall give to thee; when thou mayest give anon.

<sup>29</sup> Imagine thou not evil to thy friend, when he hath trust in thee.

<sup>30</sup> Strive thou not against a man without cause, when he doeth none evil to thee.

<sup>31</sup> Pursue thou not an unjust [*or unrightwise*] man, pursue [*or follow*] thou not his ways.

<sup>32</sup> For each deceiver is abomination to the Lord; and his speaking is with simple men.

<sup>33</sup> Neediness is sent of the Lord in the house of a wicked man; but the dwelling places of just [*or rightwise*] men shall be blessed.

<sup>34</sup> He shall scorn [*the*] scorners; and he shall give grace to mild men.

<sup>35</sup> Wise men shall have glory; [*the*] enhancing of fools is shame.

## CHAPTER 4

<sup>1</sup> Sons, hear ye the teaching of *your* father; and perceive ye, that ye know prudence.

<sup>2</sup> I shall give to you a good gift; forsake ye not my law.

<sup>3</sup> For why and I was the son of my father, a tender son, and one begotten, before my mother.

<sup>4</sup> And *my father* taught me, and said, Thine heart receive my words; keep thou my behests, and thou shalt live.

<sup>5</sup> Wield thou wisdom, wield thou prudence; forget thou not, neither bow thou away from the words of my mouth.

<sup>6</sup> Forsake thou not it, and it shall keep thee; love thou it, and it shall keep thee.

<sup>7</sup> The beginning of wisdom, wield thou wisdom; and in all thy possession, get thou prudence.

<sup>8</sup> Take thou it, and it shall enhance thee; thou shalt be glorified of it, when thou hast embraced it.

<sup>9</sup> It shall give increasings of graces to thine head; and a noble crown shall defend thee.

<sup>10</sup> My son, hear thou, and take my words; that the years of life be multiplied to thee.

<sup>11</sup> I shall show to thee the way of wisdom; and I shall lead thee by the paths of equity.

<sup>12</sup> Into which when thou hast entered, thy goings shall not be made strait; and thou shalt run, and shalt not have hurting.

<sup>13</sup> Hold thou teaching, and forsake [*thou*] it not; keep thou it, for it is thy life.

<sup>14</sup> Delight thou not in the paths of wicked men; and the way of evil men please not thee.

<sup>15</sup> Flee thou from it, and pass thou not thereby; bow thou away, and forsake it.

<sup>16</sup> For they sleep not, no but they have done evil; and sleep is ravished from them, no but they have deceived *simple men*.

<sup>17</sup> They eat the bread of unpiety, and drink the wine of wickedness.



<sup>18</sup> But the path of just [*or rightwise*] men goeth forth as light shining, and increaseth till to [*a*] perfect day.

<sup>19</sup> The way of wicked men *is* dark; they know not where they shall fall.

<sup>20</sup> My son, hearken thou *to* my words; and bow down thine ears to my speeches.

<sup>21</sup> Go not they away from thine eyes; keep thou them in the middle of thine heart.

<sup>22</sup> For those be life to men finding those, and health of all flesh.

<sup>23</sup> With all keeping keep thine heart, for life cometh forth of it.

<sup>24</sup> Remove thou a shrewd mouth from thee; and backbiting lips be far from thee.

<sup>25</sup> Thine eyes see rightful [*or right*] things; and thine eyelids go before thy steps.

<sup>26</sup> Address thou [*the*] paths to thy feet, and all thy ways shall be stablished.

<sup>27</sup> Bow thou not to the right side, neither to the left side; turn away thy foot from evil.

## CHAPTER 5

<sup>1</sup> My son, perceive thou my wisdom, and bow down thine ear to my prudence;

<sup>2</sup> that thou keep thy thoughts, and thy lips keep teaching.

<sup>3</sup> Give thou not attention to the falseness of a woman; for the lips of an whore *be* an honeycomb dropping, and her throat *is* clearer than oil;

<sup>4</sup> but the last things [*of her*] be bitter as worm-wood, and her tongue is sharp as a sword carving, *or cutting*, on each side.

<sup>5</sup> Her feet go down into death; and her steps pierce to hells [*or to hell*].

<sup>6</sup> Those [*or they*] go not by the path of life; her steps be uncertain, and may not be sought out.

<sup>7</sup> Now therefore, my son, hear thou me, and go thou not away from the words of my mouth.

<sup>8</sup> Make far thy way from her, and nigh thou not to the doors of her house.

<sup>9</sup> Give thou not thine honour to aliens, and thy years to the cruel;

<sup>10</sup> lest peradventure strangers be filled with thy strengths, and lest thy travails be in an alien's house;

<sup>11</sup> and thou bewail in the last days, when thou hast wasted thy flesh, and thy body;

<sup>12</sup> and say, Why loathed I teaching, and mine heart assented not to blamings;

<sup>13</sup> neither I heard the voice of men teaching me, and I bowed not down mine ear to masters?

<sup>14</sup> Almost I was in all-evil, in the midst of the church, and of the synagogue.

<sup>15</sup> Drink thou water of thy cistern, and the floods of thy well.

<sup>16</sup> Thy wells be streamed forth; and part thy waters in streets.

<sup>17</sup> Have thou alone them [*or them alone*]; and aliens be not thy partners.

<sup>18</sup> Thy vein be blessed; and be thou glad with the woman of thy young waxing age.

<sup>19</sup> An hind most dearworthy; and an hart calf most acceptable. Her teats fill thee in all time; and delight thou continually in the love of her.

<sup>20</sup> My son, why art thou deceived of an alien woman; and art fostered in the bosom of another?

<sup>21</sup> The Lord seeth the ways of a man; and he beholdeth all his steps.

<sup>22</sup> The wickednesses of a wicked man take him; and he is bound with the ropes of his sins.

<sup>23</sup> He shall die, for he had not learning, and he shall be deceived in the muchliness of his folly.

## CHAPTER 6

<sup>1</sup> My son, if thou hast promised for thy friend, thou hast fastened thine hand at a stranger.

<sup>2</sup> Thou art bound by the words of thy mouth; and *thou art* taken with thine own words.

<sup>3</sup> Therefore, my son, do thou that that I say, and deliver thyself; for thou hast fallen into the hand of thy neighbour. Run thou about, haste thou, raise thy friend;

<sup>4</sup> give thou not sleep to thine eyes, neither thine eyelids nap.

<sup>5</sup> Be thou ravished, as a doe from the hand; and as a bird from [*the*] ambushings of the fowler.

<sup>6</sup> O! thou slow man, go to the ant; and behold thou his ways, and learn thou wisdom.

<sup>7</sup> Which when he hath no duke, neither commander, nor prince;

<sup>8</sup> maketh ready in summer meat to himself, and gathereth together in harvest that, that he shall eat.

<sup>9</sup> How long shalt thou, slow man, sleep? when shalt thou rise from thy sleep?

<sup>10</sup> A little thou shalt sleep, a little thou shalt nap; a little thou shalt join together thine hands that thou sleep.

<sup>11</sup> And *then* neediness, as a way-goer, shall come to thee; and poverty, as an armed man. Forsooth if thou art not slow, thy ripe corn shall come as a well; and neediness shall flee far from thee.

<sup>12</sup> A man apostate, *is* a man unprofit-able, he goeth with a wayward mouth;

<sup>13</sup> he beckoneth with eyes, he trampeth with the foot, he speaketh with the finger,

<sup>14</sup> by shrewd heart he imagineth evil, and in all time he soweth dissensions.

<sup>15</sup> His perdition shall come to him anon, and he shall be broken suddenly; and he shall no more have medicine.

<sup>16</sup> Six things there be, which the Lord hateth; and his soul curseth the seventh thing.

<sup>17</sup> High eyes, a tongue liar, *that is, accustomable to deadly leasing*, hands shedding out innocent blood,

<sup>18</sup> an heart imagining full wicked thoughts, feet swift to run into evil,

<sup>19</sup> a man bringing forth leasing, a false witness; and him that soweth discord among brethren.

<sup>20</sup> My son, keep the commandments of thy father; and forsake *[thou]* not the law of thy mother.

<sup>21</sup> Bind thou those continually in thine heart; and encompass to thy throat.

<sup>22</sup> When thou goest, go they with thee; when thou sleepest, keep they thee; and thou waking, speak with them.

<sup>23</sup> For the commandment *of God* is a lantern, and the law *is* light, and the blaming of teaching *is* the way of life;

<sup>24</sup> that they keep thee from an evil woman, and from a flattering tongue of a strange woman.

<sup>25</sup> Thine heart covet not the fairness of her; neither be thou taken by the beckonings of her.

<sup>26</sup> For the price of a whore is scarcely a gobbet of bread; but *such* a woman taketh the precious soul of a man.

<sup>27</sup> Whether a man may hide fire in his bosom, that his clothes burn not;

<sup>28</sup> either go on coals, and his feet be not burnt?

<sup>29</sup> So he that entereth to the wife of his neighbour; shall not be clean, when he hath touched her.

<sup>30</sup> It is no great sin, when a man stealeth; for he stealeth to fill an hungry soul.

<sup>31</sup> And he taken shall yield the seventhfold; and he shall give all the chattel [*or substance*] of his house, and shall deliver himself.

<sup>32</sup> But he that is an adulterer, shall lose his soul, for the poverty of heart, *that is, wanting of reason.*

<sup>33</sup> He gathereth filth, and scandal to himself; and his shame shall not be done away.

<sup>34</sup> For the fervent love and strong vengeance of the man shall not spare in the day of vengeance,

<sup>35</sup> neither shall assent to the prayers of any; neither he shall take many gifts for ransom.

## CHAPTER 7

<sup>1</sup> My son, keep thou my words; and keep my behests to thee.

<sup>2</sup> Keep thou my behests, and thou shalt live; and my law, as the apple of thine eye.

<sup>3</sup> Bind thou it in thy fingers; write thou it in the tables of thine heart.

<sup>4</sup> Say thou to wisdom, Thou art my sister; and call thou prudence thy love.

<sup>5</sup> That it keep thee from a strange woman; and from an alien woman, that maketh her words sweet.

<sup>6</sup> *For she saith*, For why from the window of mine house, by the lattice, I beheld;

<sup>7</sup> and I see little children, *that is, fools that have little wit*. I behold a young man coward [*or the sorry-hearted young man*],

<sup>8</sup> that passeth by [*or through*] the streets, beside the corner; and he goeth nigh the way of her house,

<sup>9</sup> in dark time, when the day draweth to night, in the darkness and mist in the night.

<sup>10</sup> And lo! a woman, made ready with ornament of an whore to deceive souls, meeteth him,

<sup>11</sup> and *she is* a jangler, and going about, and unpatient of rest, and may not stand in the house with her feet;

<sup>12</sup> and now withoutforth, now in [*the*] streets, now beside [*the*] corners, she ambusheth.

<sup>13</sup> And she taketh, and kisseth the young man; and flattereth with wooing cheer, *that is, unrestfully, and without shame*, and saith,

<sup>14</sup> I owed sacrifices for health; today I have yielded my vows.

15 Therefore I went out into thy meeting, and I desired to see thee; and I have found *thee*.

16 I have made my bed with cords, I have arrayed *it* with tapets painted [*or with painted tapets*] of Egypt;

17 I have besprinkled my bed with myrrh, and aloes, and canel.

18 Come thou, be we filled with *touching of* teats, and use we embracings *that be* coveted; till the day begin to be clear.

19 For *mine* husband is not in his house; he is gone a full long way.

20 He took with him a bag of money; he shall turn again into his house in the day of [*the*] full moon.

21 She bound him with many words; and she drew forth him with flatterings of lips.

22 Anon he as an ox led to slain sacrifice pursueth [*or followeth*] her, and as a jolly lamb and unknowing; and the fool knoweth not, that he is drawn to bonds,

23 till an arrow pierce his maw. As if a bird hasteth to the snare; and knoweth not, that it is done of the peril of his life.

24 Now therefore, my son, hear thou me; and perceive the words of my mouth.

25 Lest thy soul be drawn away in the ways of her; neither be thou deceived in the paths of her.

26 For she hath cast down many wounded men; and all [*the*] strongest men were slain of her.

27 The ways of hell is her house; and pierce into the inner things of death.

## CHAPTER 8

<sup>1</sup> Whether wisdom crieth not oft; and prudence giveth her voice?

<sup>2</sup> In most sovereign and high tops, above the way, in the midst of paths,

<sup>3</sup> and it standeth beside the gates of the city, in those enclosings, and speaketh, and saith,

<sup>4</sup> A! ye men, I cry oft to you; and my voice is to the sons of men.

<sup>5</sup> Little children, *that is, little of wit*, understand ye wisdom; and ye unwise men, perceiveth in heart.

<sup>6</sup> Hear ye, for I shall speak of great things; and my lips shall be opened, to preach rightful [*or even*] things.

<sup>7</sup> My throat shall bethink truth; and my lips shall curse a wicked man.

<sup>8</sup> My words be just; no shrewd thing, neither wayward is in those.

<sup>9</sup> They be rightful [*or right*] to them that understand; and *they be* even to them that find knowing.

<sup>10</sup> Take ye my chastising [*or my discipline*], and not money; choose ye teaching, more than treasure.

<sup>11</sup> For wisdom is better than all riches most precious; and all desirable thing may not be comparised thereto.

<sup>12</sup> I, wisdom, dwell in counsel; and I am among learned thoughts.

<sup>13</sup> The dread of the Lord hateth evil; I curse boast, and pride, and a shrewd way, and a double-tongued mouth.



14 Counsel is mine, and equity; prudence is mine, and strength.

15 Kings reign by me; and makers of laws deem just things *by me*.

16 Princes command by me; and mighty men deem rightfulness [*or rightwiseness*] *by me*.

17 I love them that love me; and they that wake early to me, shall find me.

18 With me be riches, and glory; sovereign riches, and rightfulness [*or rightwiseness*].

19 My fruit is better than gold, and precious stone; and my seeds [*or my burgeonings*] *be better* than chosen silver.

20 I go in the ways of rightfulness [*or rightwiseness*], in the midst of the paths of doom;

21 that I make rich them that love me, and that I fill their treasures or their treasuries.

22 The Lord wielded me in the beginning of his ways; before that he made anything, at the beginning.

23 From without beginning I was ordained; and from eld [*or old*] times, before that the earth was made.

24 [*The*] Depths of waters were not yet; and I was conceived then. The wells of waters had not broken out yet,

25 and hills stood not altogether yet by firm heaviness; before little hills I was born.

26 Yet he had not made [*the*] earth; and floods, and the earths of the world.

27 When he made ready heavens, I was present; when he compassed [*or enclosed*] the depths of waters by certain law and compass.

28 When he made steadfast the air above; and weighed the wells of waters.

29 When he compassed to the sea his mark; and setted [*or put*] law to waters, that they should not pass their coasts. When he weighed the foundations of [*the*] earth;

30 I was making all things with him. And I delighted by all days, and played before him in all time,

31 and I played in the world; and my delights *be* to be with the sons of men.

32 Now, therefore, sons, hear ye me; blessed *be they* that keep my ways.

33 Hear ye teaching, and be ye wise men; and do not ye cast it away.

34 Blessed is the man that heareth me, and that watcheth at my gates all day; and keepeth [*or waiteth*] at the posts of my door[s].

35 He that findeth me, shall find life; and he shall draw health of the Lord.

36 But he that sinneth against me shall hurt his soul; all that hate me, love death.

## CHAPTER 9

1 Wisdom builded an house to himself; he hewed out seven pillars,

2 he offered his slain sacrifices, he meddled [*or mingled*] wine, and setted [*or set*] forth his table.

3 He sent his handmaids, that they should call to the tower; and to the walls of the city.

4 If any man is little *in wit*, come he to me. And *wisdom* spake to unwise men,

<sup>5</sup> Come ye, eat ye my bread; and drink ye the wine, which I have meddled [*or mingled*] to you.

<sup>6</sup> Forsake ye young childhood, and live ye; and go ye by the way of prudence.

<sup>7</sup> He that teacheth a scorner, doeth wrong to himself; and he that reproveth a wicked man, engendereth a wem to himself.

<sup>8</sup> Do not thou reprove a scorner; lest he hate thee. Reprove thou a wise man; and he shall love thee.

<sup>9</sup> Give thou occasion to a wise man; and wisdom shall be increased to him. Teach thou a just [*or rightwise*] man; and he shall hasten to take it.

<sup>10</sup> The beginning of wisdom is the dread of the Lord; and prudence is the knowing of saints.

<sup>11</sup> For thy days shall be multiplied by me; and [*the*] years of life shall be increased to thee.

<sup>12</sup> If thou art wise, thou shalt be *wise* to thyself, and to thy neighbours. Forsooth if *thou art* a scorner, thou alone shalt bear evil.

<sup>13</sup> A fond [*or foolish*] woman, and full of cry, and full of unleaveful lusts, and that knoweth nothing utterly,

<sup>14</sup> sitteth in the doors of her house, on a seat, in an high place of the city;

<sup>15</sup> to call men passing by the way, and men going in their journey.

<sup>16</sup> Who is a little man *in wit*; bow he to me. And she spake to a coward [*or to the sorry-hearted*],

<sup>17</sup> Waters of theft be sweeter, and bread hid is sweeter. [*Stolen waters be sweeter, and hid bread more sweet.*]

<sup>18</sup> And [*he*] knew not that giants be there; and the guests of her *be* in the depths of hell. Soothly he that shall be applied, *either fastened*, to her, shall go down to hells [*or shall fall down into hell*]. For why he that goeth away from her shall be saved.

## CHAPTER 10

<sup>1</sup> *The parables of Solomon.* A wise son maketh glad his father; but a fond [*or foolish*] son is the sorrow of his mother.

<sup>2</sup> Treasures of wickedness shall not profit; but rightfulness [*or rightwiseness*] shall deliver from death.

<sup>3</sup> The Lord shall not torment the soul of a just [*or rightwise*] man with hunger; and he shall destroy the treasons of unpius men.

<sup>4</sup> A slow hand hath wrought needi-ness; but the hand of strong men maketh ready riches. Forsooth he that enforceth *or endeavoureth to get any-thing* by leasings, feedeth the winds; soothly the same man pursueth birds flying [*or followeth flying birds*].

<sup>5</sup> He that gathereth together in harvest, is a wise son; *but* he that sleepeth in summer, is a son of confusion.

<sup>6</sup> The blessing of God is over the head of a just [*or rightwise*] man; but wickedness covereth the mouth of wicked men.

<sup>7</sup> The mind *or memory* of a just [*or rightwise*] man *shall be* with praisings; and the name of wicked men shall wax rotten.

<sup>8</sup> A wise man shall receive commandments with heart; a fool is beaten with *his own* lips.

<sup>9</sup> He that goeth simply, goeth trustily; *but* he that maketh shrewd his ways, shall be [*made*] open.

<sup>10</sup> He that beckoneth with the eye, shall give sorrow; a fool shall be beaten with *his own* lips.

<sup>11</sup> The vein of life is the mouth of a just [*or rightwise*] man; but the mouth of wicked men covereth wickedness.

<sup>12</sup> Hatred raiseth up chidings; and charity covereth all sins.

<sup>13</sup> Wisdom is found in the lips of a wise man; and a rod in the back of him that is needy of heart.

<sup>14</sup> Wise men hide knowing; but the mouth of a fool is next to confusion.

<sup>15</sup> The chattel [*or substance*] of a rich man is the city of his strength; the dread of poor men is the neediness of them.

<sup>16</sup> The work of a just [*or rightwise*] man is to life; but the fruit of a wicked man is to sin.

<sup>17</sup> The way of life is to him that keepeth chastising [*or discipline*]; but he that forsaketh blamings, erreth.

<sup>18</sup> False lips hide hatred; he that bringeth forth despising is unwise.

<sup>19</sup> Sin shall not fail in much speaking; but he that measureth his lips, is most prudent.

<sup>20</sup> Chosen silver is the tongue of a just [*or rightwise*] man; the heart of wicked men is for nought.

<sup>21</sup> The lips of a just [*or rightwise*] man teach full many men; but they that be unlearned shall die in neediness of heart.

<sup>22</sup> The blessing of the Lord maketh rich men; and torment shall not be fellowshiped to them.

<sup>23</sup> A fool worketh wickedness as by laughing; but wisdom is prudence to a man or but prudence is to a wise man.

<sup>24</sup> That that a wicked man dreadeth, shall come [*up*] on him; the desire of just [*or rightwise*] men shall be given to them.

<sup>25</sup> As a tempest passing, a wicked man shall not be; but a just [*or rightwise*] man *shall be* as an ever-lasting fundament.

<sup>26</sup> As vinegar *annoyeth* the teeth, and smoke the eyes; so a slow man *annoyeth* them that sent him in the way.

<sup>27</sup> The dread of the Lord increaseth days; and the years of wicked men shall be made short.

<sup>28</sup> Abiding of just [*or rightwise*] men *is* gladness; but the hope of wicked men shall perish.

<sup>29</sup> The strength of a simple man *is* the way of the Lord; and dread to them that work evil.

<sup>30</sup> A just [*or rightwise*] man shall not be moved without end; but wicked men shall not dwell on the earth.

<sup>31</sup> The mouth of a just [*or rightwise*] man shall bring forth wisdom; the tongue of shrews shall perish.

<sup>32</sup> The lips of a just [*or rightwise*] man behold pleasant things; and the mouth of wicked men *beholdeth* wayward [*or perverted*] things.

## CHAPTER 11

<sup>1</sup> A guileful balance is abomination with God; and an even weight *is* his will.

<sup>2</sup> Where pride is, there also despising shall be; but where meekness is, there also is wisdom.

<sup>3</sup> The simpleness of just *[or rightwise]* men shall dress them; and the deceiving of wayward men shall destroy them.

<sup>4</sup> Riches shall not profit in the day of vengeance; but rightfulness *[or rightwiseness]* shall deliver from death.

<sup>5</sup> The rightfulness *[or rightwiseness]* of a simple man shall dress his way; and a wicked man shall fall in his wickedness.

<sup>6</sup> The rightfulness of rightful men *[or The rightwiseness of right men]* shall deliver them; and wicked men shall be taken in their ambushings.

<sup>7</sup> When a wicked man is dead, none hope shall be further *of him*; and *[the]* abiding of busy men *in evil* shall perish.

<sup>8</sup> A just *[or rightwise]* man is delivered from anguish; and a wicked man shall be given for him.

<sup>9</sup> A feigner by mouth deceiveth his friend; but just *[or rightwise]* men shall be delivered by *[or with]* knowing.

<sup>10</sup> A city shall be enhanced in the goods of just *[or rightwise]* men; and praising shall be in the perdition of wicked men.

<sup>11</sup> A city shall be enhanced by *[the]* blessing of just *[or rightwise]* men; and it shall be destroyed by the mouth of wicked men.

<sup>12</sup> He that despiseth his friend, is needy in heart; but a prudent man shall be still.

13 He that goeth guilefully, showeth privates; but he that is faithful, covereth the private *matter* of a friend.

14 Where a governor is not, the people shall fall; but health *is*, where be many counsels.

15 He that maketh faith, *that is, obligation*, for a stranger, shall be tormented with evil; but he that escheweth snares, shall be secure.

16 A gracious woman shall find glory; and strong men shall have riches.

17 A merciful man doeth well to his soul; but he that is cruel, casteth away, yea, kinsmen.

18 A wicked man maketh unstable work; but faithful meed *is* to him, that soweth rightfulness [*or rightwiseness*].

19 Mercy shall make ready life; and the pursuing [*or the following*] of evil, death.

20 A shrewd heart *is* abominable to the Lord; and his will *is* in them, that go simply.

21 *Though* hand *be* in hand, an evil man shall not be innocent; but the seed of just [*or rightwise*] men shall be saved.

22 A golden *ring* in the nostrils of a sow, *is* a woman fair and [*a*] fool.

23 The desire of just [*or rightwise*] men *is* all good; abiding of wicked men *is* strong vengeance.

24 Some men part their own things, and be made richer; other men ravish *things*, *that be* not theirs, and they be ever in neediness.

25 A soul that blesseth, shall be made fat; and he that filleth, shall be filled also.



<sup>26</sup> He that hideth wheat, shall be cursed among the peoples; but blessing *shall come[up]* on the heads of sellers.

<sup>27</sup> Well *be* he *who* riseth early, that seeketh good things; but he that is a searcher of evils, shall be oppressed of those *[or of them]*.

<sup>28</sup> He that trusteth in his riches, shall fall; but just *[or rightwise]* men shall burgeon as a green leaf.

<sup>29</sup> He that troubleth his house, shall have winds *in possession*; and he that is a fool, shall serve a wise man.

<sup>30</sup> The fruit of a rightful *[or rightwise]* man is the tree of life; and he that taketh souls, is a wise man.

<sup>31</sup> If a just *[or rightwise]* man receiveth in *[the]* earth, how much more an unfaithful man, and a sinner.

## CHAPTER 12

<sup>1</sup> He that loveth chastising *[or discipline]*, loveth knowing; but he that hateth blamings, is unwise.

<sup>2</sup> He that is good, shall draw to himself grace of the Lord; but he that trusteth in his thoughts, doeth wickedly.

<sup>3</sup> A man shall not be made strong by wickedness; and the root of just *[or rightwise]* men shall not be moved.

<sup>4</sup> A diligent woman is a crown to her husband; and rot is in the bones of that *woman*, that doeth things worthy of confusion.

<sup>5</sup> The thoughts of just *[or rightwise]* men *be* dooms; and the counsels of wicked men *be* guileful.

<sup>6</sup> The words of wicked men set treason to blood; the mouth of just *[or rightwise]* men shall deliver them.

<sup>7</sup> Overturn thou wicked men, and they shall not be; but the houses of just *[or rightwise]* men shall dwell perfectly.

<sup>8</sup> A man shall be known by his teaching; but he that is vain and heartless, shall be open to despising.

<sup>9</sup> Better is a poor man, and sufficient to himself, than a glorious man, and needy of bread.

<sup>10</sup> A just *[or rightwise]* man knoweth the lives of his work beasts; but the entrails of wicked men *be* cruel.

<sup>11</sup> He that worketh his land, shall be filled with loaves; but he that pursueth *[or followeth]* idleness, is most foolish. He that is sweet, *that is mild*, liveth in temperances; and in his admonishings he forsaketh despisings.

<sup>12</sup> The desire of a wicked man is the memorial of worst things; but the root of just *[or rightwise]* men shall increase.

<sup>13</sup> For the sins of lips, falling down nigheth to an evil man; but a just *[or rightwise]* man shall escape from anguish.

<sup>14</sup> Of the fruit of his mouth each man shall be *[ful]* filled with goods; and by the works of his hands it shall be yielded to him.

<sup>15</sup> The way of a fool *is* rightful *[or right]* in his eyes; but he that is wise, heareth counsels.

16 A fool showeth anon his ire; but he that dissembleth wrongs, is wise.

17 He that speaketh that, that he knoweth, is a judge of rightfulness [*or of rightwiseness*]; but he that lieth, is a guileful witness.

18 A man is that promiseth, and he is pricked as with the sword of conscience; but the tongue of wise men is health.

19 The lip of truth shall be steadfast without end; but he that is a sudden witness, maketh ready the tongue of leasing.

20 Guile is in the heart of them that think evils; but joy pursueth [*or followeth*] them that make counsels of peace.

21 Whatever befallerh to a just [*or rightwise*] man, it shall not make him sorry [*or sorrow*]; but wicked men shall be filled with evil.

22 False lips is abomination to the Lord; but they that do faithfully, please him.

23 A fell man covereth knowing; and the heart of unwise men stirreth folly.

24 The hand of strong men shall have lordship; but the hand that is slow, shall serve to tributes.

25 Mourning in the heart of a just [*or rightwise*] man shall make him meek; and he shall be made glad by a good word.

26 He that despiseth harm for a friend, is a just [*or rightwise*] man; but the way of wicked men shall deceive them.

27 A guileful man shall not find winning; and the substance of a diligent man shall be the price of gold, *that is, preciouser than gold.*

<sup>28</sup> Life is in the path of rightwiseness; but the wrong way leadeth to death.

## CHAPTER 13

<sup>1</sup> A wise son is the teaching of the father; but he that is a scorner, heareth not, when he is reprov'd.

<sup>2</sup> A man shall be filled with goods of the fruit of his mouth; but the soul of unpius men is wicked.

<sup>3</sup> He that keepeth his mouth, keepeth his soul; but he that is unwary to speak, shall feel evils.

<sup>4</sup> A slow man will, and will not; but the soul of them that work shall be made fat.

<sup>5</sup> A just [*or rightwise*] man shall loathe a false word; but a wicked man shameth, and shall be shamed.

<sup>6</sup> Rightfulness [*or Rightwiseness*] keepeth the way of an innocent man; but wickedness deceiveth a sinner.

<sup>7</sup> A man is as rich, when he hath nothing; and a man is as poor, when he is in many riches.

<sup>8</sup> [*The*] Redemption of the soul of [*a*] man is his riches; but he that is poor, suffereth not blaming.

<sup>9</sup> The light of just [*or rightwise*] men maketh glad; but the lantern of wicked men shall be quenched.

<sup>10</sup> Strives be ever among proud men; but they that do all things with counsel, be governed by wisdom.

<sup>11</sup> Hasted chattel [*or substance*], that is, gotten hastily, shall be made less; but that that is gathered little and little with hand, shall be multiplied.

<sup>12</sup> Hope which is delayed, tormenteth the soul; a tree of life *is* desire coming.

<sup>13</sup> He that backbiteth anything, bindeth himself into *[the]* time to coming *[or to come]*; but he that dreadeth the commandment, shall live in peace.

<sup>14</sup> The law of a wise man *is* a well of life; that he bow away from the falling of death, *that is, of sin, and of hell.*

<sup>15</sup> Good teaching shall give grace; a swallow *is* in the way of despisers.

<sup>16</sup> A fell *[or witting]* man doeth all things with counsel; but he that *is* a fool, shall open folly.

<sup>17</sup> The messenger of a wicked man shall fall into evil; a faithful messenger *is* health.

<sup>18</sup> Neediness and shame *is* to him that forsaketh teaching; but he that assenteth to a blamer, shall be glorified.

<sup>19</sup> Desire, if it *is* *[ful]* filled, delighteth the soul; fools loathe them that flee evils.

<sup>20</sup> He that goeth with wise men, shall be wise; the friend of fools shall be made like them.

<sup>21</sup> Evil pursueth sinners; and goods shall be given to just *[or rightwise]* men.

<sup>22</sup> A good man shall leave *after him* heirs, sons, and the sons of sons; and the chattel *[or substance]* of a sinner *is* kept to a just *[or rightwise]* man.

<sup>23</sup> Many meats *be* in the newly-tilled fields of fathers; and *be* gathered to other men without doom.

<sup>24</sup> He that spareth the rod, hateth his son; but he that loveth him, teacheth busily.

<sup>25</sup> A just [*or rightwise*] man eateth, and [*ful*] filleth his soul; but the womb of wicked men is unable to be filled.

## CHAPTER 14

<sup>1</sup> A wise woman buildeth her house; and an unwise woman shall destroy with hands, *that is, with her evil works*, an house builded.

<sup>2</sup> A man going in rightful [*or right*] way, and dreading God, is despised of him that goeth in the way of evil fame.

<sup>3</sup> The rod of pride is in the mouth of a fool; the lips of wise men keep them.

<sup>4</sup> Where oxen be not, the cratch is void; but where full many corns appear, there the strength of the ox is [*made*] open.

<sup>5</sup> A faithful witness shall not lie; a guileful witness bringeth forth a leasing.

<sup>6</sup> A scorner seeketh wisdom, and he findeth it not; the teaching of prudent men is easy.

<sup>7</sup> Go thou against a man a fool; and he shall not know the lips of prudence.

<sup>8</sup> The wisdom of a fell [*or witting*] man is to understand his way; and the unwariness of fools erreth.

<sup>9</sup> A fool scorneth sin; grace shall dwell among just [*or rightwise*] men.

<sup>10</sup> The heart that knoweth the bitter-ness of his soul; a stranger shall not be meddled [*or mingled*] in the joy thereof.

<sup>11</sup> The house of wicked men shall be done away; the tabernacles of just [*or rightwise*] men shall burgeon.

<sup>12</sup> Soothly a way is, that seemeth just [*or rightwise*] to a man; but the last things thereof lead forth to death.

<sup>13</sup> Laughing shall be meddled [*or mingled*] with sorrow; and mourning occupieth the last things of joy.

<sup>14</sup> A fool shall be filled with his ways; and a good man shall be above him.

<sup>15</sup> An innocent man believeth to each word; a fell [*or witting*] man beholdeth his goings.

<sup>16</sup> A wise man dreadeth, and boweth away from evil; a fool skippeth over, and trusteth.

<sup>17</sup> A man unpatient shall work folly; and a guileful man is odious.

<sup>18</sup> Little men *of wit* shall hold folly; and fell [*or witting*] men shall abide knowing.

<sup>19</sup> Evil men shall lie *down* before good men; and unpius men before the gates of just [*or rightwise*] men.

<sup>20</sup> A poor man shall be hateful, yea, to his neighbour; but many men *be* friends of rich men.

<sup>21</sup> He that despiseth his neighbour, doeth sin; but he that doeth mercy to a poor man, shall be blessed.

<sup>22</sup> He that believeth in the Lord, loveth mercy; they err that work evil. Mercy and truth make ready goods;

<sup>23</sup> abundance shall be in each good work or in every good work. Soothly where full many words be, there neediness is oft.

<sup>24</sup> The crown of wise men *is* the riches of them; the folly of fools *is* unwariness.

25 A faithful witness delivereth souls; and a false man bringeth forth leasings.

26 In the dread of the Lord is trust of strength; and hope shall be to the sons of him.

27 The dread of the Lord is a well of life; that it bow away from the falling of death.

28 The dignity of the king is in the multitude of people; and the shame of a prince is in the fewness of people.

29 He that is patient, is governed by much wisdom; but he that is impatient, enhanceth his folly.

30 Health of heart is the life of flesh; envy is[*the*] rot of bones.

31 He that falsely challengeth a needy man, despiseth his Maker; but he that hath mercy on a poor man, honoureth his Maker.

32 A wicked man is put out for his malice; but a just [*or rightwise*] man hopeth in his death.

33 Wisdom resteth in the heart of a wise man; and he shall teach all unlearned men.

34 Rightfulness [*or Rightwiseness*] raiseth [*up*] a folk; sin maketh peoples wretches.

35 A servant understanding is accept-able to a king; a *servant* unprofitable shall suffer the wrathfulness of him.

## CHAPTER 15

1 A soft answer breaketh ire; an hard word raiseth strong vengeance.

2 The tongue of wise men honoureth knowing; the mouth of fools boileth out folly.



<sup>3</sup> In each place the eyes of the Lord behold good men, and evil men.

<sup>4</sup> A pleasant tongue is the tree of life; but the tongue that is unmeasurable [*or untempered*], shall defoul the spirit.

<sup>5</sup> A fool scorneth the teaching of his father; but he that keepeth blamings, shall be made wiser. Most virtue shall be in plenteous rightfulness [*or rightwiseness*]; but the thoughts of wicked men shall be drawn up by the root.

<sup>6</sup> The house of a just [*or rightwise*] man is full great strength; and troubling is in the fruits of a wicked man.

<sup>7</sup> The lips of wise men shall sow abroad knowing; the hearts of fools shall be unlike, *that is, they shall be full of ignorance.*

<sup>8</sup> The sacrifices of wicked men *be* abominable to the Lord; the avows of just men [*or the vows of rightwise men*] *be* pleasant.

<sup>9</sup> The life of the unpious man is abomination to the Lord; he that pur-sueth rightfulness [*or followeth right-wiseness*], shall be loved of the Lord.

<sup>10</sup> Evil teaching is of men that forsake the way of life; he that hateth blamings shall die.

<sup>11</sup> Hell and perdition *be open* before the Lord; how much more the hearts of [*the*] sons of men.

<sup>12</sup> A man full of pestilence loveth not him that reproveth him; and he goeth not to wise men.

<sup>13</sup> A joyful heart maketh glad the face; the spirit is cast down in the mourning of soul.

<sup>14</sup> The heart of a wise man seeketh teaching; and the mouth of fools is fed with unknowing.

15 All the days of a poor man *be* evil; a secure soul *is* a continual feast.

16 Better is a little with the dread of the Lord, than many treasures and unfillable.

17 It is better to be called to worts with charity, than with hatred to a calf made fat.

18 A wrathful man raiseth *chidings*; he that is patient, assuageth *chidings that were* raised.

19 The way of slow men *is* as an hedge of thorns; the way of just [*or rightwise*] men *is* without [*thing of*] hurting.

20 A wise son maketh glad *his* father; but a fond [*or foolish*] man despiseth his mother.

21 Folly is joy to a fool; but a prudent man shall address his steps.

22 Thoughts *be* destroyed, where no counsel is; but where many counsellors *be*, they *be* confirmed.

23 A man is glad in the sentence of his mouth; and a covenable word is best.

24 The path of life *is* on a learned man; that he bow away from the last hell.

25 The Lord shall destroy the house of proud men; and he shall make steadfast the coasts of a widow.

26 Evil thoughts *is* abomination of the Lord; and a clean word most fair shall *be* made steadfast of him.

27 He that pursueth [*or followeth*] avarice, troubleth his house; but he that hateth gifts shall live. Sins *be* purged by mercy and faith; each man boweth away from evil by the dread of the Lord.

<sup>28</sup> The soul of a just [*or rightwise*] man bethinketh obedience; the mouth of wicked men is full of evils.

<sup>29</sup> The Lord is far from wicked men; and he shall hear the prayers of just [*or rightwise*] men.

<sup>30</sup> The light of eyes maketh glad the soul; good fame maketh fat the bones.

<sup>31</sup> The ear that heareth the blamings of life, shall dwell in the midst of wise men.

<sup>32</sup> He that casteth away chastising [*or discipline*], despiseth his soul; but he that assenteth to blamings, is a peaceable holder of the heart.

<sup>33</sup> The dread of the Lord is teaching of wisdom; and meekness goeth before glory.

## CHAPTER 16

<sup>1</sup> It pertaineth to man to make ready the soul; and *it pertaineth* to the Lord to govern the tongue.

<sup>2</sup> All the ways of men be open to the eyes of God; the Lord is a weigher of spirits, *that is, of wills, yielding to man after his deservings*.

<sup>3</sup> Show thy works to the Lord; and thy thoughts shall be addressed.

<sup>4</sup> The Lord wrought all things for himself; and he *made ready* a wicked man to the evil day.

<sup>5</sup> Abomination of the Lord is each proud man; yea, though the hand is to the hand, he shall not be innocent. The beginning of [*the*] good way is to do rightwiseness; forsooth it is more acceptable with God, than to offer sacrifices.

<sup>6</sup> Wickedness is again-bought by mercy and truth; and men boweth away from evil by the dread of the Lord.

<sup>7</sup> When the ways of *a* man please the Lord, he shall convert, yea, his enemies to peace.

<sup>8</sup> Better is a little with rightfulness [*or right-wiseness*], than many fruits with wickedness.

<sup>9</sup> The heart of a man shall dispose his way; but it pertaineth to the Lord to dress his steps.

<sup>10</sup> Divining is in the lips of a king; his mouth shall not err in doom.

<sup>11</sup> The dooms of the Lord be weight and balance; and his works *be* all the stones of the world.

<sup>12</sup> They that do wickedly *be* abominable to the king; for the throne *of the realm* is made steadfast by rightfulness [*or rightwiseness*].

<sup>13</sup> The will of kings is just [*or rightwise*] lips; he that speaketh rightful [*or right*] things, shall be addressed.

<sup>14</sup> [*The*] Indignation of the king is messengers of death; and a wise man shall please him.

<sup>15</sup> Life is in gladness of the king's cheer; and his mercy is as rain coming late.

<sup>16</sup> Wield thou wisdom, for it is better than gold; and get thou prudence, for it is preciouser than silver.

<sup>17</sup> The path of just [*or rightwise*] men boweth away *from* evils; the keeper of his soul keepeth his way.

<sup>18</sup> Pride goeth before sorrow; and the spirit shall be enhanced before falling.

<sup>19</sup> It is better to be made meek with mild men, than to part spoils with proud men.

<sup>20</sup> A learned man in word shall find goods; and he that hopeth in the Lord is blessed.

21 He that is wise in heart, shall be called prudent; and he that is sweet in speech, shall find greater things.

22 The well of life *is* the learning of him that wieldeth; the teaching of fools *is* folly.

23 The heart of a wise man shall teach his mouth; and shall increase grace to his lips.

24 Words well-set together *is* a comb of honey; health of bones *is* the sweetness of soul.

25 A way there *is* that seemeth rightful [*or right*] to a man; and the last things thereof lead to death.

26 The soul of a man travailing *travailleth* to himself; for his mouth compelled him.

27 An unwise man diggeth *for* evil; and fire burneth in his lips.

28 A wayward man raiseth strives; and a man full of words separateth princes.

29 A wicked man flattereth his friend; and leadeth him by a way not good.

30 He that thinketh shrewd things with eyes astonied, biteth his lips, and performeth evil.

31 A crown of dignity *is* eld *age*, that shall be found in the ways of rightfulness [*or rightwiseness*].

32 A patient man *is* better than a strong man; and he that *is* lord of his soul, *is better* than an overcomer of cities.

33 Lots be sent into the bosom; but they be tempered of the Lord.

## CHAPTER 17

<sup>1</sup> Better is a dry morsel with joy, than an house full of sacrifices with chiding.

<sup>2</sup> A wise servant shall be lord of fond [*or foolish*] sons; and he shall part heritage among brethren.

<sup>3</sup> As silver is proved by fire, and gold is *proved* by a chimney, so the Lord proveth hearts.

<sup>4</sup> An evil man obeyeth to a wicked tongue; and a false man obeyeth to false lips.

<sup>5</sup> He that despiseth a poor man, reproveth his maker; and he that is glad in the falling of another man, shall not be unpunished.

<sup>6</sup> The crown of eld [*or old*] men is the sons of sons; and the glory of sons is the fathers of them.

<sup>7</sup> Words well-set together beseem not a fool; and a lying lip *becometh* not a prince.

<sup>8</sup> A precious stone most acceptable is the abiding of him that seeketh; whither ever he turneth himself, he understandeth prudently.

<sup>9</sup> He that covereth trespass, seeketh friendships; he that rehearseth by an high word, separateth them that be knit together in peace.

<sup>10</sup> A blaming profiteth more at a prudent man, than an hundred wounds at a fool.

<sup>11</sup> Ever an evil man seeketh strives; forsooth a cruel angel shall be sent against him.

<sup>12</sup> It speedeth more to meet a female bear, when her whelps be ravished, than a fool trusting to himself in his folly.

<sup>13</sup> Evil shall not go away from the house of him, that yieldeth evils for goods.

14 He that letteth *out* water, is the head of strives; and before that he suffereth wrong, he forsaketh doom.

15 Both he that justifieth a wicked man, and he that condemneth a just [*or rightwise*] man, ever either is abominable to God.

16 What profiteth it to a fool to have riches, since he may not buy wisdom? He that maketh his house high, seeketh falling; and he that escheweth to learn, shall fall into evils.

17 He that is a friend, loveth in all time; and a brother is proved in anguishes.

18 A fond [*or foolish*] man shall make joy with hands, when he hath promised for his friend.

19 He that bethinketh discords, loveth chidings; and he that enhanceth his mouth, seeketh falling.

20 He that is of wayward heart, shall not find good; and he that turneth the tongue, shall fall into evil.

21 A fool is born in his shame; but neither the father shall be glad in a fool.

22 A joyful soul maketh liking age; a sorrowful spirit maketh dry bones.

23 A wicked man taketh gifts from the bosom, to mis-turn the paths of doom.

24 Wisdom shineth in the face of a prudent man; the eyes of fools *be* in the ends of earth.

25 A fond [*or foolish*] son is the ire [*or the wrath*] of the father, and the sorrow of the mother that bare him.

26 It is not good to bring in harm to a just [*or rightwise*] man; neither to smite the prince that deemeth rightfully.

<sup>27</sup> He that measureth his words, is wise and prudent; and a learned man is of precious spirit.

<sup>28</sup> Also a fool, if he is still, shall be guessed a wise man; and, if he presseth together his lips, *he is guessed* an understanding man.

## CHAPTER 18

<sup>1</sup> He that will go away from a friend, seeketh occasions, *that is, feigneth causes*; in all time he shall be despicable.

<sup>2</sup> A fool receiveth not the words of prudence; no but thou say those things, that be turned in his heart.

<sup>3</sup> A wicked man, when he cometh into depth of sins, despiseth *whole-some lore, and commandment*; but scandal and shame pursueth *[or followeth]* him.

<sup>4</sup> Deep water *is* the words of the mouth of a man; and a strand floating over *is* the well of wisdom.

<sup>5</sup> It is not good to take the person of a wicked man in doom, that thou bow away from the truth of doom.

<sup>6</sup> The lips of a fool meddle *[or mingle]* themselves with chidings; and his mouth stirreth strives.

<sup>7</sup> The mouth of a fool *is[the]* defouling of him; and his lips *be* the falling of his soul.

<sup>8</sup> The words of a double-tongued man *be* as simple; and they come unto the inner things of the womb. Dread casteth down a slow man; forsooth the souls of men turned into women's condition shall have hunger.



<sup>9</sup> He that is nesh, and dissolute, *either unsteady*, in his work, is the brother of a man destroying his works.

<sup>10</sup> A full strong tower *is* the name of the Lord; a just *[or rightwise]* man runneth to him, and *[he]* shall be enhanced.

<sup>11</sup> The chattel *[or substance]* of a rich man *is* the city of his strength; and as a strong wall compassing him.

<sup>12</sup> The heart of man is enhanced, before that it be broken; and it is made meek, before that it be glorified.

<sup>13</sup> He that answereth before that he heareth, sheweth himself to be a fool; and worthy of shame.

<sup>14</sup> The spirit of a man sustaineth his feebleness; but who may sustain a spirit light to be wroth?

<sup>15</sup> The heart of a prudent man shall hold steadfastly knowing; and the ear of wise men seeketh teaching.

<sup>16</sup> The gift of a man alargeth his way; and maketh space to him before princes.

<sup>17</sup> A just *[or rightwise]* man is the first accuser of himself; his friend cometh, and shall search him.

<sup>18</sup> Lot ceaseth against-sayings; and deemeth also among mighty men.

<sup>19</sup> A brother that is helped of a brother, *is* as a steadfast city; and *[the]* dooms *be* as the bars of cities.

<sup>20</sup> A man's womb shall be *[ful]* filled of the fruit of his mouth; and the seeds of his lips shall fill him.

<sup>21</sup> Death and life *be* in the works of *[the]* tongue; they that love it, shall eat the fruits thereof.

<sup>22</sup> He that findeth a good woman, findeth a good thing; and of the Lord he shall draw up mirth. He that putteth away a good woman, putteth away a good thing; but he that holdeth *an* adulteress, is a fool and unwise.

<sup>23</sup> A poor man shall speak with beseechings; and a rich man shall speak sternly.

<sup>24</sup> A man friendly to fellowship shall more be a friend, than a brother.

## CHAPTER 19

<sup>1</sup> Better is a poor man, that goeth in his simpleness, than a rich man biting his lips, and unwise.

<sup>2</sup> Where is not knowing of the soul, there is not good; and he that is hasty, in feet hurteth *[or stumbleth]*.

<sup>3</sup> The folly of a man deceiveth his steps; and he burneth in his soul against God.

<sup>4</sup> Riches increase full many friends; forsooth also they be departed from a poor man, which he had.

<sup>5</sup> A false witness shall not be unpunished; and he that speaketh leasings, shall not escape.

<sup>6</sup> Many men honour the person of a mighty man; and they be friends of him that dealeth gifts.

<sup>7</sup> The brethren of a poor man hate him; furthermore and the friends went away far from him. He that pursueth *[or followeth]* words only, shall have nothing;

<sup>8</sup> but he that holdeth stably the mind, loveth his soul, and the keeper of prudence shall find goods.

<sup>9</sup> A false witness shall not be unpunished; and he that speaketh leasings, shall perish.

<sup>10</sup> Delights become not a fool; neither *it becometh* a servant to be lord of princes.

<sup>11</sup> The teaching of a man is known by patience; and his glory is to pass over wicked things.

<sup>12</sup> As the gnashing of a lion, so and the ire of the king; and as dew on herb, so and the gladness of the king.

<sup>13</sup> The sorrow of the father *is* a fond [*or foolish*] son; and roofs dropping continually *is* a woman full of chiding.

<sup>14</sup> Houses and riches be given of father and mother; but a prudent wife *is given* properly of the Lord.

<sup>15</sup> Sloth bringeth in sleep; and a negligent soul shall have hunger.

<sup>16</sup> He that keepeth the commandment *of God*, keepeth his soul; but he that chargeth not [*or despiseth*] his way, shall be slain.

<sup>17</sup> He that hath mercy on a poor man, lendeth to the Lord; and he shall yield his while to him.

<sup>18</sup> Teach thy son, and despair thou not; but set [*or put*] thou not thy soul to the slaying of him.

<sup>19</sup> Forsooth he that is impatient, shall suffer harm; and when he hath ravished, he shall lay to another thing.

<sup>20</sup> Hear thou counsel, and take thou doctrine; that thou be wise in thy last things.

<sup>21</sup> Many thoughts there *be* in the heart of a man; but the will of the Lord shall dwell.

<sup>22</sup> A needy man is merciful; and better is a poor just [*or rightwise*] man, than a man liar.

<sup>23</sup> Dread of the Lord *leadeth* to life; and he *that dreadeth God* shall dwell in plenty, without visiting of the worst or without full evil visiting.

<sup>24</sup> A slow man hideth his hand under *his* armpit, and putteth it not to his mouth.

<sup>25</sup> When a man full of pestilence is beaten, a fool shall be the wiser. If thou blamest a wise man, he shall understand teaching.

<sup>26</sup> He that tormenteth *his* father, and fleeth from *his* mother, shall be full of evil fame, and *shall be* cursed.

<sup>27</sup> Son, cease thou not to hear teaching; and know thou the words of knowing.

<sup>28</sup> A wicked witness scorneth doom; and the mouth of unpius men devoureth wickedness.

<sup>29</sup> Dooms be made ready to scorers; and hammers smiting *be made ready* to the bodies of fools.

## CHAPTER 20

<sup>1</sup> Wine is a lecherous thing, and drunkenness is full of noise; whoever delighteth in these, shall not be wise.

<sup>2</sup> As the roaring of a lion, so and the dread of a king; he that stirreth him to ire, sinneth against his soul.

<sup>3</sup> It is honour to a man that separateth himself from strivings; but fond men be meddled [*or fools shall be mingled*] with despisings.

<sup>4</sup> A slow man would not ear for cold; therefore he shall beg in summer, and men shall not give to him.

<sup>5</sup> As deep water, so counsel *is* in the heart of a man; but a wise man shall draw it out.

<sup>6</sup> Many men be called merciful; but who shall find a faithful man?

<sup>7</sup> Forsooth a just [*or rightwise*] man that goeth in his simpleness, shall leave blessed sons after him.

<sup>8</sup> A king that sitteth in the seat of doom, destroyeth all evil by his looking.

<sup>9</sup> Who may say, Mine heart is clean; I am clean of sin?

<sup>10</sup> A weight, *greater in buying*, and a weight, *lesser in selling*, a measure and a measure, ever either is abominable at God.

<sup>11</sup> A child is understood by his studies, if his works be rightful [*or right*] and clean.

<sup>12</sup> An ear hearing, and an eye seeing, [*or The hearing ear, and the seeing eye*], God made ever either.

<sup>13</sup> Do not thou love sleep, lest needi-ness oppress thee; open thine eyes, and be thou [*ful*] filled with loaves.

<sup>14</sup> Each buyer saith, It is evil, it is evil; and when he hath gone away, then he shall have glory.

<sup>15</sup> Gold, and the multitude of gems, and a precious vessel, *be* the lips of knowing.

<sup>16</sup> Take thou away the cloth of him that was a borrow of another man; and for strangers take thou away a wed from him.

<sup>17</sup> The bread of a leasing, *that is, gotten by a leasing*, is sweet to a man; and afterward his mouth shall be filled with reckoning [*or with little pebble stones*].

<sup>18</sup> Thoughts be made strong by counsels; and battles shall be treated by governances.

<sup>19</sup> Be thou not meddled [*or mingled*] with him that showeth privates, and goeth guilefully, and alargeth his lips.

<sup>20</sup> The light of him that curseth his father and mother, shall be quenched in the midst of darknesses.

<sup>21</sup> Heritage to which men hasteth in the beginning, shall want blessing in the last *time*.

<sup>22</sup> Say thou not, I shall yield evil for evil; abide thou the Lord, and he shall deliver thee.

<sup>23</sup> Abomination with God is weight and weight; a guileful balance is not good.

<sup>24</sup> The steps of man be dressed of the Lord; who forsooth of men may understand his way?

<sup>25</sup> Falling of man is to make avow [*or vow*] to saints, and afterward to withdraw the vows.

<sup>26</sup> A wise king scattereth wicked men; and boweth a bow of victory, *that is, a stone bow*, over them.

<sup>27</sup> The lantern of the Lord is the spirit of man, that seeketh out all the privates of the womb.

<sup>28</sup> Mercy and truth keep a king; and his throne is made strong by meekness.

<sup>29</sup> The full out joying of young men is the strength of them; and the dignity of eld [*or old*] men is hoariness.

<sup>30</sup> The wanness of wound shall wipe away evils, and wounds in the privier things of the womb.

## CHAPTER 21

<sup>1</sup> As partings of waters, so the heart of the king *is* in the power of the Lord; whither ever he will, he shall bow it.

<sup>2</sup> Each way of a man seemeth rightful [*or right*] to himself; but the Lord weigheth the hearts.

<sup>3</sup> To do mercy and doom, pleaseth more the Lord, than sacrifices.

<sup>4</sup> Enhancing of eyes is [*the*] alarging of the heart; the lantern of wicked men *is* sin.

<sup>5</sup> The thoughts of a strong man *be* ever in abundance; but each slow man is ever in neediness.

<sup>6</sup> He that gathereth treasures by the tongue of a lie *maker*, is vain, and without heart; and he shall be hurled to the snares of death.

<sup>7</sup> The ravens of unpious men shall draw them down; for they would not do doom.

<sup>8</sup> The wayward way of a man is alien from God; but the work of him that is clean of sin, is rightful [*or right*].

<sup>9</sup> It is better to sit in the corner of an house without roof, than with a woman full of chiding, and in a common house.

<sup>10</sup> The soul of an unpious man desireth evil; he shall not have mercy on his neighbour.

<sup>11</sup> When a man full of pestilence is punished, a little man *of wit* shall be wiser; and if he pursueth [*or follow*] a wise man, he shall take knowing.

<sup>12</sup> A just [*or rightwise*] man of the house of a wicked man thinketh, to withdraw wicked men from evil.

<sup>13</sup> He that stoppeth his ear at the cry of a poor man, shall cry also, and he shall not be heard.

<sup>14</sup> A gift hid quencheth chidings; and a gift in [*the*] bosom *quencheth* most indignation.

<sup>15</sup> It is joy to a just [*or rightwise*] man to make doom; and *it is* dread to them that work wickedness.

<sup>16</sup> A man that erreth from the way of doctrine, shall dwell in the company of giants, *that is, of men evil ruled, either of fiends.*

<sup>17</sup> He that loveth meats, shall be in neediness; he that loveth wine and fat things, shall not be made rich.

<sup>18</sup> An unpius man shall be given for a just [*or rightwise*] man; and a wicked man *shall be given* for a rightful [*or the right*] man.

<sup>19</sup> It is better to dwell in a desert land, than with a woman full of chiding, and wrathful.

<sup>20</sup> Desirable treasure and oil *is* in the dwelling place of a just [*or rightwise*] man; and an unprudent man shall destroy it.

<sup>21</sup> He that pursueth rightfulness [*or followeth rightwiseness*] and mercy, shall find life [*and rightwiseness*] and glory.

<sup>22</sup> A wise man ascended into the city of strong men, and destroyed the strength of [*the*] trust thereof.

<sup>23</sup> He that keepeth his mouth and his tongue, keepeth his soul from anguishes.



<sup>24</sup> A proud man and boaster is called a fool, that worketh pride in ire.

<sup>25</sup> Desires slay a slow man; for his hands would not work anything.

<sup>26</sup> All day he coveteth and desireth; but he that is a just [*or rightwise*] man, shall give, and shall not cease.

<sup>27</sup> The offerings of wicked men, that be offered of great trespass, *be* abominable.

<sup>28</sup> A false witness shall perish; a man obedient shall speak victory.

<sup>29</sup> A wicked man maketh firm his cheer unshamefastly; but he that is rightful [*or right*], amendeth his way.

<sup>30</sup> No wisdom there is, no prudence there is, no counsel there is, against the Lord.

<sup>31</sup> An horse is made ready to the day of battle; but the Lord shall give health.

## CHAPTER 22

<sup>1</sup> Better is a good name, than many riches; for good grace *is* above silver and gold.

<sup>2</sup> A rich man and a poor man met themselves; the Lord is [*the*] worker of ever either.

<sup>3</sup> A fell man seeth evil, and hideth himself; and an innocent man passed, and he was tormented by harm.

<sup>4</sup> The end of temperance *is* the dread of the Lord; riches, and glory, and life.

<sup>5</sup> Armour[s] [*or Arms*] and sword[s] *be* in the way of a wayward man; but the keeper of his soul goeth away far from those [*or from them*].

<sup>6</sup> It is a proverb, A young waxing man after his way, and when he hath waxed eld [*or eldeth*], he shall not go away from it.

<sup>7</sup> A rich man commandeth to poor men; and he that taketh borrowing, is servant of the lender.

<sup>8</sup> He that soweth wickedness shall reap evils; and the rod of his ire [*or his wrath*] shall be ended.

<sup>9</sup> He that is ready to *give* mercy shall be blessed; for of his loaves he gave *some* to a poor man.

<sup>10</sup> Cast thou out a scorner, and strife shall go out with him; and causes and despisings shall cease.

<sup>11</sup> He that loveth the cleanness of heart, shall have the king *for* a friend, for the grace of his lips.

<sup>12</sup> The eyes of the Lord keep knowing; and the words of a wicked man be deceived.

<sup>13</sup> A slow man shall say, A lion is withoutforth; I shall be slain in the midst of the streets.

<sup>14</sup> The mouth of an alien woman is a deep ditch; he to whom the Lord is wroth shall fall into it.

<sup>15</sup> Folly is bound together in the heart of a child; and a rod of chastising [*or discipline*] shall drive it away.

<sup>16</sup> He that falsely challengeth a poor man, to increase his own riches, shall give to a richer man, and he shall be needy.

<sup>17</sup> My son, bow down thine ear, and hear thou the words of wise men; but set thou the heart to my teaching.

<sup>18</sup> That shall be fair to thee, when thou hast kept it in thine heart, and it shall flow again in thy lips.

<sup>19</sup> That thy trust be in the Lord; wherefore and I have showed it to thee today.

<sup>20</sup> Lo! I have described it in three manners\*, in thoughts and knowing,

<sup>21</sup> that I should show to thee the firmness and speeches of truth; to answer of these things to them that sent thee.

<sup>22</sup> Do thou not violence to a poor man, for he is poor; neither defoul thou a needy man in the gate.

<sup>23</sup> For the Lord shall deem his cause, and he shall torment them that tormented his soul.

<sup>24</sup> Do not thou be friend to a wrathful man, neither go thou with a wrathful man;

<sup>25</sup> lest peradventure thou learn his ways, and take cause of stumbling to thy soul.

<sup>26</sup> Do not thou be with them that fasten, *or bind*, their hands, and that proffer themselves *to be* borrows for debts;

<sup>27</sup> for if he hath not whereof he shall restore, what of cause is, that thou take away covering from thy bed?

<sup>28</sup> Go thou not over the eld marks [*for the old terms*], *or the boundary stones*, which thy fathers have set.

<sup>29</sup> Thou hast seen a man smart in his work; he shall stand before kings, and he shall not be before un noble men.

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\* **CHAPTER 22:20** That is, in three parts of the *Old Testament*, that be, the law, holy stories, and prophets. (From a "Later Version" gloss.)

## CHAPTER 23

<sup>1</sup> When thou sittest to eat with the prince, perceive thou diligently what things be set before thy face,

<sup>2</sup> and set thou a coultter in thy throat. If nevertheless thou hast power on thy soul,

<sup>3</sup> desire thou not of his meats, in whom is the bread of lying.

<sup>4</sup> Do not thou travail to be made rich, but set thou measure to thy prudence.

<sup>5</sup> Raise not thine eyes to riches, which thou mayest not have; for those [*or they*] shall make to them-selves pens *or wings*, as of an eagle, and they shall fly into heaven.

<sup>6</sup> Eat thou not with an envious man, and desire thou not his meats;

<sup>7</sup> for at the likeness of a false diviner, and of a conjecturer, *that is, expounder of dreams*, he guesseth that, that he knoweth not. He shall say to thee, Eat thou and drink; and his soul is not with thee.

<sup>8</sup> Thou shalt spew out the meat, which thou hast eaten; and thou shalt lose thy fair words.

<sup>9</sup> Speak thou not in the ears of unwise men; for they shall despise the teaching of thy speech.

<sup>10</sup> Touch thou not the terms, *or the boundary stones*, of little children; and enter thou not into the field of fatherless and motherless children.

<sup>11</sup> For the neighbour of them is strong, and he shall deem their cause against thee.

<sup>12</sup> Thine heart enter to teaching, and thine ears to the words of knowing.

13 Do not thou withdraw chastising *or discipline*, from a child; for though thou smitest him with a rod, he shall not die.

14 Thou shalt smite him with a rod, and thou shalt deliver his soul from hell.

15 My son, if thy soul is wise, mine heart shall have joy with thee;

16 and my reins shall make full out joy, when thy lips speak rightful *[or right]* things.

17 Thine heart pursue *[or follow]* not sinners; but be thou in the dread of the Lord all day.

18 For thou shalt have hope at the last, and thine abiding shall not be done away.

19 My son, hear thou, and be wise, and address thy soul in the way.

20 Do not thou be in the feasts of drinkers, neither in the oft eatings of them, that bring together flesh to eat.

21 For men giving attention to drinks, and giving morsels together, shall be wasted, and napping shall be clothed with clothes rent.

22 Hear thy father, that begat thee; and despise not thy mother, when she is eld.

23 Buy thou truth, and do not thou sell wisdom, and doctrine, and understanding.

24 The father of a just *[or rightwise]* man joyeth full out with joy; he that begat a wise man, shall be glad in him.

25 Thy father and thy mother have joy, and he that begat thee, make full out joy.

26 My son, give thine heart to me, and thine eyes keep my ways.

<sup>27</sup> For a whore is a deep ditch, and an alien woman, is a strait pit.

<sup>28</sup> She setteth ambush in the way, as a thief; and shall add despisers in men, *that is, shall multiply despisers of God among men.*

<sup>29</sup> To whom *is* woe? to whose father *is* woe? to whom *be* chidings? to whom *be* ditches? to whom *be* wounds without cause? to whom *is* putting out of eyes?

<sup>30</sup> Whether not to them, that dwell in wine, and study to drink [*up*] all of cups?

<sup>31</sup> Behold thou not [*the*] wine, when it sparkleth, when the colour thereof shineth in a glass cup. It entereth sweetly,

<sup>32</sup> but at the last it shall bite as an adder, and as a cockatrice it shall shed abroad venoms.

<sup>33</sup> Thine eyes shall see strange women, and thy heart shall speak wayward things.

<sup>34</sup> And thou shalt be as a man sleeping in the midst of the sea, and as a governor asleaped [*or sleeping*], when the steering, *either the instrument of governance*, is lost.

<sup>35</sup> And thou shalt say, They beat me, but I had not sorrow; they drew me, and I feelled not; when shall I wake out, and I shall find wines again?

## CHAPTER 24

<sup>1</sup> Pursue [*or follow*] thou not evil men, desire thou not to be with them.

<sup>2</sup> For the soul of them bethinketh *on* ravens, and their lips speak frauds.

<sup>3</sup> An house shall be builded by wisdom, and *it* shall be made strong by prudence, *or understanding.*

<sup>4</sup> *[The]* Cellars shall be filled in teaching, *with* all riches precious and full fair.

<sup>5</sup> A wise man is strong, and a learned man is stalworth[y] and mighty.

<sup>6</sup> For why battle is begun with ordinance; and health shall be, where many counsels be.

<sup>7</sup> Wisdom is high to a fool; in the gate he shall not open his mouth.

<sup>8</sup> He that thinketh to do evils, shall be called a fool.

<sup>9</sup> The thought of a fool is sin; and a backbiter is abomination of men.

<sup>10</sup> If thou hast slid, despairest in the day of anguish, thy strength shall be made less.

<sup>11</sup> Deliver thou them, that be led to death; and cease thou not to deliver them, that be drawn to death.

<sup>12</sup> If thou sayest, Strengths *or Strong-holds* suffice not; he that is *[the]* beholder of the heart, understandeth, and nothing deceiveth the keeper of thy soul, and he shall yield to a man after his works.

<sup>13</sup> My son, eat thou honey, for *it is* good; and the honeycomb *for it is* full sweet to thy throat.

<sup>14</sup> So and the teaching of wisdom *is good* to thy soul; and when thou hast found it, thou shalt have hope in the last things, and thine hope shall not perish.

<sup>15</sup> Ambush thou not, and seek not wickedness in the house of a just *[or rightwise]* man, neither waste thou, his resting *place*.

<sup>16</sup> For a just [*or rightwise*] man shall fall seven times *in the day*, and shall rise again; but wicked men shall fall into evil.

<sup>17</sup> When thine enemy falleth, have thou not joy; and thine heart have not full out joying in his falling;

<sup>18</sup> lest peradventure the Lord see, and it displease him, and he take away his ire [*or his wrath*] from him.

<sup>19</sup> Strive thou not with the worst men, neither pursue [*or follow*] thou wicked men.

<sup>20</sup> For why evil men have not hope of things to come, and the lantern of wicked men shall be quenched.

<sup>21</sup> My son, dread thou God, and the king; and be thou not meddled [*or mingled*] with backbiters.

<sup>22</sup> For their perdition shall rise together suddenly, and who knoweth the fall of ever either?

<sup>23</sup> Also these things *that pursue* be to wise men. It is not good to know a person in doom.

<sup>24</sup> Peoples shall curse them that say to a wicked man, Thou art just [*or rightwise*]; and lineages shall hold them abominable.

<sup>25</sup> They that reprove *justly sinners*, shall be praised; and blessing shall come [*up*] on them.

<sup>26</sup> He that answereth *with* rightful [*or right*] words, shall kiss lips.

<sup>27</sup> Make ready thy work withoutforth, and work thy field diligently, that thou build thine house afterward.



<sup>28</sup> Be thou not a witness without reasonable cause against thy neighbour; neither flatter thou any man with thy lips.

<sup>29</sup> Say thou not, As he did to me, so I shall do to him, and I shall yield to each man after his work.

<sup>30</sup> I passed by the field of a slow man, and by the vinery [*or the vineyard*] of a fond [*or foolish*] man;

<sup>31</sup> and lo! nettles had filled all, thorns had covered the higher part thereof, and the wall of stones without mortar was destroyed.

<sup>32</sup> And when I had seen this thing, I setted [*or put*] in mine heart, and by ensample, I learned teaching.

<sup>33</sup> How long sleepest thou, slow man? when shalt thou rise from sleep? Soothly thou shalt sleep a little, thou shalt nap a little, thou shalt join together the hands a little, to take rest;

<sup>34</sup> and *then* thy neediness as a courier shall come to thee, and thy beggary as an armed man.

## CHAPTER 25

<sup>1</sup> Also these *be* the Parables of Solomon, which the men of Hezekiah, king of Judah, translated.

<sup>2</sup> The glory of God is to cover a word; and the glory of kings is to seek out a word.

<sup>3</sup> Heaven above, and the earth beneath, and the heart of kings is unsearchable.

<sup>4</sup> Do thou away rust from silver, and a full clean vessel shall go out.

<sup>5</sup> Do thou away unpiety from the cheer of the king, and his throne shall be made steadfast by rightfulness [*or rightwiseness*].

<sup>6</sup> Appear thou not glorious before the king, and stand thou not in the place of great men.

<sup>7</sup> For it is better, that it be said to thee, Ascend thou [*or Go up*] hither, than that thou be made low before the prince.

<sup>8</sup> Bring thou not forth soon those things in strife, which thine eyes saw; lest afterward thou mayest not amend, when thou hast made thy friend dishonest *or he hath shamed thee*.

<sup>9</sup> Treat thy cause with thy friend, and show thou not private *matter* to a strange man;

<sup>10</sup> lest peradventure he have joy of thy fall, when he hath heard, and cease not to do shame to thee.

<sup>11</sup> A golden pomme or pommel in beds of silver is *he*, that speaketh a word in his time.

<sup>12</sup> A golden earring, and a shining pearl is *he*, that reproveth a wise man, and an ear obeying.

<sup>13</sup> As the cold of snow in the day of harvest, so a faithful messenger to him that sent him, maketh his soul to have rest.

<sup>14</sup> A cloud and wind, and rain not pursuing [*or following*], is a glorious man, and not [*ful*] filling promises.

<sup>15</sup> A prince shall be made soft by patience; and a soft tongue shall break hardness.

<sup>16</sup> Thou hast found honey, eat thou that that sufficeth to thee; lest per-adventure thou be [*full*]-filled, and spew it out.

<sup>17</sup> Withdraw thy foot from the house of thy neighbour; lest sometime he be filled, *that is*, annoyed, and hate thee.

<sup>18</sup> A dart, and a sword, and a sharp arrow, *is* a man that speaketh false witnessing against his neighbour.

<sup>19</sup> A rotten tooth, and a faint foot *is* he, that hopeth on an unfaithful man in the day of anguish,

<sup>20</sup> and loseth his mantle in the day of cold. Vinegar in a vessel of salt *is* he, that singeth songs to the worst heart. As a moth *annoyeth or harmeth* a cloth, and a worm a tree, so the sorrow of a man annoyeth the heart.

<sup>21</sup> If thine enemy hungereth, feed thou him; if he thirsteth, give thou him water to drink;

<sup>22</sup> for thou shalt gather together coals on his head; and the Lord shall yield to thee.

<sup>23</sup> The north wind scattereth *abroad* rains; and a sorrowful face *destroyeth* a tongue backbiting.

<sup>24</sup> It is better to sit in the corner of an house without [*a*] roof, than with a woman full of chiding, and in a common house.

<sup>25</sup> Cold water to a thirsty man; and a good messenger from a far land.

<sup>26</sup> A well disturbed with foot, and a vein broken, *is* a just [*or rightwise*] man falling before a wicked man.

<sup>27</sup> As it is not good to him that eateth much honey; so he that is a searcher of majesty, shall be put down from glory.

<sup>28</sup> As a city open, and without compass of walls; so *is* a man that may not refrain his spirit in speaking.

## CHAPTER 26

<sup>1</sup> As snow in summer, and rain in harvest; so glory is unseemly to a fool.

<sup>2</sup> For as a bird flying over to high things, and as a sparrow going into uncertain; so cursing brought forth without reasonable cause shall come above into some man.

<sup>3</sup> Beating be to an horse, and a bridle to an ass; and a rod to the back of unprudent men.

<sup>4</sup> Answer thou not to a fool after his folly, lest thou be made like him.

<sup>5</sup> Answer thou a fool after his folly, lest he seem to himself to be wise.

<sup>6</sup> An halting man in feet, and drinking wickedness, he that sendeth words by a fond [*or foolish*] messenger.

<sup>7</sup> As an halting man hath fair legs in vain; so a parable is unseemly in the mouth of fools.

<sup>8</sup> As he that sendeth a stone into the broad place of the sling; so he that giveth honour to an unwise man.

<sup>9</sup> As if a thorn groweth in the hand of a drunken man; so is a parable in the mouth of fools.

<sup>10</sup> Doom determineth causes; and he that setteth silence to a fool, assuageth ires [*or wraths*].

<sup>11</sup> As a dog that turneth again to his spewing [*or As an hound that turneth again to his vomit*]; so is an unprudent man, that rehearseth his folly.

<sup>12</sup> Thou hast seen a man seem wise to himself; an unknowing man shall have hope more than he.

<sup>13</sup> A slow man saith, A lion is in the way, a lioness is in the footpaths.

14 As a door is turned in his hinges; so a slow man in his bed.

15 A slow man hideth his hands under his armpit; and he travaileth, if he turneth them up to his mouth.

16 A slow man seemeth wiser to himself, than seven men speaking sentences.

17 As he that taketh a dog by the ears; so he that passeth, and is impatient, and is meddled [*or mingled*] with the chiding of another man.

18 As he is guilty, that sendeth spears and arrows into death,

19 so a man that annoyeth guilefully his friend, and when he is taken, he shall say, I did playing.

20 When trees [*or woods shall*] fail, the fire shall be quenched; and when a privy backbiter is withdrawn, strives rest.

21 As dead coals at [*or to*] quick coals, and trees at the fire [*or wood to fire*]; so a wrathful man raiseth chidings.

22 The words of a privy backbiter *be* as simple; and those [*or they*] come till to the innerest things of the heart.

23 As if thou wouldest adorn a vessel of earth with the dross of silver; so *be* swelling lips fellowshiped with a full wicked heart.

24 An enemy is understood by his lips, when he treateth guiles in *his* heart.

25 When he maketh low his voice, believe thou not to him; for seven wickednesses be in his heart.

26 The malice of him that covereth hatred guilefully, shall be showed in a council.

<sup>27</sup> He that delveth a ditch, shall fall into it; and if a man walloweth a stone, it shall turn again to him.

<sup>28</sup> A false tongue loveth not [*the*] truth; and a slippery mouth worketh fallings.

## CHAPTER 27

<sup>1</sup> Have thou not glory of the morrow, that knowest not what thing the day coming shall bring forth.

<sup>2</sup> Another man, and not thy mouth praise thee; a stranger, and not thy lips.

<sup>3</sup> A stone is heavy, and gravel is chargeous; but the ire [*for the wrath*] of a fool is heavier than ever either.

<sup>4</sup> Ire [*for Wrath*] hath no mercy, and strong vengeance breaking out *hath no mercy*; and who may suffer the fierceness of a spirit stirred?

<sup>5</sup> Better is open reproving, than a love hid. [*Better is open amending, than hid love.*]

<sup>6</sup> Better be the wounds of him that loveth, than the guileful kisses of him that hateth.

<sup>7</sup> A man [*ful*] filled shall despise an honeycomb; but an hungry man shall take, yea, bitter thing for sweet.

<sup>8</sup> As a bird passing over from his nest, so is a man that forsaketh his place.

<sup>9</sup> The heart delighteth in ointment, and diverse odours; and a soul is made sweet by the good counsels of a friend.

<sup>10</sup> Forsake thou not thy friend, and the friend of thy father; and enter thou not into the house of thy brother, in the day of thy torment. Better is a neighbour nigh, than a brother afar.

<sup>11</sup> My son, study thou about wisdom, and make thou glad mine heart; that thou mayest answer a word to a despiser.

<sup>12</sup> A fell man seeing evil was hid; little men of wit passing forth suffered harms.

<sup>13</sup> Take thou away his cloth, that promised for a stranger; and take thou away a wed from him for an alien man.

<sup>14</sup> He that blesseth his neighbour with [*a*] great voice; and riseth by night, shall be like him that curseth.

<sup>15</sup> Roofs dropping in the day of cold, and a woman full of chiding, be likened together.

<sup>16</sup> He that withholdeth her, as if he holdeth [*or held the*] wind; and voideth [*out*] the oil of his right hand.

<sup>17</sup> Iron is whetted by iron; and a man whetteth the face of his friend.

<sup>18</sup> He that keepeth a fig tree, shall eat the fruits thereof; and he that is a keeper of his lord, shall be glorified.

<sup>19</sup> As the cheers of men beholding *themselves* shine in waters; so the hearts of men be open to prudent men.

<sup>20</sup> Hell and perdition shall not be filled; so and the eyes of men be not able to be filled [*or be unfillable*].

<sup>21</sup> As silver is proved in a welling place, and gold *is proved* in a furnace; so a man is proved by the mouth of his praisers.

<sup>22</sup> Though thou poundest a fool in a mortar, as with a pestle smiting above dried barley, his folly shall not be done away from him.

<sup>23</sup> Know thou diligently the cheer of thy beast; and behold thou thy flocks.

<sup>24</sup> For thou shalt not have power continually; but a crown shall be given to thee in generation and into generation[s].

<sup>25</sup> Meadows be opened, and green herbs appeared; and hay is gathered from [the] hills.

<sup>26</sup> Lambs be to thy clothing; and kids *be* to the price of the field.

<sup>27</sup> The milk of goats suffice to thee for thy meats; into the necessary things of thine house, and to lifelode of thine handmaidens.

## CHAPTER 28

<sup>1</sup> A wicked man fleeth, when no man pursueth; but a just [*or rightwise*] man as a lion trusting shall be without fearedfulness.

<sup>2</sup> For the sins of the land *there be* many princes of it; and for the wisdom of a man, and for the knowing of these things that be said, the life of the duke shall be the longer.

<sup>3</sup> A poor man falsely challenging poor men, is like a great rain, wherein hunger is made ready.

<sup>4</sup> They that forsake the law, praise the wicked man; they that keep *the law*, be kindled, *or stirred[up]*, against him.

<sup>5</sup> Wicked men think not *on* doom; but they that seek the Lord, perceive all things.

<sup>6</sup> Better is a poor man going in his simpleness, than a rich man in [*his*] shrewd ways.

<sup>7</sup> He that keepeth the law, is a wise son; but he that feedeth gluttons, shameth his father.



<sup>8</sup> He that gathereth together riches by usuries, and free increases, gathereth those [*or them*] together against poor men.

<sup>9</sup> His prayer shall be made cursed, that boweth away his ear, that he hear not the law.

<sup>10</sup> He that deceiveth just [*or rightwise*] men in an evil way, shall fall in his perishing; and just [*or rightwise*] men shall wield his goods.

<sup>11</sup> A rich man seemeth wise to himself; but a poor man prudent shall search him *out or know his counsel*.

<sup>12</sup> In [*the*] enhancing of just [*or rightwise*] men is much glory; when wicked men reign, fallings of men be.

<sup>13</sup> He that hideth his great trespasses, shall not be made rightful; but he that acknowledgeth and forsaketh them, shall get mercy.

<sup>14</sup> Blessed is the man, which is ever dreadful; but he that is of hard heart, shall fall into evil.

<sup>15</sup> A roaring lion, and an hungry bear, is a wicked prince on a poor people.

<sup>16</sup> A duke needy of prudence shall oppress many men by false challenge; but the days of him that hateth avarice shall be made long.

<sup>17</sup> No man sustain a man that falsely challengeth the blood of a man, if he fleeth till to the pit.

<sup>18</sup> He that goeth simply shall be safe; he that goeth by wayward ways, shall fall down [*at*] once.

<sup>19</sup> He that worketh his land, shall be filled with loaves; he that pursueth [*or followeth*] idleness, shall be filled with neediness.

<sup>20</sup> A faithful man shall be praised much; but he that hasteth to be made rich, shall not be innocent.

<sup>21</sup> He that knoweth a face in doom, doeth not well; this man forsaketh truth, yea, for a morsel of bread.

<sup>22</sup> A man that hasteth to be made rich, and hath envy to other men, knoweth not that neediness shall come *[up]* on him.

<sup>23</sup> He that reproveth a man, shall find grace afterward with him; more than he that deceiveth by flatterings of tongue.

<sup>24</sup> He that withdraweth anything from his father and from his mother, and saith that this is no sin, is partner of a man-queller.

<sup>25</sup> He that avaunteth himself, and alargeth, raiseth up strives; but he that hopeth in the Lord, shall be saved.

<sup>26</sup> He that trusteth in his heart, is a fool; but he that goeth wisely, shall be praised.

<sup>27</sup> He that giveth to a poor man, shall not be needy; he that despiseth *a poor man* beseeching, shall suffer neediness.

<sup>28</sup> When unpius men rise, men shall be hid; and when they have perished, just *[or rightwise]* men shall be multiplied.

## CHAPTER 29

<sup>1</sup> Sudden perishing shall come *[up]* on that man, that with hard noll, *that is, an obstinate soul*, despiseth a blamer; and health shall not follow him.

<sup>2</sup> The commonality shall be glad in the multiplying of just *[or rightwise]* men; when wicked

men have taken princehood, the people shall wail.

<sup>3</sup> A man that loveth wisdom, maketh glad his father; but he that nourisheth a strumpet, shall lose his chattel [*or substance*].

<sup>4</sup> A just king raiseth [*up*] the land; an avaricious man shall destroy it.

<sup>5</sup> A man that speaketh by flattering and feigned words to his friend, spreadeth abroad a net to his steps.

<sup>6</sup> A snare shall wrap a wicked man doing sin; and a just [*or rightwise*] man shall praise, and make joy.

<sup>7</sup> A just [*or rightwise*] man knoweth the cause of poor men; and an unpius man knoweth not knowing.

<sup>8</sup> Men full of pestilence destroy a city; but wise men turn away strong vengeance.

<sup>9</sup> If a wise man striveth with a fool, whether he be wroth, or laugh, he shall not find rest.

<sup>10</sup> Men-quellers hate a simple man; but just [*or rightwise*] men seek his soul.

<sup>11</sup> A fool bringeth forth all his spirit; a wise man delayeth, and reserveth into time coming afterward.

<sup>12</sup> A prince that heareth willfully the words of leasing, shall have all *his* servants unfaithful.

<sup>13</sup> A poor man and a lender met themselves; the Lord is [*the*] lightener of ever either.

<sup>14</sup> If a king deemeth poor men in truth, his throne shall be made steadfast [*into*] without end.

15 A rod and chastising *[or discipline]* shall give wisdom; but a child, that is left to his *own* will, shameth his mother.

16 Great trespasses shall be multiplied in the multiplying of wicked men; and just *[or right-wise]* men shall see the fallings of them.

17 Teach thy son, and he shall comfort thee; and he shall give delights to thy soul.

18 When prophecy faileth, the people shall be destroyed; but he that keepeth the law, is blessed.

19 A servant may not be taught by words; for he understandeth that that thou sayest, and he despiseth to answer.

20 Thou hast seen a man swift to speak; folly shall be hoped more than his amending *[or folly more is to be hoped for than the correction of him]*.

21 He that nourisheth his servant delicately from childhood, shall find him a rebel *[or unobedient]* afterward.

22 A wrathful man stirreth chidings; and he that is light to have indignation, shall be more inclined to sins.

23 Lowness followeth a proud man; and glory shall up-take a meek man of spirit.

24 He that taketh part with a thief, hateth his soul; he heareth a man charging greatly, and sheweth not.

25 He that dreadeth a man, shall fall soon; he that hopeth in the Lord, shall be raised *[up]*.

26 Many men seek the face of the prince; and the doom of all men shall go forth of the Lord.

<sup>27</sup> Just [*or Rightwise*] men have abomination of a wicked man; and wicked men have abomination of them, that be in a rightful [*or the right*] way.

## CHAPTER 30

<sup>1</sup> The words of him that gathereth, of the son spewing. The prophecy which a man spake, with whom God was, and which *man* was comforted by God dwelling with him, and said,

<sup>2</sup> I am the most foolish of men; and the wisdom of men is not with me.

<sup>3</sup> I learned not wisdom; and I knew not the knowing of holy men.

<sup>4</sup> Who ascended [*or went up*] into heaven, and came down? Who held together the spirit *or wind* in his hands? who bound together waters as in a cloth? Who raised *up* all the ends of [*the*] earth? What is the name of him? and what is the name of his son, if thou knowest?

<sup>5</sup> Each word of God is a shield set afire, to all that hope in him.

<sup>6</sup> Add thou not anything to the words of him, and thou be reprov'd, and be found a liar.

<sup>7</sup> I prayed thee *for* two things; deny not thou *them* to me, before that I die.

<sup>8</sup> Make thou far from me vanity and words of leasing; give thou not to me begging and riches; *but* give thou only necessities to my lifelode;

<sup>9</sup> lest peradventure I be full-filled, and be drawn to deny, and say, Who is the Lord? and lest I be compelled by neediness, and steal, and forswear the name of my God.

<sup>10</sup> Accuse thou not a servant to his lord, lest peradventure he curse thee, and thou fall down.

<sup>11</sup> A generation that curseth his father, and that blesseth not his mother.

<sup>12</sup> A generation that seemeth clean to itself, and nevertheless is not washed from his filths.

<sup>13</sup> A generation whose eyes be high, and the eyelids thereof be raised [*up*] into high things.

<sup>14</sup> A generation that hath swords for teeth, and eateth with his cheek teeth; that it eat [*the*] needy men of [*the*] earth, and the poor-alls [*or the poor*] of men.

<sup>15</sup> The water leach hath two daughters, saying, Bring, bring. Three things be unable to be filled, and the fourth, that saith never, It sufficeth;

<sup>16</sup> hell; and the mouth of the womb; and the earth that is never filled with water; but fire *that* saith never, It sufficeth.

<sup>17</sup> Crows of the strand [*or the streams*] peck out that eye, that scorneth the father, and that despiseth the child-bearing of his mother; and the young of an eagle eat that eye.

<sup>18</sup> Three things be hard to me, and utterly I know not the fourth thing;

<sup>19</sup> the way of an eagle in heaven; the way of a serpent on a stone; the way of a ship in the middle of the sea; and the way of a man in *his* young waxing age.

<sup>20</sup> Such is the way of a woman adulteress, which eateth, and wipeth her mouth, and saith, I wrought not evil.

<sup>21</sup> The earth is moved by three things, and *by* the fourth thing, which it may not sustain;

22 by a servant, when he reigneth; by a fool, when he is filled with meat;

23 by an hateful woman, when she is taken in matrimony; and by an handmaid, when she is heir of her lady.

24 Four [*things*] be the least things of [*the*] earth, and those be wiser than wise men;

25 ants, a feeble people, that make ready meat in harvest to themselves;

26 a hare, a people unmighty, that setteth his bed in a stone;

27 a locust hath no king, and all goeth out by companies;

28 a lizard enforceth *or* *endeavoureth* with hands, and dwelleth in the houses of kings.

29 Three things there be, that go well, and the fourth thing, that goeth richly, *either by prosperity*.

30 A lion, strongest of beasts, shall not dread, at the meeting of any man;

31 a cock, girded [*up*] the loins; and a ram, *and a king*, and none there is that shall against-stand him.

32 He that appeareth a fool, after that he is raised [*up*] on high; for if he had understood, he had set *his* hand on his mouth.

33 Forsooth he that thrusteth strongly teats, to draw out milk, thrusteth out butter; and he that smiteth greatly, draweth out blood; and he that stirreth ires, bringeth forth discords.

## CHAPTER 31

<sup>1</sup> The words of Lemuel, the king; the vision by which his mother taught him.

<sup>2</sup> What, my darling? what, the darling of my womb? what, the darling of my desires?

<sup>3</sup> Give thou not thy chattel [*or thy substance*] to women, and thy riches to do away kings.

<sup>4</sup> A! Lemuel, do not thou give wine to kings; for no privacy there is, where drunkenness reigneth.

<sup>5</sup> Lest peradventure they drink, and forget dooms, and change the cause of the sons of a poor man.

<sup>6</sup> Give ye cider to them that mourn, and wine to them that be of bitter soul.

<sup>7</sup> Drink they, and forget they their neediness; and think they no more on their sorrow.

<sup>8</sup> Open thy mouth for a dumb man, and open thy mouth for the causes of all sons that pass forth.

<sup>9</sup> Deem thou that that is just, and deem thou a needy man and a poor man.

<sup>10</sup> Who shall find a strong woman? the price of her *is[a]* far, and from the last [*or utmost*] ends.

<sup>11</sup> The heart of her husband trusteth in her; and he shall not have need to robberies.

<sup>12</sup> She shall yield to him good, and not evil, in all the days of her life.

<sup>13</sup> She sought wool and flax; and wrought by the counsel of her hands.

<sup>14</sup> She is made as the ship of a merchant, that beareth his bread from [*a*] far.

<sup>15</sup> And she rose by night, and gave lifelode to her menials, and meats to her handmaidens.



<sup>16</sup> She beheld a field, and bought it; of the fruit of her hands she planted a vineyard [*or a vineyard*].

<sup>17</sup> She girded her loins with strength, and made strong her arm.

<sup>18</sup> She tasted, and saw, that her merchandise was good; her lantern shall not be quenched in the night.

<sup>19</sup> She put her hands to the wharve, and her fingers took the spindle.

<sup>20</sup> She opened her hand to the needy man, and stretched forth her hands to a poor man.

<sup>21</sup> She shall not dread for her house of the colds of snow; for all her menials be clothed with double *clothes*.

<sup>22</sup> She made to her a ray-cloth; bis, *either white silk*, and purple is the cloth[ing] of her.

<sup>23</sup> Her husband is noble in the gates, when he sitteth with the senators of [*the*] earth.

<sup>24</sup> She made linen cloth, and sold *it*; and gave a girdle to a merchant.

<sup>25</sup> Strength and fairness is the clothing of her; and she shall laugh in the last day.

<sup>26</sup> She opened her mouth to wisdom; and the law of mercy is in her tongue.

<sup>27</sup> She beheld the paths of her house; and she ate not bread idly.

<sup>28</sup> Her sons rose up, and preached her most blessed; her husband *rose*, and praised her.

<sup>29</sup> Many daughters gathered riches; thou passedest *them* all.

<sup>30</sup> Fairness is deceivable grace, and vain; that woman, that dreadeth the Lord, [*she*] shall be praised.

<sup>31</sup> Give ye to her of the fruit of her hands; and  
her works praise her in the gates.

## **Wycliffe's Bible with Modern Spelling English: Wycliffe's Bible Modern Spelling (with Deuterocanon)**

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Wycliffe's Bible with Modern Spelling, was made in response to requests from readers who wanted my Wycliffe's Old and New Testaments and Apocrypha in one volume. Printing limitations dictated the number of pages available to me and the letter size. In my previous books, Wycliffe's Bible, Wycliffe's Old Testament, Vols. 1 amp 2, Wycliffe's New Testament, and Wycliffe's Apocrypha, I have tens of thousands of rewritten verses, presented in parentheses "( )", to provide help in comprehending the 14th century Middle English vocabulary and grammar. In this present volume, with space at a premium, those "helps" had to be eliminated, to make room for the text of the Apocrypha.

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