

## PROVERBS

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

<sup>2</sup> to know wisdom and knowing (*or to know wisdom and knowledge*); to understand the words of prudence;

<sup>3</sup> and to take the learning of teaching; to take rightfulness, and doom, and equity; (*and to receive learning from teaching, or from instruction; to gain righteousness, and judgment, or justice, and fairness;*)

<sup>4</sup> that fellyness, or wariness, be given to little children, and knowing and understanding to a young waxing man. (*so that cleverness, and caution, be given to people of little wit, or of low intelligence, and knowledge and understanding to a young growing man.*)

<sup>5</sup> A wise man hearing shall be the wiser; and a man (*of*) understanding shall hold governance. (*A wise person listening shall become wiser; and a person understanding shall gain skills, or abilities.*)

<sup>6</sup> He shall perceive a parable, and the expounding; the words of wise men, and the dark figurative speeches of them. (*He shall understand a proverb, and its expounding, or its explanation; yea, the words of the wise, and their riddles.*)

<sup>7</sup> The dread of the Lord is the beginning of wisdom; fools despise wisdom and teaching. *(The fear of the Lord or Reverence for the Lord is the beginning of wisdom; but 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; *(My son, listen thou to thy father's teaching; and do not thou abandon thy mother's principles;)*

<sup>9</sup> *(so)* that grace be added, either increased, to thine head, and a band to thy neck. *(so that favour be added unto thee, and a band of honour be put about 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 *(out)* blood, hide we snares of deceits against an innocent *(person)* without cause;

<sup>12</sup> swallow we him, as hell swalloweth a man living; and all-whole, as *(those)* going down into a pit; *(we shall swallow him up, like Sheol swalloweth up the living; yea, all-whole, like those going down into the pit;)*

<sup>13</sup> we shall find all precious chattel, *(or possessions)*, we shall fill our houses with spoils;

<sup>14</sup> put thou lot with us, one purse be there of us all; *(put thou thy lot with us, and let there be one purse for us all;)*

<sup>15</sup> my son, go thou not with them; forbid thy foot from the paths of them *(or do not let thy foot go onto their paths).*

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 (*them*).

20 Wisdom preacheth withoutforth; in streets it giveth his voice. (*Wisdom preacheth outside; yea, it raiseth up its voice in the streets.*)

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, (*It crieth often at the tops of the streets; and at the leaves of the gates of the city, it bringeth forth its 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? (*How long, ye of little wit, or of low intelligence, shall ye love foolishness, and shall fools desire those things that be harmful to themselves, and shall the imprudent hate knowledge, or understanding?*)

23 Be ye converted at my reproving (*or Be ye changed by my rebukes*); lo, I shall bring forth to you my spirit, and I shall show (*you*) my words.

24 For I called, and ye forsook; I held forth mine hand, and none there was that beheld. (*For I called, but you would not listen to me; I held forth my hand, but no one paid any attention to it.*)

25 Ye have despised all my counsel; and charged not my blamings (*or and would not listen to my rebukes*).

26 And I shall laugh in your perishing; and I shall scorn you, when that, that ye dread, cometh to you. (*And so I shall laugh at your misfortune, or at your tribulation; and I shall scorn you, when what ye fear, cometh to you.*)

27 When sudden wretchedness falleth in, and perishing befalleth as (*a*) tempest; when tribulation and anguish cometh [*up*] on you.

28 Then they shall call me, and I shall not hear (*or but I shall not answer them*); they shall rise early, and they shall not find me.

29 For they hated teaching, and they took not the dread of the Lord, (*For they hated instruction, and they chose not to fear the Lord, or and they chose not to have reverence for the Lord,*)

30 neither they assented to my counsel, and they depraved all mine amending. (*nor would they assent to my advice, and they have spurned all of my correction.*)

31 Therefore they shall eat the fruits of their (*own*) way; and they shall be filled with their (*own*) counsels.

32 The turning away of little men in wit shall slay them; and the prosperity of fools shall

lose them. *(This turning away by those with little wit, or with low intelligence, shall lead to their own slaughter; yea, the prosperity of fools shall bring about their own destruction.)*

<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. *(But he who listeneth to me, shall rest without fear; and he shall enjoy his abundance, when the fear of evil is taken away.)*

## CHAPTER 2

<sup>1</sup> My son, if thou receivest my words, and hidest my behests with thee *(or and hidest my commands with thee)*;

<sup>2</sup> *(so)* that thine ear hear wisdom, bow *(down)* thine heart to know prudence.

<sup>3</sup> For if thou inwardly callest *(to)* wisdom, and bowest thine heart to *(ward)* 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. *(then thou shalt understand the fear of the Lord or then thou shalt understand reverence for the Lord, and shalt find the knowledge of God.)*

<sup>6</sup> For the Lord giveth wisdom; and prudence and knowing is of his mouth. *(For the Lord giveth wisdom; and understanding and knowledge cometh from his mouth.)*

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

*shall keep safe the salvation, or the deliverance, of the righteous, and he shall defend those who go with honesty, or with integrity.)*

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

<sup>9</sup> Then thou shalt understand rightfulness, and doom, and equity, and each good path. (*Then thou shalt understand righteousness, and judgement, and fairness, and each good way.*)

<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; (*good advice shall keep thee safe, and understanding shall keep thee safe;*)

<sup>12</sup> (*so*) that thou be delivered from an evil way, and from a man that speaketh wayward things (*or and from the person who speaketh wicked things*).

<sup>13</sup> Which forsake a rightful way, (*or From those who abandon the 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; (*who be glad, when they have done evil, and rejoice in the worst things;*)

<sup>15</sup> whose ways be wayward, and their goings be of evil fame. (*whose ways be wicked, and whose deeds be shameful.*)

<sup>16</sup> That thou be delivered from an alien woman, and from a strange woman, that

maketh soft her words; *(And so that thou be rescued from a strange, or an unknown, woman, who maketh her words soft;)*

<sup>17</sup> and *(who)* forsaketh the duke, or *(the)* leader, 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. *(For her house is on the way to death, and her paths lead down to Sheol, or the land of the dead, or and her paths lead down to hell.)*

<sup>19</sup> All that enter to her, shall not turn again, neither they shall catch the paths of life. *(All who go to her, shall never return, nor shall they ever walk again on the paths of life.)*

<sup>20</sup> That thou go in a good way, and keep the paths of just men. *(So see that thou go on a good way, and keep to the paths of the righteous.)*

<sup>21</sup> Forsooth they that be rightful, shall dwell in the land; and simple men shall perfectly dwell therein. *(For they who be upright, shall live in the land; and those who be honest, or and those with integrity, shall live there.)*

<sup>22</sup> But unfaithful men shall be lost from the land; and they that do wickedly, shall be taken away from it. *(But the unfaithful shall be destroyed from off the land; and those who 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 commandments.

<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. (*Let not mercy and truth desert thee; bind thou them about thy neck, and write them on the tablets of thy heart.*)

<sup>4</sup> And thou shalt find grace (*or And thou shalt receive favour*), 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. (*Have thou trust in the Lord, with all thy heart, and lean thou not unto thy own understanding.*)

<sup>6</sup> In all thy ways think on him, and he shall (*ad*)dress thy goings. (*In all thy ways, or in all thy deeds, think of him, and he shall direct thy steps.*)

<sup>7</sup> Be thou not wise with thyself; dread thou God, and go away from evil. (*Do not think thyself wise; but fear God or but revere God, and go thou away from evil.*)

<sup>8</sup> For why health shall be in thy navel, and moisting of thy bones. (*For that shall be health for thy body, or thy entrails, and moistening for thy bones.*)

<sup>9</sup> Honour thou the Lord of thy chattel, and of the best of all thy fruits give thou to poor men; (*Honour thou the Lord with thy possessions, and with the best of all thy fruits, or of all thy earnings;*)



10 and (*then*) thy barns shall be filled with abundance, and thy pressers shall flow with wine (*or and thy winepresses shall flow with wine*).

11 My son, cast thou not away the teaching of the Lord; and fail thou not, when thou art chastised of him, (*or and faint thou not, or and spurn thou him not, when thou art disciplined by him*).

12 For the Lord chastiseth him, whom he loveth; and as a father in the son he pleaseth him (*or and like a father to his son who pleaseth him*).

13 Blessed is the man that findeth wisdom, and that floweth with prudence. (*Blessed is the person who findeth wisdom, and who floweth with understanding.*)

14 The getting thereof is better than the merchandise of gold and of silver; the fruits thereof be the first and the cleanest.

15 It is more precious than all riches; and all things that be desired, may not be compared to this, (*or and nothing that is desired, can be compared to it*).

16 Length of days is in the right half thereof, and riches and glory be in the left half thereof. (*Length of days is in its right hand, and riches and glory be in its left hand.*)

17 The ways thereof be fair ways, and all the paths thereof be peaceable. (*Its way be fair ways, and all its paths be peaceful.*)

18 It is a tree of life to them that take (*hold of*) it; and he that holdeth (*onto*) it, is blessed.

19 The Lord founded the earth by *(his)* wisdom; he stablished *(the)* heavens by *(his)* prudence.

20 The depths of waters brake out by his wisdom; and *(the)* clouds waxed *(al)*together with dew.

21 My son, these things float not away from thine eyes; keep thou my law, and my counsel; *(My son, let not these things float away from thine eyes; keep thou my instructions, and my advice, near to thee;)*

22 and life shall be to thy soul, and grace to thy cheeks. *(and thou shalt have life, and gain favour.)*

23 Then thou shalt go trustily in thy way *(or Then thou shalt go with trust on thy way);* and thy foot shall not stumble.

24 If thou shalt sleep, thou shalt not dread; thou shalt rest, and thy sleep shall be soft *[or and sweet shall be thy sleep]. (When thou shalt sleep, thou shalt not fear; thou shalt rest, and thy sleep shall be sweet.)*

25 Dread thou not of sudden fear, and the powers of wicked men falling in on thee. *(Fear thou not sudden disaster, and the power, or the might, of the wicked falling in upon thee.)*

26 For the Lord shall be at thy side; and he shall keep thy foot *(safe)*, that thou be not taken.

27 Do not thou forbid to do well him that may; if thou mayest, also do thou well. *(Do not thou forbid anyone to do good who can; and if thou be able, thou do good as well.)*

28 Say thou not to thy friend, Go, and turn again, and tomorrow I shall give to thee; when thou mayest give anon. (*Say thou not to thy friend, Go away, and return tomorrow, and then I shall give you what you need; when thou can give it to him at once.*)

29 Imagine thou not evil to thy friend (*or Imagine thou not evil against thy friend*), when he hath trust in thee.

30 Strive thou not against a man without cause, when he doeth none evil to thee. (*Do not thou argue with someone for no reason, when he hath done nothing wrong to thee.*)

31 Follow thou not an unjust man (*or Do not thou follow a law-breaker*), follow thou not his ways.

32 For each deceiver is (*an*) abomination to the Lord; and his speaking is with simple men (*or and the Lord speaketh to those who be honest, or have integrity*).

33 Neediness is sent of the Lord in(*to*) the house of a wicked man; but the dwelling places of just men shall be blessed. (*Neediness is sent by the Lord into the houses of the wicked; but the dwelling places of the righteous shall be blessed.*)

34 He shall scorn [*the*] scorners; and he shall give grace to mild men. (*He shall mock the mockers; but he shall give favour to the humble, or to the meek.*)

35 Wise men shall have glory; [*the*] enhancing of fools is shame. (*The wise shall receive honour; but fools shall only increase their shame.*)

## CHAPTER 4

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

<sup>2</sup> I shall give to you a good gift; forsake ye not my law. (*I give you a good gift; do not ye abandon my instructions.*)

<sup>3</sup> For why and I was the son of my father, a tender son, and one begotten, before my mother. (*For I was my father's son, a tender son, and my mother's only child.*)

<sup>4</sup> And my father taught me, and said, Thine heart receive my words; keep thou my behests (*or obey my commands*), 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 (*safe*); love thou it, and it shall keep thee (*safe*).

<sup>7</sup> The beginning of wisdom, wield thou wisdom; and in all thy possession, get thou prudence. (*The beginning of wisdom, is that thou first obtain wisdom; and among all thy possessions, of greatest importance is that thou get understanding.*)

<sup>8</sup> Take thou it, and it shall enhance thee; thou shalt be glorified of it, when thou hast embraced it. (*Receive thou it into thy heart, and it shall advance thee, or shall promote thee, or raise thee up; thou shalt be honoured, when thou hast embraced it.*)

<sup>9</sup> It shall give increasings of graces to thine head; and a noble crown shall defend thee. (*It shall bring many favours upon thee; and they shall adorn thee like a noble crown.*)

<sup>10</sup> My son, hear thou, and take my words (*to heart*); (*so*) that the years of (*thy*) 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 (*or and I shall lead thee on the fair ways*).

<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 (*or and thou shalt not be caused to stumble*).

<sup>13</sup> Hold thou (*fast to my*) teaching, and forsake [*thou*] it not; keep thou it (*near*), 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. (*Delight thou not in the paths of the wicked; and do not let the ways of evil people please 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. (*For they do not sleep, unless first they have done some evil; and sleep is taken from them, unless first they have deceived those who be honest, or have integrity.*)

17 They eat the bread of unpiety, and drink the wine of wickedness. (*They eat evil bread, and drink wicked wine.*)

18 But the path of just men goeth forth as light shining (*or But the path of the righteous goeth forth like a shining light*), and increaseth till to perfect day.

19 The way of wicked men is dark (*or The way of the wicked is dark*); they know not where, (*or when*), they shall fall.

20 My son, hearken thou (*to*) my words; and bow down thine ears to my speeches.

21 Go not they away from thine eyes (*or Let them not go away from thine eyes*); keep thou them in the middle of thine heart.

22 For those be life to men finding those, and health of all flesh. (*For they be life to those who find them, and health to all their flesh.*)

23 With all (*safe*) keeping keep thine heart (*safe*), for life cometh forth of it (*or for life cometh forth from it*).

24 Remove thou a shrewd mouth from thee (*or Do not thou speak depraved things*); and backbiting lips be far from thee.

25 Thine eyes see rightful things; and thine eyelids go before thy steps.

26 (*Ad*)dress thou [*the*] paths to thy feet (*or Direct thou the steps of thy feet*), and all thy ways shall be stablished.

27 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; (*My son, pay attention to my wisdom, and listen to my understanding of things;*)

<sup>2</sup> (*so*) that thou keep thy thoughts (*proper*), and thy lips keep teaching (*or and thy lips speak knowingly*).

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

<sup>4</sup> but the last things [*of her*]be(*as*) bitter as wormwood, and her tongue is(*as*) 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. (*Her feet go downward unto death; and her steps shall lead thee unto Sheol, or the land of the dead, or and her steps shall lead thee to hell.*)

<sup>6</sup> Those go not by the path of life; her steps be uncertain, and may not be sought out. (*They do not go on the path of life; her steps be uncertain, and should not be followed.*)

<sup>7</sup> Now therefore, my son, hear thou me, (*or And so now, my son, listen to me*), and go thou not away from the words of my mouth.

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

<sup>9</sup> Give thou not thine honour to aliens (*or Give thou not thy honour to strangers*), and thy years to the cruel;

<sup>10</sup> lest peradventure strangers be filled with thy strengths, and lest (*the rewards of*) thy travails be in an alien's house; (*lest perhaps strangers take all thy wealth, and the rewards of all thy efforts be in someone else'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; (*and thou say, Why did I loathe discipline, and why did I not listen to rebukes;*)

<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. (*I was almost uniformly despised, in the midst of the congregation, and among those in the assembly.*)

<sup>15</sup> Drink thou water of thy cistern, and the floods of thy well. (*Drink thou water from thy own cistern, and the out-flowings from thy own well.*)

<sup>16</sup> Thy wells be streamed forth; and part thy waters in streets. (*Let thy well floweth forth; and let thy water be parted in the streets.*)

<sup>17</sup> Have thou alone them; and aliens be not thy partners. (*Have thou them alone; and let not strangers be thy partners.*)

<sup>18</sup> Thy vein be blessed (*or Let thy fountain 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. *(She is like a most dearworthy deer; and a most acceptable hart calf. Let her breasts fulfill, or satisfy, thee at all times; and delight thou continually in her love.)*

<sup>20</sup> My son, why art thou deceived of an alien woman; and art fostered in the bosom of another? *(My son, why art thou deceived by a strange, or an unknown, woman; and why art thou comforted in the bosom of another?)*

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

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

<sup>23</sup> He shall die, for he had not learning, *(or He shall die, for he had no discipline)*; 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. *(My son, if thou hast pledged yourself, or made a guarantee, for thy friend, then thou hast fastened thy hand to a stranger.)*

<sup>2</sup> Thou art bound by the words of thy mouth; and thou art taken with thine own words *(or and thou art caught by thy own words, or thy promises)*.

<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; *(And so my son, do thou what I say, and save thyself; for thou*

*hast fallen into the hand of thy neighbour. Run thou about, haste thou, implore thy friend;)*

<sup>4</sup> give thou not sleep to thine eyes, neither (*let*) 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. (*Be thou released, like a doe from the hand of the hunter; and like a bird from the ambush of the fowler.*)

<sup>6</sup> O! thou slow man (*or O thou lazy one!*), 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 (*nor leader*);

<sup>8</sup> maketh ready in summer meat to himself, and gathereth together in harvest that, that he shall eat. (*prepareth food for himself in the summer, and gathereth together at harvest time what he shall eat.*)

<sup>9</sup> How long shalt thou, slow man, sleep? (*or How long shalt thou, O lazy one, sleep?*) when shalt thou rise from thy sleep?

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

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

<sup>12</sup> A man apostate, is a man unprofitable, he goeth with a wayward mouth;

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

14 by shrewd heart he imagineth evil, and in all time he soweth dissensions. (*with a depraved heart he imagineth all kinds of evil, and at all times he soweth discord.*)

15 His perdition shall come to him anon, and he shall be broken suddenly; and he shall no more have medicine. (*His perdition shall come upon him at once, and suddenly he shall be broken; and then he shall be without any remedy.*)

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

17 High eyes, a tongue liar, that is, accustomed to deadly leasing, (*or a lying tongue, that is, one accustomed to deadly lies*), hands shedding out innocent blood,

18 an heart imagining full wicked thoughts, feet swift to run into evil (*or feet quick to run to evil*),

19 a man bringing forth leasing, a false witness; and him that soweth discord among brethren. (*a liar, that is, a false witness; and he who soweth discord among brothers, or among friends.*)

20 My son, keep the commandments of thy father; and forsake [*thou*] not the law of thy mother. (*My son, obey thy father's commands; and do not thou abandon thy mother's instructions.*)

21 Bind thou those continually in thine heart; and encompass to thy throat. (*Bind thou them continually to thy heart; and tie them about thy neck.*)

<sup>22</sup> When thou goest, go they with thee; when thou sleepest, keep they thee (*safe*); 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; (*For the commandment of God is a lantern, and the Law is a light, and the rebukes of discipline pointeth to the way of life;*)

<sup>24</sup> (*so*) 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 (*in*) by the beckonings of her. (*Do not let thy heart desire her beauty; nor be thou taken in by her beckonings.*)

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

<sup>27</sup> Whether a man may hide fire in his bosom, that his clothes burn not; (*Can a man hide fire in his bosom, and his clothes not burn?*)

<sup>28</sup> either go on coals, and his feet be not burnt? (*or go upon coals, and his feet not be burned?*)

<sup>29</sup> So he that entereth to the wife of his neighbour; (*he*) 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 (*or And if he is caught, he shall give back sevenfold*); and he shall give all the chattel of his house, and (*so he*) shall deliver himself.

<sup>32</sup> But he that is an adulterer, shall lose his soul, for the poverty of heart, that is, *(for the) 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, *(For the husband's fervent love, and desire for revenge, shall not spare him on the day of vengeance,)*

<sup>35</sup> neither shall *(the husband)* assent to the prayers of any; neither he shall take many gifts for ransom *(nor shall he take any number of gifts for recompense).*

## CHAPTER 7

<sup>1</sup> My son, keep thou my words; and keep my behests to thee. *(My son, remember my words; and keep my commands with thee.)*

<sup>2</sup> Keep thou my behests, and thou shalt live; and my law, as the apple of thine eye. *(Keep thou my commands, and thou shalt live; and my instructions, or my teaching, as the apple of thine eyes.)*

<sup>3</sup> Bind thou it in thy fingers; write thou it in the tables of thine heart. *(Bind thou it on thy fingers; write thou it on the tablets of thy heart.)*

<sup>4</sup> Say thou to wisdom, Thou art my sister; and call thou prudence thy love *(or and call thou understanding, thy friend).*

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

*from a strange woman; yea, from an unknown woman, who 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, *(and I see fools, who have little intelligence. I behold a cowardly young man,)*

<sup>8</sup> that passeth by the streets, beside the corner, *(or who passeth along the street, 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 *(the)* ornament of an whore to deceive souls, meeteth him,

<sup>11</sup> and she is a jangler, and going about, and impatient of rest, and may not stand in the house with her feet; *(and she is a gossip, who goeth about restlessly, yea, who cannot stand still in her own house;)*

<sup>12</sup> and now withoutforth, now in *[the]* streets, now beside *[the]* corners, she ambuseth *(him)*.

<sup>13</sup> And she taketh *(hold of)*, and kisseth the young man; and flattereth *(him)* with wooing cheer, that is, unrestful *(ly)*, and without shame, and saith,

<sup>14</sup> I owed sacrifices for health *(or I have paid my offerings for my deliverance);* today I have yielded my vows.

<sup>15</sup> Therefore I went out into thy meeting, and I desired to see thee; and I have found thee.

<sup>16</sup> I have made (*ready*) my bed with cords, I have arrayed it with tapets painted of Egypt; (*I have prepared my bed, yea, I have arrayed it with coloured tapestries from Egypt;*)

<sup>17</sup> I have besprinkled my bed with myrrh, and aloes, and canel (*or and cinnamon*).

<sup>18</sup> Come thou, be we filled with touching of teats, and use we embracings that be coveted (*or and with desired embraces*); till the day begin to be clear.

<sup>19</sup> For mine husband is not in his house; he is gone (*away*) a full long way.

<sup>20</sup> He took with him a bag of money; he shall turn again in to his house in the day of [*the*] full moon. (*He took a bag of money with him; and he shall not return to his house until the day of the full moon.*)

<sup>21</sup> She bound him with many words; and she drew forth him with flatterings of lips. (*And so she bound him with many words; and she drew him forth with the flattery from her lips.*)

<sup>22</sup> Anon he as an ox led to slain sacrifice followeth her, and as a jolly lamb and unknowing; and the fool knoweth not, that he is drawn to bonds, (*And so at once he followeth her, like an ox led away to be slain for the offering, and like a jolly, and unknowing, lamb; and the fool knoweth not, that he is drawn into bonds,*)

<sup>23</sup> 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. (*until an arrow pierce his belly. Yea, like a bird that hasteneth to the snare, and knoweth not that it is done at the peril of its own life.*)

<sup>24</sup> Now therefore, my son, hear thou me; and perceive the words of my mouth. (*And so now, my son, listen thou to me; and understand the words that I speak.*)

<sup>25</sup> Lest thy soul be drawn away in the ways of her; neither be thou deceived in the paths of her. (*Lest thy life be drawn away by her ways; go thou not forth on her deceptive paths.*)

<sup>26</sup> For she hath cast down many wounded men; and all [*the*] strongest men were slain of her. (*For she hath wounded, and cast down, many men; yea, even the strongest men have been slain by her.*)

<sup>27</sup> The ways of hell is her house; and pierce(*th*) into the inner things of death. (*Her house is the way, or the entrance, to Sheol or to hell; yea, it leadeth down to the land of the dead.*)

## CHAPTER 8

<sup>1</sup> Whether wisdom crieth not oft; and prudence giveth her voice? (*Whether not wisdom crieth often, and understanding giveth forth her voice?*)

<sup>2</sup> In most sovereign and high tops, above the way, in the midst of paths, (*On hilltops, on the way, in the midst of paths,*)

<sup>3</sup> and it standeth beside the gate(s) 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. (*O ye people! I often*



*cry to you; and my words (be) for the sons and daughters of men.)*

<sup>5</sup> Little children, that is, little of wit, understand ye wisdom; and ye unwise men, perceiveth in heart. *(Ye of little intelligence, understand ye wisdom; and ye who be unwise, think in your hearts.)*

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

<sup>7</sup> My throat shall bethink truth; and my lips shall curse a wicked man. *(My mouth shall speak the truth; and my lips shall curse the wicked or for my lips hate wicked words.)*

<sup>8</sup> My words be just; no shrewd thing, neither wayward is in those. *(My words be right, or true; there is nothing depraved, or wicked, in them.)*

<sup>9</sup> They be rightful to them that understand; and they be even to them that find knowing. *(They be right to those who understand; and they be obvious to those who find knowledge.)*

<sup>10</sup> Take ye my chastising, and not money, *(or Receive, or accept, my discipline, and not money)*; choose ye teaching, more than treasure.

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

<sup>12</sup> I, wisdom, dwell in counsel *(or live in good advice)*; 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. (*The fear of the Lord is to hate evil or To have reverence for the Lord is to hate evil; I curse boast, and pride, and a depraved way, and speaking with a double-tongue, or with duplicity.*)

14 Counsel is mine, and equity; prudence is mine, and strength. (*Forethought is mine, and fairness, or equality; understanding is mine, and strength.*)

15 Kings reign by me; and makers of laws deem just things by me. (*Kings reign by me; and law-makers justly judge by me or and rulers make just laws by me.*)

16 Princes command by me; and mighty men deem rightfulness by me. (*Leaders command by me; and mighty men judge rightly, or with justice, by me.*)

17 I love them that love me; and they that wake early to me, shall find me. (*I love them who love me; and they who wake up early to seek me, shall find me.*)

18 With me be riches, and glory; sovereign riches, and rightfulness.

19 My fruit is better than gold, and precious stone(s); and my seeds [*or burgeoning*] be better than chosen silver (*or and my recompense is better than choice silver*).

20 I go in the ways of rightfulness, in the midst of the paths of doom; (*I go on the ways of righteousness, in the midst of the paths of justice;*)

21 that I make rich them that love me (*or so that I make rich those who love me*), and that I fill their treasures/their treasuries.

22 The Lord wielded me in the beginning of his ways (*or The Lord created me at the beginning of his ways*); before that he made anything, (*yea*), at the (*very*) beginning.

23 From without beginning I was ordained; and from eld times, before that the earth was made.

24 [*The*] Depths of waters were not yet (*made*); and I was conceived then. The wells of waters had not broken out yet (*or The water wells had not yet broken forth*),

25 and hills stood not (*al*)together yet by firm heaviness; before little hills I was born. (*and the mountains did not yet stand with firm heaviness; yea, I was born before the little hills.*)

26 Yet he had not made [*the*] earth; and floods, and the earths of the world. (*He had not yet made the earth; and the rivers, and the dust of the world.*)

27 When he made ready heavens, I was present, (*or When he prepared the heavens, I was there*); (*and*) when he compassed, [*or (en)closed*], the depths of (*the*) waters by certain law and compass.

28 When he made steadfast the air above; and weighed the wells of waters (*or and set in place the water wells*).

29 When he compassed to the sea his mark (*or When he set the boundaries for the seas*); and setted law to (*the*) waters, that

they should not pass their coasts. When he weighed the foundations of *[the]* earth;

<sup>30</sup> I was making all *(these)* things with him. And I delighted by all days, and played before him in all time,

<sup>31</sup> and I played in the world; and my delights be to be with the sons of men *(or and my delight is to be with the sons and daughters of men)*.

<sup>32</sup> Now, therefore, sons, hear ye me; blessed be they that keep my ways. *(And so now, sons and daughters, listen ye to me; blessed be those who follow my ways.)*

<sup>33</sup> Hear ye teaching, and be ye wise men; and do not ye cast it away. *(Listen ye to my teaching, and be ye wise; and do not ye throw it away.)*

<sup>34</sup> Blessed is the man that heareth me, and that watcheth at my gates all day, *(or Happy is the person who listeneth to me, and who standeth watch at my gates all day long)*; and keepeth *(guard)* at the posts of my door[s].

<sup>35</sup> He that findeth me, shall find life; and he shall draw health of the Lord. *(He who findeth me, shall find life; and he shall obtain favour from the Lord.)*

<sup>36</sup> But he that sinneth against me shall hurt his soul; all that hate me, love death. *(But he who sinneth against me shall hurt his own soul; all who hate me, love death.)*

## CHAPTER 9

<sup>1</sup> Wisdom builded an house to himself (*or Wisdom built a house for himself*); he hewed out seven pillars,

<sup>2</sup> he offered his slain sacrifices, he meddled wine (*or he mixed in spices with the wine*), and setted forth his table.

<sup>3</sup> He sent his handmaids (*or He sent forth his servantesses*), that they should call to the tower; and to the walls of the city.

<sup>4</sup> If any man is little (*in wit*), come he to me. And wisdom spake to unwise men, (*and said*), (*And that they should say, If any one hath little intelligence, come he to me. And then wisdom spoke to the unwise, and said.*)

<sup>5</sup> Come ye, eat ye my bread; and drink ye the wine, which I have meddled to you, (*or and drink ye the wine, in which I have mixed in spices for you*).

<sup>6</sup> Forsake ye young childhood, and live ye; and go ye by the way of prudence. (*Abandon ye foolishness, and have life; and go ye on the way of understanding.*)

<sup>7</sup> He that teacheth a scorner, doeth wrong to himself; and he that reproveth a wicked man, engendereth a wem to himself. (*He who trieth to teach a mocker, only wrongeth himself; and he who reproveth the wicked, begetteth a wound for himself.*)

<sup>8</sup> Do not thou reprove a scorner; lest he hate thee. Reprove thou a wise man; and he shall love thee. (*Do not thou rebuke a mocker; lest he hate thee. Rebuke thou a wise person; 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 man; and he shall hasten to take it *(to heart)*. *(Give thou advice, or instruction, to a wise person; and his wisdom shall be increased. Teach thou a righteous person; and he shall hasten to take it to heart.)*

<sup>10</sup> The beginning of wisdom is the dread of the Lord; and prudence is the knowing of saints. *(The beginning of wisdom (is) the fear of the Lord; and knowledge of the Holy One is understanding./The beginning of wisdom (is) reverence for the Lord; and to know the Holy One is to have understanding.)*

<sup>11</sup> For thy days shall be multiplied by me; and *[the]* years of *(thy)* 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. *(If thou art wise, thou shalt be wise, or gain advantage, for thyself, and for thy friends as well. But if thou art a mocker, thou alone shalt bear the evil.)*

<sup>13</sup> A fond woman, and full of cry, and full of unleaveful lusts, and that knoweth nothing utterly, *(A loud and foolish woman, full of unlawful lusts, who knoweth utterly nothing,)*

<sup>14</sup> sitteth in the doors of her house *(or sitteth at the door 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. *(to call to men passing by the way, and to men going on their journey.)*

<sup>16</sup> Who is a little man in wit; bow he to me, (or *And she saith to herself, Who is a man of little intelligence; turn he unto me*). And she spake to a coward, (*and said*),

<sup>17</sup> Waters of theft be sweeter, and bread hid is sweeter. (*Stolen water is sweeter, and hidden bread is sweeter.*)

<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. For why he that goeth away from her shall be saved. (*And he knew not that death is there; and that her guests be in the depths of hell. Truly, he who shall be fastened to her, shall go down to Sheol, that is, to the land of the dead, or shall go down to hell. But he who 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 son is the sorrow of his mother. (*The proverbs of Solomon. A wise son maketh his father happy; but a foolish son is the sorrow of his mother.*)

<sup>2</sup> Treasures of wickedness shall not profit; but rightfulness shall deliver from death. (*Treasures gotten by wickedness shall not profit thee; but uprightness shall deliver thee from death.*)

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

*not torment the righteous with hunger; but he shall destroy the desires of the wicked.)*

<sup>4</sup> A slow hand hath wrought neediness; but the hand of strong men maketh ready riches. Forsooth he that enforceth to get anything by leasings, feedeth the winds; soothly the same man followeth birds flying. *(Lazy hands create neediness; but strong hands create riches. He who endeavoureth to get anything by lying, feedeth the wind; yea, that person runneth after birds in flight.)*

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

<sup>6</sup> The blessing of God is over the head of a just man; but wickedness covereth the mouth of wicked men. *(The blessing of God is upon the heads of the righteous; but wickedness covereth the mouths of the wicked.)*

<sup>7</sup> The mind of a just man shall be with praisings; and the name of wicked men shall wax rotten. *(The righteous shall be remembered with praise or The memory of the righteous is blessed; but the names of the wicked shall grow rotten.)*

<sup>8</sup> A wise man shall receive commandments with heart *(or A wise person shall take commandments to 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. *(He who goeth with honesty, or with integrity, goeth with security; but he who maketh his ways depraved, shall be exposed.)*

<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 man; but the mouth of wicked men covereth wickedness. *(The words of the righteous be a fountain of life; but wickedness covereth the mouths of the wicked.)*

<sup>12</sup> Hatred raiseth up chidings; and charity covereth all sins. *(Hatred raiseth up arguments, or strife; but love 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. *(Wisdom is found on the lips of the wise; and a rod on the back of him who is foolish.)*

<sup>14</sup> Wise men hide knowing *(or The wise store up knowledge)*; but the mouth of a fool is next to confusion.

<sup>15</sup> The chattel of a rich man is the city of his strength; the dread of poor men is the neediness of them. *(The substance of a rich man is his strong city; the fear of the poor is their own neediness.)*

<sup>16</sup> The work of a just man is to life; but the fruit of a wicked man is to sin. *(The work of a good person serveth unto life; but the fruit of the wicked is sin.)*

<sup>17</sup> The way of life is to him that keepeth chastising; but he that forsaketh blamings, erreth. *(The way of life is for him who*

*receiveth discipline; but he who forsaketh rebukes, erreth.)*

18 False lips hide hatred; he that bringeth forth despising is unwise.

19 Sin shall not fail in much speaking; but he that measureth his lips, is most prudent. *(Sin shall abound with much speaking; but he who ruleth his lips, is most prudent.)*

20 Chosen silver is the tongue of a just man; the heart of wicked men is for nought. *(Choice silver is like the tongue of a righteous person; but the hearts of the wicked be worth nothing.)*

21 The lips of a just man teach full many men; but they that be unlearned shall die in neediness of heart. *(The lips of the righteous teach a great many people; but they who be ignorant, shall die without any understanding.)*

22 The blessing of the Lord maketh rich men *(or The blessing of the Lord maketh people rich)*; and torment shall not be fellowshipped to them.

23 A fool worketh wickedness as by laughing; but wisdom is prudence to a man, or but prudence is to a wise man. *(A fool worketh wickedness with laughter; but wisdom is a delight to those with understanding.)*

24 That that a wicked man dreadeth, shall come *[up]* on him; the desire of just men shall be given to them. *(That which the wicked fear, shall come upon them; and the desire of the righteous shall be given to them.)*

25 As a tempest passing, a wicked man shall not be; but a just man shall be as an everlasting fundament. *(Like a tempest passing by, a wicked person shall soon not be; but the foundations of the righteous be everlasting.)*

26 As vinegar harmeth the teeth, and smoke harmeth the eyes; so a slow man harmeth them that sent him in the way. *(Like vinegar harmeth the teeth, and smoke harmeth the eyes; so a lazy man harmeth those who sent him on the way.)*

27 The dread of the Lord increaseth days; and the years of wicked men shall be made short. *(The fear of the Lord or Reverence for the Lord increaseth days; and the years of the wicked shall be made short.)*

28 Abiding of just men is gladness; but the hope of wicked men shall perish. *(Hopeful waiting by the righteous shall lead to gladness; but all the hopes of the wicked shall perish.)*

29 The strength of a simple man is the way of the Lord; and dread to them that work evil. *(The way of the Lord giveth strength to an honest person; but fear to those who work evil.)*

30 A just man shall not be moved [into] without end; but wicked men shall not dwell on the earth. *(The righteous shall not be moved forever; but the wicked shall not remain on the earth, or in the land.)*

31 The mouth of a just man shall bring forth wisdom; the tongue of shrews shall perish. *(The mouths of the righteous shall bring forth*

*wisdom; and the tongues of the depraved shall be stopped.)*

<sup>32</sup> The lips of a just man behold pleasant things; and the mouth of wicked men beholdeth wayward things. *(The lips of the righteous always know what is kind, or pleasant, to say; but the mouths of the wicked speak forth only hurtful things.)*

## CHAPTER 11

<sup>1</sup> A guileful balance is abomination with God; and an even weight is his will. *(A deceitful scale is an abomination to God; and equal, or honest, weights be his desire.)*

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

<sup>3</sup> The simpleness of just men shall *(ad)dress* them; and the deceiving of wayward men shall destroy them. *(The honesty, or the integrity, of the righteous shall direct them; and the deceptions of the wayward shall destroy them.)*

<sup>4</sup> Riches shall not profit in the day of vengeance; but rightfulness shall deliver from death. *(Riches shall not profit anyone on the day of vengeance; but uprightness shall deliver one from death.)*

<sup>5</sup> The rightfulness of a simple man shall *(ad)dress* his way; and a wicked man shall fall in his wickedness. *(The uprightness of an honest person shall direct his way; and*

*a wicked person shall fall because of his wickedness.)*

<sup>6</sup> The rightfulness of rightful men shall deliver them; and wicked men shall be taken in their ambushings. *(The uprightness of the righteous shall save them; but the wicked shall be caught in their own 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. *(When the wicked die, they shall have no further hope; and the abundance, or the wealth, of those busy with evil shall perish.)*

<sup>8</sup> A just man is delivered from anguish; and a wicked man shall be given for him. *(The righteous person is delivered from all his anguish; and it is given to a wicked person instead.)*

<sup>9</sup> A feigner by mouth deceiveth his friend; but just men shall be delivered by knowing. *(A faker, or a hypocrite, deceiveth his friend with his mouth; but the righteous rescue others with their wisdom.)*

<sup>10</sup> A city shall be enhanced in the goods of just men; and praising shall be in the perdition of wicked men. *(A city shall rejoice for the prosperity of the righteous; and praising shall be in the perdition, or in the perishing, of the wicked.)*

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

*and it shall be destroyed by the words of the wicked.)*

12 He that despiseth his friend, is needy in heart; but a prudent man shall be still. *(He who despiseth his friend is foolish; but a man of understanding shall be silent.)*

13 He that goeth guilefully, showeth privates, *(or He who goeth deceitfully, telleth secrets)*; 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. *(Without a leader, or good governance, the people shall fall; but there is victory or but there is salvation, or deliverance, where there be many counsellors, or much planning, or good advice.)*

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

16 A gracious woman shall find glory *(or A gracious woman shall receive honour)*; and strong men shall have riches.

17 A merciful man doeth well to his soul *(or A merciful person doeth good to his own soul)*; but he that is cruel, casteth away, yea, *(even his own)* kinsmen.

18 A wicked man maketh unstable work; but faithful meed is to him, that soweth righteousness. *(There is no surety with the work of the wicked; but there is a sure reward for those who sow goodness.)*

19 Mercy shall make ready life; and the following of evil, death. (*Mercy bringeth forth life; but death followeth after evil.*)

20 A shrewd heart is abominable to the Lord; and his will is in them, that go simply. (*A depraved heart is abominable to the Lord; but his delight is in those who do things honestly, or with integrity.*)

21 Though hand be in hand, an evil man shall not be innocent; but the seed of just men shall be saved. (*Be assured, that the evil shall be punished; but the children, or the descendants, of the righteous shall be saved.*)

22 A golden ring in the nostrils of a sow, (is like) a woman fair and fool. (*A gold ring in the nostrils of a pig, is like a woman who is comely, but foolish.*)

23 The desire of just men is all good; (*but the*) abiding of wicked men is strong vengeance. (*The desire of the righteous is only for good; but the longing of the wicked is for 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. (*Some people share their own things, and grow richer; other people steal things, that be not theirs, and still they always be in need.*)

25 A soul that blesseth, shall be made fat; and he that filleth, shall be filled also. (*A person who blesseth, or who shareth, shall be made prosperous; and he who filleth, shall also be filled.*)

26 He that hideth wheat, shall be cursed among the peoples; but blessing shall come[up] on the head(s) of sellers. (*He who hideth corn, shall be cursed by the people; but blessing, or praise, shall come to the sellers.*)

27 Well (be) he (who) riseth early, that seeketh good things; but he that is a searcher of evils, shall be oppressed of those. (*He who riseth early, to seek out the good, shall find favour; but he who searcheth out evils, shall be oppressed by them.*)

28 He that trusteth in his riches, shall fall; but just men shall burgeon as a green leaf (or *but the righteous shall flourish like the green leaves*).

29 He that troubleth his house, shall have (the) winds in possession; and he that is a fool, shall serve a wise man.

30 The fruit of a rightful man is the tree of life; and he that taketh souls, is a wise man. (*The fruit of righteousness is the tree of life; and he who winneth souls, is wise.*)

31 If a just man receiveth in [the] earth, how much more an unfaithful man, and a sinner. (*If the righteous receive recompense here on earth, how much more shall the unfaithful, and the sinners!*)

## CHAPTER 12

1 He that loveth chastising, loveth knowing; but he that hateth blamings, is unwise. (*He who loveth discipline, loveth knowledge; but he who hateth rebukes, is unwise.*)



<sup>2</sup> He that is good, shall draw to himself (*the*) grace of the Lord, (*or He who is good, shall draw favour to himself from the Lord*); but he that trusteth in his (*own*) thoughts, doeth wickedly.

<sup>3</sup> A man shall not be made strong by wickedness; and the root of just men shall not be moved. (*No one is made strong by wickedness; but the roots of the righteous shall not be uprooted.*)

<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. (*A diligent woman is a crown to her husband; but rot is in the bones of her, who doeth shameful things.*)

<sup>5</sup> The thoughts of just men be dooms; and the counsels of wicked men be guileful. (*The thoughts of the righteous be lawful; and the plans of the wicked be deceitful or and the advice of the wicked is deceptive.*)

<sup>6</sup> The words of wicked men set treason to blood; the mouth of just men shall deliver them. (*The words of the wicked set ambush for blood; the words of the righteous shall save them.*)

<sup>7</sup> (*Over*)Turn thou wicked men, and they shall not be; but the houses of just men shall dwell perfectly. (*Overturn thou, or bring thou down, the wicked, and they shall not be; but the families of the righteous shall continue.*)

<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 (*un*)to himself, than (*to be*) a (*self-*)glorious man, and needy of bread.

<sup>10</sup> A just man knoweth the lives of his work beasts; but the entrails of wicked men be cruel. (*A righteous person careth for the lives of his work beasts; but the hearts of the wicked be cruel.*)

<sup>11</sup> He that worketh his land, shall be filled with loaves; but he that followeth idleness, is most fool(*ish*). He that is sweet, that is mild, liveth in temperances; and in his admonishings he forsaketh despisings, (*or He who is humble, liveth temperately; and he forsaketh despisings in all of his admonishings*).

<sup>12</sup> The desire of a wicked man is the memorial of worst things; but the root of just men shall increase. (*The desires of the wicked be a memorial of the worst things; but the roots of the righteous shall increase, or shall go deeper.*)

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

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

<sup>15</sup> The way of a fool is rightful in his eyes; but he that is wise, heareth counsels, (*or but he who is wise, listeneth to good advice*).

16 A fool showeth anon his ire; but he that dissembleth wrongs, is wise. (*A fool showeth his anger at once; but he who overlooketh wrongs, is wise.*)

17 He that speaketh that, that he knoweth, is a judge of rightfulness; but he that lieth, is a guileful witness. (*He who speaketh what he knoweth, is a just judge or is a judge of righteousness; but he who lieth, is a deceitful 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. (*There is a person who speaketh, and his words cut like a sword; but the tongues of the wise give health.*)

19 The lip of truth shall be steadfast [into] without end; but he that is a sudden witness, maketh ready the tongue of leasing, (*or but he who speaketh a ready answer, often haveth a lying tongue*).

20 Guile is in the heart of them that think evils; but joy followeth them that make counsels of peace.

21 Whatever befalleth to a just man, it shall not make him sorry; but wicked men shall be filled with evil. (*Whatever befalleth to the righteous, shall not bring them sorrow, or grief; but the wicked 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. (*A clever*

*person concealeth his knowledge; but the unwise tell out their foolishness.)*

<sup>24</sup> The hand of strong men shall have lordship; but the hand that is slow, shall serve to tributes. *(The hand of the strong shall rule; but those who be lazy, shall become slaves.)*

<sup>25</sup> Mourning in the heart of a just man shall make him meek; and he shall be made glad by a good word. *(Mourning in the heart of a righteous person shall make him weak; but he shall be made happy by a good, or by a kind, word.)*

<sup>26</sup> He that despiseth harm for a friend, is a just man; but the way of wicked men shall deceive them. *(He who despiseth harm to a friend, is a righteous person; but the way of the wicked shall deceive them.)*

<sup>27</sup> A guileful man shall not find winning; and the substance of *(a diligent)* man shall be *(equal to)* the price of gold, that is, preciouser than gold. *(A deceitful, or a lazy, person shall not find winning; but the substance, or the reward, of a diligent person shall be equal to the price of gold, that is, shall be more precious than gold.)*

<sup>28</sup> Life is in the path of rightwiseness *(or Life is on the path of righteousness)*; 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. *(A wise son listeneth to his father's*

*teaching; but he who is a mocker, heareth not, when he is rebuked.)*

<sup>2</sup> A man shall be filled with goods of the fruit of his mouth; but the soul of unpius men is wicked. *(A good person shall be filled with things from the fruit of his mouth; but the souls of evil people be wicked.)*

<sup>3</sup> He that keepeth his mouth, keepeth his soul; but he that is unwary to speak, shall feel evils. *(He who guardeth his mouth, keepeth his soul safe; but he who is careless when he speaketh, shall experience evil.)*

<sup>4</sup> A slow man will, and will not; but the soul of them that work shall be made fat. *(A lazy person desireth, and desireth not; but those who do work shall prosper.)*

<sup>5</sup> A just man shall loathe a false word; but a wicked man shameth, and shall be shamed. *(The righteous loathe a lie; but the wicked shame, and shall be shamed.)*

<sup>6</sup> Rightfulness keepeth *(safe)* 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. *(A person can be rich, even when he hath nothing; and a person can be poor, even when he hath many riches.)*

<sup>8</sup> *[The]* Redemption of the soul of *[a]* man is his riches; but he that is poor, suffereth not blaming. *(The ransom for a man's life is his riches; but he who is poor, shall not even suffer threats.)*

9 The light of just men maketh glad; but the lantern of wicked men shall be quenched. *(The light of the righteous maketh happy, or inspireth; but the lantern of the wicked shall be quenched.)*

10 Strives be ever among proud men; but they that do all things with counsel, be governed by wisdom. *(There is always strife, or arguments, among the proud; but they who do all things with advice, be governed by wisdom.)*

11 Hasted chattel, that is, gotten hastily, shall be made less; but that that is gathered little and little with hand, shall be multiplied, *(or but that which is gathered little by little, shall be multiplied).*

12 Hope which is delayed, tormenteth the soul; a tree of life is(a) desire *(that is)* coming.

13 He that backbiteth anything, bindeth himself into *[the]* time to coming; but he that dreadeth the commandment, shall live in peace. *(He who backbiteth for something said to him, bindeth himself to the time to come; but he who feareth the commandment, shall live in peace.)*

14 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. *(The teaching of the wise is a well of life; so that thou bow away from the falling of death, that is, from sin, and from hell.)*

15 Good teaching shall give grace; a swallow is in the way of despisers. *(Good teaching*

*shall bring favour; a pit is on the way of despisers.)*

<sup>16</sup> A fell man doeth all things with counsel; but he that is a fool, shall open folly. *(A clever person doeth everything with forethought, or only after advice; but he who is a fool, shall lay open his foolishness for all to see.)*

<sup>17</sup> The messenger of a wicked man shall fall into evil; a faithful messenger is health. *(A wicked messenger shall fall into evil; but a faithful messenger bringeth health, or victory, or salvation, or deliverance.)*

<sup>18</sup> Neediness and shame is to him that forsaketh teaching; but he that assenteth to a blamer, shall be glorified. *(Neediness and shame shall be for him who abandoneth his teaching, or his instruction; but he who assenteth to a rebuker, shall be honoured.)*

<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, *(or He who goeth with the wise, 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 men *(or but good things shall be given to the righteous)*.

<sup>22</sup> A good man shall leave after him heirs, sons, and the sons of sons; and the chattel of a sinner is kept to a just man. *(A good person shall leave heirs after him, yea, sons and daughters, and their sons and daughters; but a sinner's possessions shall be given to the righteous.)*

<sup>23</sup> Many meats be in the new(ly)-tilled fields of fathers; and be gathered to other men without doom. (*Much food for the poor could be in untilled fields; but other men unjustly keep that land from being worked.*)

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

<sup>25</sup> A just man eateth, and [ful] filleth his soul; but the womb of wicked men is unable to be filled. (*The righteous eat, and fill their hunger; but the bellies of the wicked be 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. (*A wise woman buildeth up her own house; but an unwise woman shall destroy with her own hands, that is, with her own evil works, the house that she hath built.*)

<sup>2</sup> A man going in rightful way, and dreading God, is despised of him that goeth in the way of evil fame. (*A person who doeth right, and feareth God or and revereth God, is despised by him who goeth in evil ways.*)

<sup>3</sup> The rod of pride is in the mouth of a fool; the lips of wise men keep them (*or but the lips of the wise keep them safe.*)

<sup>4</sup> Where oxen be not, the cratch is void (*or the stall is empty*); 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 (*or a deceitful witness bringeth forth many lies*).

<sup>6</sup> A scorner seeketh wisdom, and he findeth it not, (*or A mocker seeketh wisdom, but never findeth it*); 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. (*Go thou away from a foolish person; for he shall not speak words of understanding, that is, sensible words.*)

<sup>8</sup> The wisdom of a fell man is to understand his way; and the unwariness of fools erreth. (*The wisdom of a clever person is to understand his own way; but the carelessness of fools maketh them to err.*)

<sup>9</sup> A fool scorneth sin; grace shall dwell among just men. (*A fool mocketh sin; favour shall dwell among the righteous.*)

<sup>10</sup> The heart that knoweth the bitterness of his soul; a stranger shall not be meddled in the joy thereof. (*The heart knoweth the bitterness of its own soul; a stranger cannot be mixed in, or mingled, with its joy.*)

<sup>11</sup> The house of wicked men shall be done away; the tabernacles of just men shall burgeon. (*The houses of the wicked shall be done away; but the homes of the righteous shall flourish.*)

<sup>12</sup> Soothly a way is, that seemeth just to a man, (*or Truly there is a way, that seemeth right to a person*); but the last things thereof lead forth to death.

13 Laughing shall be meddled with sorrow (*or Laughter shall be mixed, or mingled, with sorrow*); and mourning occupieth the last things of joy.

14 A fool shall be filled with his ways; and a good man shall be above him. (*A fool shall reap the fruit of his foolish ways; and a good person that of his deeds, or of his labour.*)

15 An innocent man believeth to each word; a fell man beholdeth his goings. (*An innocent person believeth each and every word; a clever person regardeth, or watcheth, his own steps.*)

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

17 A man unpatient shall work folly; and a guileful man is odious. (*An impatient person will act foolishly; and a deceitful person is odious.*)

18 Little men of wit shall hold folly; and fell men shall abide knowing. (*People of little wit, or of low intelligence, shall hold fast to foolishness; but clever people shall gain understanding.*)

19 Evil men shall lie (*down*) before good men; and unpius men before the gates of just men. (*Evil people shall lie down before good people; and the wicked shall bow before the gates of the righteous.*)

20 A poor man shall be (*thought*) hateful, yea, (*even*) to his neighbour; but many men be(*the*) friends of rich men.

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

22 He that believeth in the Lord, loveth mercy; they err that work evil. Mercy and truth make ready goods (*or Mercy and truth bring forth good things*);

23 abundance shall be in each good work/ in every good work. Soothly where full many words be, there neediness is oft, (*or Truly, where there be a great many words, there often is neediness, or lack, or want*).

24 The crown of wise men is the riches of them; the folly of fools is unwariness. (*The reward of the wise is their riches; the foolishness of fools is their recklessness.*)

25 A faithful witness delivereth souls; and a false man bringeth forth leasings. (*A faithful witness saveth lives; but a false accuser bringeth forth only lies.*)

26 In the dread of the Lord is trust of strength; and hope shall be to the sons of him. (*He who feareth the Lord or He who revereth the Lord hath trust in his strength; and his sons and daughters shall have hope and security.*)

27 The dread of the Lord is a well of life; that it bow away from the falling of death. (*The fear of the Lord or Reverence for the Lord is a well of life; yea, so that thou turn away from deadly traps, or snares.*)

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

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

30 *(The) Health of (the) heart is the life of (the) flesh; envy is (the) rot of (the) bones.*

31 He that falsely challengeth a needy man, despiseth his maker; but he that hath mercy on a poor man, honoureth his maker. *(He who oppresseth the needy, despiseth his Maker; but he who hath mercy on the poor, honoureth his Maker.)*

32 A wicked man is put out for his malice; but a just man hopeth in his death. *(A wicked person is brought down by his own malice; but a righteous person hath hope in his death.)*

33 Wisdom resteth in the heart of a wise man; and he shall teach all unlearned men. *(Wisdom resteth in the hearts of the wise; and they shall teach all the unlearned.)*

34 Rightfulness raiseth [up] a folk; sin maketh peoples wretches. *(Uprightness raiseth up the nation; sin maketh people into wretches.)*

35 A servant understanding is acceptable to a king; a servant unprofitable shall suffer the wrathfulness of him. *(An understanding servant shall receive the king's favour; an unprofitable servant shall suffer his wrath.)*

## CHAPTER 15

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

2 The tongue of wise men honoureth knowing *(or The speaking of the wise honoureth*

*knowledge*); 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 (*or but he who receiveth rebukes*), shall be made wiser. Most virtue shall be in plenteous rightfulness; but the thoughts of wicked men shall be drawn up by the root.

<sup>6</sup> (*In*) The house of a just man is full great strength; and troubling is in the fruits of a wicked man. (*In the house of the righteous is very great wealth; and trouble is in the fruits of the wicked.*)

<sup>7</sup> The lips of wise men shall sow abroad knowing (*or The lips of the wise sow abroad knowledge*); (*but*) the heart(s) of fools shall be unlike (*them, 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 be pleasant. (*The sacrifices of the wicked be abominable to the Lord; but the vows of the righteous be pleasing to him.*)

<sup>9</sup> The life of the unpius man is (*an*) abomination to the Lord; he that followeth rightfulness, shall be loved of the Lord. (*The life of an evil person is an abomination to the Lord; but he*

*who followeth righteousness, shall be loved by the Lord.)*

<sup>10</sup> Evil teaching is of men that forsake the way of life; he that hateth blamings shall die. *(Evil teaching is from those who abandon the way of life; he who hateth rebukes shall die.)*

<sup>11</sup> Hell and perdition be open before the Lord; how much more the hearts of [*the*] sons *(and daughters)* 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; *(but)* the spirit is cast down in the mourning of *(the)* soul.

<sup>14</sup> The heart of a wise man seeketh teaching; and the mouth of fools is fed with unknowing, *(or with ignorance)*.

<sup>15</sup> All the days of a poor man be evil; a secure soul is a continual feast. *(All the days of the poor be evil; the life of a secure soul is a continual feast.)*

<sup>16</sup> Better is a little with the dread of the Lord, than many treasures and unfillable. *(Better is a little with the fear of the Lord or with reverence for the Lord, than many treasures and troubles.)*

<sup>17</sup> It is better to be called to worts with charity, than with hatred to a calf made fat. *(It is better to be warmly, or cordially, called to herbs, or vegetables, than to be hatefully invited to share a fattened calf.)*

<sup>18</sup> 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 men is without *[thing of]* hurting. *(A lazy person's way (is) a hedge of thorns; but the way of the righteous (is) without a cause of stumbling.)*

20 A wise son maketh glad his father; but a fond man despiseth his mother. *(A wise son maketh his father happy; but a fool despiseth his mother.)*

21 Folly is joy to a fool; but a prudent man shall *(ad)dress* his steps. *(Foolishness bringeth joy to a fool; but a prudent person shall direct his steps.)*

22 Thoughts be destroyed, where no counsel is; but where many counsellors be, they be confirmed. *(Plans come to naught, where there is no wise advice; but where there be many counsellors, the plans succeed.)*

23 A man is glad in the sentence of his mouth; and a covenable word is best *(or but a suitable word is always best)*.

24 The path of life is on a learned man; that he bow away from the last hell. *(The path of life leadeth upward for the learned; yea, so that they turn away from Sheol, or the land of the dead, or so that they turn away from hell, which is below.)*

25 The Lord shall destroy the house of proud men; and he shall make steadfast the coasts of a widow. *(The Lord shall destroy the house of the proud; but he shall make firm the property lines, or the boundary stones, of a widow.)*

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

steadfast of him. (*Evil thoughts be an abomination to the Lord; but a most fair, and clean, word is his delight.*)

27 He that 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, (*or Sins be cleansed by love and faith; all can turn away from evil by the fear of the Lord or with reverence for the Lord.*)

28 The soul of a just man bethinketh obedience; the mouth of wicked men is full of evils. (*The righteous think before that they answer; but the ready reply of the wicked is usually full of evil.*)

29 The Lord is far from wicked men; and he shall hear the prayers of just men. (*The Lord is far from the wicked; but he shall hear the prayers of the righteous.*)

30 The light of (*the*) eyes maketh glad the soul; good fame maketh fat the bones. (*Sparkling eyes make a person happy; good news fatteneth up the bones.*)

31 The ear that heareth the blamings of life, shall dwell in the midst of wise men. (*The person who listeneth to rebukes, shall live in the midst of the wise.*)

32 He that casteth away chastising, despiseth his soul; but he that assenteth to blamings, is a peaceable holder of the heart. (*He who casteth away discipline, despiseth his own soul; but he who accepteth rebukes, shall become wiser.*)



33 The dread of the Lord is teaching of wisdom; and meekness goeth before glory. *(The fear of the Lord or Reverence for the Lord is the teaching of wisdom; and humility goeth before honour.)*

## CHAPTER 16

1 It pertaineth to man to make ready the soul; and it pertaineth to the Lord to govern the tongue. *(Each person must prepare their own soul, or their own life; but it is God who governeth their tongue, or telleth them what to say.)*

2 All the ways of men be open to the eyes of God *(or All the ways of people be before God)*; the Lord is a weigher of spirits, that is, of wills, yielding to man after his deservings.

3 Show thy works to the Lord; and thy thoughts shall be *(ad)*dressed. *(Commit thy plans to the Lord; and they shall succeed.)*

4 The Lord wrought all things for himself; and he made ready a wicked man to the evil day. *(The Lord made everything for its own purpose; and he made the wicked for the day of evil.)*

5 Abomination of the Lord is each proud man *(or Each proud person is an abomination to the Lord)*; 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. (*Wickedness is redeemed by love and faithfulness; and people can turn away from evil by the fear of the Lord or through reverence for 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, than many fruits with wickedness.

<sup>9</sup> The heart of a man shall dispose his way; but it pertaineth to the Lord to (ad)dress his steps. (*A person's heart shall ordain his way; but it pertaineth to the Lord to direct his steps.*)

<sup>10</sup> Divining is in the lips of a king; his mouth shall not err in doom. (*The king speaketh with divine authority; his mouth shall not err in any judgement.*)

<sup>11</sup> The dooms of the Lord be weight and balance; and his works be all the stones of the world. (*The Lord's justice be equal weights and an honest balance; yea, each of the stones in the world is his own work.*)

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

<sup>13</sup> The will of kings is just lips; he that speaketh rightful things, shall be (ad)dressed. (*The desire of kings is just, or truthful, words; he who speaketh upright things shall be favoured.*)

14 [*The*] Indignation of the king is (*like*) messengers of death; and a wise man shall please him (*or but a wise person shall please him*).

15 Life is in gladness of the king's cheer; and his mercy is as rain coming late. (*Life (is) in the gladness of the king's face; and his mercy (is) like the rain that cometh late.*)

16 Wield thou wisdom, for it is better than gold; and get thou prudence, for it is preciouser than silver. (*Possess thou wisdom, for it is better than gold; and get thou prudence, for it is more precious than silver.*)

17 The path of just men boweth away (*from*) evils (*or The path of the righteous turneth away from evil*); the keeper of his soul keepeth his way (*safe*).

18 Pride goeth before sorrow; and the spirit shall be enhanced before falling (*or and the spirit shall be raised up before a fall*).

19 It is better to be made meek with mild men, than to part spoils with proud men. (*It is better to be made poor with the humble, than to part spoils with the proud.*)

20 A learned man in word shall find goods (*or A person learned in understanding shall obtain good things*); 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. (*He who is wise in heart, shall be called prudent; and he who useth sweet, or pleasant, speech, shall increase his knowledge or shall help others to learn.*)

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

23 The heart of a wise man shall teach his mouth; and shall increase grace to his lips. (*The heart of a wise person shall teach his mouth; and his lips shall bring an increase of favour.*)

24 Words well-set together is a comb of honey; health of bones is the sweetness of soul. (*Kind words be like a honeycomb; sweet to the soul, and health for the bones.*)

25 A way there is that seemeth rightful to a man (*or There is a way that seemeth right to someone*); and the last things thereof lead to death.

26 The soul of a man travailing travaileth to himself; for his mouth compelled him. (*A person labouring laboureth for himself; for his hunger compelled him.*)

27 An unwise man diggeth evil; and fire burneth in his lips. (*The unwise person diggeth up evil; and fire burneth on his lips.*)

28 A wayward man raiseth strifes; and a man full of words separateth princes. (*A wayward person raiseth up strife, or arguments; and a person full of words separateth leaders.*)

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. (*With astonished eyes, he thinketh depraved things, and biteth his lips, and performeth evil.*)

<sup>31</sup> A crown of dignity is *eld (age)*, that shall be found in the ways of righteousness.

<sup>32</sup> A patient man is better than a strong man; and he that is lord of his soul, is better than an overcomer of cities. *(A patient person is better than a strong person; and he who is lord over himself, or over his own nature, is better than an overcomer of cities.)*

<sup>33</sup> Lots be sent into the bosom; but they be tempered of the Lord. *(Lots can be cast into the lap; but they shall be decided, or determined, by the Lord.)*

## CHAPTER 17

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

<sup>2</sup> A wise servant shall be lord of fond sons; and he shall part heritage among brethren. *(A wise servant shall be lord over his master's foolish sons and daughters; and in time he shall have part of the inheritance, along with the brothers and the sisters.)*

<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. *(An evil person obeyeth a wicked tongue; and a liar obeyeth lies.)*

<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. *(He who despiseth the poor, rebuketh his Maker;*

*and he who is glad in the falling of another person, shall not go unpunished.)*

<sup>6</sup> The crown of 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. *(Words put together well become not a fool; and lies become not a leader.)*

<sup>8</sup> A precious stone most acceptable is the abiding of him that seeketh; whither ever he turneth himself, he understandeth prudently. *(A gift, or a bribe, is like a most acceptable precious stone in the eyes of him who receiveth it; wherever it goeth, it bringeth prosperity to he who giveth it.)*

<sup>9</sup> He that covereth trespass, seeketh friendships; he that rehearseth by an high word *(or but he who remembereth a wrong)*, separateth them that *(should)* be knit together in peace.

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

<sup>11</sup> Ever an evil man seeketh strives; forsooth a cruel angel shall be sent against him. *(An evil person forevermore seeketh out strife, or arguments; but a cruel messenger 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. *(It is better to meet a female bear after she hath been robbed of her whelps, than a fool trusting himself in his own foolishness.)*

<sup>13</sup> Evil shall not go away from the house of him, that yieldeth evils for goods (*or who giveth evil for good*).

<sup>14</sup> He that letteth (*out*) water, is the head of strives, (*or of arguments*); and before that he suffereth wrong, he forsaketh doom (*or he deserteth judgement*).

<sup>15</sup> Both he that justifieth a wicked man, and he that condemneth a just man, ever either is abominable to God. (*Both he who justifieth a wicked person, and he who condemneth a righteous person, be abominable to God.*)

<sup>16</sup> What profiteth it to a fool to have riches, since he may not buy wisdom? (*or since he cannot buy wisdom?*) He that maketh his house high, seeketh falling; and he that escheweth to learn, shall fall into evils.

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

<sup>18</sup> A fond man shall make joy with hands (*or A foolish person shall clap his hands, or shall rejoice*), when he hath promised for his friend.

<sup>19</sup> He that bethinketh discords, loveth chidings; and he that enhanceth his mouth, seeketh falling. (*He who thinketh up discord, loveth arguments; and he who exalteth his own mouth, seeketh his own downfall.*)

<sup>20</sup> He that is of wayward heart, shall not find good; and he that (*mis-*)turneth the tongue, shall fall into evil.

<sup>21</sup> A fool is born in his shame; but neither the father shall be glad in a fool. (*A fool is born to his parents? shame; and the father shall never be glad, or have joy, over his foolish son.*)

22 A joyful soul maketh liking age (*or A joyful soul maketh a good life*); a sorrowful spirit maketh dry bones.

23 A wicked man taketh gifts from the bosom, to mis-turn the paths of doom. (*A wicked person accepeth secret gifts, or bribes, to pervert the course of justice.*)

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

25 A fond son is the ire of the father, and the sorrow of the mother that bare him.

26 It is not good to bring in harm to a just man; neither to smite the prince that deemeth rightfully. (*It is not good to harm the righteous; nor to strike the leader who ruleth rightfully.*)

27 He that measureth his words, is wise and prudent; and a learned man is of precious spirit. (*He who measureth his words, is wise and prudent; and a learned person hath a precious spirit.*)

28 Also a fool, if he is still, shall be guessed a wise man, (*or Even a fool, if he is silent, shall be thought to be wise*); and, if he presseth together his lips, he is guessed an understanding man.

## CHAPTER 18

1 He that will go away from a friend, seeketh occasions, that is, feigneth causes, (*or looketh for reasons*); in all time he shall be despisable.



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

<sup>3</sup> A wicked man, when he cometh into (*the*) depth of sins, despiseth wholesome lore, (*or discipline*), and commandment; but scandal and shame 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. (*Words from a person's mouth (can be) like deep water or (can be) as deep as the water; and the well of wisdom (is) like a stream flowing over.*)

<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. (*It is not good to favour a wicked person, so that thou turn away from the truth in judgement.*)

<sup>6</sup> The lips of a fool meddle themselves with chidings; and his mouth stirreth strives. (*A fool's lips mix, or mingle, themselves in with arguments; and his mouth stirreth up strife.*)

<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. (*A gossip's words be tasty; and they go down into the innermost parts. Fear casteth down the lazy; and those who be timid shall have hunger.*)

9 He that is nesh, and dissolute, either unsteadfast, in his work, is the brother of a man destroying his works.

10 A full strong tower is the name of the Lord; a just man runneth to him, and [he] shall be enhanced. *(The Lord's name is a full strong tower; the righteous run to it, and they shall be safe.)*

11 The chattel of a rich man is the city of his strength; and as a strong wall compassing him. *(A rich person's possessions (is) the city of his strength; and (they be) like a strong wall surrounding him, (or so he thinketh).)*

12 The heart of man is enhanced, before that it be broken; and it is made meek, before that it be glorified. *(A person's heart is raised up in pride, before that it is broken; and it is humbled, before that it is glorified.)*

13 He that answereth before that he heareth, showeth himself to be a fool; and worthy of shame.

14 The spirit of a man sustaineth (*him in*) his feebleness; but who may sustain a spirit light to be wroth? *(A person's spirit can sustain him in sickness; but who can endure with a broken spirit?)*

15 The heart of a prudent man shall hold steadfastly knowing; and the ear of wise men seeketh teaching. *(The heart of a person with understanding shall steadfastly hold onto knowledge; and the ears of the wise seek out teaching, or instruction.)*

16 The gift of a man alargeth his way; and maketh space to him before princes. *(Giving*

*a gift openeth, (or smootheth), one's way; and maketh an opening for thee among the leaders, (or among the powerful.)*

<sup>17</sup> A just man is the first accuser of himself; his friend cometh, and shall search him. *(He who is the first to speak for a cause seemeth right; but then his opponent shall come, and shall search him out.)*

<sup>18</sup> Lot ceaseth against-sayings; and deemeth also among mighty men. *(Casting lots ceaseth arguments; and also judgeth, or decideth, among the mighty.)*

<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. *(A brother helped by a brother, is like protection from the wall of a steadfast city; but arguments be like the bars of a city, preventing entry.)*

<sup>20</sup> A man's womb shall be *[ful]* filled of the fruit of his mouth *(or A man's belly shall be fulfilled, or satisfied, by 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, *(or they who nurture it, shall eat its fruits).*

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

<sup>23</sup> A poor man shall speak with beseechings, *(or with pleadings)*; and a rich man shall speak sternly.

<sup>24</sup> A man friendly to fellowship shall more be a friend, than a brother. *(A man given to fellowship with thee, can be more of a friend, than even thy own 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. *(Better is a poor person, who goeth in his honesty, or in his integrity, than a rich person 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. *(A mind without knowledge is not good; and he who is hasty with his feet, sinneth.)*

<sup>3</sup> The folly of a man deceiveth his steps *(or A person's foolishness perverteth his own way)*; 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, *(or but the friends which a poor person had, shall soon depart)*.

<sup>5</sup> A false witness shall not be unpunished; and he that speaketh leasings, shall not escape. *(A lying witness shall not go unpunished; and he who speaketh lies, shall not escape.)*

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

7 The brethren of a poor man hate him; furthermore and the friends went away far from him. He that followeth words only, shall have nothing; *(The brothers of a poor man hate him; and furthermore his friends shall go far away from him. He who followeth after only words, shall soon have nothing;)*

8 but he that holdeth stably the mind, loveth his soul, and the keeper of prudence shall find goods. *(but he who keepeth his mind stable, loveth, or helpeth, his own life, and the keeper of understanding, or of discernment, shall obtain good things.)*

9 A false witness shall not be unpunished; and he that speaketh leasings, shall perish. *(A lying witness shall not go unpunished; and he who speaketh lies, shall perish.)*

10 Delights become not a fool; neither it becometh a servant to be *(the)* lord of princes.

11 The teaching of a man is known by patience; and his glory is to pass over wicked things. *(Patience showeth a person's wisdom, or the lack of it; and a person's glory is to overlook a wrong.)*

12 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. *(Like the gnashing of a lion, (is) the king's anger; and like the dew on the grass, (is) the king's gladness.)*

13 The sorrow of the father is a fond son; and roofs dropping continually is a woman full of chiding. *(A father's sorrow (is) a foolish son; and a woman full of arguments, (or of*

*bickering, is) like a roof continually dripping water.)*

14 Houses and riches be given of father and mother; but a prudent wife is given properly of the Lord. *(Houses and riches be given to thee by thy father and mother; but a prudent wife cometh only from the Lord.)*

15 Sloth bringeth in sleep; and a negligent soul shall have hunger.

16 He that keepeth the commandment of God, keepeth his soul; but he that chargeth not his way, shall be slain. *(He who keepeth-God's commandments, keepeth his life safe; but he who despiseth the Lord's way, shall die.)*

17 He that hath mercy on a poor man, lendeth to the Lord, *(or He who hath mercy on the poor, lendeth to the Lord);* and he shall yield his while to him.

18 Teach thy son, and despair thou not; but set thou not thy soul to the slaying of him *(or but do not thou beat him).*

19 Forsooth he that is impatient, shall suffer harm; and when he hath ravished *(one thing),* he shall lay to another thing. *(He who is ill-tempered, shall suffer harm; thou shalt help him once, and then thou shalt need to help him again, and again.)*

20 Hear thou counsel, and take thou doctrine; that thou be wise in thy last things. *(Listen thou to advice, and receive thou teaching, or instruction; so that thou shalt be wise until thy last breath.)*

21 Many thoughts there be in the heart of a man; but the will of the Lord shall dwell. *(There (be) many plans in a person's heart; but the Lord's purpose shall stand, (yea, it shall prevail).)*

22 A needy man is merciful; and better is a poor *(but)* just man, than a man *(who is a)* liar. *(A person in need is merciful; and it is better to be poor but righteous, than to be a liar.)*

23 Dread of the Lord leadeth to life; and he that dreadeth God shall dwell in plenty, without visiting of the worst/without full evil visiting. *(Fear of the Lord leadeth to life; and he who feareth God shall live amidst plenty, without the visiting of the adversary. /Reverence for the Lord leadeth to life; and he who revereth God shall live amidst plenty, without the assailing of great evil.)*

24 A slow man, *(that is, a lazy person)*, hideth his hand under his armpit, and putteth it not to his mouth.

25 When a man full of pestilence is beaten, a fool shall be the wiser, *(if he will but learn from his example, or from his experience)*. *(But)* If thou blamest a wise man, he shall understand *(the)* teaching.

26 He that tormenteth his father, and fleeth from his mother, shall be full of evil fame *(or shall be full of shame)*, and shall be cursed.

27 Son, cease thou not to hear teaching; and know thou the words of knowing. *(My son, cease thou not to listen to instruction; and understand thou words of knowledge.)*

<sup>28</sup> A wicked witness scorneth doom; and the mouth of unpius men devoureth wickedness. (*A false witness perverteth justice; and the mouths of the wicked devour wickedness.*)

<sup>29</sup> Dooms be made ready to scorers; and hammers smiting be made ready to the bodies of fools. (*Justice, or judgement, is prepared for mockers; and striking hammers be prepared for 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 (*or and so the king's wrath*); he that stirreth him to ire, sinneth against his (*own*) soul.

<sup>3</sup> It is honour to a man that separateth himself from strivings; but fond men be meddled with despisings. (*It is honourable for someone to separate himself from strife, or from arguments; but the foolish shall mix, or mingle, themselves in with arguments.*)

<sup>4</sup> A slow man would not ear for cold; therefore he shall beg in summer, and men shall not give to him. (*A lazy person will not plow when it is cold; then at harvest time he shall beg, but others shall not give him anything.*)

<sup>5</sup> As deep water, so counsel is in the heart of a man; but a wise man shall draw it out. (*Advice in a person's heart (can be) like deep water or (can be) as deep as the water; but a wise person shall draw it out.*)



<sup>6</sup> Many men be called merciful; but who shall find a faithful man? (*Many people be called, or be thought to be, merciful; but who shall truly find a faithful person?*)

<sup>7</sup> Forsooth a just man that goeth in his simpleness, shall leave blessed sons after him. (*For a righteous person who goeth in his honesty, or in his integrity, shall leave blessed sons and daughters after him.*)

<sup>8</sup> A king that sitteth in the seat of doom, destroyeth all evil by his looking. (*A king who sitteth on the seat of judgement, knoweth evil when he seeth it.*)

<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, less (*er*) in selling, a measure and a measure, ever either is abominable at God (*or these be abominable to God*).

<sup>11</sup> A child is understood by his studies (*or Even a child is known by his deeds*), if his works be rightful and clean.

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

<sup>13</sup> Do not thou love sleep, lest neediness 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, (*or but after he hath gone away, then he shall boast about it*).

15 Gold, and the multitude of gems, and a precious vessel, be the lips of knowing (*or be the value of words of knowledge, or of wise words*).

16 Take thou away the cloth of him that was (*a*) borrow of another man; and for strangers take thou away a wed from him. (*Take thou the cloak of him who pledged for another person; and take thou a pledge from him for strangers.*)

17 The bread of a leasing, that is, gotten by a leasing, is sweet to a man, (*or Bread gotten by a lie, tasteth sweet to a person*); and afterward his mouth shall be filled with reckoning [*or but afterward his mouth shall be filled with little pebble stones*].

18 Thoughts be made strong by counsels; and battles shall be treated by governances. (*Plans be made into successes by good advice; and battles be won by careful planning.*)

19 Be thou not meddled with him that showeth privates, and goeth guilefully, and alargeth his lips. (*Be thou not mixed in, or mingled, with him who telleth secrets, and goeth deceitfully, and flappeth his lips.*)

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

21 Heritage to which men hasteth (*to get*) in the beginning, shall want blessing in the last time. (*An inheritance which someone hasteneth to get early, shall lack blessing in the end.*)

22 Say thou not, I shall yield evil for evil; abide thou the Lord, and he shall deliver thee. *(Say thou not, I shall give back evil for evil; wait thou for the Lord, and he shall save thee or and he shall rescue thee.)*

23 Abomination with God is weight and weight; a guileful balance is not good. *(An abomination with God is different weights; a deceitful scale is not good.)*

24 The steps of man be (*ad*)dressed of the Lord; who forsooth of men may understand his way? *(The steps of a person be directed by the Lord; for who can understand his own way?)*

25 (A) Falling of man is to make (*an*) avow to (*the*) saints, and (*then*) afterward to withdraw the vows.

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

27 The lantern of the Lord is the spirit of man, that seeketh out all the privates of the womb. *(The spirit of people is the lantern of the Lord, and it seeketh out all our innermost secrets.)*

28 Mercy and truth keep a king; and his throne is made strong by meekness. *(Fairness and faithfulness, or loyalty, keep a king safe and secure; and his throne is made strong by humility, or by righteousness.)*

29 The full out joying of young men is the strength of them; and the dignity of eld men is hoariness. *(The rejoicing, or the glory, of young men is their strength; and the dignity of old men is their white, or gray, hair.)*

<sup>30</sup> The wanness of *(a)* wound shall wipe away evils, and *(so do)* wounds in the privier things of the womb. *(Sometimes a deep, blue wound shall set someone straight, and sometimes so do wounds in the secret, or the innermost, places of the heart.)*

## 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. *(Like out-flowings of water, (is) the king's heart in the Lord's hand; he shall turn it wherever he will, (or desireth).)*

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

<sup>3</sup> To do mercy and doom, pleaseth more the Lord, than sacrifices. *(To do mercy and justice, that pleaseth the Lord more than sacrifices, or burnt offerings.)*

<sup>4</sup> Enhancing of eyes is *[the]* alarging of the heart; the lantern of wicked men is sin. *(The raising up of the eyes, and the enlarging of the heart; such sins be the lantern of the wicked.)*

<sup>5</sup> The thoughts of a strong man be ever in abundance; but each slow man is ever in neediness. *(The thoughts of a strong person (be) forevermore on abundance, (or on plenty); but those of each person in haste (be) forevermore on neediness./Carefully-made plans shall be successful; but each person in haste shall be forever in need.)*

<sup>6</sup> He that gathereth treasures by the tongue of a lie maker, *(or of a liar)*, 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. *(The robberies of the wicked shall pull them down; for what they do is wrong.)*

<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. *(The evil way of a person is alien to God; but the work of him who is clean of sin, is upright.)*

<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. *(It is better to sit in the corner of a house without a roof, than with a woman full of arguments, or of bickering, in a house together.)*

<sup>10</sup> The soul of an unpious man desireth evil; he shall not have mercy on his neighbour. *(The soul of a wicked person desireth evil; he shall not even give mercy to his friend.)*

<sup>11</sup> When a man full of pestilence is punished, a little man of wit shall be wiser *(or even someone of little wit, or of low intelligence, shall be made the wiser)*; and if he followeth a wise man, he shall take knowing.

<sup>12</sup> A just man of the house of a wicked man thinketh, to withdraw wicked men from evil. *(The righteous think about the wicked in their houses, but it is God who shall throw down the wicked for their evil./The just God thinketh about the house of the wicked, and he shall throw down the wicked for their evil.)*

13 He that stoppeth his ear at the cry of a poor man, shall cry also (*or shall also cry*), and he shall not be heard.

14 A gift hid quencheth chidings (*or A secret gift quencheth arguments*); and a gift in [*the*] bosom quencheth most indignation.

15 It is joy to a just man to make doom; and it is dread to them that work wickedness. (*It is a joy for the righteous to see justice done; but judgement bringeth ruin to those who work wickedness.*)

16 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. (*Those who err, or who stray, from the way of doctrine, shall dwell in the company of the dead.*)

17 He that loveth meats shall be in neediness (*or He who loveth too much food shall be in want*); he that loveth wine and fat things, shall not be made rich.

18 An unpius man shall be given for a just man; and a wicked man shall be given for a rightful man. (*An evil person shall be given as a ransom for a righteous person; and a wicked person shall be given as a ransom for an upright person.*)

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

20 Desirable treasure and oil is in the dwelling place of a just man; and an unprudent man shall destroy it. (*Desirable treasure and oil be in the dwelling place of the wise; but an imprudent person shall destroy it all.*)

21 He that followeth rightfulness and mercy, shall find life, [*and rightwiseness*], and glory.

22 A wise man ascended into the city of (*the*) strong men, and destroyed the strength of [*the*] trust thereof.

23 He that keepeth his mouth and his tongue (*under control*), keepeth his soul from anguishes.

24 A proud man and (*a*) boaster is called a fool, (*for*) that (*he*) worketh (*his*) pride in ire.

25 Desires slay a slow man; for his hands would not (*do*) work (*of*) anything. (*Desires shall slay a lazy person; for his hands shall not do any work.*)

26 All day he coveteth and desireth; but he that is a just man, shall give, and shall not cease. (*All day long he wanteth, and longeth for; but he who is righteous, shall give, and shall never cease to give.*)

27 The offerings of wicked men (*or The offerings of the wicked*), that be offered (*out*) of great trespass, be abominable.

28 A false witness shall perish; a man obedient shall speak victory (*or but an honest person shall speak, and be rewarded*).

29 A wicked man maketh firm his cheer unshamefastly; but he that is rightful, amendeth his way. (*A wicked person unashamedly maketh firm his face, or is stubborn; but he who is upright, mendeth his way.*)

30 No wisdom there is, no prudence there is, no counsel there is, against the Lord. (*There is*

*no wisdom, no understanding, no good advice, in being against the Lord.)*

<sup>31</sup> An horse is made ready to the day of battle; but the Lord shall give health. *(A horse can be prepared for the day of battle; but victory cometh only from the Lord.)*

## CHAPTER 22

<sup>1</sup> Better is a good name, than many riches; for good grace is above silver and gold *(or for a good reputation is more valuable than silver and gold).*

<sup>2</sup> A rich man and a poor man met themselves; the Lord is *[the]* worker of ever either. *(A rich person and a poor person met together; the Lord is the Maker of both of them.)*

<sup>3</sup> A fell man seeth evil, and hideth himself; and an innocent man passed, and he was tormented by harm. *(A clever person seeth evil coming, and hideth himself; but a gullible person passed forth, or kept going, and so he was tormented by harm.)*

<sup>4</sup> The end of temperance is the dread of the Lord; riches, and glory, and life. *(The fruit of humility is the fear of the Lord or is reverence for the Lord; along with riches, and glory, and life.)*

<sup>5</sup> Armours and swords be in the way of a wayward man; but the keeper of his soul goeth away far from those. *(Arms, or weapons, and swords be on the way of the wayward; but he who keepeth his life safe goeth far away from them.)*



<sup>6</sup> It is a proverb, A young waxing man after his way, and when he hath waxed old, he shall not go away from it. (*Here is a proverb: If a young person is brought up in the right way, when he hath grown older, 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 shall be ended.

<sup>9</sup> He that is ready to (*give*) mercy shall be blessed; for (*out*) 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 (*or for the eloquence of his words*).

<sup>12</sup> The eyes of the Lord keep knowing; and the words of a wicked man be deceived. (*The eyes of the Lord keep knowledge safe; but the words of the wicked be deceitful.*)

<sup>13</sup> A slow man shall say (*or A lazy person 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. (*The mouth of a woman with whom thou hast been intimate, but who is not thy wife, is a deep ditch; he to whom the Lord is angry with, shall fall into it.*)

15 Folly is bound together in the heart of a child; and a rod of chastising shall drive it away. (*Foolishness is bound up in a child's heart, but the rod of discipline shall drive it away.*)

16 He that falsely challengeth a poor man, to increase his own riches, (*or He who oppresseth the poor, to increase his own riches*), shall give to a richer man, and he shall be needy.

17 My son, bow down thine ear, and hear thou the words of wise men; but set thou the heart to my teaching. (*My son, bow down thy ear, and listen thou to the words of the wise; yea, set thou thy heart unto my teaching, or my instruction.*)

18 That shall be fair to thee, when thou hast kept it in thine heart, and it shall flow again in thy lips. (*It shall please thee when thou hast kept it in thy heart, and it shall flow freely from thy lips.*)

19 That thy trust be in the Lord; wherefore and I have showed it to thee today. (*So that thy trust be in the Lord; and so I have showed it to thee today.*)

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

21 (*so*) that I should show to thee the firmness and speeches of truth; to answer (*out*) of these things to them that sent (*unto*) thee.

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

22 Do thou not violence to a poor man, for he is poor; neither defoul thou a needy man in the gate. *(Do not thou do violence to a poor person, because he is poor; and do not take advantage of a needy person in court or at the city gates.)*

23 For the Lord shall deem his cause, and he shall torment them that tormented his soul. *(For the Lord shall judge his case, and he shall torment those who tormented him.)*

24 Do not thou be (a) friend to a wrathful man, neither go thou with a wrathful man;

25 lest peradventure thou learn his ways, and take cause of stumbling to thy soul. *(lest perhaps thou learn his ways, and bring a cause of stumbling unto thy soul.)*

26 Do not thou be with them that fasten, or bind, their hands, and that proffer themselves to be borrows for debts; *(Do not thou be with those who bind their hands, and who offer themselves as pledges for other people's debts;)*

27 for if he hath not whereof he shall restore, what of cause is, that thou *(should)* take away *(the)* covering from *(off)* thy bed? *(for if thou hath not whereof to pay, then they shall even take away thy bed from under thee.)*

28 Go thou not over the eld marks, *(or the boundary stones)*, which thy fathers have set.

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

## 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, *(and set thou a knife at thy own throat, if thou hast not power over thy self.)*

<sup>3</sup> desire thou not of his meats, in whom is the bread of lying. *(Do not thou desire any of his food, for he is not what he seemeth to be or for this is not what it seemeth to be.)*

<sup>4</sup> Do not thou travail to be made rich, but set thou measure to thy prudence. *(Do not thou labour to be made rich, but set thou a limit to what thou can achieve.)*

<sup>5</sup> Raise not thine eyes to riches, which thou mayest not have; for those shall make to themselves pens, as of an eagle, and they shall fly into heaven. *(Raise not up thine eyes to riches, which thou cannot hold onto; for they shall make wings for themselves, like an eagle, and they shall fly away into the heavens.)*

<sup>6</sup> Eat thou not with an envious man, and desire thou not his meats; *(Do not thou eat with the envious, and do not thou desire his food;)*

<sup>7</sup> for at the likeness of a false diviner, and of a conjecturer, that is, *(an) 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 *(or but his heart is not for thee or but his heart is not with thee).*

8 Thou shalt spew out the meat, which thou hast eaten; and thou shalt lose thy fair words (*or and thy flattery shall have been wasted*).

9 Speak thou not in the ears of unwise men (*or Speak thou not in the ears of the unwise*); for they shall despise the teaching of thy speech.

10 Touch thou not the terms, (*or the boundary stones, of the property*) of little children; and enter thou not into the field of fatherless and motherless children.

11 For the neighbour of them is strong, and he shall deem their cause against thee. (*For their Friend is strong, and he shall judge their case against thee.*)

12 Thine heart enter to teaching, and thine ears to the words of knowing. (*Let thy heart draw close to instruction, and thy ears to words of knowledge.*)

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. (*Thou shalt strike him with a rod, and so thou shalt rescue his soul from Sheol, or from the land of the dead, or from hell itself.*)

15 My son, if thy soul is wise, mine heart shall have joy with thee; (*My son, if thou be wise, my heart shall have joy over thee;*)

16 and my reins shall make full out joy, when thy lips speak rightful thing(s).

17 (*Let*) Thine heart follow not sinners; but be thou in the dread of the Lord all day (*or*

*but be thou in the fear of the Lord or with reverence for the Lord all day long).*

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 *(ad)dress thy soul in the way (or and direct thy soul to the right way).*

20 Do not thou be in the feasts of drinkers, neither in the oft eatings of them, that bring together fleshs to eat. *(Do not thou be at the feasts of drinkers, nor at the oft eatings of those who bring much meat to eat.)*

21 For men giving attention to drinks, and giving morsels together, shall be wasted, and napping shall be clothed with clothes rent. *(For those giving attention to drinks, and giving morsels to each other, shall be wasted, or destroyed, and their napping shall eventually clothe them with torn clothes.)*

22 Hear thy father, that begat thee, *(or Listen to thy father, who begat thee);* and despise not thy mother, when she is eld.

23 Buy thou truth, and do not thou sell *(off)* wisdom, and doctrine, and understanding.

24 The father of a just man joyeth full out with joy; he that begat a wise man, shall be glad in him. *(The father of a righteous person rejoiceth with great joy; he who begat someone who is wise, shall take much pleasure, or pride, in him.)*

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

*thy father and thy mother have joy over thee, and let she who bare thee, rejoice.)*

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

27 For a whore is a deep ditch, and an alien woman, is a strait pit. *(For a whore is a deep ditch, and a woman whom thou hath been intimate with, but who is not thy wife, is a narrow pit.)*

28 She setteth ambush in the way, as a thief, *(or She setteth ambush on the way, like a thief);* and shall add despisers in men, that is, *(she)* shall multiply *(the)* despisers of God among men.

29 To whom is woe? to whose father is woe? to whom be chidings? *(or to whom be arguments?)* to whom be ditches? to whom be wounds without cause? to whom is putting out of eyes?

30 Whether not to them, that dwell in wine, and study to drink *[up]* all of *(the)* cups? *(Whether not to those, who live in wine, and endeavour to drink up every last drop from the cup?)*

31 Behold thou not *[the]* wine *(or Look thou not upon the wine)*, when it sparkleth, when the colour thereof shineth in a glass cup. It entereth sweetly,

32 but at the last it shall bite as an adder, and as a cockatrice it shall shed abroad venoms, *(but in the end, it shall bite like a serpent, and it shall sting, with its venom, like a cockatrice.)*

<sup>33</sup> Thine eyes shall see strange, (*or unknown*), 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, when the steer(*ing*), 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 feeled not; when shall I wake out, and I shall find wines again? (*or when shall I wake up, and I can drink more wine again?*)

## CHAPTER 24

<sup>1</sup> Follow thou not evil men (*or Do not thou follow evil people*), desire thou not to be with them.

<sup>2</sup> For the soul of them bethinketh (*on*) ravens, and their lips speak frauds. (*For their minds think about robberies, and their lips speak lies.*)

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

<sup>4</sup> [*The*] Cellars shall be filled in teaching, with all riches precious and full fair. (*By knowledge and study, the cellars shall be filled with all precious and beautiful things of riches.*)

<sup>5</sup> A wise man is strong, and a learned man is stalworthy and mighty.

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



*victory shall be, where there be many plans, or much good advice.)*

<sup>7</sup> Wisdom is high to a fool; in the gate he shall not open his mouth. *(Wisdom is too high for a fool to reach; in court or at the city gates, he shall not even dare to 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 *(a)* sin; and a backbiter is abomination of men *(or and a backbiter is an abomination to everyone)*.

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

<sup>11</sup> Deliver thou them, that be led to death, *(or Rescue thou them, who be led to death)*; and cease thou not to deliver them, that be drawn to death.

<sup>12</sup> If thou sayest, Strongholds 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. *(And so the teaching of wisdom is good for thy soul; and when thou hast found it, thou shalt have hope unto the end, and thy hope shall never perish.)*

<sup>15</sup> Ambush thou not, and seek not *(to bring)* wickedness in the house of a just man, neither

waste thou, his rest(ing)(place). *(Do not thou ambush, and do not seek to bring wickedness into the house of a righteous person, nor destroy thou his resting place.)*

16 For a just man shall fall seven times in the day, and shall rise again; but wicked men shall fall into evil. *(For a righteous person shall fall seven times in a day, and shall rise up again each time; but the wicked shall fall into evil, and shall never get out of it.)*

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

18 lest peradventure the Lord see, and it displease him, and he take away his ire from him.

19 Strive thou not with the worst men, neither follow thou wicked men. *(Argue thou not with the wicked, nor follow thou the wicked.)*

20 For why evil men have not hope of things to come, and the lantern of wicked men shall be quenched. *(For evil people have no hope in things to come, and the lantern of the wicked shall be quenched.)*

21 My son, dread thou God, and the king; and be thou not meddled with backbiters. *(My son, fear thou God or have thou reverence for God, and the king; and be thou not mixed in, or mingled, with backbiters.)*

22 For their perdition shall rise together suddenly *(or For their perdition shall suddenly rise up, or shall happen)*, and who knoweth the fall of ever either?

23 Also these things that follow be to wise men. It is not good to know a person in doom. *(And these things that follow also be for the wise. It is not good to know a person whom thou is judging.)*

24 Peoples shall curse them that say to a wicked man, Thou art just; and lineages shall hold them abominable. *(The peoples, or the nations, shall curse those who say to a wicked person, Thou art righteous; and the tribes, or all the people, shall hold them as abominable.)*

25 They that reprove justly sinners, shall be praised *(or They who justly rebuke sinners, shall be praised)*; and blessing shall come *[up]* on them.

26 He that answereth *(with)* rightful words, shall kiss lips. *(Lips shall kiss him, who answereth with upright words.)*

27 Make ready thy work withoutforth, and work thy field diligently, that thou build thine house afterward. *(Do all thy work outside, and work thy field diligently, and then afterward, thou shalt build thy house.)*

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

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

30 I passed by the field of a slow man, and by the vinery of a fond man; *(I passed by a lazy man's field, and by a foolish person's vineyard;)*

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

32 And when I had seen this thing, I setted *(it)* in mine heart, and by ensample, I learned *(the)* teaching. *(And when I had seen this, I put it in my heart, and by example, I learned the lesson.)*

33 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; *(How long sleepest thou, O lazy man? when shalt thou rise from sleep? Truly thou shalt sleep a little, thou shalt nap a little, and then thou shalt join together thy hands a little, and take rest again;)*

34 and then thy neediness as a courier shall come to thee, and thy beggary as an armed man.

## CHAPTER 25

1 Also these be the Parables of Solomon, which the men of Hezekiah, king of Judah, translated.

2 The glory of God is to cover a word; and the glory of kings is to seek out a word. *(The glory of God be those things which he hath hidden; and the glory of kings is to search them out.)*

3 Heaven above, and the earth beneath, and the heart of kings is unsearchable. *(The heavens be above, and the earth is beneath, and a king's heart 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 (*or Take thou away wicked persons from before the king*), and his throne shall be made steadfast by rightfulness.

<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 hither (*or Come thou up here*), 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 unhonest. (*Bring thou not soon forth those things in strife, or an argument, which thine eyes saw; lest afterward thou cannot correct it, when thou hast dishonoured thy friend.*)

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

<sup>10</sup> lest peradventure he have joy of thy fall (*or lest perhaps he have joy over thy fall*), when he hath heard (*of it*), and cease not to do shame to thee.

<sup>11</sup> (*As*) A golden pommel in beds of silver is he, that speaketh a word in his time. (*Like a golden apple in beds of silver, is a word spoken at its proper time.*)

<sup>12</sup> (*As*) A golden earring, and a shining pearl is he, that reproveth a wise man, and an ear obeying. (*Like a golden earring, and a shining pearl, is a wise person who rebuketh someone with an obedient ear.*)

13 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. (*Like the cold of snow on the day of harvest, is a faithful messenger to him who sent him, for he maketh his soul to have rest.*)

14 (As) A cloud and wind, and (then) rain not following, is a glorious man, and not [ful] filling promises. (*Like a cloud and wind, but then rain not following, is a honourable person who fulfilleth not his promises.*)

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

16 Thou hast found honey, eat thou (only) that that sufficeth to thee; lest peradventure thou be (over-)filled, and spew it out.

17 Withdraw thy foot from the house of thy neighbour; lest sometime he be filled (of thee), that is, annoyed (by thee), and hate thee.

18 (Like) A dart, and a sword, and a sharp arrow, (is) a man that speaketh false witnessing against his neighbour.

19 (As) A rotten tooth, and a faint foot is he, that hopeth on an unfaithful man in the day of anguish, (*Like a rotten tooth, and a faint foot, is he, who hopeth on, or trusteth in, an unfaithful person on his day of anguish.*)

20 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 harmeth a cloth, and a worm harmeth a tree, so the sorrow of a man harmeth the heart. (*Like him who taketh away a mantle on a cold day, and like vinegar in a vessel of salt, is he who*

*singeth songs to an aggrieved heart. Like a moth harmeth a cloak, and a worm harmeth a tree, so a person's sorrow harmeth his 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. *(for thou shalt gather together coals upon his head; and the Lord shall reward thee.)*

<sup>23</sup> The north wind scattereth abroad rains; and a sorrowful face destroyeth a tongue backbiting. *(Like the north wind scattereth rains abroad; so an angry look destroyeth a backbiting tongue.)*

<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. *(It is better to sit in the corner of a house without a roof, than to be with a woman full of arguments, or of bickering, in a house together.)*

<sup>25</sup> Cold water to a thirsty man; and a good messenger from a far land. *(Like cold water to a thirsty man, is good news from a far land.)*

<sup>26</sup> *(As)* A well disturbed with foot, and a vein broken, *(is)* a just man falling before a wicked man. *(Like a well disturbed with a foot, and a broken fountain, is the righteous falling before the wicked.)*

<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. *(Like it is not good for him who eateth too much honey; so he who seeketh his own glory, shall be brought down from his place of honour.)*

28 As a city open, and without compass of walls; so is a man that may not refrain his spirit in speaking. *(Like a city that is open, and without any walls surrounding it, is a man who cannot refrain his own spirit from speaking.)*

## CHAPTER 26

1 As snow in summer, and rain in harvest; so glory is unseemly to a fool. *(Like snow in summer, and rain at harvest; so glory is unbecoming to a fool.)*

2 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. *(Like a bird flying over to high places, and like a sparrow going into uncertainty; so cursing brought forth without a reasonable cause, shall simply go over someone, and not touch them.)*

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

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

5 Answer thou *(to)* a fool after his folly, lest he seem to himself to be wise *(or lest he thinketh himself to be wise)*.

6 *(As)* An halting man in feet, and drinking wickedness, that is, drink harmful to himself, *(is)* he that sendeth words by a fond messenger. *(Like a person who is lame, and like someone who drinketh a drink that is harmful to himself, is he who sendeth words by a foolish messenger.)*



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

8 As he that sendeth a stone into the broad place of the sling; so he that giveth honour to an unwise man. (*Like he who sendeth a stone into the broad place of a sling, is he who giveth honour to an unwise person.*)

9 As if a thorn groweth in the hand of a drunken man; so is a parable in the mouth of fools. (*Like a thorn that groweth in the hand of a drunk, is a parable in the mouth of a fool.*)

10 Doom determineth causes; and he that setteth silence to a fool, assuageth ires. (*Judgement decideth a person's case; and he who telleth a fool to be silent, lesseneth anger.*)

11 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. (*Like a dog that returneth to his vomit, is an imprudent person, who repeateth his own foolishness.*)

12 Thou hast seen a man seem wise to himself; an unknowing man shall have hope more than he. (*Thou hast seen a person who taketh himself to be wise; but a person without knowledge, yea, a fool, shall have more hope than him.*)

13 A slow man saith, A lion is in the way, a lioness is in the footpaths. (*A lazy person saith, A lion is there on the way, a lioness is there on the footpaths!*)

14 As a door is turned in his hinges; so a slow man in his bed. *(Like a door turning on its hinges, is a lazy person turning in his bed.)*

15 A slow man hideth his hands under his armpit; and he travaileth, if he turneth them up to his mouth. *(A lazy person hideth his hands under his armpit; and he laboureth, if he turneth them up to his mouth.)*

16 A slow man seemeth wiser to himself, than seven men speaking sentences. *(A lazy person seemeth wiser to himself, than seven people speaking forth their thoughts.)*

17 As he that taketh a dog by the ears; so he that passeth, and is impatient, and is meddled with the chiding of another man. *(Like he who taketh a dog by the ears, is he who passeth by, and is impatient, and is mixed in, or mingled, with the argument of another man.)*

18 As he is guilty, that sendeth spears and arrows into death, *(Like he is guilty, who sendeth spears and arrows into uncertainty, causing death,)*

19 so a man that harmeth guilefully his friend, and when he is taken, he shall say, I did playing. *(is a person who deceitfully harmeth his friend, and when he is caught, he saith, I was just playing.)*

20 When trees fail [*or When woods shall fail*], the fire shall be quenched; and when a privy backbiter is withdrawn, strives rest. *(When there is no more wood, the fire shall be quenched; and when a gossip departeth, or stoppeth speaking, the argument shall be ended.)*

21 As dead coals at quick coals, and trees at the fire, [*or As dead coals to quick coals, and wood to fire*]; so a wrathful man (*that*) raiseth chidings. (*Like dead coals to burning coals, and wood to fire, is an angry person who raiseth up arguments, or strife.*)

22 The words of a privy backbiter be as simple (*or The words of a gossip be tasty*); and those come till to the innerest things of the heart.

23 As if thou wouldest adorn a vessel of earth, (*that is, a cheap pot made out of clay*), 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. (*An enemy can be understood by his words, when he treateth deceitfulness 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. (*The malice of one who deceitfully covereth hatred, shall be shown before the assembly.*)

27 He that delveth a ditch, shall fall into it; and if a man walloweth a stone, it shall turn again (*on*)to him.

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

## CHAPTER 27

1 Have thou not glory of the morrow, that knowest not what thing the day coming shall

bring forth. (*Do not thou have glory over, or boast about, tomorrow, for thou knowest not what the coming day shall bring.*)

<sup>2</sup> Another man (*or Let another person*), and not thy (*own*) mouth praise thee; a stranger, and not thy lips.

<sup>3</sup> A stone is heavy, and gravel is chargeous (*or and gravel is burdensome*); but the ire of a fool is heavier than ever either.

<sup>4</sup> Ire hath no mercy, and strong vengeance breaking out hath no mercy; and who may suffer the fierceness of a spirit stirred? (*or and who can survive the fierceness of a stirred up, or a jealous, spirit?*)

<sup>5</sup> Better is open reproving, than a love hid. [*Better is open amending, than hid love.*] (*Better be open rebukes, than hidden love.*)

<sup>6</sup> Better be the wounds of him that loveth, than the guileful kisses of him that hateth. (*Better be the wounds of him who loveth, than the deceitful kisses of him who hateth.*)

<sup>7</sup> A man filled shall despise an honeycomb (*or A full person 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. (*Like a bird passing over its own nest, is a man who is far from his own home.*)

<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. *(Desert thou not thy friend, or thy father's friend; and enter thou not into the house of thy brother, on the day of thy torment. For a friend close-by is better, than thy own brother far away.)*

11 My son, study thou about wisdom, and make thou glad mine heart; that thou mayest answer a word to a despiser *(or so that I can have an answer for any despiser, or for any mocker).*

12 A fell man seeing evil was hid; little men of wit passing forth suffered harms. *(A clever person, seeing evil approach, was hidden; but people of little wit, or of low intelligence, pass forth, or continue on, and suffer harm.)*

13 Take thou away his cloth, that promised for a stranger; and take thou away a wed from him for an alien man. *(Take thou away his cloak, who hath promised for a stranger; and take thou away a pledge from him for an unknown person.)*

14 He that blesseth his neighbour with [a] great voice; and riseth by night, shall be like him that curseth *(him)*. *(He who blesseth his neighbour with a great voice, when he riseth at night, shall be likened to him who curseth him.)*

15 Roofs dropping in the day of cold, and a woman full of chiding, be likened together. *(Roofs dripping rain on a cold day, and a*

woman full of arguments, or of bickering, be quite similar.)

16 He that withholdeth her, (is) as if he holdeth *(the)* wind; and voideth the oil *(out)* of his right hand. *(He who trieth to hold her, is like him who trieth to hold the wind; and like him who trieth to pick up oil with his fingers.)*

17 Iron is whetted by iron; and a man whetteth the face of his friend. *(Iron is sharpened by iron; and a man sharpeneth his friend's mind.)*

18 He that keepeth a fig tree *(safe)*, shall eat the fruits thereof; and he that is a keeper of his lord, shall be glorified. *(He who keepeth a fig tree safe, shall eat its fruits; and he who keepeth his lord safe, shall be honoured.)*

19 As the cheeks of men beholding *(themselves)* shine in waters; so the hearts of men be open to prudent men. *(Like the faces of people beholding themselves shine in the water; so people's hearts be open to prudent people.)*

20 Hell and perdition shall not be filled; so and the eyes of men be not able to be *(ful)*filled. *(Sheol, or the land of the dead, and perdition, or Hell and perdition, shall never be filled full; and the eyes, or the appetites, of people shall never be fulfilled, or satisfied.)*

21 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 *(or so a person is proved, or assayed, by the words of his praisers)*.

22 Though thou poundest a fool in a mortar, as with a pestle smiting above dried barley (*or like pounding dried barley with a pestle*), his folly shall not be done away from him.

23 Know thou diligently the cheer of thy beast; and behold thou thy flocks. (*Diligently know the faces of thy beasts; and keep watch thou over thy flocks.*)

24 For thou shalt not have power continually; but a crown shall be given to thee in generation and into generation. (*For thou shalt not have wealth forever; nor shall a crown endure for generations and generations.*)

25 Meadows be opened, and green herbs appeared; and hay is gathered from *[the]* hills (*or and the grass is gathered from the hills*).

26 Lambs be to thy clothing; and kids be to the price of the field. (*Lambs be for thy clothing; and goat kids be worth the price of a field.*)

27 The milk of goats suffice to thee for thy meats; into the necessary things of thine house, and to lifelode of thine handmaidens. (*Goats? milk suffice for thee for thy food; yea, for the necessities of thy house, and for the sustenance of thy handmaids, or of thy servantesses.*)

## CHAPTER 28

1 A wicked man fleeth, when no man pursueth; but a just man as a lion trusting shall be without fearedfulness. (*A wicked person fleeth, when no one pursueth him; but a*

*righteous person shall be without fear, like a trusting lion.)*

<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. *(For the sins of the land there shall be many leaders of it; but with the wisdom and knowledge of a good ruler, the nation shall endure.)*

<sup>3</sup> A poor man falsely challenging poor men, is like a great rain, wherein hunger is made ready. *(A poor person who oppressteth the poor or A tyrant who oppressteth the poor, is like a great rain that destroyeth the crops.)*

<sup>4</sup> They that forsake the law, praise the wicked man; they that keep the law, be kindled, or stirred[up], against him. *(They who desert the law, praise the wicked; they who keep the law, be kindled, or stirred up, against them.)*

<sup>5</sup> Wicked men think not on doom; but they that seek the Lord, perceive all things. *(The wicked do not think about justice; but they who seek the Lord, understand everything about it or understand it well.)*

<sup>6</sup> Better is a poor man going in his simple-ness, than a rich man in [his] shrewd ways. *(Better is a poor person going in his honesty, or in his integrity, than a rich person in all his depraved ways.)*

<sup>7</sup> He that keepeth the law, is a wise son; but he that feedeth gluttons, shameth his father.



8 He that gathereth together riches by usuries, and free(ly)(made) increases, gathereth those together against poor men. *(He who gathereth together riches from high interest rates, and exorbitant increases, gathereth them together for him who will give them to the poor.)*

9 His prayer shall be made cursed, that boweth away his ear *(or who turneth away his ear)*, (so) that he hear not the law.

10 He that deceiveth just men in an evil way, shall fall in his perishing; and just men shall wield his goods. *(He who deceiveth the righteous in an evil way, shall fall in his perishing; and the righteous shall possess his goods.)*

11 A rich man seemeth wise to himself; but a poor man prudent shall search him. *(A rich person seemeth wise to himself; but a prudent poor person shall search him out, and find him wanting.)*

12 In [the] enhancing of just men is much glory; when wicked men reign, fallings of men be. *(When the righteous be advanced, or promoted, there is much honour; but when the wicked reign, or rule, there shall be the falling of many people.)*

13 He that hideth his great trespasses, shall not be made rightful; but he that acknowledgeth and forsaketh them, shall get mercy. *(He who hideth his great trespasses, shall not be made upright; but he who acknowledgeth and abandoneth 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. (*Blessed is the person, who is ever fearful of the Lord or who is always reverential toward the Lord; but he who hath a hard heart, shall fall into evil.*)

<sup>15</sup> A roaring lion, and an hungry bear, is a wicked prince on a poor people. (*Like a roaring lion, and a hungry bear, is a wicked ruler over the poor.*)

<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 lengtheneth the blood of a man, (*even*) if he fleeth till to the pit. (*Let no one protect someone who oppresseth unto the blood, that is, unto the murder, of another person, yea, let him flee into the pit.*)

<sup>18</sup> He that goeth simply shall be safe (*or He who goeth honestly, or with integrity, shall be safe*); (*but*) 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 followeth idleness (*or but he who is idle, or lazy*), 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. (*A faithful person shall be much praised; but he who hasteneth 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. (*He who knoweth the person whom he is judging, doeth wrongly; this person deserteth the truth, yea, for a morsel of bread.*)

<sup>22</sup> A man that hasteth to be made rich, and hath envy to other men (*or and hath envy of others*), knoweth not that neediness shall come [*up*] on him.

<sup>23</sup> He that reproveth a man, shall find grace afterward with him, (*or He who rebuketh someone, shall find favour afterward with him*); more than he that deceiveth by flatterings of (*the*) 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 (*or is the partner of, or no better than, a murderer*).

<sup>25</sup> He that avaunteth himself, and alargeth, raiseth up strives; but he that hopeth in the Lord, shall be saved. (*He who vaunteth, and enlargeth, himself, raiseth up arguments, or contention; but he who trusteth in the Lord, shall be saved.*)

<sup>26</sup> He that trusteth in his (*own*) 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. (*He who giveth to the poor, shall not be needy; but he who despiseth the pleading of the poor, shall suffer want, or lack.*)

<sup>28</sup> When unpius men rise, men shall be hid; and when they have perished, just men shall be multiplied. (*When the wicked rise up,*

*people shall be hidden; but when they have perished, the righteous shall be multiplied.)*

## CHAPTER 29

<sup>1</sup> Sudden perishing shall come [up] on that man, that with hard noll, that is, (*with*) an obstinate soul, despiseth a blamer (*or despiseth a rebuker*); and health shall not follow him.

<sup>2</sup> The commonality shall be glad in the multiplying of just men; when wicked men have taken princehood, the people shall wail. (*The community shall be glad when the righteous rule; but when the wicked rule, then 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. (*A man who loveth wisdom, maketh his father glad; but he who feedeth a whore, shall lose his possessions.*)

<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 man shall praise, and make joy. (*A snare shall enwrap the wicked doing sin; but the righteous shall give praise, and make joy in their lives.*)

<sup>7</sup> A just man knoweth the cause of poor men; and an unpius man knoweth not knowing. (*The righteous know of the concerns of the poor; but the wicked do not care to know.*)

8 Men full of pestilence destroy a city; but wise men turn away strong vengeance.

9 If a wise man striveth with a fool, whether he be wroth, or laugh, he shall not find rest.

10 Men-quellers hate a simple man; but just men seek his soul. (*Murderers hate honest people; but the righteous seek them out.*)

11 A fool bringeth forth all his spirit; a wise man delayeth, and reserveth into (*the*) time (*to*) coming afterward.

12 A prince that heareth willfully the words of leasing, shall have all his servants unfaithful. (*A ruler who willingly listeneth to lies, shall have servants who all be unfaithful./If a ruler willingly listeneth to lies, then all of his servants shall be unfaithful.*)

13 A poor man and a lender met themselves; the Lord is [*the*] lightener of ever either. (*A poor person and a lender met together; the Lord lighteneth the burdens of both of them.*)

14 If a king deemeth poor men in truth, his throne shall be made steadfast [*into*] without end. (*If a king judgeth the poor with honesty, his throne shall be made secure forever.*)

15 A rod and chastising 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 men shall see the fallings of them. (*Great trespasses shall be multiplied when the wicked rule; but the righteous shall see the falling of them.*)

17 Teach thy son, and he shall comfort thee (*or and he shall be a comfort to 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, (*or but he who obeyeth the Law, is blessed*).

19 A servant may not be taught (*only*) by words; for he understandeth that that thou sayest, and he despiseth to answer. (*A servant will not be corrected with words alone; for he understandeth what thou sayest, but he still despiseth to answer thee.*)

20 Thou hast seen a man swift to speak; folly shall be hoped more than his amending. (*Thou hast seen a person quick to speak; more shall be hoped of from a fool, than for that person's correction.*)

21 He that nourisheth his servant delicately from childhood, shall find him (*a*) rebel afterward. (*He who delicately careth for his servant from childhood, shall find him to be rebellious later.*)

22 A wrathful man stirreth chidings; and he that is light to have indignation, shall be more inclined to sins. (*An angry person stirreth up arguments; and he who is quick to have indignation, shall be more inclined to sin.*)

23 Lowness followeth a proud man; and glory shall up-take a meek man of spirit. (*Lowness followeth the proud; but honour shall come to those with a humble spirit.*)

24 He that taketh part with a thief, hateth his soul; he heareth a man charging greatly,

and showeth not. *(He who taketh part with a thief, hateth his own soul; he heareth someone telling many lies, but he declareth it not.)*

<sup>25</sup> He that dreadeth a man, shall fall soon; he that hopeth in the Lord, shall be raised [up]. *(He who feareth someone, shall soon fall; but he who hopeth in the Lord, shall be raised up.)*

<sup>26</sup> Many men seek the face of the prince; and the doom of all men shall go forth of the Lord. *(Many people seek favour from a leader; but for all people judgement, or justice, shall come from the Lord.)*

<sup>27</sup> Just men have abomination of a wicked man; and wicked men have abomination of them, that be in a rightful way. *(The righteous have abomination for the wicked; and the wicked have abomination for those who be on 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, *(The words of Agur, the son of Jakeh. The prophecy which a man spoke unto Ithiel, yea, unto Ithiel and Ucal,)*

<sup>2</sup> I am the most fool of men; and the wisdom of men is not with me. *(I am the most foolish of men; and I have no common sense.)*

<sup>3</sup> I learned not wisdom; and I knew not the knowing of holy men.

<sup>4</sup> Who ascended into heaven, and came down *(again)?* Who held together the spirit in his

hands? who bound together waters as in a cloth? *(or Who held together the wind in his hands? who bound up the waters in a cloak?)* 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. *(Each word of God is fired, and he is a shield for all who 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. *(Do not thou add anything to his words, lest thou be rebuked, and be found a liar.)*

<sup>7</sup> I prayed *(of)* thee 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 necessaries to my lifelode; *(Make thou far from me emptiness and futility, or uselessness, and words of lying, or lies; give thou not to me begging or riches; but give thou only the necessities for my sustenance;)*

<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. *(lest perhaps I be filled full, and be drawn to deny, and then say, Who is the Lord? or 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.



11 *(There is)* A generation that curseth his father, and that blesseth not his mother. *(There be people who curse their fathers, and do not bless their mothers.)*

12 *(There is)* A generation that seemeth clean to itself, and nevertheless is not washed from his filths. *(There be people who seem clean to themselves, yet nevertheless be not washed from their filths.)*

13 *(There is)* A generation whose eyes be high, and the eyelids thereof be raised [*up*] into high things. *(There be people whose eyes be haughty, and whose glances be raised up, or disdainful.)*

14 *(There is)* 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 of men. *(There be people who have swords for teeth, and eat with their molars; and they eat the needy of the earth, and those who be all-poor, or without anything.)*

15 The water leach hath two daughters, saying, Bring, bring. Three things be unable to be filled, and the fourth, that saith never, It sufficeth, *(or and the fourth, that never saith, It sufficeth);*

16 hell; and the mouth of the womb; and the earth that is never filled with water; but fire *(that)* saith never, It sufficeth. *(Sheol, or the land of the dead, or the grave; and the mouth of the womb; and the land that is never filled with water; and the fire that never saith, It sufficeth.)*

17 *(Let the)* Crows of the strand peck out that eye, that scorneth the father, and that despiseth the child-bearing of his mother; and *(let)* the young of an eagle eat that eye.

18 Three things be hard to me, and utterly I know not the fourth thing *(or and the fourth thing I utterly know not)*;

19 the way of an eagle in *(the)* heaven(s); 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.

20 Such is the way of a woman adulteress, which eateth, and wipeth her mouth, and saith, I wrought not evil. *(Such is the way of an adulterous woman, who eateth, and wipeth her mouth, and then saith, I have done nothing wrong.)*

21 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, *(or by a fool, when he is filled full with food)*;

23 by an hateful woman, when she is taken in matrimony; and by an handmaid, when she is heir of her lady, *(or and by a servantess, when she is her lady's heir)*.

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; *(ants, a weak, or a lowly, people, that store up food for themselves at harvest time)*;

<sup>26</sup> a hare, a people unmighty, that setteth his bed in a stone; (*rock badgers, also an unmighty people, who make their beds among the rocks;*)

<sup>27</sup> a locust, (*that*) hath no king, and (*yet*) all goeth out by companies;

<sup>28</sup> a lizard, enforceth with hands, and dwelleth in the houses of kings. (*and a lizard, that endeavoureth with his hands, and liveth in palaces.*)

<sup>29</sup> Three things there be, that go well, (*or And there be three things, that go well*), and the fourth thing, that goeth richly, or wellsomely.

<sup>30</sup> A lion, strongest of beasts, shall not dread, at the meeting of any man; (*A lion, the strongest of beasts, that shall not fear the meeting of any man;*)

<sup>31</sup> a cock, girded [*up*] the loins; and a ram, (*and a king*), and none there is that shall against-stand him. (*a strutting rooster; and a ram; and a king for whom there is no one who shall stand up against him.*)

<sup>32</sup> 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. (*Now, if thou hath been a fool, and hath raised up thyself on high, and hath imagined evil; then set thy hand upon thy mouth, and be silent.*)

<sup>33</sup> 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. (*For he who strongly thrusteth teats*

*to draw out milk, thrusteth out butter; and he who greatly striketh, draweth out blood; and he who stirreth up anger, 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? (*What, my darling? what is it, the darling of my womb? what is it, the answer to my prayers?*)

<sup>3</sup> Give thou not thy chattel to women (*or Give thou not all 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 private there is, where drunkenness reigneth. (*O Lemuel! do not thou give wine to kings; for there is no secret place, where drunkenness can reign.*)

<sup>5</sup> Lest peradventure they drink, and forget dooms, and change the cause of the sons of a poor man. (*Lest perhaps they drink, and forget justice, and pervert the cause of the poor.*)

<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. (*Speak thou for the dumb, and for the causes of all those who pass forth before thee.*)

<sup>9</sup> Deem thou that that is just, and deem thou a needy man and a poor man. (*Judge thou with judgement, or with discernment, and give thou justice to the needy and to the poor.*)

<sup>10</sup> Who shall find a strong woman? the price of her is far, and from the last ends. (*Who shall find a woman of virtue? her value is far above anything else.*)

<sup>11</sup> The heart of her husband trusteth in her; and he shall not have need to robberies. (*Her husband trusteth her in his heart; and he shall have no need for robbery, or for theft.*)

<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. (*She sought out wool and flax; and skillfully worked them with her hands.*)

<sup>14</sup> She is made as the ship of a merchant (*or She is made like a merchant's ship*), 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. (*And she arose at night, and gave sustenance to her servants, and food to her servantesses.*)

<sup>16</sup> She beheld a field, and bought it; of the fruit of her hands she planted a vinery. (*She saw a field, and bought it; and from the fruit of her hands, or out of her earnings, she planted a vineyard.*)

<sup>17</sup> She girded her loins with strength, and made strong her arm.

18 She tasted, and saw, that her merchandise was good; her lantern shall not be quenched in the night.

19 She put her hands to the wharve, and her fingers took the spindle.

20 She opened her hand to the needy man, and stretched forth her hands to a poor man. *(She opened her hands to the needy, and stretched forth her hands to the poor.)*

21 She shall not dread for her house of the colds of snow *(or She shall not have fear for her household concerning the cold and the snow)*; for all her menials be clothed with double clothes.

22 She made to her a ray-cloth; bis, either white silk, and purple is the cloth of her. *(She made a ray-cloth for herself; bis, or white silk, and purple maketh her cloak.)*

23 Her husband is noble in the gates, when he sitteth with the senators of *[the]* earth. *(Her husband is well-regarded at the city gates, when he sitteth with the elders of the land.)*

24 She made linen cloth, and sold it; and gave a girdle to a merchant.

25 Strength and fairness is the clothing of her; and she shall laugh in the last day. *(Strength and beauty be her clothing; and she shall laugh at tomorrow or and she shall laugh on the last day, as she did on this day.)*

26 She opened her mouth to wisdom; and the law of mercy is in her tongue. *(She opened her mouth with wisdom; and the law of love, or of kindness, is upon her tongue.)*

<sup>27</sup> She beheld the paths of her house; and she ate not bread idly (*or and she did not eat the bread of idleness*).

<sup>28</sup> Her sons rose up, and preached her most blessed; her husband rose(*up*), and praised her.

<sup>29</sup> Many daughters gathered riches; thou passedest all. (*Many women have gathered in riches; but thou hast surpassed them all.*)

<sup>30</sup> Fairness is deceivable grace, and vain; that woman, that dreadeth the Lord, [*she*] shall be praised. (*Beauty is deceptive, and will not last; but that woman, who feareth the Lord or who revereth the Lord, yea, 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. (*Give ye her credit for the fruit of her hands, or for all that she hath done; and may her works bring her praise at the city gates.*)

## **Wycliffe's Bible with Modern Spelling (Enhanced)**

### **English: Wycliffe's Bible Modern Spelling (Enhanced) (with Deuterocanon)**

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