

may be in the LORD, I have made known to thee this day, even to thee. {22:20} Have not I written to thee excellent things in counsels and knowledge, {22:21} That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? {22:22} Rob not the poor, because he [is] poor: neither oppress the afflicted in the gate: {22:23} For the LORD will plead their cause, and spoil the soul of those that spoiled them. {22:24} Make no friendship with an angry man; and with a furious man thou shalt not go: {22:25} Lest thou learn his ways, and get a snare to thy soul. {22:26} Be not thou [one] of them that strike hands, [or] of them that are sureties for debts. {22:27} If thou hast nothing to pay, why should he take away thy bed from under thee? {22:28} Remove not the ancient landmark, which thy fathers have set. {22:29} Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean [men].

{23:1} When thou sittest to eat with a ruler, consider diligently what [is] before thee: {23:2} And put a knife to thy throat, if thou [be] a man given to appetite. {23:3} Be not desirous of his dainties: for they [are] deceitful meat. {23:4} Labour not to be rich: cease from thine own wisdom. {23:5} Wilt thou set thine eyes upon that which is not? for [riches] certainly make themselves wings; they fly away as an eagle toward heaven. {23:6} Eat thou not the bread of [him that hath] an evil eye, neither desire thou his dainty meats: {23:7} For as he thinketh in his heart, so [is] he: Eat and drink, saith he to thee; but his heart [is] not with thee. {23:8} The morsel [which] thou hast eaten shalt thou vomit up, and lose thy sweet words. {23:9} Speak not in the ears of a fool: for he will despise the wisdom of thy words. {23:10} Remove not the old landmark; and enter not into the fields of the fatherless: {23:11} For their redeemer [is] mighty; he shall plead their cause with thee. {23:12} Apply thine heart unto instruction, and thine ears to the words of knowledge. {23:13} Withhold not correction from the child: for [if] thou beatest him with the rod, he shall not die. {23:14} Thou shalt beat him with the rod, and shalt deliver his soul from hell. {23:15} My son, if thine heart be wise, my heart shall rejoice, even mine. {23:16} Yea, my reins shall rejoice, when thy lips speak right things. {23:17} Let not thine heart envy sinners: but [be thou] in the fear of the LORD all the day long. {23:18} For surely there is an end; and thine expectation shall not be cut off. {23:19} Hear thou, my son, and be wise, and guide thine heart in the way. {23:20} Be not among winebibbers; among riotous eaters of flesh: {23:21} For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe [a man] with rags. {23:22} Harken unto thy father that begat thee, and despise not thy mother when she is old. {23:23} Buy the truth, and sell [it] not; [also] wisdom, and instruction, and understanding. {23:24} The father of the righteous shall greatly rejoice: and he that begetteth a wise [child] shall have joy of him. {23:25} Thy father and thy mother shall be glad, and she that bare thee shall rejoice. {23:26} My son, give me thine heart, and let thine eyes observe my ways. {23:27} For a whore [is] a deep ditch; and a strange woman [is] a narrow pit. {23:28} She also lieth in wait as [for] a prey, and increaseth the transgressors among men. {23:29} Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? {23:30} They that tarry long at the wine; they that go to seek mixed wine. {23:31} Look not thou upon the wine when it is red, when it giveth his colour in the cup, [when] it moveth itself aright. {23:32} At the last it biteth like a serpent, and stingeth like an adder. {23:33} Thine eyes shall behold strange women, and thine

heart shall utter perverse things. {23:34} Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. {23:35} They have stricken me, [shalt thou say, and] I was not sick; they have beaten me, [and] I felt [it] not: when shall I awake? I will seek it yet again.

{24:1} Be not thou envious against evil men, neither desire to be with them. {24:2} For their heart studieth destruction, and their lips talk of mischief. {24:3} Through wisdom is an house builded; and by understanding it is established: {24:4} And by knowledge shall the chambers be filled with all precious and pleasant riches. {24:5} A wise man [is] strong; yea, a man of knowledge increaseth strength. {24:6} For by wise counsel thou shalt make thy war: and in multitude of counsellors [there is] safety. {24:7} Wisdom [is] too high for a fool: he openeth not his mouth in the gate. {24:8} He that deviseth to do evil shall be called a mischievous person. {24:9} The thought of foolishness [is] sin: and the scorner [is] an abomination to men. {24:10} [If] thou faint in the day of adversity, thy strength [is] small. {24:11} If thou forbear to deliver [them that are] drawn unto death, and [those that are] ready to be slain; {24:12} If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider [it?] and he that keepeth thy soul, doth [not] he know [it?] and shall [not] he render to [every] man according to his works? {24:13} My son, eat thou honey, because [it is] good; and the honeycomb, [which is] sweet to thy taste: {24:14} So [shall] the knowledge of wisdom [be] unto thy soul: when thou hast found [it,] then there shall be a reward, and thy expectation shall not be cut off. {24:15} Lay not wait, O wicked [man,] against the dwelling of the righteous; spoil not his resting place: {24:16} For a just [man] falleth seven times, and riseth up again: but the wicked shall fall into mischief. {24:17} Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: {24:18} Lest the LORD see [it,] and it displease him, and he turn away his wrath from him. {24:19} Fret not thyself because of evil [men,] neither be thou envious at the wicked; {24:20} For there shall be no reward to the evil [man;] the candle of the wicked shall be put out. {24:21} My son, fear thou the LORD and the king: [and] meddle not with them that are given to change: {24:22} For their calamity shall rise suddenly; and who knoweth the ruin of them both? {24:23} These [things] also [belong] to the wise. [It is] not good to have respect of persons in judgment. {24:24} He that saith unto the wicked, Thou [art] righteous; him shall the people curse, nations shall abhor him: {24:25} But to them that rebuke [him] shall be delight, and a good blessing shall come upon them. {24:26} [Every man] shall kiss [his] lips that giveth a right answer. {24:27} Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house. {24:28} Be not a witness against thy neighbour without cause; and deceive [not] with thy lips. {24:29} Say not, I will do so to him as he hath done to me: I will render to the man according to his work. {24:30} I went by the field of the slothful, and by the vineyard of the man void of understanding; {24:31} And, lo, it was all grown over with thorns, [and] nettles had covered the face thereof, and the stone wall thereof was broken down. {24:32} Then I saw, [and] considered [it] well: I looked upon [it, and] received instruction. {24:33} [Yet] a little sleep, a little slumber, a little folding of the hands to sleep: {24:34} So shall thy poverty come as one that travelleth; and thy want as an armed man.

{25:1} These [are] also proverbs of Solomon, which the men of Hezekiah king of Judah copied out. {25:2} [It is] the

glory of God to conceal a thing: but the honour of kings [is] to search out a matter. {25:3} The heaven for height, and the earth for depth, and the heart of kings [is] unsearchable. {25:4} Take away the dross from the silver, and there shall come forth a vessel for the finer. {25:5} Take away the wicked [from] before the king, and his throne shall be established in righteousness. {25:6} Put not forth thyself in the presence of the king, and stand not in the place of great [men: ] {25:7} For better [it is] that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen. {25:8} Go not forth hastily to strive, lest [thou know not] what to do in the end thereof, when thy neighbour hath put thee to shame. {25:9} Debate thy cause with thy neighbour [himself;] and discover not a secret to another: {25:10} Lest he that heareth [it] put thee to shame, and thine infamy turn not away. {25:11} A word fitly spoken [is like] apples of gold in pictures of silver. {25:12} [As] an earring of gold, and an ornament of fine gold, [so is] a wise reprover upon an obedient ear. {25:13} As the cold of snow in the time of harvest, [so is] a faithful messenger to them that send him: for he refresheth the soul of his masters. {25:14} Whoso boasteth himself of a false gift [is like] clouds and wind without rain. {25:15} By long forbearing is a prince persuaded, and a soft tongue breaketh the bone. {25:16} Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it. {25:17} Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and [so] hate thee. {25:18} A man that beareth false witness against his neighbour [is] a maul, and a sword, and a sharp arrow. {25:19} Confidence in an unfaithful man in time of trouble [is like] a broken tooth, and a foot out of joint. {25:20} [As] he that taketh away a garment in cold weather, [and as] vinegar upon nitre, so [is] he that singeth songs to an heavy heart. {25:21} If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: {25:22} For thou shalt heap coals of fire upon his head, and the LORD shall reward thee. {25:23} The north wind driveth away rain: so [doth] an angry countenance a backbiting tongue. {25:24} [It is] better to dwell in the corner of the housetop, than with a brawling woman and in a wide house. {25:25} [As] cold waters to a thirsty soul, so [is] good news from a far country. {25:26} A righteous man falling down before the wicked [is as] a troubled fountain, and a corrupt spring. {25:27} [It is] not good to eat much honey: so [for men] [to search their own glory [is not] glory. {25:28} He that [hath] no rule over his own spirit [is like] a city [that is] broken down, [and] without walls.

{26:1} As snow in summer, and as rain in harvest, so honour is not seemly for a fool. {26:2} As the bird by wandering, as the swallow by flying, so the curse causeless shall not come. {26:3} A whip for the horse, a bridle for the ass, and a rod for the fool's back. {26:4} Answer not a fool according to his folly, lest thou also be like unto him. {26:5} Answer a fool according to his folly, lest he be wise in his own conceit. {26:6} He that sendeth a message by the hand of a fool cutteth off the feet, [and] drinketh damage. {26:7} The legs of the lame are not equal: so [is] a parable in the mouth of fools. {26:8} As he that bindeth a stone in a sling, so [is] he that giveth honour to a fool. {26:9} [As] a thorn goeth up into the hand of a drunkard, so [is] a parable in the mouth of fools. {26:10} The great [God] that formed all [things] both rewardeth the fool, and rewardeth transgressors. {26:11} As a dog returneth to his vomit, [so] a fool returneth to his folly. {26:12} Seest thou a man wise in his own conceit? [there is] more hope of a fool than of him. {26:13} The slothful [man] saith, [There is] a lion in

the way; a lion [is] in the streets. {26:14} [As] the door turneth upon his hinges, so [doth] the slothful upon his bed. {26:15} The slothful hideth his hand in [his] bosom; it grieveth him to bring it again to his mouth. {26:16} The sluggard [is] wiser in his own conceit than seven men that can render a reason. {26:17} He that passeth by, [and] meddleth with strife [belonging] not to him, [is like] one that taketh a dog by the ears. {26:18} As a mad [man] who casteth firebrands, arrows, and death, {26:19} So [is] the man [that] deceiveth his neighbour, and saith, Am not I in sport? {26:20} Where no wood is, [there] the fire goeth out: so where [there is] no talebearer, the strife ceaseth. {26:21} [As] coals [are] to burning coals, and wood to fire; so [is] a contentious man to kindle strife. {26:22} The words of a talebearer [are] as wounds, and they go down into the innermost parts of the belly. {26:23} Burning lips and a wicked heart [are like] a potsherd covered with silver dross. {26:24} He that hateth dissembleth with his lips, and layeth up deceit within him; {26:25} When he speaketh fair, believe him not: for [there are] seven abominations in his heart. {26:26} [Whose] hatred is covered by deceit, his wickedness shall be shewed before the [whole] congregation. {26:27} Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him. {26:28} A lying tongue hateth [those that are] afflicted by it; and a flattering mouth worketh ruin.

{27:1} Boast not thyself of to morrow; for thou knowest not what a day may bring forth. {27:2} Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. {27:3} A stone [is] heavy, and the sand weighty; but a fool's wrath [is] heavier than them both. {27:4} Wrath [is] cruel, and anger [is] outrageous; but who [is] able to stand before envy? {27:5} Open rebuke [is] better than secret love. {27:6} Faithful [are] the wounds of a friend; but the kisses of an enemy [are] deceitful. {27:7} The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet. {27:8} As a bird that wandereth from her nest, so [is] a man that wandereth from his place. {27:9} Ointment and perfume rejoice the heart: so [doth] the sweetness of a man's friend by hearty counsel. {27:10} Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: [for] better [is] a neighbour [that is] near than a brother far off. {27:11} My son, be wise, and make my heart glad, that I may answer him that reproacheth me. {27:12} A prudent [man] foreseeeth the evil, [and] hideth himself; [but] the simple pass on, [and] are punished. {27:13} Take his garment that is surety for a stranger, and take a pledge of him for a strange woman. {27:14} He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him. {27:15} A continual dropping in a very rainy day and a contentious woman are alike. {27:16} Whosoever hideth her hideth the wind, and the ointment of his right hand, [which] bewrayeth [itself. ] {27:17} Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. {27:18} Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured. {27:19} As in water face [answereth] to face, so the heart of man to man. {27:20} Hell and destruction are never full; so the eyes of man are never satisfied. {27:21} [As] the fining pot for silver, and the furnace for gold; so [is] a man to his praise. {27:22} Though thou shouldest bray a fool in a mortar among wheat with a pestle, [yet] will not his foolishness depart from him. {27:23} Be thou diligent to know the state of thy flocks, [and] look well to thy herds. {27:24} For riches [are] not for ever: and doth the crown [endure] to every generation? {27:25} The hay appeareth, and the tender grass sheweth

itself, and herbs of the mountains are gathered. {27:26} The lambs [are] for thy clothing, and the goats [are] the price of the field. {27:27} And [thou shalt have] goats' milk enough for thy food, for the food of thy household, and [for] the maintenance for thy maidens.

{28:1} The wicked flee when no man pursueth: but the righteous are bold as a lion. {28:2} For the transgression of a land many [are] the princes thereof: but by a man of understanding [and] knowledge the state [thereof] shall be prolonged. {28:3} A poor man that oppresseth the poor [is like] a sweeping rain which leaveth no food. {28:4} They that forsake the law praise the wicked: but such as keep the law contend with them. {28:5} Evil men understand not judgment: but they that seek the LORD understand all [things]. {28:6} Better [is] the poor that walketh in his uprightness, than [he that is] perverse [in his] ways, though he [be] rich. {28:7} Whoso keepeth the law [is] a wise son: but he that is a companion of riotous [men] shameth his father. {28:8} He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. {28:9} He that turneth away his ear from hearing the law, even his prayer [shall be] abomination. {28:10} Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good [things] in possession. {28:11} The rich man [is] wise in his own conceit; but the poor that hath understanding searcheth him out. {28:12} When righteous [men] do rejoice, [there is] great glory: but when the wicked rise, a man is hidden. {28:13} He that covereth his sins shall not prosper: but whoso confesseth and forsaketh [them] shall have mercy. {28:14} Happy [is] the man that feareth alway: but he that hardeneth his heart shall fall into mischief. {28:15} [As] a roaring lion, and a ranging bear; [so is] a wicked ruler over the poor people. {28:16} The prince that wanteth understanding [is] also a great oppressor: [but] he that hateth covetousness shall prolong [his] days. {28:17} A man that doeth violence to the blood of [any] person shall flee to the pit; let no man stay him. {28:18} Whoso walketh uprightly shall be saved: but [he that is] perverse [in his] ways shall fall at once. {28:19} He that tilleth his land shall have plenty of bread: but he that followeth after vain [persons] shall have poverty enough. {28:20} A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent. {28:21} To have respect of persons [is] not good: for for a piece of bread [that] man will transgress. {28:22} He that hasteth to be rich [hath] an evil eye, and considereth not that poverty shall come upon him. {28:23} He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue. {28:24} Whoso robbeth his father or his mother, and saith, [It is] no transgression; the same [is] the companion of a destroyer. {28:25} He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat. {28:26} He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered. {28:27} He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse. {28:28} When the wicked rise, men hide themselves: but when they perish, the righteous increase.

{29:1} He, that being often reproved hardeneth [his] neck, shall suddenly be destroyed, and that without remedy. {29:2} When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn. {29:3} Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth [his] substance. {29:4} The king by judgment establisheth the land: but he that receiveth gifts overthroweth it. {29:5} A

man that flattereth his neighbour spreadeth a net for his feet. {29:6} In the transgression of an evil man [there is] a snare: but the righteous doth sing and rejoice. {29:7} The righteous considereth the cause of the poor: [but] the wicked regardeth not to know [it. ] {29:8} Scornful men bring a city into a snare: but wise [men] turn away wrath. {29:9} [If] a wise man contendeth with a foolish man, whether he rage or laugh, [there is] no rest. {29:10} The bloodthirsty hate the upright: but the just seek his soul. {29:11} A fool uttereth all his mind: but a wise [man] keepeth it in till afterwards. {29:12} If a ruler hearken to lies, all his servants [are] wicked. {29:13} The poor and the deceitful man meet together: the LORD lighteneth both their eyes. {29:14} The king that faithfully judgeth the poor, his throne shall be established for ever. {29:15} The rod and reproof give wisdom: but a child left [to himself] bringeth his mother to shame. {29:16} When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall. {29:17} Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul. {29:18} Where [there is] no vision, the people perish: but he that keepeth the law, happy [is] he. {29:19} A servant will not be corrected by words: for though he understand he will not answer. {29:20} Seest thou a man [that is] hasty in his words? [there is] more hope of a fool than of him. {29:21} He that delicately bringeth up his servant from a child shall have him become [his] son at the length. {29:22} An angry man stirreth up strife, and a furious man aboundeth in transgression. {29:23} A man's pride shall bring him low: but honour shall uphold the humble in spirit. {29:24} Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth [it] not. {29:25} The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe. {29:26} Many seek the ruler's favour; but [every] man's judgment [cometh] from the LORD. {29:27} An unjust man [is] an abomination to the just: and [he that is] upright in the way [is] abomination to the wicked.

{30:1} The words of Agur the son of Jakeh, [even] the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal, {30:2} Surely I [am] more brutish than [any] man, and have not the understanding of a man. {30:3} I neither learned wisdom, nor have the knowledge of the holy. {30:4} Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what [is] his name, and what [is] his son's name, if thou canst tell? {30:5} Every word of God [is] pure: he [is] a shield unto them that put their trust in him. {30:6} Add thou not unto his words, lest he reprove thee, and thou be found a liar. {30:7} Two [things] have I required of thee; deny me [them] not before I die: {30:8} Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: {30:9} Lest I be full, and deny [thee,] and say, Who [is] the LORD? or lest I be poor, and steal, and take the name of my God [in vain. ] {30:10} Accuse not a servant unto his master, lest he curse thee, and thou be found guilty. {30:11} [There is] a generation [that] curseth their father, and doth not bless their mother. {30:12} [There is] a generation [that are] pure in their own eyes, and [yet] is not washed from their filthiness. {30:13} [There is] a generation, O how lofty are their eyes! and their eyelids are lifted up. {30:14} [There is] a generation, whose teeth [are as] swords, and their jaw teeth [as] knives, to devour the poor from off the earth, and the needy from [among] men. {30:15} The horseleach hath two daughters, [crying,] Give, give. There are three [things that are] never satisfied, [yea,] four [things] say not, [It is] enough: {30:16} The

grave; and the barren womb; the earth [that] is not filled with water; and the fire [that] saith not, [It is] enough. {30:17} The eye [that] mocketh at [his] father, and despiseth to obey [his] mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. {30:18} There be three [things which] are too wonderful for me, yea, four which I know not: {30:19} The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid. {30:20} Such [is] the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness. {30:21} For three [things] the earth is disquieted, and for four [which] it cannot bear: {30:22} For a servant when he reigneth; and a fool when he is filled with meat; {30:23} For an odious [woman] when she is married; and an handmaid that is heir to her mistress. {30:24} There be four [things which are] little upon the earth, but they [are] exceeding wise: {30:25} The ants [are] a people not strong, yet they prepare their meat in the summer; {30:26} The conies [are but] a feeble folk, yet make they their houses in the rocks; {30:27} The locusts have no king, yet go they forth all of them by bands; {30:28} The spider taketh hold with her hands, and is in kings' palaces. {30:29} There be three [things] which go well, yea, four are comely in going: {30:30} A lion [which is] strongest among beasts, and turneth not away for any; {30:31} A greyhound; an he goat also; and a king, against whom [there is] no rising up. {30:32} If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, [lay] thine hand upon thy mouth. {30:33} Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

{31:1} The words of king Lemuel, the prophecy that his mother taught him. {31:2} What, my son? and what, the son of my womb? and what, the son of my vows? {31:3} Give not thy strength unto women, nor thy ways to that which destroyeth kings. {31:4} [It is] not for kings, O Lemuel, [it is] not for kings to drink wine; nor for princes strong drink: {31:5} Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. {31:6} Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. {31:7} Let him drink, and forget his poverty, and remember his misery no more. {31:8} Open thy mouth for the dumb in the cause of all such as are appointed to destruction. {31:9} Open thy mouth, judge righteously, and plead the cause of the poor and needy.

{31:10} Who can find a virtuous woman? for her price [is] far above rubies. {31:11} The heart of her husband doth safely trust in her, so that he shall have no need of spoil. {31:12} She will do him good and not evil all the days of her life. {31:13} She seeketh wool, and flax, and worketh willingly with her hands. {31:14} She is like the merchants' ships; she bringeth her food from afar. {31:15} She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. {31:16} She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. {31:17} She girdeth her loins with strength, and strengtheneth her arms. {31:18} She perceiveth that her merchandise [is] good: her candle goeth not out by night. {31:19} She layeth her hands to the spindle, and her hands hold the distaff. {31:20} She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. {31:21} She is not afraid of the snow for her household: for all her household [are] clothed with scarlet. {31:22} She maketh herself coverings of tapestry; her clothing [is] silk and purple. {31:23} Her husband is known in the gates, when he sitteth among the elders of the land. {31:24} She

maketh fine linen, and selleth [it;] and delivereth girdles unto the merchant. {31:25} Strength and honour [are] her clothing; and she shall rejoice in time to come. {31:26} She openeth her mouth with wisdom; and in her tongue [is] the law of kindness. {31:27} She looketh well to the ways of her household, and eateth not the bread of idleness. {31:28} Her children arise up, and call her blessed; her husband [also,] and he praiseth her. {31:29} Many daughters have done virtuously, but thou excellest them all. {31:30} Favour [is] deceitful, and beauty [is] vain: [but] a woman [that] feareth the LORD, she shall be praised. {31:31} Give her of the fruit of her hands; and let her own works praise her in the

Ecclesiastesor, the Preacher

{1:1} The words of the Preacher, the son of David, king in Jerusalem. {1:2} Vanity of vanities, saith the Preacher, vanity of vanities; all [is] vanity. {1:3} What profit hath a man of all his labour which he taketh under the sun? {1:4} [One] generation passeth away, and [another] generation cometh: but the earth abideth for ever. {1:5} The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. {1:6} The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. {1:7} All the rivers run into the sea; yet the sea [is] not full; unto the place from whence the rivers come, thither they return again. {1:8} All things [are] full of labour; man cannot utter [it:] the eye is not satisfied with seeing, nor the ear filled with hearing. {1:9} The thing that hath been, it [is that] which shall be; and that which is done [is] that which shall be done: and [there is] no new [thing] under the sun. {1:10} Is there [any] thing whereof it may be said, See, this [is] new? it hath been already of old time, which was before us. {1:11} [There is] no remembrance of former [things;] neither shall there be [any] remembrance of [things] that are to come with [those] that shall come after.

{1:12} I the Preacher was king over Israel in Jerusalem. {1:13} And I gave my heart to seek and search out by wisdom concerning all [things] that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. {1:14} I have seen all the works that are done under the sun; and, behold, all [is] vanity and vexation of spirit. {1:15} [That which is] crooked cannot be made straight: and that which is wanting cannot be numbered. {1:16} I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all [they] that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. {1:17} And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. {1:18} For in much wisdom [is] much grief: and he that increaseth knowledge increaseth sorrow.

{2:1} I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also [is] vanity. {2:2} I said of laughter, [It is] mad: and of mirth, What doeth it? {2:3} I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what [was] that good for the sons of men, which they should do under the heaven all the days of their life. {2:4} I made me great works; I builded me houses; I planted me vineyards: {2:5} I made me gardens and orchards, and I planted trees in them of all [kind of] fruits: {2:6} I made me pools of water, to water therewith the wood that bringeth forth trees: {2:7} I got [me] servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: {2:8} I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, [as] musical instruments, and that of all sorts. {2:9} So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. {2:10} And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. {2:11} Then I

looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all [was] vanity and vexation of spirit, and [there was] no profit under the sun. {2:12} And I turned myself to behold wisdom, and madness, and folly: for what [can] the man [do] that cometh after the king? [even] that which hath been already done. {2:13} Then I saw that wisdom excelleth folly, as far as light excelleth darkness. {2:14} The wise man's eyes [are] in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. {2:15} Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also [is] vanity. {2:16} For [there is] no remembrance of the wise more than of the fool for ever; seeing that which now [is] in the days to come shall all be forgotten. And how dieth the wise [man?] as the fool. {2:17} Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all [is] vanity and vexation of spirit.

{2:18} Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. {2:19} And who knoweth whether he shall be a wise [man] or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This [is] also vanity. {2:20} Therefore I went about to cause my heart to despair of all the labour which I took under the sun. {2:21} For there is a man whose labour [is] in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it [for] his portion. This also [is] vanity and a great evil. {2:22} For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? {2:23} For all his days [are] sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

{2:24} [There is] nothing better for a man, [than] that he should eat and drink, and [that] he should make his soul enjoy good in his labour. This also I saw, that it [was] from the hand of God. {2:25} For who can eat, or who else can hasten [hereunto,] more than I? {2:26} For [God] giveth to a man that [is] good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to [him that is] good before God. This also [is] vanity and vexation of spirit.

{3:1} To every [thing there is] a season, and a time to every purpose under the heaven: {3:2} A time to be born, and a time to die; a time to plant, and a time to pluck up [that which is] planted; {3:3} A time to kill, and a time to heal; a time to break down, and a time to build up; {3:4} A time to weep, and a time to laugh; a time to mourn, and a time to dance; {3:5} A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; {3:6} A time to get, and a time to lose; a time to keep, and a time to cast away; {3:7} A time to rend, and a time to sew; a time to keep silence, and a time to speak; {3:8} A time to love, and a time to hate; a time of war, and a time of peace. {3:9} What profit hath he that worketh in that wherein he laboureth? {3:10} I have seen the travail, which God hath given to the sons of men to be exercised in it. {3:11} He hath made every [thing] beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. {3:12} I know that [there is] no good in them, but for [a man] to rejoice, and to do good in his life. {3:13} And also that every man should eat and drink, and enjoy the good of all his labour, it [is] the gift of God.

{3:14} I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth [it,] that [men] should fear before him. {3:15} That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

{3:16} And moreover I saw under the sun the place of judgment, [that] wickedness [was] there; and the place of righteousness, [that] iniquity [was] there. {3:17} I said in mine heart, God shall judge the righteous and the wicked: for [there is] a time there for every purpose and for every work. {3:18} I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. {3:19} For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all [is] vanity. {3:20} All go unto one place; all are of the dust, and all turn to dust again. {3:21} Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? {3:22} Wherefore I perceive that [there is] nothing better, than that a man should rejoice in his own works; for that [is] his portion: for who shall bring him to see what shall be after him?

{4:1} So I returned, and considered all the oppressions that are done under the sun: and behold the tears of [such as were] oppressed, and they had no comforter; and on the side of their oppressors [there was] power; but they had no comforter. {4:2} Wherefore I praised the dead which are already dead more than the living which are yet alive. {4:3} Yea, better [is he] than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

{4:4} Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This [is] also vanity and vexation of spirit. {4:5} The fool foldeth his hands together, and eateth his own flesh. {4:6} Better [is] an handful [with] quietness, than both the hands full [with] travail and vexation of spirit.

{4:7} Then I returned, and I saw vanity under the sun. {4:8} There is one [alone,] and [there is] not a second; yea, he hath neither child nor brother: yet [is there] no end of all his labour; neither is his eye satisfied with riches; neither [saith he,] For whom do I labour, and bereave my soul of good? This [is] also vanity, yea, it [is] a sore travail.

{4:9} Two [are] better than one; because they have a good reward for their labour. {4:10} For if they fall, the one will lift up his fellow: but woe to him [that is] alone when he falleth; for [he hath] not another to help him up. {4:11} Again, if two lie together, then they have heat: but how can one be warm [alone?] {4:12} And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

{4:13} Better [is] a poor and a wise child than an old and foolish king, who will no more be admonished. {4:14} For out of prison he cometh to reign; whereas also [he that is] born in his kingdom becometh poor. {4:15} I considered all the living which walk under the sun, with the second child that shall stand up in his stead. {4:16} [There is] no end of all the people, [even] of all that have been before them: they also that come after shall not rejoice in him. Surely this also [is] vanity and vexation of spirit.

{5:1} Keep thy foot when thou goest to the house of God,

and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. {5:2} Be not rash with thy mouth, and let not thine heart be hasty to utter [any] thing before God: for God [is] in heaven, and thou upon earth: therefore let thy words be few. {5:3} For a dream cometh through the multitude of business; and a fool's voice [is known] by multitude of words. {5:4} When thou vowest a vow unto God, defer not to pay it; for [he hath] no pleasure in fools: pay that which thou hast vowed. {5:5} Better [is it] that thou shouldst not vow, than that thou shouldst vow and not pay. {5:6} Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it [was] an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? {5:7} For in the multitude of dreams and many words [there are] also [divers] vanities: but fear thou God.

{5:8} If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for [he that is] higher than the highest regardeth; and [there be] higher than they.

{5:9} Moreover the profit of the earth is for all: the king [himself] is served by the field. {5:10} He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this [is] also vanity. {5:11} When goods increase, they are increased that eat them: and what good [is there] to the owners thereof, saving the beholding [of them] with their eyes? {5:12} The sleep of a labouring man [is] sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. {5:13} There is a sore evil [which] I have seen under the sun, [namely,] riches kept for the owners thereof to their hurt. {5:14} But those riches perish by evil travail: and he begetteth a son, and [there is] nothing in his hand. {5:15} As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. {5:16} And this also [is] a sore evil, [that] in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? {5:17} All his days also he eateth in darkness, and [he hath] much sorrow and wrath with his sickness.

{5:18} Behold [that] which I have seen: [it is] good and comely [for one] to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it [is] his portion. {5:19} Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this [is] the gift of God. {5:20} For he shall not much remember the days of his life; because God answereth [him] in the joy of his heart.

{6:1} There is an evil which I have seen under the sun, and it [is] common among men: {6:2} A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this [is] vanity, and it [is] an evil disease.

{6:3} If a man beget an hundred [children,] and live many years, so that the days of his years be many, and his soul be not filled with good, and also [that] he have no burial; I say, [that] an untimely birth [is] better than he. {6:4} For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. {6:5} Moreover he hath not seen the sun, nor known [any thing:] this hath more rest than the other.