

# Ecclesiasticus - Chapter 1

- 1** Omnis sapientia a Deo Domino est et cum illo fuit semper et est ante aevum **1** All wisdom is from the Lord God, and hath been always with him, and is before all time.
- 2** harenam maris et pluviae guttas et dies saeculi quis dinumeravit altitudinem caeli et latitudinem terrae et profundum abyssi quis mensus est **2** Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss?
- 3** sapientiam Dei praecedentem omnia quis investigavit **3** Who hath searched out the wisdom of God that goeth before all things?
- 4** prior omnium creata est sapientia et intellectus prudentiae ab aeo **4** Wisdom hath been created before all things, and the understanding of prudence from everlasting.
- 5** fons sapientiae verbum Dei in excelsis et ingressus illius mandata aeterna **5** The word of God on high is the fountain of wisdom, and her ways are everlasting commandments.
- 6** radix sapientiae cui revelata est et astutias illius quis agnovit **6** To whom hath the root of wisdom been revealed, and who hath known her wise counsels?
- 7** disciplina sapientiae cui revelata est et manifestata et multiplicationem ingressus illius quis intellexit **7** To whom hath the discipline of wisdom been revealed and made manifest? and who hath understood the multiplicity of her steps?
- 8** unus est Altissimus creator omnipotens rex potens et metuendus nimis sedens super thronum illius et dominans Deus **8** There is one most high Creator Almighty, and a powerful king, and greatly to be feared, who sitteth upon his throne, and is the God of dominion.
- 9** ipse creavit illam spiritu sancto et vidit et dinumeravit et mensus est **9** He created her in the Holy Ghost, and saw her, and numbered her, and measured her.
- 10** et effudit illam super omnia opera sua et super omnem carnem secundum datum suum et prae-buit illam diligentibus se **10** And he poured her out upon all his works, and upon all flesh according to his gift, and hath given her to them that love him.
- 11** timor Domini gloria et gloriatio et laetitia et corona exultationis **11** The fear of the Lord is honour, and glory, and gladness, and a crown of joy.
- 12** timor Domini delectabit cor et dabit laetitiam et gaudium in longitudine dierum **12** The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days.
- 13** timentis Dominum bene erit in extremis et in die defunctionis suae benedicetur **13** With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed.
- 14** dilectio Dei honorabilis sapientia **14** The love of God is honourable wisdom.
- 15** quibus autem apparuerit in visu diligunt eam in visione et in agnitione magnalium suorum **15** And they to whom she shall shew herself love her by the sight, and by the knowledge of her great works.
- 16** initium sapientiae timor Domini et cum fidelibus in vulva concreatus est et cum electis seminis creditur et cum iustis et fidelibus agnoscitur **16** The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen women, and is known with the just and faithful.
- 17** timor Domini scientiae religiositas **17** The fear of the Lord is the religiousness of knowledge.
- 18** religiositas custodiet et iustificabit cor iucunditatem atque gaudium dabit **18** Religiousness shall keep and justify the heart, it shall give joy and gladness.
- 19** timentis Deum bene erit et in diebus consummationis illius benedicetur **19** It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed.
- 20** plenitudo sapientiae timere Deum et plenitudo a fructibus illius **20** To fear God is the fulness of wisdom, and fulness is from the fruits thereof.
- 21** omnem domum illius implebit a generationibus et receptacula a thesauris illius **21** She shall fill all her house with her increase, and the storehouses with her treasures.
- 22** corona sapientiae timor Domini repollens **22** The fear of the Lord is a crown of wisdom,

pacem et salutis fructum

filling up peace and the fruit of salvation:

**23** et vidit et dinumeravit eam utraque autem sunt dona Dei

**23** And it hath seen, and numbered her: but both are the gifts of God.

**24** scientiam et intellectum prudentiae sapientia conpartietur et gloriam tenentium se inaltat

**24** Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the glory of them that hold her.

**25** radix sapientiae est timere Dominum rami enim illius longevi

**25** The root of wisdom is to fear the Lord: and the branches thereof are long-lived.

**26** in thesauris sapientiae intellectus et scientiae religiositas execratio autem peccatoribus sapientia

**26** In the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination.

**27** timor Dei expellit peccatum

**27** The fear of the Lord driveth out sin:

**28** nam qui sine timore est non poterit iustificari iracundia enim animositatis illius subversio illius est

**28** For he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin.

**29** usque in tempus sustinebit patiens et postea redditio iucunditatis

**29** A patient man shall bear for a time, and afterwards joy shall be restored to him.

**30** bonus sensus usque in tempus abscondebit verba illius et labia multorum enarrabunt sensum illius

**30** A good understanding will hide his words for a time, and the lips of many shall declare his wisdom.

**31** [OMITTED TEXT]

**31** In the treasures of wisdom is the signification of discipline:

**32** [OMITTED TEXT]

**32** But the worship of God is an abomination to a sinner.

**33** concupiscens sapientiam conserva iustitiam et Deus praebebit illam tibi

**33** Son, if thou desire wisdom, keep justice, and God will give her to thee.

**34** sapientia enim et disciplina timor Domini et quod beneplacitum est illi

**34** For the fear of the Lord is wisdom and discipline: and that which is agreeable to him,

**35** fides et mansuetudo et adimplebit thesauros illius

**35** Is faith, and meekness: and he will fill up his treasures.

**36** non sis incredibilis timori Domini et ne accesseris ad illum duplici corde

**36** Be not incredulous to the fear of the Lord: and come not to him with a double heart.

**37** ne fueris hypocrita in conspectu hominum et non scandalizeris labiis tuis

**37** Be not a hypocrite in the sight of men, and let not thy lips be a stumblingblock to thee.

**38** adtende in illis ne forte cadas et adducas animae tuae inhonorationem

**38** Watch over them, lest thou fall, and bring dishonour upon thy soul,

**39** et revelet Deus absconsa tua et in medio synagogae elidat te

**39** And God discover thy secrets, and cast thee down in the midst of the congregation.

**40** quoniam accessisti maligne ad Dominum et cor tuum plenum est dolo et fallacia

**40** Because thou camest to the Lord wickedly, and thy heart is full of guile and deceit.

## Ecclesiasticus - Chapter 2

**1** Fili accedens servituti Dei sta in iustitia et timore et praepara animam tuam ad temptationem

**1** Son, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation.

**2** deprime cor tuum et sustine declina aurem et excipe verba intellectus et ne festines in tempus obductionis

**2** Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds.

**3** sustine sustentationes Dei coniungere Deo et sustine ut crescat in novissimo vita tua

**3** Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end.

**4** omne quod tibi adplicitum fuerit accipe et in dolore sustine et in humilitate tua habe patientiam

**4** Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience.

**5** quoniam in igne probatur aurum et argentum homines vero receptibiles in camino

**5** For gold and silver are tried in the fire, but

humiliationis

**6** crede Deo et recuperabit te et dirige viam tuam et spera in illum serva timorem illius et in illo veteresce

**7** metuentes Deum sustinete misericordiam eius et non deflectatis ab illo ne cadatis

**8** qui timetis Deum credite illi et non evacuabitur merces vestra

**9** qui timetis Deum sperate in illum et in oblectatione veniet vobis misericordia

**10** qui timetis Deum diligite illum et inluminabuntur corda vestra

**11** respicite filii nationes hominum et scitote quis speravit in Dominum et confusus est

**12** permansit in mandatis eius et derelictus est et quis invocavit illum et despexit illum

**13** quoniam pius et misericors Deus et remittit in tempore tribulationis peccata omnibus exquirentibus se in veritate

**14** vae duplici corde et labiis scelestis et manibus malefactorum et peccatori terram ingredienti duabus viis

**15** vae dissolutis corde qui non credunt Deo ideo non protegentur ab eo

**16** vae his qui perdidit sustinentiam qui dereliquerunt vias rectas et deverterunt in vias pravas

**17** et quid facietis cum inspicere coeperit Deus

**18** qui timent Dominum non erunt incredibiles verbo illius et qui diligunt illum conservabunt viam illius

**19** qui timent Dominum inquirent quae beneplacita sunt illi et qui diligunt eum replebuntur lege ipsius

**20** qui timent Dominum parabunt corda sua et in conspectu illius sanctificabunt animas suas

**21** qui timent Dominum custodiunt mandata illius et patientiam habebunt usque ad inspectionem illius

**22** dicentes si poenitentiam non egerimus incidemus in Dei manus et non in manus hominum

**23** secundum enim magnitudinem illius sic et misericordia ipsius cum ipso

acceptable men in the furnace of humiliation.

**6** Believe God, and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein.

**7** Ye that fear the Lord, wait for his mercy: and go not aside from him lest ye fall.

**8** Ye that fear the Lord, believe him: and your reward shall not be made void.

**9** Ye that fear the Lord hope in him, and mercy shall come to you for your delight.

**10** Ye that fear the Lord, love him, and your hearts shall be enlightened.

**11** My children behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded.

**12** For who hath continued in his commandment, and hath been forsaken? or who hath called upon him, and he despised him?

**13** For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth.

**14** Woe to them that are of a double heart and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways.

**15** Woe to them that are fainthearted, who believe not God: and therefore they shall not be protected by him.

**16** Woe to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways.

**17** And what will they do, when the Lord shall begin to examine?

**18** They that fear the Lord, will not be incredulous to his word: and they that love him, will keep his way.

**19** They that fear the Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law.

**20** They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls,

**21** They that fear the Lord, keep his commandments, and will have patience even until his visitation,

**22** Saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men.

**23** For according to his greatness, so also is his mercy with him.

## Ecclesiasticus - Chapter 3

**1** Filii sapientiae ecclesia iustorum et natio illorum obaudientia et dilectio

**2** iudicium patris audite filii dilecti et sic facite ut salvi sitis

**3** Deus enim honoravit patrem in filiis et iudicium matris exquirens in filios

**1** The sons of wisdom are the church of the just: and their generation, obedience and love.

**2** Children, hear the judgment of your father, and so do that you may be saved.

**3** For God hath made the father honourable to the children: and seeking the judgment of the mothers, hath confirmed it upon the children.

<b>4</b> qui diligit Deum exorabit pro peccatis et continebit se ab illis in oratione dierum exaudietur	<b>4</b> He that loveth God, shall obtain pardon for his sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days.
<b>5</b> et sicut qui thesaurizat ita et qui honorificat matrem suam	<b>5</b> And he that honoureth his mother is as one that layeth up a treasure.
<b>6</b> qui honorat patrem iucundabitur in filiis	<b>6</b> He that honoureth his father shall have joy in his own children, and in the day of his prayer he shall be heard.
<b>7</b> qui honorat patrem suum vita vivet longiore et qui obaudit patrem refrigerabit matri	<b>7</b> He that honoureth his father shall enjoy a long life: and he that obeyeth the father, shall be a comfort to his mother.
<b>8</b> qui timet Deum honorat parentes et quasi dominis serviet in his qui se generaverunt	<b>8</b> He that feareth the Lord, honoureth his parents, and will serve them as his masters that brought him into the world.
<b>9</b> in opere et sermone et omni patientia honora patrem tuum	<b>9</b> Honour thy father, in work and word, and all patience,
<b>10</b> ut superveniat tibi benedictio a Deo et benedictio illius in novissimo manet	<b>10</b> That a blessing may come upon thee from him, and his blessing may remain in the latter end.
<b>11</b> benedictio patris firmat domos filiorum maledictio autem matris eradicat fundamenta	<b>11</b> The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation.
<b>12</b> ne glorieris in contumelia patris tui non est enim tibi gloria sed confusio	<b>12</b> Glory not in the dishonour of thy father: for his shame is no glory to thee.
<b>13</b> gloria enim hominis ex honore patris sui et dedecus filii pater sine honore	<b>13</b> For the glory of a man is from the honour of his father, and a father without honour is the disgrace of the son.
<b>14</b> fili suscipe senectam patris tui et ne contristes eum in vita illius	<b>14</b> Son, support the old age of thy father, and grieve him not in his life;
<b>15</b> et si defecerit sensu veniam da et ne spernas eum in tua virtute elemosyna enim patris non erit in oblivione	<b>15</b> And if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten.
<b>16</b> nam pro peccato matris restituetur tibi bonum	<b>16</b> For good shall be repaid to thee for the sin of thy mother.
<b>17</b> et iniustitia aedificabitur tibi in die tribulationis commemorabitur tui sicut in sereno glacies solventur tua peccata	<b>17</b> And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sins shall melt away as the ice in the fair warm weather.
<b>18</b> quam malae famae est qui relinquit patrem et est maledictus a Deo qui exasperat matrem	<b>18</b> Of what an evil fame is he that forsaketh his father: and he is cursed of God that angereth his mother.
<b>19</b> fili in mansuetudine opera tua perfice et super hominum gloriam diligeris	<b>19</b> My son, do thy works in meekness, and thou shalt be beloved above the glory of men.
<b>20</b> quanto magnus es humilia te in omnibus et coram Deo invenies gratiam	<b>20</b> The greater thou art, the more humble thyself in all things, and thou shalt find grace before God:
<b>21</b> quoniam magna potentia Dei solius et ab humilibus honoratur	<b>21</b> For great is the power of God alone, and he is honoured by the humble.
<b>22</b> altiora te ne scrutaveris et fortiora te ne exquisieris sed quae praecepit tibi Deus illa cogita semper et in pluribus operibus eius ne fueris curiosus	<b>22</b> Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always, and in many of his works be not curious.
<b>23</b> non est enim tibi necessarium ea quae abscondita sunt videre oculis tuis	<b>23</b> For it is not necessary for thee to see with thy eyes those things that are hid.
<b>24</b> in supervacuis rebus noli scrutari multipliciter et in pluribus operibus eius non eris	<b>24</b> In unnecessary matters be not over curious, and in many of his works thou shalt not be

curiosus

**25** plurima enim super sensum hominis ostensa sunt tibi

**26** multos enim inplanavit suspicio illorum et in vanitate detinuit sensus illorum

**27** cor durum male habebit in novissimo et qui amat periculum in illo peribit

**28** cor ingrediens duas vias non habebit successus et pravicordius in illis scandalizabitur

**29** cor nequam gravabitur doloribus et peccator adiciet ad peccandum

**30** synagogae superborum non est sanitas frutex enim peccati eradicabitur in illis et non intellegitur

**31** cor sapiens intellegitur in sapientia et auris bona audiet cum omni concupiscentia sapientiam

**32** sapiens cor et intellegibile abstinebit se a peccatis et in operibus iustitiae successus habebit

**33** ignem ardentem extinguit aqua et elemosyna resistit peccatis

**34** et Deus conspector qui reddit gratiam meminit in posterum et in tempore casus tui invenies firmamentum

inquisitive.

**25** For many things are shewn to thee above the understanding of men.

**26** And the suspicion of them hath deceived many, and hath detained their minds in vanity.

**27** A hard heart shall fear evil at the last: and he that loveth danger shall perish in it.

**28** A heart that goeth two ways shall not have success, and the perverse of heart shall be scandalized therein.

**29** A wicked heart shall be laden with sorrows, and the sinner will add sin to sin.

**30** The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them, and it shall not be perceived.

**31** The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire.

**32** A wise heart, and which hath understanding, will abstain from sins, and in the works of justice shall have success.

**33** Water quencheth a flaming fire, and alms resisteth sins:

**34** And God provideth for him that sheweth favour: he remembereth him afterwards, and in the time of his fall he shall find a sure stay.

## Ecclesiasticus - Chapter 4

**1** Fili elemosynam pauperis ne fraudes et oculos tuos ne transvertas a paupere

**2** animam esurientem ne despexeris et non exasperes pauperem in inopia sua

**3** cor inopis ne adflixeris et non protrahas datum angustianti

**4** rogationem contribulati ne abicias et non avertas faciem tuam ab egeno

**5** ab inope ne avertas oculos propter iram et non relinquo quarentibus tibi retro maledicere

**6** maledicentis enim te in amaritudine exaudietur precatio illius exaudiet autem eum qui fecit illum

**7** congregationi pauperum affabilem te facito et presbytero humilia animam tuam et magnato humilia caput tuum

**8** declina pauperi aurem tuam et redde debitum tuum et responde pacifica in mansuetudine

**9** libera eum qui iniuriam patitur de manu superbi et non acide feras in anima tua

**10** in iudicando esto pupillis misericors ut pater et pro viro matri illorum

**11** et eris velut filius Altissimi obaudiens et miserebitur tui magis quam mater

**1** Son, defraud not the poor of alms, and turn not away thy eyes from the poor.

**2** Despise not the hungry soul: and provoke not the poor in his want.

**3** Afflict not the heart of the needy, and defer not to gibe to him that is in distress.

**4** Reject not the petition of the afflicted: and turn not away thy face from the needy.

**5** Turn not away thy eyes from the poor for fear of anger: and leave not to them that ask of thee to curse thee behind thy back.

**6** For the prayer of him that curseth thee in the bitterness of his soul, shall be heard, for he that made him will hear him.

**7** Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great man.

**8** Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness.

**9** Deliver him that suffereth wrong out of the hand of the proud: and be not fainthearted in thy soul.

**10** In judging be merciful to the fatherless as a father, and as a husband to their mother.

**11** And thou shalt be as the obedient son of the most High, and he will have mercy on thee more than a mother.

**12** Wisdom inspireth life into her children, and

<b>12</b> sapientia filiis suis vitam inspiravit et suscipit exquirentes se et praeibit in viam iustitiae	protecteth them that seek after her, and will go before them in the way of justice.
<b>13</b> et qui illam diligit diligit vitam et qui vigilaverint ad illam complectebuntur placorem eius	<b>13</b> And he that loveth her, loveth life: and they that watch for her, shall embrace her sweetness.
<b>14</b> qui tenuerint illam vitam hereditabunt et quo introibit benedicat Deus	<b>14</b> They that hold her fast, shall inherit life: and whithersoever she entereth, God will give a blessing.
<b>15</b> qui serviunt ei obsequentes erunt Sancto et eos qui diligunt illam diligit Deus	<b>15</b> They that serve her, shall be servants to the holy one: and God loveth them that love her.
<b>16</b> qui audit illam iudicat gentes et qui intuetur illam permanebit confidens	<b>16</b> He that hearkeneth to her, shall judge nations: and he that looketh upon her, shall remain secure.
<b>17</b> si crediderit ei hereditabit illam et erunt in confirmatione creaturae illorum	<b>17</b> If he trust to her, he shall inherit her, and his generation shall be in assurance.
<b>18</b> quoniam in temptatione ambulat cum eo et in primis eligit eum	<b>18</b> For she walketh with him in temptation, and at the first she chooseth him.
<b>19</b> timorem et metum et adprobationem inducet super illum et cruciabit illum in tribulatione doctrinae suae donec temptet illum in cogitationibus illius et credat animae illius	<b>19</b> She will bring upon him fear and dread and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul.
<b>20</b> et firmabit illum et iterum adducet directum ad illum	<b>20</b> Then she will strengthen him, and make a straight way to him, and give him joy,
<b>21</b> et denudat absconsa sua et thesaurizat super illum scientiam et intellectum iustitiae	<b>21</b> And will disclose her secrets to him, and will heap upon him treasures of knowledge and understanding of justice.
<b>22</b> si autem oberraverit derelinquet eum et tradet illum in manus inimici sui	<b>22</b> But if he go astray, she will forsake him, and deliver him into the hands of his enemy.
<b>23</b> fili conserva tempus et devota a malo	<b>23</b> Son, observe the time, and fly from evil.
<b>24</b> pro anima tua non confundaris dicere verum	<b>24</b> For thy soul be not ashamed to say the truth.
<b>25</b> est enim confusio adducens peccatum et est confusio adducens gloriam et gratiam	<b>25</b> For there is a shame that bringeth sin, and there is a shame that bringeth glory and grace.
<b>26</b> ne accipias faciem adversus faciem tuam nec adversus animam tuam mendacium	<b>26</b> Accept no person against thy own person, nor against thy soul a lie.
<b>27</b> non reverearis proximum tuum in casum suum	<b>27</b> Reverence not thy neighbour in his fall:
<b>28</b> nec retineas verbum in tempus salutis non abscondas sapientiam tuam in decore eius	<b>28</b> And refrain not to speak in the time of salvation. Hide not thy wisdom in her beauty.
<b>29</b> in lingua enim agnoscitur sapientia et sensus et scientia et doctrina in verbis veritatis et firmamentum in operibus iustitiae	<b>29</b> For by the tongue wisdom is discerned: and understanding, and knowledge, and learning by the word of the wise, and steadfastness in the works of justice.
<b>30</b> non contradicas veritati ullo modo et de mendacio ineruditionis tuae confundere	<b>30</b> In nowise speak against the truth, but be ashamed of the lie of thy ignorance.
<b>31</b> non confundaris confiteri peccata tua et ne subicias te homini pro peccato	<b>31</b> Be not ashamed to confess thy sins, but submit not thyself to every man for sin.
<b>32</b> noli resistere contra faciem potentis nec coneris contra ictum fluvii	<b>32</b> Resist not against the face of the mighty, and do not strive against the stream of the river.
<b>33</b> pro iustitia agoniare pro anima tua et usque ad mortem certa pro iustitia et Deus expugnabit pro te inimicos tuos	<b>33</b> Strive for justice for thy soul, and even unto death fight for justice, and God will overthrow thy enemies for thee.
<b>34</b> noli citatus esse in lingua tua et inutilis et remissus in operibus tuis	<b>34</b> Be not hasty in thy tongue: and slack and remiss in thy works.
<b>35</b> noli esse sicut leo in domo tua evertens domesticos tuos et opprimens subiectos tibi	<b>35</b> Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee.
<b>36</b> non sit porrecta manus tua ad accipiendum	<b>36</b> Let not thy hand be stretched out to receive,

## Ecclesiasticus - Chapter 5

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| <p><b>1</b> Noli adtendere ad possessiones iniquas et ne dixeris est mihi sufficiens vita nihil enim proderit in tempore vindictae et obductionis</p>  | <p><b>1</b> Set not thy heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness.</p>         |
| <p><b>2</b> non sequaris concupiscentiam cordis</p>  | <p><b>2</b> Follow not in thy strength the desires of thy heart:</p>   |
| <p><b>3</b> et ne dixeris quomodo potui aut quis me subiciet propter facta mea Deus enim vindicans vindicabit</p>                                      | <p><b>3</b> And say not: How mighty am I? and who shall bring me under for my deeds? for God will surely take revenge.</p>   |
| <p><b>4</b> ne dixeris peccavi et quid accidit mihi triste Altissimus enim est patiens redditor</p>  | <p><b>4</b> Say not: I have sinned, and what harm hath befallen me? for the most High is a patient rewarder.</p>   |
| <p><b>5</b> de propitiatu peccatorum noli esse sine metu neque adicias peccatum super peccatum</p>   | <p><b>5</b> Be not without fear about sin forgiven, and add not sin upon sin:</p>  |
| <p><b>6</b> et ne dicas miseratio Dei magna est multitudinis peccatorum meorum miserebitur</p>   | <p><b>6</b> And say not: The mercy of the Lord is great, he will have mercy on the multitude of my sins.</p>   |
| <p><b>7</b> misericordia enim et ira ab illo et in peccatores respicit ira illius</p>  | <p><b>7</b> For mercy and wrath quickly come from him, and his wrath looketh upon sinners.</p>   |
| <p><b>8</b> non tardes converti ad Deum et ne differas de die in diem</p>  | <p><b>8</b> Delay not to be converted to the Lord, and defer it not from day to day.</p>   |
| <p><b>9</b> subito enim venit ira illius et in tempore vindictae disperdet te</p>  | <p><b>9</b> For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee.</p>   |
| <p><b>10</b> noli anxius esse in divitiis iniustis nihil enim proderunt tibi in die obductionis et vindictae</p>                                       | <p><b>10</b> Be not anxious for goods unjustly gotten: for they shall not profit thee in the day of calamity and revenge.</p>  |
| <p><b>11</b> non ventiles te in omnem ventum et non eas in omni via sic enim peccator probatur duplici lingua</p>                                      | <p><b>11</b> Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue.</p>  |
| <p><b>12</b> esto firmus in via Dei et in veritate sensus tui et scientia et prosequatur te verbum pacis et iustitiae</p>                              | <p><b>12</b> Be steadfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee.</p>                |
| <p><b>13</b> esto mansuetus ad audiendum verbum ut intellegas et cum sapientia fers responsum verum</p>  | <p><b>13</b> Be meek to hear the word, that thou mayst understand: and return a true answer with wisdom.</p>   |
| <p><b>14</b> si est tibi intellectus responde proximo sin autem sit manus tua super os tuum ne capiaris in verbo indisciplinato et confundaris</p>     | <p><b>14</b> If thou have understanding, answer thy neighbour: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskilful word, and be confounded.</p> |
| <p><b>15</b> honor et gloria in sermone sensati lingua imprudentis subversio ipsius</p>  | <p><b>15</b> Honour and glory is in the word of the wise, but the tongue of the fool is his ruin.</p>  |
| <p><b>16</b> non appelleris susurrio et lingua tua capiaris et confundaris</p>   | <p><b>16</b> Be not called a whisperer, and be not taken in thy tongue, and confounded.</p>  |
| <p><b>17</b> super furem enim est confusio et paenitentia et denotatio pessima super bilinguem susurratori autem odium et inimicitia et contumelia</p> | <p><b>17</b> For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double tongued, but to the whisperer hatred, and enmity, and reproach.</p>    |
| <p><b>18</b> iustifica pusillo et magno similiter</p>  | <p><b>18</b> Justify alike the small and the great.</p>  |

## Ecclesiasticus - Chapter 6

- |  |   |
|--|---|
| <p><b>1</b> Noli fieri pro amico inimicus proximo inproperium enim et contumeliam malus hereditabit et omnis peccator invidus et</p> | <p><b>1</b> Instead of a friend become not an enemy to thy neighbour: for an evil man shall inherit reproach and shame, so shall every sinner that is envious and double tongued.</p> |
|--|---|

bilinguis

**2** non te extollas in cogitatione animae tuae  
velut taurus ne forte elidatur virtus tua per  
stultitiam

**3** et folia tua comedet et fructus tuos perdet et  
relinqueris velut lignum aridum in heremo

**4** anima enim nequa disperdet qui se habet et in  
gaudium inimici dat illum et deducit in sortem  
impiorum

**5** verbum dulce multiplicat amicos et mitigat  
inimicos et lingua eucharis in bono homine  
abundat

**6** multi pacifici sint tibi et consilarii tibi sint  
unus de mille

**7** si possides amicum in temptatione posside  
eum et non facile credas illi

**8** est enim amicus secundum tempus suum et  
non permanet in die tribulationis

**9** et est amicus qui egreditur ad inimitiam et  
est amicus qui odium et rixam et convicia  
denudabit

**10** est autem amicus socius mensae et non  
permanet in die necessitatis

**11** amicus si permanserit fixus erit tibi quasi  
coaequalis et in domesticis tuis fiducialiter aget

**12** si humiliaverit se contra te et a facie tua  
abscondet se unanimum habebis amicitiam  
bonam

**13** ab inimicis tuis separare et ab amicis tuis  
adte

**14** amicus fidelis protectio fortis qui autem  
invenit illum invenit thesaurum

**15** amico fideli nulla est comparatio et non est  
digna ponderatio auri et argenti contra  
bonitatem fidei illius

**16** amicus fidelis medicamentum vitae et  
immortalitatis et qui metuunt Dominum  
inveniunt illum

**17** qui timet Deum aequae habebit amicitiam  
bonam quoniam secundum illum erit amicus  
illius

**18** fili a iuventute tua excipe doctrinam et  
usque ad canos invenies sapientiam

**19** quasi is qui arat et seminat accede ad illam et  
sustine bonos fructus illius

**20** in opere enim ipsius exiguum laborabis et  
cito edes de generationibus illius

**21** quam aspera est nimium sapientia indoctis  
hominibus et non permanet in illa excors

**22** quasi lapidis virtus probatio erit in illis et non  
demorabuntur procicere illum

**23** sapientia enim doctrinae secundum nomen  
est eius et non multis est manifesta quibus  
autem agnita est permanet usque ad

**2** Extol not thyself in the thoughts of thy soul  
like a bull: lest thy strength be quashed by folly,

**3** And it eat up thy leaves, and destroy thy fruit,  
and thou be left as a dry tree in the wilderness.

**4** For a wicked soul shall destroy him that hath it,  
and maketh him to be a joy to his enemies, and  
shall lead him into the lot of the wicked.

**5** A sweet word multiplieth friends, and  
appeaseth enemies, and a gracious tongue in a  
good man aboundeth.

**6** Be in peace with many, but let one of a  
thousand be thy counsellor.

**7** If thou wouldst get a friend, try him before  
thou takest him, and do not credit him easily.

**8** For there is a friend for his own occasion, and  
he will not abide in the day of thy trouble.

**9** And there is a friend that turneth to enmity;  
and there is a friend that will disclose hatred and  
strife and reproaches.

**10** And there is a friend a companion at the table,  
and he will not abide in the day of distress.

**11** A friend if he continue steadfast, shall be to  
thee as thyself, and shall act with confidence  
among them of thy household.

**12** If he humble himself before thee, and hide  
himself from thy face, thou shalt have  
unanimous friendship for good.

**13** Separate thyself from thy enemies, and take  
heed of thy friends.

**14** A faithful friend is a strong defence: and he  
that hath found him, hath found a treasure.

**15** Nothing can be compared to a faithful friend,  
and no weight of gold and silver is able to  
countervail the goodness of his fidelity.

**16** A faithful friend is the medicine of life and  
immortality: and they that fear the Lord, shall  
find him.

**17** He that feareth God, shall likewise have good  
friendship: because according to him shall his  
friend be.

**18** My son, from thy youth up receive instruction,  
and even to thy grey hairs thou shalt find  
wisdom.

**19** Come to her as one that plougheth, and  
soweth, and wait for her good fruits:

**20** For in working about her thou shalt labour a  
little, and shalt quickly eat of her fruits.

**21** How very unpleasant is wisdom to the  
unlearned, and the unwise will not continue  
with her.

**22** She shall be to them as a mighty stone of trial,  
and they will cast her from them before it be  
long.

**23** For the wisdom of doctrine is according to her  
name, and she is not manifest unto many, but  
with them to whom she is known, she



conspectum Dei

**24** audi fili et accipe consilium intellectus et ne abicias consilium meum

**25** inice pedem tuum in conpedes illius et in torques eius tuum collum

**26** subice umerum tuum et porta illam et ne acedieris vinculis eius

**27** in omni animo tuo accede ad illam et in omni virtute tua serva vias eius

**28** investiga illam et manifestabitur tibi et continens factus ne derelinqueris eam

**29** in novissimis enim invenies requiem in ea et convertetur tibi in oblectationem

**30** et erunt tibi conpedes in protectionem fortitudinis et bases virtutis et torques illius in stolam gloriae

**31** decor enim vitae est in illa et vincula illius netura salutaris

**32** stolam gloriae indues eam et coronam gratulationis superpones tibi

**33** fili si adtenderis mihi disces et si adcommodaveris animam tuam sapiens eris

**34** et si inclinaveris aurem tuam excipies doctrinam et si dilexeris audire sapiens eris

**35** in multitudine presbyterorum prudentium sta et sapientiae illorum ex corde coniungere ut omnem narrationem Dei possis audire et proverbia laudis non effugiant te

**36** et si videris sensatum evigila ad illum et gradus ostiorum illius exterat pes tuus

**37** cogitatum habe in praeceptis Dei et in mandatis illius maxime adsiduus esto et ipse dabit cor tibi et concupiscentia sapientiae dabitur tibi

continueth even to the sight of God.

**24** Give ear, my son, and take wise counsel, and cast not away my advice.

**25** Put thy feet into her fetters, and thy neck into her chains:

**26** Bow down thy shoulder, and bear her, and be not grieved with her bands.

**27** Come to her with all thy mind, and keep her ways with all thy power.

**28** Search for her, and she shall be made known to thee, and when thou hast gotten her, let her not go:

**29** For in the latter end thou shalt find rest in her, and she shall be turned to thy joy.

**30** Then shall her fetters be a strong defence for thee, and a firm foundation, and her chain a robe of glory:

**31** For in her is the beauty of life, and her bands are a healthful binding.

**32** Thou shalt put her on as a robe of glory, and thou shalt set her upon thee as a crown of joy.

**33** My son, if thou wilt attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise.

**34** If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise.

**35** Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of God, and the sayings of praise may not escape thee.

**36** And if thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors.

**37** Let thy thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given to thee.

## Ecclesiasticus - Chapter 7

**1** Noli facere mala et non te adprehendent

**2** discede ab iniquo et deficient mala abs te

**3** non semines mala in sulcis iniuriae et non metes ea in septuplum

**4** noli quaerere ab homine ducatum neque a rege cathedram honoris

**5** non te iustifices ante Deum quoniam agnitor cordis ipse est et penes regem noli velle videri sapiens

**6** noli quaerere fieri iudex nisi si valeas virtute inrumpere iniquitates ne forte extimescas faciem potentis et ponas scandalum in agilitate

**1** Do no evils, and no evils shall lay hold of thee.

**2** Depart from the unjust, and evils shall depart from thee.

**3** My son, sow not evils in the furrows of injustice, and thou shalt not reap them sevenfold.

**4** Seek not of the Lord a preeminence, nor of the king the seat of honour.

**5** Justify not thyself before God, for he knoweth the heart: and desire not to appear wise before the king.

**6** Seek not to be made a judge, unless thou have strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a

tua	stumblingblock for thy integrity.
<b>7</b> non pecces in multitudinem civitatis nec te inmittas in populum	<b>7</b> Offend not against the multitude of a city, neither cast thyself in upon the people,
<b>8</b> neque alliges duplicia peccata nec enim in uno eris immunis	<b>8</b> Nor bind sin to sin: for even in one thou shalt not be unpunished.
<b>9</b> noli esse pusillanimis in anima tua	<b>9</b> Be not fainthearted in thy mind:
<b>10</b> exorare et facere elemosynam non despicias	<b>10</b> Neglect not to pray, and to give alms.
<b>11</b> ne dicas in multitudine munerum meorum respiciet Deus et offerentem me Deo altissimo suscipiet munera mea	<b>11</b> Say not: God will have respect to the multitude of my gifts, and when I offer to the most high God, he will accept my offerings.
<b>12</b> non inrideas hominem in amaritudine animae est enim qui humiliat et exaltat circumspexit Deus	<b>12</b> Laugh no man to scorn in the bitterness of his soul: for there is one that humbleth and exalteth, God who seeth all.
<b>13</b> noli amare mendacium adversus fratrem tuum neque amico similiter facias	<b>13</b> Devise not a lie against thy brother: neither do the like against thy friend.
<b>14</b> noli velle mentiri omne mendacium adsiduitas enim illius non bona	<b>14</b> Be not willing to make any manner of lie: for the custom thereof is not good.
<b>15</b> noli verbosus esse in multitudine presbyterorum et non iteres verbum in tua oratione	<b>15</b> Be not full of words in a multitude of ancients, and repeat not the word in thy prayer.
<b>16</b> non oderis laboriosa opera et rusticationem ab Altissimo creatam	<b>16</b> Hate not laborious works, nor husbandry ordained by the most High.
<b>17</b> non te reputes in multitudine indisciplinatorum	<b>17</b> Number not thyself among the multitude of the disorderly.
<b>18</b> memento irae quoniam non tardabit	<b>18</b> Remember wrath, for it will not tarry long.
<b>19</b> humilia valde spiritum tuum quoniam vindicta carnis impii ignis et vermes	<b>19</b> Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms.
<b>20</b> noli praevaricari in amicum pecunia different neque fratrem carissimum auro spreveris	<b>20</b> Do not transgress against thy friend deferring money, nor despise thy dear brother for the sake of gold.
<b>21</b> noli discedere a muliere sensata et bona quam sortitus es in timore Dei gratia enim verecundiae illius super aurum	<b>21</b> Depart not from a wise and good wife, whom thou hast gotten in the fear of the Lord: for the grace of her modesty is above gold.
<b>22</b> non laedas servum operantem in veritate neque mercennarium dantem animam suam	<b>22</b> Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life.
<b>23</b> servus sensatus dilectus quasi anima tua non defraudes illum libertate neque inopem derelinquas illum	<b>23</b> Let a wise servant be dear to thee as thy own soul, defraud him not of liberty, nor leave him needy.
<b>24</b> pecora tibi sunt adtende illis et si sunt utilia perseverent apud te	<b>24</b> Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.
<b>25</b> filii tibi sunt erudi illos et curva illos a pueritia illorum	<b>25</b> Hast thou children? instruct them, and bow down their neck from their childhood.
<b>26</b> filiae tibi sunt serva corpus illarum et non ostendas hilarem faciem tuam ad illas	<b>26</b> Hast thou daughters? have a care of their body, and shew not thy countenance gay towards them.
<b>27</b> trade filiam et grande opus feceris et homini sensato da illam	<b>27</b> Marry thy daughter well, and thou shalt do a great work, and give her to a wise man.
<b>28</b> mulier si est tibi secundum animam tuam non proicias illam et odibili non credas te in toto corde	<b>28</b> If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. With thy whole heart,
<b>29</b> honora patrem tuum et gemitus matris tuae ne obliviscaris	<b>29</b> Honour thy father, and forget not the groanings of thy mother:
<b>30</b> memento quoniam nisi per illos non fuisses et retribue illis quomodo et illi tibi	<b>30</b> Remember that thou hadst not been born but through them: and make a return to them as they have done for thee.
<b>31</b> in tota anima tua time Deum et sacerdotes	<b>31</b> With all thy soul fear the Lord, and reverence

illius sanctifica

**32** in omni virtute dilige eum qui te fecit et ministros eius non derelinquas

**33** honora Deum ex tota anima tua et honorifica sacerdotes et propurga te cum brachiis

**34** da illi partem sicut mandatum est tibi primitiarum et purgationis et de neglegentia purga te cum paucis

**35** datum brachiorum tuorum et sacrificium sanctificationis offers initia sanctorum

**36** et pauperi porrige manum tuam ut perficiatur propitiatio et benedictio tua

**37** gratia datus in conspectu omnis viventis et mortuo non prohibeas gratiam

**38** non desis plorantibus in conrogatione et cum lugentibus ambula

**39** non te pigeat visitare infirmum ex his enim in dilectione firmaberis

**40** in omnibus operibus tuis memorare novissima tua et in aeternum non peccabis

his priests.

**32** With all thy strength love him that made thee: and forsake not his ministers.

**33** Honour God with all thy soul and give honour to the priests, and purify thyself with thy arms.

**34** Give them their portion, as it is commanded thee, of the firstfruits and of purifications: and for thy negligences purify thyself with a few.

**35** Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things:

**36** And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected.

**37** A gift hath grace in the sight of all the living, and restrain not grace from the dead.

**38** Be not wanting in comforting them that weep, and walk with them that mourn.

**39** Be not slow to visit the sick: for by these things thou shalt be confirmed in love.

**40** In all thy works remember thy last end, and thou shalt never sin.

## Ecclesiasticus - Chapter 8

**1** Non litiges cum homine potente ne forte incidas in manus illius

**2** non contendas cum viro locuplete ne forte contra consistat litem tibi

**3** multos perdidit aurum atque argentum et usque cor regum extendit et convertit

**4** non litiges cum homine linguato et non strues in igne illius ligna

**5** non communices homini indocto ne male de progenie tua loquatur

**6** ne despicias hominem avertentem se a peccato neque inproperes ei memento quoniam omnes sumus in correptionem

**7** ne spernas hominem in sua senecta etenim ex nobis senescunt

**8** noli de mortuo gaudere sciens quoniam omnes morimur et in gaudium nolumus venire

**9** ne despicias narrationem presbyterorum sapientium et in proverbii illorum conversare

**10** ab ipsis enim disces doctrinam intellectus et servire magnatis sine querella

**11** non te praetereat narratio seniorum et ipsi enim didicerunt a patribus suis

**12** quoniam ab ipsis disces intellectum et in tempore necessitatis responsum

**13** non incendas carbones peccatoris arguens eos ne incendaris flamma ignis peccatorum illorum

**14** ne contra faciem stes contumeliosi ne sedeat

**1** Strive not with a powerful man, lest thou fall into his hands.

**2** Contend not with a rich man, lest he bring an action against thee.

**3** For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them.

**4** Strive not with a man that is full of tongue, and heap not wood upon his fire.

**5** Communicate not with an ignorant man, lest he speak ill of thy family.

**6** Despise not a man that turneth away from sin, nor reproach him therewith: remember that we are all worthy of reproof.

**7** Despise not a man in his old age; for we also shall become old.

**8** Rejoice not at the death of thy enemy; knowing that we all die, and are not willing that others should rejoice at our death.

**9** Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs.

**10** For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame.

**11** Let not the discourse of the ancients escape thee, for they have learned of their fathers:

**12** For of them thou shalt learn understanding, and to give an answer in time of need.

**13** Kindle not the coals of sinners by rebuking them, lest thou be burnt with the flame of the fire of their sins.

**14** Stand not against the face of an injurious

quasi insidiator ori tuo

**15** noli fenerare homini fortiori te quod si feneraveris tamquam perditum habe

**16** non spondeas super virtutem tuam quod si spoponderis quasi restituens cogita

**17** non iudices contra iudicem quoniam secundum quod dignum est iudicat

**18** cum audace non eas in via ne forte gravet mala sua in te ipse enim secundum voluntatem suam vadit et simul cum stultitia illius peries

**19** cum iracundo non facias rixam cum audace non eas in desertum quoniam quasi nihil est ante illum sanguis et ubi non est adiutorium elidet te

**20** cum fatuis ne consilium habeas non enim poterunt diligere nisi quae ipsis placent

**21** coram extraneo ne facias consilium nescis enim quid pariet

**22** non omni homini cor tuum manifestes ne forte inferat tibi gratiam et convicietur tibi

person, lest he sit as a spy to entrap thee in thy words.

**15** Lend not to a man that is mightier than thyself: and if thou lendest, count it as lost.

**16** Be not surety above thy power: and if thou be surety, think as if thou wert to pay it.

**17** Judge not against a judge: for he judgeth according to that which is just.

**18** Go not on the way with a bold man, lest he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly.

**19** Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight, and where there is no help he will overthrow thee.

**20** Advise not with fools, for they cannot love but such things as please them.

**21** Before a stranger do no matter of counsel: for thou knowest not what he will bring forth.

**22** Open not thy heart to every man: lest he repay thee with an evil turn, and speak reproachfully to thee.

## Ecclesiasticus - Chapter 9

**1** Non zeles mulierem sinus tui ne ostendas super te malitiam doctrinae nequam

**2** non des mulieri potestatem animae tuae ne ingrediatur in virtute tua et confundaris

**3** ne respicias mulierem multivolum ne forte incidas in laqueos illius

**4** cum psaltrice ne adsiduus sis nec audias illam ne forte pereas in efficacia illius

**5** virginem ne conspicias ne forte scandalizeris in decore illius

**6** non des fornicariis animam tuam in nullo ne perdas te et hereditatem tuam

**7** noli conspicere in vicis civitatis nec oberraveris in plateis illius

**8** averte faciem tuam a muliere compta et non circumspicias speciem alienam

**9** propter speciem mulieris multi perierunt et ex hoc concupiscentia quasi ignis exardescit

**10** omnis mulier quae est fornicaria quasi stercus in via conculcatur

**11** speciem mulieris alienae multi admirati reprobri facti sunt conloquium enim illius quasi ignis exardescit

**12** cum aliena muliere non accumbas super cubitum cum aliena muliere ne sedeas omnino nec accumbas cum ea super cubitum

**13** et non alterceris cum ea in vino ne forte declinet cor tuum in illa et sanguine tuo labaris

**1** Be not jealous over the wife of thy bosom, lest she shew in thy regard the malice of a wicked lesson.

**2** Give not the power of thy soul to a woman, lest she enter upon thy strength, and thou be confounded.

**3** Look not upon a woman that hath a mind for many: lest thou fall into her snares.

**4** Use not much the company of her that is a dancer, and hearken not to her, lest thou perish by the force of her charms.

**5** Gaze not upon a maiden, lest her beauty be a stumblingblock to thee.

**6** Give not thy soul to harlots in any point: lest thou destroy thyself and thy inheritance.

**7** Look not round about thee in the ways of the city, nor wander up and down in the streets thereof.

**8** Turn away thy face from a woman dressed up, and gaze not about upon another's beauty.

**9** For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire.

**10** Every woman that is a harlot, shall be trodden upon as dung in the way.

**11** Many by admiring the beauty of another man's wife, have become reprobate, for her conversation burneth as fire.

**12** Sit not at all with another man's wife, nor repose upon the bed with her:

**13** And strive not with her over wine, lest thy heart decline towards her and by thy blood thou

in perditionem

**14** ne derelinquas amicum antiquum novus enim non erit similis illi

**15** vinum novum amicus novus veterescat et cum suavitate bibes illud

**16** non zeles gloriam et opes peccatoris non enim scis quae futura sit illius subversio

**17** non placeat tibi iniuria iniustorum sciens quoniam usque ad inferos non placebit impius

**18** longe abesto ab homine potestatem habente occidendi et non suspicaberis timorem mortis

**19** et si accesseris ad illum noli aliquid committere ne forte auferat vitam tuam

**20** communionem mortis scito quoniam in medium laqueorum ingredieris et super dolentium arma ambulabis

**21** secundum virtutem tuam cave te a proximo et cum sapientibus et prudentibus tracta

**22** viri iusti sint tibi convivae et in timore Dei sit gloriatio tibi

**23** et in sensu sit tibi cogitatus et omnis narratio tua in praeceptis Altissimi

**24** in manus artificum opera laudabitur et princeps populi in sapientia sermonis sui in sensu vero seniorum verbum

**25** terribilis est in civitate sua homo linguosus et temerarius in verbo suo odibilis erit

fall into destruction.

**14** Forsake not an old friend, for the new will not be like to him.

**15** A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure.

**16** Envy not the glory and riches of a sinner: for thou knowest not what his ruin shall be.

**17** Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please.

**18** Keep thee far from the man that hath power to kill, so thou shalt not suspect the fear of death.

**19** And if thou come to him, commit no fault, lest he take away thy life.

**20** Know it to be a communication with death: for thou art going in the midst of snares, and walking upon the arms of them that are grieved.

**21** According to thy power beware of thy neighbour, and treat with the wise and prudent.

**22** Let just men be thy guests, and let thy glory be in the fear of God.

**23** And let the thought of God be in thy mind, and all thy discourse on the commandments of the Highest.

**24** Works shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech, but the word of the ancients for the sense.

**25** A man full of tongue is terrible in his city, and he that is rash in his word shall be hateful.

## Ecclesiasticus - Chapter 10

**1** Iudex sapiens vindicabit populum suum et principatus sensati stabilis erit

**2** secundum iudicem populi sic et ministri eius et qualis rector est civitatis tales et inhabitantes

**3** rex insapiens perdet populum suum et civitates inhabitabuntur per sensum prudentium

**4** in manu Dei potestas terrae et exclamabilis omnis iniquitas gentium et utilem rectorem in tempus suscitabit super illam

**5** in manu Dei potestas hominis et super faciem scribae inponet honorem suum

**6** omnis iniuriae proximi ne memineris et nihil agas in operibus iniuriae

**7** odibilis coram Deo et hominibus superbia et execrabilis omnis iniquitas gentium

**8** regnum a gente in gentem transfertur propter iniustitias et iniurias et contumelias et diversos dolos

**9** avaro autem nihil est scelestius quid superbit

**1** A wise judge shall judge his people, and the government of a prudent man shall be steady.

**2** As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein.

**3** An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers.

**4** The power of the earth is in the hand of God, and in his time he will raise up a profitable ruler over it.

**5** The prosperity of man is in the hand of God, and upon the person of the scribe he shall lay his honour.

**6** Remember not any injury done thee by thy neighbour, and do thou nothing by deeds of injury.

**7** Pride is hateful before God and men: and all iniquity of nations is execrable.

**8** A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits.

**9** But nothing is more wicked than the covetous

terra et cinis

**10** nihil est iniquius quam amare pecuniam hic enim et animam suam venalem habet quoniam in vita sua proiecit intima sua

**11** omnis potentatus brevis via

**12** brevem languorem praecidit medicus sic et rex hodie est et cras morietur

**13** cum enim moritur homo hereditabit serpentes et bestias et vermes

**14** initium superbiae hominis apostatare a Deo

**15** quoniam ab eo qui fecit illum recessit cor eius quoniam initium peccati omnis superbia qui tenuerit illam adimplebitur maledictis et subvertet eos in finem

**16** propterea exhonoraavit Dominus conventus malorum et destruxit eos usque in finem

**17** sedes ducum superborum destruxit Deus et sedere fecit mites pro illis

**18** radices gentium superbarum arefecit Deus et plantavit humiles ex ipsis gentibus

**19** terras gentium evertit Dominus et perdidit eas usque ad fundamentum

**20** arefecit ex ipsis et disperdidit illos et cessare fecit memoriam eorum a terra

**21** perdidit Deus memoriam superborum et reliquit memoriam humilium sensu

**22** non est creata hominibus superbia neque iracundia nationi mulierum

**23** semen hominum honorabitur hoc quod timet Dominum semen autem hoc exhonoraabitur hominum quod praeterit mandata Domini

**24** in medio fratrum rector illorum in honore et qui timent Deum erunt in oculis illius

**25** gloria divitum honoratorum et pauperum timor Dei est

**26** non despiciere hominem iustum pauperem et non magnificare virum peccatorem divitem

**27** magnus est iudex et potens est in honore et non est maior illo qui timet Deum

**28** servo sensato liberi servient et vir prudens disciplinatus non murmurabit correptus et inscius non honorabitur

**29** noli te extollere in faciendo opere tuo et noli cunctari in tempore angustiae

**30** melior est qui operatur et abundat in omnibus quam qui gloriatur et eget panem

man. Why is earth, and ashes proud?

**10** There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth he hath cast away his bowels.

**11** All power is of short life. A long sickness is troublesome to the physician.

**12** The physician cutteth off a short sickness: so also a king is to day, and to morrow he shall die.

**13** For when a man shall die, he shall inherit serpents, and beasts, and worms.

**14** The beginning of the pride of man, is to fall off from God:

**15** Because his heart is departed from him that made him: for pride is the beginning of all sin: he that holdeth it, shall be filled with maledictions, and it shall ruin him in the end.

**16** Therefore hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them.

**17** God hath overturned the thrones of proud princes, and hath set up the meek in their stead.

**18** God hath made the roots of proud nations to wither, and hath planted the humble of these nations.

**19** The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation.

**20** He hath made some of them to wither away, and hath destroyed them, and hath made the memory of them to cease from the earth.

**21** God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind.

**22** Pride was not made for men: nor wrath for the race of women.

**23** That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord.

**24** In the midst of brethren their chief is honourable: so shall they that fear the Lord, be in his eyes.

**25** The fear of God is the glory of the rich, and of the honourable, and of the poor.

**26** Despise not a just man that is poor, and do not magnify a sinful man that is rich.

**27** The great man, and the judge, and the mighty is in honour: and there is none greater than he that feareth God.

**28** They that are free shall serve a servant that is wise: and a man that is prudent and well instructed will not murmur when he is reprov'd; and he that is ignorant, shall not be honoured.

**29** Extol not thyself in doing thy work, and linger not in the time of distress;

**30** Better is he that laboureth, and aboundeth in all things, than he that boasteth himself and

	wanteth bread.
<b>31</b> fili in mansuetudine serva animam tuam et da illi honorem secundum meritum suum	<b>31</b> My son, keep thy soul in meekness, and give it honour according to its desert.
<b>32</b> peccantem in animam suam quis iustificabit et quis honorificabit exhorantem animam suam	<b>32</b> Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own soul?
<b>33</b> pauper gloriatur per disciplinam et timorem suum et est homo qui honorificatur propter substantiam suam	<b>33</b> The poor man is glorified by his discipline and fear, and there is a man that is honoured for his wealth.
<b>34</b> qui gloriatur in paupertate quanto magis in substantia et qui gloriatur in substantia paupertatem vereatur	<b>34</b> But he that is glorified in poverty, how much more in wealth? and he that is glorified in wealth, let him fear poverty.

## Ecclesiasticus - Chapter 11

<b>1</b> Sapientia humiliati exaltabit caput illius et in medio magnatorum consedere illum faciet	<b>1</b> The wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men.
<b>2</b> non laudes virum in specie sua neque spernas hominem in visu suo	<b>2</b> Praise not a man for his beauty, neither despise a man for his look.
<b>3</b> brevis in volatilibus est apis et initium dulcoris habet fructus illius	<b>3</b> The bee is small among flying things but her fruit hath the chiefest sweetness.
<b>4</b> in vestitu ne glorieris umquam nec in die honoris tui extollaris quoniam mirabilia opera Altissimi solius et gloriosa et absconsa et invisa opera illius	<b>4</b> Glory not in apparel at any time, and be not exalted in the day of thy honour: for the works of the Highest only are wonderful, and his works are glorious, and secret, and hidden.
<b>5</b> multi tyranni sederunt in throno et insuspicabilis portavit diadema	<b>5</b> Many tyrants have sat on the throne, and he whom no man would think on, hath worn the crown.
<b>6</b> multi potentes pressi sunt valide et gloriosi traditi sunt in manus alterorum	<b>6</b> Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of others.
<b>7</b> priusquam interroges ne vituperes quemquam et cum interrogaveris corripe iuste	<b>7</b> Before thou inquire, blame no man: and when thou hast inquired, reprove justly.
<b>8</b> priusquam audias ne respondeas verbum et in medio sermonum ne adicias loqui	<b>8</b> Before thou hear, answer not a word: and interrupt not others in the midst of their discourse.
<b>9</b> de re ea quae te non molestat ne ceteris et in iudicio peccantium ne consistas	<b>9</b> Strive not in a matter which doth not concern thee, and sit not in judgment with sinners.
<b>10</b> fili ne in multis sint actus tui et si dives fueris non eris immunis a delicto si enim secutus fueris non adprehendes et non effugies si praecucurreris	<b>10</b> My son, meddle not with many matters: and if thou be rich, thou shalt not be free from sin: for if thou pursue after thou shalt not overtake; and if thou run before thou shalt not escape.
<b>11</b> est laborans et festinans et dolens impius et tanto magis non abundat	<b>11</b> There is an ungodly man that laboureth, and maketh haste, and is in sorrow, and is so much the more in want.
<b>12</b> est homo marcidus egens recuperatione plus deficiens virtute et abundans paupertate	<b>12</b> Again, there is an inactive man that wanteth help, is very weak in ability, and full of poverty:
<b>13</b> et oculus Dei respexit illum in bono et erexit illum ab humilitate ipsius et exaltavit caput eius et mirati sunt in illo multi et honoraverunt Deum	<b>13</b> Yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have glorified God.
<b>14</b> bona et mala vita et mors et paupertas et honestas a Deo sunt	<b>14</b> Good things and evil, life and death, poverty and riches, are from God.
<b>15</b> [OMITTED TEXT]	<b>15</b> Wisdom and discipline, and the knowledge of the law are with God. Love and the ways of good things are with him.
<b>16</b> [OMITTED TEXT]	<b>16</b> Error and darkness are created with sinners: and they that glory in evil things, grow old in

evil.

**17** datio Dei permanet iustis et profectus illius successus habebunt in aeternum

**18** est qui locupletatur parce agendo et haec pars mercedis illius

**19** in eo quod dicit inveni requiem mihi et nunc manducabo de bonis meis solus

**20** et nescit quod tempus praetereat et relinquet omnia aliis

**21** sta in testamento tuo et in illo conloquere et in opere mandatorum tuorum veteresce

**22** ne manseris in operibus peccatorum fide autem in Deo et mane in loco tuo

**23** facile est enim in oculis Dei de subito honestari pauperem

**24** benedictio Dei in mercedem iusti festinat et in honore veloci processus illius fructificat

**25** ne dicas quid est mihi opus et quae erunt mihi ex hoc bona

**26** ne dicas sufficiens sum et quid ex hoc pessimabor

**27** in die bonorum ne inmemor sis malorum et in die malorum ne inmemor sis bonorum

**28** quoniam facile coram Deo in die obitus retribuere unicuique secundum vias suas

**29** malitia horae oblivionem facit luxuriae magnae et in fine hominis denudatio operum illius

**30** ante mortem ne laudes hominem quemquam quoniam in filiis suis agnoscitur vir

**31** non omnem hominem inducas in domum tuam multae enim insidiae sunt dolosi

**32** sicut enim eructant praecordia fetantium sicut perdix inducitur in caveam et ut caprea in laqueum sic et cor superbiorum et sicut prospectator videns casum proximi sui

**33** bona enim in mala convertens insidiatur et in electis inponet maculam

**34** ab scintilla una augetur ignis et ab uno doloso augetur sanguis homo vero peccator sanguini insidiatur

**35** adtende te a pestifero fabricat enim mala ne forte inducat super te subsannationem in perpetuum

**36** admitte ad te alienigenam et subvertet te in turbore et abalienabit te a tuis propriis

**17** The gift of God abideth with the just, and his advancement shall have success for ever.

**18** There is one that is enriched by living sparingly, and this is the portion of his reward.

**19** In that he saith: I have found me rest, and now I will eat of my goods alone:

**20** And he knoweth not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die.

**21** Be steadfast in thy covenant, and be conversant therein, and grow old in the work of thy commandments.

**22** Abide not in the works of sinners. But trust in God, and stay in thy place,

**23** For it is easy in the eyes of God on a sudden to make the poor man rich.

**24** The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit.

**25** Say not: What need I, and what good shall I have by this?

**26** Say not: I am sufficient for myself: and what shall I be made worse by this?

**27** In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:

**28** For it is easy before God in the day of death to reward every one according to his ways.

**29** The affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works.

**30** Praise not any man before death, for a man is known by his children.

**31** Bring not every man into thy house: for many are the snares of the deceitful.

**32** For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the proud, and as a spy that looketh on the fall of his neighbour.

**33** For he lieth in wait and turneth good into evil, and on the elect he will lay a blot.

**34** Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood.

**35** Take heed to thyself of a mischievous man, for he worketh evils: lest he bring upon thee reproach for ever.

**36** Receive a stranger in, and he shall overthrow thee with a whirlwind, and shall turn thee out of thy own.

## Ecclesiasticus - Chapter 12

**1** Si benefeceris scito cui feceris et erit gratia in bonis tuis multa

**1** If thou do good, know to whom thou dost it, and there shall be much thanks for thy good



**2** benefac iusto et invenies retributionem magnam et si non ab ipso certe a Domino

**3** non est ei bene qui adsiduus est malis et elemosynam non danti quoniam et Altissimus odio habet peccatores et misertus est paenitentibus

**4** da misericordi et ne suscipias peccatorem et impiis et peccatoribus reddet vindictam custodiens eos in die vindictae

**5** da bono et non receperis peccatorem

**6** benefac humili et non dederis impio prohibe panes illi dare ne in ipsis potentior te sit

**7** nam duplicia mala invenies in omnibus bonis quoniam et Altissimus odio habet peccatores et impiis reddet vindictam

**8** non agnoscetur in bonis amicus et non abscondetur in malis inimicus

**9** in bonis viri inimici illius in tristitia et in malitia illius amicus agnitus est

**10** non credas inimico tuo in aeternum sicut enim aeramentum eruginat nequitia illius

**11** et si humiliatus vadat curvus adice animum tuum et custodi te ab illo

**12** non statuas illum penes te nec sedeat ad dexteram tuam ne conversus stet in loco tuo ne forte conversus in locum tuum inquirat cathedram tuam et in novissimo cognoscas verba mea et in sermonibus meis stimuleris

**13** quis miserebitur incantatori a serpente percusso et omnibus qui adpropiant bestiis et qui comitatur cum viro iniquo et obvolutus est in peccatis eius

**14** una hora tecum permanebit si autem declinaveris non subportabit

**15** in labiis suis indulcat inimicus et in corde suo insidiatur ut subvertat te in foveam

**16** in oculis suis lacrimatur inimicus et si invenerit tempus non satiabitur sanguine

**17** si incurrerint tibi mala invenies eum illic priorem

**18** in oculis suis lacrimatur inimicus et quasi adiuvans suffodiet plantas tuas

**19** caput suum movebit et plaudebit manu et multa susurrans commutabit vultum suum

deeds.

**2** Do good to the just, and thou shalt find great recompense: and if not of him, assuredly of the Lord.

**3** For there is no good for him that is always occupied in evil, and that giveth no alms: for the Highest hateth sinners, and hath mercy on the penitent.

**4** Give to the merciful and uphold not the sinner: God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance.

**5** Give to the good, and receive not a sinner.

**6** Do good to the humble, and give not to the ungodly: hold back thy bread, and give it not to him, lest thereby he overmaster thee.

**7** For thou shalt receive twice as much evil for all the good thou shalt have done to him: for the Highest also hateth sinners, and will repay vengeance to the ungodly.

**8** A friend shall not be known in prosperity, and an enemy shall not be hidden in adversity.

**9** In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity.

**10** Never trust thy enemy for as a brass pot his wickedness rusteth:

**11** Though he humble himself and go crouching, yet take good heed and beware of him.

**12** Set him not by thee, neither let him sit on thy right hand, lest he turn into thy place, and seek to take thy seat and at the last thou acknowledge my words, and be pricked with my sayings.

**13** Who will pity an enchanter struck by a serpent, or any that come near wild beasts? so is it with him that keepeth company with a wicked man, and is involved in his sins.

**14** For an hour he will abide with thee: but if thou begin to decline, he will not endure it.

**15** An enemy speaketh sweetly with his lips, but in his heart he lieth in wait, to throw thee into a pit.

**16** An enemy weepeth with his eyes: but if he find an opportunity he will not be satisfied with blood:

**17** And if evils come upon thee, thou shalt find him there first.

**18** An enemy hath tears in his eyes, and while he pretendeth to help thee, will undermine thy feet.

**19** He will shake his head, and clap his hands, and whisper much, and change his countenance.

## Ecclesiasticus - Chapter 13

**1** Qui tetigerit picem inquinabitur ab illa et qui communicaverit superbo inducet superbiam

**1** He that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride.

<b>2</b> pondus super se tollit qui honestiori communicat et ditiori te ne socius fueris	<b>2</b> He shall take a burden upon him that hath fellowship with one more honourable than himself. And have no fellowship with one that is richer than thyself.
<b>3</b> quid communicabit caccabus ad ollam quando enim conliserint confringetur	<b>3</b> What agreement shall the earthen pot have with the kettle? for if they knock one against the other, it shall be broken.
<b>4</b> dives iniuste egit et fremebit pauper autem laesus tacebit	<b>4</b> The rich man hath done wrong, and yet he will fume: but the poor is wronged and must hold his peace.
<b>5</b> si largitus fueris adsumet te et si non habueris derelinquet te	<b>5</b> If thou give, he will make use of thee: and if thou have nothing, he will forsake thee.
<b>6</b> si habes convivet tecum et evacuabit te et ipse non dolebit super te	<b>6</b> If thou have any thing, he will live with thee, and will make thee bare, and he will not be sorry for thee.
<b>7</b> si necessarius illi fueris subplantabit te et subridens spem dabit narrans tibi bona et dicet quid opus est tibi	<b>7</b> If he have need of thee he will deceive thee, and smiling upon thee will put thee in hope; he will speak thee fair, and will say: What wantest thou?
<b>8</b> et confundet te in cibis suis donec te exinaniat bis et ter et in novissimo derideat te postea videns derelinquet te et caput suum movebit ad te	<b>8</b> And he will shame thee by his meats, till he have drawn thee dry twice or thrice, and at last he will laugh at thee: and afterward when he seeth thee, he will forsake thee, and shake his head at thee.
<b>9</b> [OMITTED TEXT]	<b>9</b> Humble thyself to God, and wait for his hands.
<b>10</b> adtende ne seductus in stultitiam humilieris	<b>10</b> Beware that thou be not deceived into folly, and be humbled.
<b>11</b> noli esse humilis in sapientia tua ne humiliatus in stultitiam seducaris	<b>11</b> Be not lowly in thy wisdom, lest being humbled thou be deceived into folly.
<b>12</b> advocatus a potentiore discede ex hoc enim magis te advocabit	<b>12</b> If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee the more.
<b>13</b> ne inprobus sis ne inpingaris et longe abesto ne eas in oblivionem	<b>13</b> Be not troublesome to him, lest thou be put back: and keep not far from him, lest thou be forgotten.
<b>14</b> ne retineas ex aequo loqui cum illo ne credas multis verbis illius ex multa enim loquella temptabit te et subridens interrogabit te de absconditis tuis	<b>14</b> Affect not to speak with him as an equal, and believe not his many words: for by much talk he will sift thee, and smiling will examine thee concerning thy secrets.
<b>15</b> inmitis animus illius conservabit verba tua et non parcat de malitia et de vinculis	<b>15</b> His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison.
<b>16</b> cave tibi et adtende diligenter auditui tuo quoniam cum subversione tua ambulas	<b>16</b> Take heed to thyself, and attend diligently to what thou hearest: for thou walkest in danger of thy ruin.
<b>17</b> audiens vero illa quasi in somnis vide et vigilabis	<b>17</b> When thou hearest those things, see as it were in sleep, and thou shalt awake.
<b>18</b> omni vita tua dilige Deum et invoca eum in salute tua	<b>18</b> Love God all thy life, and call upon him for thy salvation.
<b>19</b> omne animal diligit similem sibi sic et omnis homo proximum sibi	<b>19</b> Every beast loveth its like: so also every man him that is nearest to himself.
<b>20</b> omnis caro ad similem sibi coniungitur et omnis homo simili sui sociabitur	<b>20</b> All flesh shall consort with the like to itself, and every man shall associate himself to his like.
<b>21</b> si communicabit lupus agno aliquando sic peccator iusto	<b>21</b> If the wolf shall at any time have fellowship with the lamb, so the sinner with the just.
<b>22</b> quae communicatio sancto homini ad canem aut quae pax bona diviti ad pauperem	<b>22</b> What fellowship hath a holy man with a dog, or what part hath the rich with the poor?
<b>23</b> venatio leonis onager in heremo sic pascua sunt divitum pauperes	<b>23</b> The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich.

<b>24</b> et sicut abominatio est superbo humilitas sic execratio divitis pauper	<b>24</b> And as humility is an abomination to the proud: so also the rich man abhorreth the poor.
<b>25</b> dives commotus confirmatur ab amicis humilis autem cum ceciderit expellitur et a notis	<b>25</b> When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance.
<b>26</b> diviti decepto multi recuperatores locutus est superba et iustificaverunt illum	<b>26</b> When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him.
<b>27</b> humilis deceptus est et insuper arguitur locutus est sensate et non est datus ei locus	<b>27</b> The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place.
<b>28</b> dives locutus est et omnes tacuerunt et verbum illius usque ad nubes perducent	<b>28</b> The rich man spoke, and all held their peace, and what he said they extol even to the clouds.
<b>29</b> pauper locutus est et dicunt quis est hic et si offenderit subvertunt illum	<b>29</b> The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him.
<b>30</b> bona est substantia cui non est peccatum in conscientia et nequissima paupertas in ore impii	<b>30</b> Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly.
<b>31</b> cor hominis inmutat faciem illius sive in bona sive in mala	<b>31</b> The heart of a man changeth his countenance, either for good, or for evil.
<b>32</b> vestigium cordis boni et faciem bonam difficile invenies et cum labore	<b>32</b> The token of a good heart, and a good countenance thou shalt hardly find, and with labour.

## Ecclesiasticus - Chapter 14

<b>1</b> Beatus vir qui non est lapsus verbo ex ore suo et non est stimulatus in tristitia delicti	<b>1</b> Blessed is the man that hath not slipped by a word out of his mouth, and is not pricked with the remorse of sin.
<b>2</b> felix qui non habuit animi sui tristitiam et non excidit ab spe sua	<b>2</b> Happy is he that hath had no sadness of his mind, and who is not fallen from his hope.
<b>3</b> viro cupido et tenaci sine ratione est substantia et homini livido ad quid aurum	<b>3</b> Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold?
<b>4</b> qui acervat ex animo suo iniuste aliis congregat et in bonis illius alius luxuriabitur	<b>4</b> He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods in rioting.
<b>5</b> qui sibi nequa est cui alii bonus erit et non iucundabitur in bonis suis	<b>5</b> He that is evil to himself, to whom will he be good? and he shall not take pleasure in his goods.
<b>6</b> qui sibi invidet nihil est illo nequius et haec redditio est malitiae illius	<b>6</b> There is none worse than he that envieth himself, and this is the reward of his wickedness:
<b>7</b> et si bene fecerit ignoranter et non volens facit et in novissimo manifestat malitiam suam	<b>7</b> And if he do good, he doth it ignorantly, and unwillingly: and at the last he discovereth his wickedness.
<b>8</b> nequa est oculus lividi et avertens faciem et despiciens animam suam	<b>8</b> The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul.
<b>9</b> insatiabilis oculus cupidi in parte iniquitatis non satiabitur donec consummet arefaciens animam suam	<b>9</b> The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up.
<b>10</b> oculus malus ad mala et non satiabitur pane et in tristitia erit super mensam suam	<b>10</b> An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table.
<b>11</b> fili si habes benefac tecum et Deo bonas oblationes offer	<b>11</b> My son, if thou have any thing, do good to thyself, and offer to God worthy offerings.
<b>12</b> memor esto quoniam mors non tardat et testamentum inferorum quia demonstratum est tibi testamentum enim huius mundi morte morietur	<b>12</b> Remember that death is not slow, and that the covenant of hell hath been shewn to thee: for the covenant of this world shall surely die.

**13** ante mortem benefac amico tuo et  
secundum vires tuas exporrigens da pauperi

**13** Do good to thy friend before thou die, and  
according to thy ability, stretching out thy hand  
give to the poor.

**14** non defrauderis a die bono et particula boni  
doni non te praetereat

**14** Defraud not thyself of the good day, and let  
not the part of a good gift overpass thee.

**15** nonne aliis relinques dolores et labores tuos  
in divisione sortis

**15** Shalt thou not leave to others to divide by lot  
thy sorrows and labours?

**16** da et accipe et iustifica animam tuam

**16** Give and take, and justify thy soul.

**17** ante obitum tuum operare iustitiam quoniam  
non est apud inferos invenire cibum

**17** Before thy death work justice: for in hell there  
is no finding food.

**18** omnis caro sicut faenum veterescit et sicut  
folium fructificans in arbore viridi

**18** All flesh shall fade as grass, and as the leaf  
that springeth out on a green tree.

**19** alia generat et alia deicit sic generatio carnis  
et sanguinis alia finitur et alia nascitur

**19** Some grow, and some fall off: so is the  
generation of flesh and blood, one cometh to an  
end, and another is born.

**20** omne opus corruptibile in fine deficiet et qui  
illud operatur ibit cum ipso

**20** Every work that is corruptible shall fail in the  
end: and the worker thereof shall go with it.

**21** et omne opus electum iustificabitur et qui  
operatur illud honorabitur in illo

**21** And every excellent work shall be justified:  
and the worker thereof shall be honoured  
therein.

**22** beatus vir qui in sapientia sua morietur et qui  
in iustitia sua meditabitur et in sensu cogitabit  
circumspectionem Dei

**22** Blessed is the man that shall continue in  
wisdom, and that shall meditate in his justice,  
and in his mind shall think of the all seeing eye of  
God.

**23** qui excogitat vias illius in suo corde et in  
absconsis illius intellegens vadens post illam  
quasi vestigator et in viis illius consistens

**23** He that considereth her ways in his heart, and  
hath understanding in her secrets, who goeth  
after her as one that traceth, and stayeth in her  
ways.

**24** qui respicit per fenestras et in ianuas illius  
audiens

**24** He who looketh in at her windows, and  
hearkeneth at her door.

**25** qui requiescit iuxta domum illius et in  
parietibus illius figens palum statuet casulam  
suam ad manus illius et requiescunt in casula  
eius bona per aevum

**25** He that lodgeth near her house, and fastening  
a pin in her walls shall set up his tent high unto  
her, where good things shall rest in his lodging  
for ever.

**26** statuet filios suos sub tegimen illius et sub  
ramis illius morabitur

**26** He shall set his children under her shelter, and  
shall lodge under her branches:

**27** protegetur in subtegmene illius a fervore et  
in gloria eius requiescet

**27** He shall be protected under her covering from  
the heat, and shall rest in her glory.

## Ecclesiasticus - Chapter 15

**1** Qui timet Deum faciet illud et qui continens  
est iustitiae adprehendet illam

**1** He that feareth God, will do good: and he that  
possesseth justice, shall lay hold on her,

**2** et obviabit illi quasi mater honorificata et  
quasi mulier a virginitate suscipiet illum

**2** And she will meet him as an honourable  
mother, and will receive him as a wife married of  
a virgin.

**3** cibabit illum panem vitae et intellectus et  
aqua sapientiae salutaris potabit illum et  
firmabitur in illo et non flectetur

**3** With the bread of life and understanding, she  
shall feed him, and give him the water of  
wholesome wisdom to drink: and she shall be  
made strong in him, and he shall not be moved.

**4** et continebit illum et non confundetur et  
inaltabit illum apud proximos suos

**4** And she shall hold him fast, and he shall not be  
confounded: and she shall exalt him among his  
neighbours.

**5** et in medio ecclesiae aperiet os illius  
adimplebit illum spiritu sapientiae et intellectus  
et stolam gloriae vestiet illum

**5** And in the midst of the church she shall open  
his mouth, and shall fill him with the spirit of  
wisdom and understanding, and shall clothe him  
with a robe of glory.

**6** iucunditatem et exultationem thesaurizabit

**6** She shall heap upon him a treasure of joy and

super illum et nomine aeterno hereditabit illum	gladness, and shall cause him to inherit an everlasting name.
<b>7</b> homines stulti non adprehendent illam et homines sensati obviabunt illi homines stulti non videbunt illam longe enim abest a superbia et dolo	<b>7</b> But foolish men shall not obtain her, and wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit.
<b>8</b> viri mendaces non erunt illius memores et viri veraces inveniuntur in illa et successum habebunt usque ad inspectionem Dei	<b>8</b> Lying men shall be mindful of her: but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God.
<b>9</b> non est speciosa laus in ore peccatoris	<b>9</b> Praise is not seemly in the mouth of a sinner:
<b>10</b> quoniam a Deo profecta est sapientia sapientiae enim Dei adstabit laus et in ore fideli abundabit et Dominator dabit eam illi	<b>10</b> For wisdom came forth from God: for praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it.
<b>11</b> non dixeris per Deum abest quae odit enim ne feceris	<b>11</b> Say not: It is through God, that she is not with me: for do not thou the things that he hateth.
<b>12</b> non dicas ille me inplanavit non enim necessarij sunt illi homines impij	<b>12</b> Say not: He hath caused me to err: for he hath no need of wicked men.
<b>13</b> omne execramentum erroris odit Deus et non erit amabile timentibus illum	<b>13</b> The Lord hateth all abomination of error, and they that fear him shall not love it.
<b>14</b> Deus ab initio constituit hominem et reliquit illum in manu consilij sui	<b>14</b> God made man from the beginning, and left him in the hand of his own counsel.
<b>15</b> adiecit mandata et praecepta sua	<b>15</b> He added his commandments and precepts.
<b>16</b> si volueris mandata conservabunt te et in perpetuum fidem placitam facere	<b>16</b> If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee.
<b>17</b> adposuit tibi aquam et ignem ad quod voles porrige manum tuam	<b>17</b> He hath set water and fire before thee: stretch forth thy hand to which thou wilt.
<b>18</b> ante hominem vita et mors bonum et malum quod placuerit ei dabitur illi	<b>18</b> Before man is life and death, good and evil, that which he shall choose shall be given him:
<b>19</b> quoniam multa sapientia Dei et fortis in potentia videns omnes sine intermissione	<b>19</b> For the wisdom of God is great, and he is strong in power, seeing all men without ceasing.
<b>20</b> oculi Dei ad timentes eum et ipse agnoscit omnem operam hominis	<b>20</b> The eyes of the Lord are towards them that fear him, and he knoweth al the work of man.
<b>21</b> nemini mandavit impie agere et nemini dedit spatium peccandi	<b>21</b> He hath commanded no man to do wickedly, and he hath given no man license to sin;
<b>22</b> non enim concupiscit multitudinem filiorum infidelium et inutilium	<b>22</b> For he desireth not a multitude of faithless and unprofitable children.

## Ecclesiasticus - Chapter 16

<b>1</b> Et ne iucunderis in filiis impiis si multiplicentur non oblecteris super ipsos si non est timor Dei cum illis	<b>1</b> Rejoice not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of God be not with them.
<b>2</b> non credas vitae illorum et ne respexeris in labores illorum	<b>2</b> Trust not to their life, and respect not their labours.
<b>3</b> melior est enim unus timens Deum quam mille filij impij	<b>3</b> For better is one that feareth God, than a thousand ungodly children.
<b>4</b> et utile mori sine filiis quam relinquere filios impios	<b>4</b> And it is better to die without children, than to leave ungodly children.
<b>5</b> ab uno sensato inhabitabitur patria et a tribus impiis deseretur	<b>5</b> By one that is wise a country shall be inhabited, the tribe of the ungodly shall become desolate.
<b>6</b> multa talia vidit oculus meus et fortiora horum audivit auris mea	<b>6</b> Many such things hath my eyes seen, and greater things than these my ear hath heard.
<b>7</b> in synagoga peccantium exardebit ignis et in gente incredibili exardescit ira	<b>7</b> In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall flame out.

<b>8</b> non exoraverunt pro peccatis suis antiquis gigantibus qui destruxerunt confidentes suae virtuti	<b>8</b> The ancient giants did not obtain pardon for their sins, who were destroyed trusting to their own strength:
<b>9</b> et non pepercit peregrinationi illorum et execratus est illos prae superbia verbi illorum	<b>9</b> And he spared not the place where Lot sojourned, but abhorred them for the pride of their word.
<b>10</b> non misertus est illis gentem totam perdens et extollentes se in suis peccatis	<b>10</b> He had not pity on them, destroying the whole nation that extolled themselves in their sins.
<b>11</b> et sicut sescenta milia peditum qui congregati sunt in duritia cordis sui et si unus fuisset cervicatus mirum si fuisset immunis	<b>11</b> So did he with the six hundred thousand footmen, who were gathered together in the hardness of their heart: and if one had been stiffnecked, it is a wonder if he had escaped unpunished:
<b>12</b> misericordia enim et ira est cum illo potens exoratio et effundens iram	<b>12</b> For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation:
<b>13</b> secundum misericordiam suam sic correptio illius hominem secundum operam suam iudicat	<b>13</b> According as his mercy is, so his correction judgeth a man according to his works.
<b>14</b> non effugiet in rapinam peccator et non retardabit sufferentia misericordiam facientis	<b>14</b> The sinner shall not escape in his rapines, and the patience of him that sheweth mercy shall not be put off.
<b>15</b> omnis misericordia faciet locum unicuique secundum meritum operum suorum et secundum intellectum peregrinationis ipsius	<b>15</b> All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment.
<b>16</b> non dicas a Deo abscondar et ex summo quis mei memorabitur	<b>16</b> Say not: I shall be hidden from God, and who shall remember me from on high?
<b>17</b> in populo magno non agnoscar quae est enim anima mea in tam inmensa creatura	<b>17</b> In such a multitude I shall not be known: for what is my soul in such an immense creation?
<b>18</b> ecce caelum et caeli caelorum abyssus et universa terra et quae in eis sunt in conspectu illius commovebuntur	<b>18</b> Behold the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight,
<b>19</b> montes simul et colles et fundamenta terrae et cum conspexerit illa Deus tremore concutientur	<b>19</b> The mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling.
<b>20</b> et omne cor intellegetur	<b>20</b> And in all these things the heart is senseless: and every heart is understood by him.
<b>21</b> et vias illius quis intellegit et procella quam nec oculus videbit hominis	<b>21</b> And his ways who shall understand, and the storm, which no eye of man shall see?
<b>22</b> nam plurima opera illius sunt in absconsis opera iustitiae quis enuntiabit aut quis sustinebit longe enim est testamentum a quibusdam et interrogatio omnium in consummatione est	<b>22</b> For many of his works are hidden, but the works of his justice who shall declare? or who shall endure? for the testament is far from some, and the examination of all is in the end.
<b>23</b> qui minoratur corde cogitat inania et vir imprudens et errans cogitat stulta	<b>23</b> He that wanteth understanding thinketh vain things, and the foolish, and erring man, thinketh foolish things.
<b>24</b> audi me fili et disce disciplinam sensus et in verbis meis adtende in corde	<b>24</b> Hearken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart.
<b>25</b> edicam in aequitate disciplinam et scrutabor enarrare sapientiam et in verbis meis adtende in corde tuo et dico in aequitate spiritus virtutes quas posuit Deus in opera sua ab initio et in veritate enuntio scientiam eius	<b>25</b> And I will shew forth good doctrine in equity, and will seek to declare wisdom: and attend to my words in thy heart, whilst with equity of spirit I tell thee the virtues that God hath put upon his works from the beginning, and I shew forth in truth his knowledge.
<b>26</b> in iudicio Dei opera ipsius ab initio et ab institutione ipsorum distinxit partes illorum et initia ipsorum in gentibus suis	<b>26</b> The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in

**27** ornavit in aeternum opera illorum nec esurierunt nec laboraverunt et non destiterunt ab operibus suis

**28** unusquisque proximum sibi non angustiauit usque in aevum

**29** non incredibiles verbo illius

**30** post haec Deus in terram respexit et implevit illam bonis suis

**31** anima omnis vitalis denudavit ante faciem ipsius et ipsa iterum reversio illorum

their generations.

**27** He beautified their works for ever, they have neither hungered, nor laboured, and they have not ceased from their works.

**28** Nor shall any of them straiten his neighbour at any time.

**29** Be not thou incredulous to his word.

**30** After this God looked upon the earth, and filled it with his goods.

**31** The soul of every living thing hath shewn forth before the face thereof, and into it they return again.

## Ecclesiasticus - Chapter 17

**1** Deus creavit de terra hominem et secundum imaginem suam fecit illum

**2** et iterum convertit illum in ipsam et secundum se vestivit illum virtutem

**3** numerum dierum et tempus dedit illi et dedit illi potestatem eorum quae sunt super terram

**4** posuit timorem illius super omnem carnem et dominatus est bestiarum et volatilium

**5** creavit ex ipso adiutorium similem ipsi consilium et linguam et oculos aures et cor dedit illis excogitandi et disciplinam intellectus replevit illos

**6** creavit illis scientiam spiritus sensum implevit cor illorum et mala et bona ostendit illis

**7** posuit oculum ipsorum super corda illorum ostendere illis magnalia operum suorum

**8** et nomen sanctificationis conlaudent et gloriari in mirabilibus illius et magnalia enarrent operum eius

**9** addidit illis disciplinam et legem vitae hereditavit illos

**10** testamentum aeternum constituit cum illis et iudicia sua ostendit illis

**11** et magnalia honoris eius vidit oculus illorum et honorem vocis audierunt aures illorum et dixit illis attendite ab omni iniquo

**12** et mandavit illis unicuique de proximo

**13** viae illorum coram ipso sunt semper non sunt absconsae ab oculis ipsius

**14** in unamquamque gentem praeposuit rectorem

**15** et pars Dei Israhel facta est manifesta

**16** omnia opera illorum velut sol in conspectu Dei et oculi eius sine intermissione inspicientes in viis eorum

**17** non sunt absconsa testamenta per iniquitatem eorum et omnes iniquitates eorum in conspectu Dei

**1** God created man of the earth, and made him after his own image.

**2** And he turned him into it again, and clothed him with strength according to himself.

**3** He gave him the number of his days and time, and gave him power over all things that are upon the earth.

**4** He put the fear of him upon all flesh, and he had dominion over beasts and fowls.

**5** He created of him a helpmate like to himself, he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding.

**6** He created in them the science of the spirit, he fired their heart with wisdom, and shewed them both good and evil.

**7** He set his eye upon their hearts to shew them the greatness of his works:

**8** That they might praise the name which he hath sanctified: and glory in his wondrous act that they might declare the glorious things of his works.

**9** Moreover he gave them instructions, and the law of life for an inheritance.

**10** He made an everlasting covenant with them, and he shewed them his justice and judgments.

**11** And their eye saw the majesty of his glory, and their ears heard his glorious voice, and he said to them: Beware of all iniquity.

**12** And he gave to every one of them commandment concerning his neighbour.

**13** Their ways are always before him, they are not hidden from his eyes.

**14** Over every nation he set a ruler.

**15** And Israel was made the manifest portion of God.

**16** And all their works are as the sun in the sight of God: and his eyes are continually upon their ways.

**17** Their covenants were not hid by their iniquity, and all their iniquities are in the sight of God.

**18** elemosyna viri quasi sacculum cum ipso et gratiam hominis quasi pupillam conservabit

**19** et postea resurget et retribuet illis retributionem unicuique in caput illorum et convertet in interiores partes terrae

**20** paenitentibus autem dedit viam iustitiae et conrogavit deficientes sustinere et destinavit illis sortem veritatis

**21** convertere ad Deum et relinque peccata tua

**22** precare ante faciem et minue offendiculum

**23** refer te ad Dominum et avertere ab iniustitia et nimis odito execrationem

**24** et cognosce iustitias et iudicia Dei et sta in sorte propositionis et orationis altissimi Dei

**25** in partes vade saeculi sancti cum vivis et dantibus confessionem

**26** non demoreris in errore impiorum a mortuo quasi nihil perit

**27** confiteberis vivens vivus et sanus confiteberis et laudabis Deum et gloriaberis in miserationibus illius

**28** quam magna misericordia Dei et propitiatio illius convertentibus ad se

**29** nec enim omnia possunt esse in hominibus quoniam non est immortalis filius hominis et in vanitate malitiae placuerunt

**30** quid lucidius sole et hic deficiet aut quid nequius excogitabit caro et sanguis et hoc arguitur

**31** virtutem altitudinis caeli ipse conspicit et omnes homines terra et cinis

**18** The alms of a man is as a signet with him, and shall preserve the grace of a man as the apple of the eye:

**19** And afterward he shall rise up, and shall render them their reward, to every one upon their own head, and shall turn them down into the bowels of the earth.

**20** But to the penitent he hath given the way of justice, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of truth.

**21** Turn to the Lord, and forsake thy sins:

**22** Make thy prayer before the face of the Lord, and offend less.

**23** Return to the Lord, and turn away from thy injustice, and greatly hate abomination.

**24** And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God.

**25** Go to the side of the holy age, with them that live and give praise to God.

**26** Tarry not in the error of the ungodly, give glory before death. Praise perisheth from the dead as nothing.

**27** Give thanks whilst thou art living, whilst thou art alive and in health thou shalt give thanks, and shalt praise God, and shalt glory in his mercies.

**28** How great is the mercy of the Lord, and his forgiveness to them that turn to him !

**29** For all things cannot be in men, because the son of man is not immortal, and they are delighted with the vanity of evil.

**30** What is brighter than the sun; yet it shall be eclipsed. Or what is more wicked than that which flesh and blood hath invented? and this shall be reprov'd.

**31** He beholdeth the power of the height of heaven: and all men are earth and ashes.

## Ecclesiasticus - Chapter 18

**1** Qui vivit in aeternum creavit omnia simul Deus solus iustificabitur et manet invictus rex in aeternum

**2** quis sufficit enarrare opera illius

**3** quis enim investigabit magnalia eius

**4** virtutem autem magnitudinis eius quis enuntiabit et quis adiciet enarrare misericordiam eius

**5** non est minuere neque adicere nec est invenire magnalia Dei

**6** cum consummaverit homo tunc incipit et cum quieverit operabitur

**7** quid homo et quae gratia illius et quid bonum aut quid nequam illius

**8** numerus dierum hominum multum centum anni quasi guttae aquae a mare et sicut calculus

**1** He that liveth for ever created all things together. God only shall be justified, and he remaineth an invincible king for ever.

**2** Who is able to declare his works?

**3** For who shall search out his glorious acts?

**4** And who shall show forth the power of his majesty? or who shall be able to declare his mercy?

**5** Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God.

**6** When a man hath done, then shall he begin: and when he leaveth off, he shall be at a loss.

**7** What is man, and what is his grace? and what is his good, or what is his evil?

**8** The number of the days of men at the most are a hundred years, as a drop of water of the sea are



harenae sic exigui anni in die aevi

**9** propter hoc patiens est Deus in illis et effudit super eos misericordiam suam

**10** vidit praesumptionem cordis illorum quoniam mala est et cognovit subversionem illorum quoniam nequa est

**11** ideo adimplevit propitiationem suam in illis et ostendit illis viam aequitatis

**12** miseratio hominis circa proximum suum misericordia autem Dei super omnem carnem

**13** qui misericordiam habet et docet erudit quasi pastor gregem suum

**14** misereatur excipiens doctrinam miserationis et qui festinant in iudiciis eius

**15** fili in bonis non des querellam et omni dato non des tristitiam verbi mali

**16** nonne ardorem refrigerabit ros sic et verbum melius quam datus

**17** nonne ecce verbum super datum bonum et utraque cum homine iustificato

**18** stultus achariter inproperabit et datus indisciplinati tabescere facit oculos

**19** ante iudicium para iustitiam tibi et antequam loquaris disce

**20** ante languorem adhibe medicinam et ante iudicium interroga te ipsum et in conspectu Dei invenies propitiationem

**21** ante languorem humilia te et in tempore infirmitatum ostende conversationem tuam

**22** non inpediaris operari semper et non veteris usque ad mortem iustificari quoniam merces Dei manet in aeternum

**23** ante orationem praepara animam tuam et noli esse quasi homo qui temptat Deum

**24** memento irae in die consummationis et tempus retributionis in conversatione facies

**25** memento paupertatis in tempore abundantiae et necessitatem paupertatis in die divitiarum

**26** a mane usque ad vesperam mutatur tempus et haec omnia citata in oculis Dei

**27** homo sapiens in omnibus metuet et in diebus delictorum adtendet ab inertia

**28** omnis astutus agnovit sapientiam et inveniendi eam dabit confessionem

**29** sensati in verbis et ipsi sapienter egerunt et intellexerunt veritatem et iustitiam et inploraverunt proverbia et iudicia

**30** de continentia animae post concupiscentias tuas non eas et a voluntate tua avertere

**31** si praestes animae tuae concupiscentiam eius faciet te in gaudium inimicis

they esteemed: and as a pebble of the sand, so are a few years compared to eternity.

**9** Therefore God is patient in them, and poureth forth his mercy upon them.

**10** He hath seen the presumption of their heart that it is wicked, and hath known their end that it is evil.

**11** Therefore hath he filled up his mercy in their favour, and hath shewn them the way of justice.

**12** The compassion of man is toward his neighbour: but the mercy of God is upon all flesh.

**13** He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock.

**14** He hath mercy on him that receiveth the discipline of mercy, and that maketh haste in his judgments.

**15** My son, in thy good deeds, make no complaint, and when thou givest any thing, add not grief by an evil word.

**16** Shall not the dew assuage the heat? so also the good word is better than the gift.

**17** Lo, is not a word better than a gift? but both are with a justified man.

**18** A fool will upbraid bitterly: and a gift of one ill taught consumeth the eyes.

**19** Before judgment prepare thee justice, and learn before thou speak.

**20** Before sickness take a medicine, and before judgment examine thyself, and thou shalt find mercy in the sight of God.

**21** Humble thyself before thou art sick, and in the time of sickness shew thy conversation.

**22** Let nothing hinder thee from praying always, and be not afraid to be justified even to death: for the reward of God continueth for ever.

**23** Before prayer prepare thy soul: and be not as a man that tempteth God.

**24** Remember the wrath that shall be at the last day, and the time of repaying when he shall turn away his face.

**25** Remember poverty in the time of abundance, and the necessities of poverty in the day of riches.

**26** From the morning until the evening the time shall be changed, and all these are swift in the eyes of God.

**27** A wise man will fear in every thing, and in the days of sins will beware of sloth.

**28** Every man of understanding knoweth wisdom, and will give praise to him that findeth her.

**29** They that were of good understanding in words, have also done wisely themselves: and have understood truth and justice, and have poured forth proverbs and judgments.

**30** Go not after thy lusts, but turn away from thy own will.

**31** If thou give to thy soul her desires, she will make thee a joy to thy enemies.

**32** ne oblecteris in turbis nec in modicis ad duas  
est enim commissio illorum

**33** ne fueris mediocris in contentione ex fenore  
et non est tibi nihil in sacculo eris enim invidus  
tuae vitae

**32** Take no pleasure in riotous assemblies, be  
they ever so small: for their concertation is  
continual.

**33** Make not thyself poor by borrowing to  
contribute to feasts when thou hast nothing in  
thy purse: for thou shalt be an enemy to thy own  
life.

## Ecclesiasticus - Chapter 19

**1** Operarius ebriacus non locupletabitur et qui  
spernit modica paulatim decidet

**2** vinum et mulieres apostatare faciunt  
sapientes et arguent sensatos

**3** et qui se iungit fornicariis erit nequa putredo  
et vermes hereditabunt illum et extolletur in  
exemplum maius et tolletur de numero anima  
eius

**4** qui credit cito levis corde minorabitur et qui  
delinquit in animam suam insuper habebitur

**5** qui gaudet iniquitati denotabitur et qui odit  
correctionem comminuetur vita et qui odit  
loquacitatem extinguit malitiam

**6** qui peccat in animam suam paenitebitur et qui  
iucundatur malitia denotabitur

**7** ne iteres verbum nequam et durum et non  
minoraberis

**8** amico et inimico noli enarrare sensum tuum et  
si est tibi delictum noli denudare

**9** audiet enim te et custodiet te et quasi  
defendens peccatum odiet te et sic aderit tibi  
semper

**10** audisti verbum adversus proximum  
conmoriatur in te fidens quoniam non te  
disrumpet

**11** a facie verbi parturit fatuus tamquam  
gemitus partus infantis

**12** sagitta infixi femori carnis sic verbum in  
corde stulti

**13** corripe amicum ne forte non intellexerit et  
dicat non feci aut si fecerit ne iterum addat  
facere

**14** corripe proximum ne forte non dixerit et si  
dixerit ne forte iteret

**15** corripe amicum saepe enim fit commissio

**16** et non omni verbo credas est qui labitur  
lingua sed non ex animo

**17** quis est enim qui non deliquerit lingua sua  
corripe proximum antequam commineris

**18** et da locum timori Altissimi quia omnis

**1** A workman that is a drunkard shall not be rich:  
and he that contemneth small things, shall fall  
by little and little.

**2** Wine and women make wise men fall off, and  
shall rebuke the prudent:

**3** And he that joineth himself to harlots, will be  
wicked. Rottenness and worms shall inherit him,  
and he shall be lifted up for a greater example,  
and his soul shall be taken away out of the  
number.

**4** He that is hasty to give credit, is light of heart,  
and shall be lessened: and he that sinneth  
against his own soul, shall be despised.

**5** He that rejoiceth in iniquity, shall be censured,  
and he that hateth chastisement, shall have less  
life: and he that hateth babbling, extinguisheth  
evil.

**6** He that sinneth against his own soul, shall  
repent: and he that is delighted with  
wickedness, shall be condemned.

**7** Rehearse not again a wicked and harsh word,  
and thou shalt not fare the worse.

**8** Tell not thy mind to friend or foe: and if there  
be a sin with thee, disclose it not.

**9** For he will hearken to thee, and will watch  
thee, and as it were defending thy sin he will  
hate thee, and so will he be with thee always.

**10** Hast thou heard a word against thy  
neighbour? let it die within thee, trusting that it  
will not burst thee.

**11** At the hearing of a word the fool is in travail,  
as a woman groaning in the bringing forth a  
child.

**12** As an arrow that sticketh in a man's thigh: so is  
a word in the heart of a fool.

**13** Reprove a friend, lest he may not have  
understood, and say: I did it not: or if he did it,  
that he may do it no more.

**14** Reprove thy neighbour, for it may be he hath  
not said it: and if he hath said it, that he may not  
say it again.

**15** Admonish thy friend: for there is often a fault  
committed.

**16** And believe not every word. There is one, that  
slippeth with the tongue, but not from his heart.

**17** For who is there that hath not offended with  
his tongue? Admonish thy neighbour before  
thou threaten him.

**18** And give place to the fear of the most High:  
for the fear of God is all wisdom, and therein is to

sapientia timor Dei et in illa timere Deum et in omni sapientia dispositio legis

**19** et non est sapientia nequitiae disciplina et non est cogitatus peccatorum prudentia

**20** est nequitia et ipsa execratio et est insipiens qui minuitur sapientia

**21** melior est homo qui deficit sapientia et deficiens sensu in timore quam qui abundat sensu et transgreditur legem Altissimi

**22** est sollertia certa et ipsa iniqua

**23** et est qui emittit verbum certum enarrans veritatem est qui nequiter humiliat se et interiora eius plena sunt dolo

**24** et est iustus qui se nimium submittit a multa humilitate et est iustus qui inclinat faciem et fingit non videre quod ignoratum est

**25** et si ab inbecillitate virium vetetur peccare si invenerit tempus malefaciendi malefaciet

**26** ex visu cognoscitur vir et ab occurso faciei cognoscitur sensatus

**27** amictus corporis et risus dentium et ingressus hominis enuntiant de illo

**28** est correptio mendax in ira contumeliosi et est indicium quod non probatur esse bonum et est tacens et ipse est prudens

fear God, and the disposition of the law is in all wisdom.

**19** But the learning of wickedness is not wisdom: and the device of sinners is not prudence.

**20** There is a subtle wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom.

**21** Better is a man that hath less wisdom, and wanteth understanding, with the fear of God, than he that aboundeth in understanding, and transgresseth the law of the most High.

**22** There is an exquisite subtilty, and the same is unjust.

**23** And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit:

**24** And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown:

**25** And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it.

**26** A man is known by his look, and a wise man, when thou meetest him, is known by his countenance.

**27** The attire of the body, and the laughter of the teeth, and the gait of the man, shew what he is.

**28** There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace, he is wise.

## Ecclesiasticus - Chapter 20

**1** Quam bonum est arguere quam irasci et confitentem in oratione non prohibere

**2** concupiscentia spadonis devirginavit iuvenem

**3** sic qui facit per vim iudicium inique

**4** quam bonum est correptum manifestare paenitentiam sic enim effugies voluntarium peccatum est tacens qui invenitur sapiens

**5** et est odibilis qui procax est ad loquendum

**6** est autem tacens non habens sensum loquellae et est tacens sciens tempus apti temporis

**7** homo sapiens tacebit usque ad tempus lascivus autem et imprudens non servabunt tempus

**8** qui multis utitur verbis laedit animam suam et qui potestatem sibi adsumit iniuste odietur

**1** How much better is it to reprove, than to be angry, and not to hinder him that confesseth in prayer.

**2** The lust of an eunuch shall deflower a young maiden:

**3** So is he that by violence executeth of the unwise.

**4** How good is it, when thou art reprov'd, to shew repentance! for so thou shalt escape wilful sin.

**5** There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech.

**6** There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time.

**7** A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time.

**8** He that useth many words shall hurt his own soul: and he that taketh authority to himself unjustly shall be hated.

**9** There is success in evil things to a man without

<b>9</b> est processio in malis viro indisciplinato et est inventio in detrimentum	discipline, and there is a finding that turneth to loss.
<b>10</b> est datus qui non sit utilis et est datus cuius retributio duplex	<b>10</b> There is a gift that is not profitable: and there is a gift, the recompense of which is double.
<b>11</b> est propter gloriam minoratio et est qui ab humilitate levavit caput	<b>11</b> There is an abasement because of glory: and there is one that shall lift up his head from a low estate.
<b>12</b> est qui multa redimat modico pretio et restituens ea septuplum	<b>12</b> There is that buyeth much for a small price, and restoreth the same sevenfold.
<b>13</b> sapiens in verbis se ipsum amabilem facit gratiae autem fatuorum effundentur	<b>13</b> A man wise in words shall make himself beloved: but the graces of fools shall be poured out.
<b>14</b> datus insipientis non erit utilis tibi oculi enim illius septimplices sunt	<b>14</b> The gift of the fool shall do thee no good: for his eyes are sevenfold.
<b>15</b> exigua dabit et multa inproperabit et apertio oris illius inflammatio est	<b>15</b> He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire.
<b>16</b> hodie fenerat quis et cras expetit et odibilis homo huiusmodi	<b>16</b> To day a man lendeth, and to morrow he asketh it again: such a man as this is hateful.
<b>17</b> fatuo non erit amicus et non erit gratia bonis illius	<b>17</b> A fool shall have no friend, and there shall be no thanks for his good deeds.
<b>18</b> qui enim edunt panem illius falsi linguae sunt quotiens et quanti inridebunt eum	<b>18</b> For they that eat his bread, are of a false tongue. How often, and how many will laugh him to scorn!
<b>19</b> neque enim quod habendum erat directo sensu distribuit similiter et quod non erat habendum	<b>19</b> For he doth not distribute with right understanding that which was to be had: in like manner also that which was not to be had.
<b>20</b> lapsus falsae linguae quasi qui pavimento cadens nam et sic casus malorum festinanter venient	<b>20</b> The slipping of a false tongue is as one that falleth on the pavement: so the fall of the wicked shall come speedily.
<b>21</b> homo acharis quasi fabula vana in ore indisciplinatorum adsidua erit	<b>21</b> A man without grace is as a vain fable, it shall be continually in the mouth of the unwise.
<b>22</b> ex ore fatui reprobabitur parabola non enim dicit illam in tempore suo	<b>22</b> A parable coming out of a fool's mouth shall be rejected: for he doth not speak it in due season.
<b>23</b> est qui vetatur peccare ab inopia et in requie sua stimulabitur	<b>23</b> There is that is hindered from sinning through want, and in his rest he shall be pricked.
<b>24</b> est qui perdit animam suam prae confusione et ab imprudenti persona perdet eam personae autem acceptione perdet se	<b>24</b> There is that will destroy his own soul through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself.
<b>25</b> est qui prae confusione promittit amico et lucratus est eum inimicum gratis	<b>25</b> There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.
<b>26</b> obprobrium nequa in homine mendacium et in ore indisciplinatorum adsidue erit	<b>26</b> A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline.
<b>27</b> potius furem quam adsiduitas viri mendacis perditionem autem ambo hereditabunt	<b>27</b> A thief is better than a man that is always lying: but both of them shall inherit destruction.
<b>28</b> mores hominum mendacium sine honore et confusio illius cum ipso sine intermissione	<b>28</b> The manners of lying men are without honour: and their confusion is with them without ceasing.
<b>29</b> verbum parabolarum sapiens in verbis producet se ipsum et homo prudens placebit magnatis	<b>29</b> A wise man shall advance himself with his words, and a prudent man shall please the great ones.
<b>30</b> qui operatur terram suam inaltabit acervum fructuum et qui operatur iustitiam ipse exaltabitur qui vero placet magnatis effugiet iniquitatem	<b>30</b> He that tilleth his land shall make a high heap of corn: and he that worketh justice shall be exalted: and he that pleaseth great men shall escape iniquity.

**31** xenia et dona excaecant oculos iudicum et quasi mutus in ore avertit correptiones eorum

**31** Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct.

**32** sapientia absconsa et thesaurus invisus quae utilitas in utrisque

**32** O Wisdom that is hid, and treasure that is not seen: what profit is there in them both?

**33** melius in hominibus qui abscondent insipientiam suam quam qui abscondunt sapientiam suam

**33** Better is he that hideth his folly, than the man that hideth his wisdom.

## Ecclesiasticus - Chapter 21

**1** Fili peccasti non adicias iterum sed et de pristinis deprecare ut tibi remittatur

**1** My son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee.

**2** quasi a facie colubri fuge peccata et si accesseris ad illa suscipient te

**2** Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee.

**3** dentes leonis dentes eius interficientes animas hominum

**3** The teeth thereof are the teeth of a lion, killing the souls of men.

**4** quasi romphea bis acuta omnis iniquitas plagae illius non est sanitas

**4** All iniquity is like a two-edged sword, there is no remedy for the wound thereof.

**5** cataplectatio et iniuriae adnullabunt substantiam sic substantia superbiae eradicabitur

**5** Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out.

**6** deprecatio pauperis ex ore usque ad aures eius veniet et iudicium festinato adveniet illi

**6** The prayer out of the mouth of the poor shall reach the ears of God, and judgment shall come for him speedily.

**7** qui odit correptionem vestigium est peccatoris et qui timet Deum convertet ad cor suum

**7** He that hateth to be reprovèd walketh in the trace of a sinner: and he that feareth God will turn to his own heart.

**8** notus a longe potens lingua audaci et sensatus scit labi se ab ipso

**8** He that is mighty by a bold tongue is known afar off, but a wise man knoweth to slip by him.

**9** qui aedificat domum inpendiis alienis quasi qui colligat lapides suos in hieme

**9** He that buildeth his house at other men's charges, is as he that gathereth himself stones to build in the winter.

**10** stупpa collecta synagoga peccantium et consummatio illorum flamma ignis

**10** The congregation of sinners is like tow heaped together, and the end of them is a flame of fire.

**11** via peccantium conplanata lapidibus et in fine illorum inferi et tenebrae et poena

**11** The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains.

**12** qui custodit iustitiam continebit sensum eius

**12** He that keepeth justice shall get the understanding thereof.

**13** consummatio timoris Dei sapientia et sensus

**13** The perfection of the fear of God is wisdom and understanding.

**14** non erudietur qui non est sapiens in bono

**14** He that is not wise in good, will not be taught.

**15** est autem insipientia quae abundat in malo et non est sensus ubi abundat amaritudo

**15** But there is a wisdom that aboundeth in evil: and there is no understanding where there is bitterness.

**16** scientia sapientis tamquam inundatio abundabit et consilium illius sicut fons vitae permanet

**16** The knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life.

**17** cor fatui quasi vas confractum et omnem sapientiam non tenebit

**17** The heart of a fool is like a broken vessel, and no wisdom at all shall it hold.

**18** verbum sapiens quodcumque audierit sciens laudabit et ad se adiciet audivit luxuriosus et displicebit illi et proiciet illud post dorsum suum

**18** A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him, and he will cast it behind his back.

<b>19</b> narratio fatui quasi sarcina in via nam in labiis sensati inveniatur gratia	<b>19</b> The talking of a fool is like a burden in the way: but in the lips of the wise, grace shall be found.
<b>20</b> os prudentis quaeritur in ecclesia et verba illius cogitabunt in cordibus suis	<b>20</b> The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts.
<b>21</b> tamquam domus exterminata sic fatuo sapientia et scientia insensati inenarrabilia verba	<b>21</b> As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as words without sense.
<b>22</b> conpedes in pedibus stulto doctrina et quasi vincula manuum supra manum dexteram	<b>22</b> Doctrine to a fool is as fetters on the feet, and like manacles on the right hand.
<b>23</b> fatuus in risu inaltat vocem suam vir autem sapiens vix tacite ridebit	<b>23</b> A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself.
<b>24</b> ornamentum aureum prudenti doctrina et quasi brachiale in brachio dextro	<b>24</b> Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm.
<b>25</b> pes fatui facilis in domum proximi et homo peritus confundetur a persona potentis	<b>25</b> The foot of a fool is soon in his neighbour's house: but a man of experience will be abashed at the person of the mighty.
<b>26</b> stultus a fenestra respiciet in domum vir autem eruditus foris stabit	<b>26</b> A fool will peep through the window into the house: but he that is well taught will stand without.
<b>27</b> stultitia hominis audire per ostium et prudens gravabitur contumelia	<b>27</b> It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace.
<b>28</b> labia imprudentium stulta narrabunt verba autem prudentium statera ponderabuntur	<b>28</b> The lips of the unwise will be telling foolish things: but the words of the wise shall be weighed in a balance.
<b>29</b> et in ore fatuorum cor illorum et in corde sapientium os illorum	<b>29</b> The heart of fools is in their mouth: and the mouth of wise men is in their heart.
<b>30</b> dum maledicit impius diabolum maledicit ipse animam suam	<b>30</b> While the ungodly curseth the devil, he curseth his own soul.
<b>31</b> susurrio coinquinabit animam suam et in omnibus odietur et qui manserit odiosus erit tacitus et sensatus honorabitur	<b>31</b> The talebearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honoured.

## Ecclesiasticus - Chapter 22

<b>1</b> In lapide luteo lapidatus est piger et omnes loquentur super aspersionem illius	<b>1</b> The sluggard is pelted with a dirty stone, and all men will speak of his disgrace.
<b>2</b> de stercore boum lapidatus est piger et omnis qui tetigerit eum excutiet manus	<b>2</b> The sluggard is pelted with the dung of oxen: and every one that toucheth him will shake his hands.
<b>3</b> confusio patris est de filio indisciplinato in filia autem in deminoratione fiet	<b>3</b> A son ill taught is the confusion of the father: and a foolish daughter shall be to his loss.
<b>4</b> filia prudens hereditas viro suo nam quae confundit in contumeliam fit genitoris	<b>4</b> A wise daughter shall bring an inheritance to her husband: but she that confoundeth, becometh a disgrace to her father.
<b>5</b> patrem et virum confundit audax et ab impiis non minorabitur ab utrisque autem inhonorabitur	<b>5</b> She that is bold shameth both her father and husband, and will not be inferior to the ungodly: and shall be disgraced by them both.
<b>6</b> musica in luctu inportuna narratio flagella et doctrina in omni tempore sapientia	<b>6</b> A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time.
<b>7</b> qui docet fatuum quasi qui conglutinet testam	<b>7</b> He that teacheth a fool, is like one that glueth a potsherd together.
<b>8</b> qui narrat verbum non adtendenti quasi qui excitat dormientem de gravi somno	<b>8</b> He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep.

<b>9</b> qui enumerat stulto et in fine dicit quis est hic	<b>9</b> He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this?
<b>10</b> super mortuum plora defecit enim lux eius et super fatuum plora defecit enim sensus	<b>10</b> Weep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth.
<b>11</b> modicum plora supra mortuum quoniam requievit	<b>11</b> Weep but a little for the dead, for he is at rest.
<b>12</b> nequissimi enim nequissima vita super mortem fatui	<b>12</b> For the wicked life of a wicked fool is worse than death.
<b>13</b> luctus mortui septem dies fatui autem et impii omnes dies vitae illorum	<b>13</b> The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life.
<b>14</b> cum stulto non multum loquaris et cum insensato ne abieris	<b>14</b> Talk not much with a fool and go not with him that hath no sense.
<b>15</b> serva te ab illo ut non molestiam habeas et non coinquinaberis in inpectu illius	<b>15</b> Keep thyself from him, that thou mayst not have trouble, and thou shalt not be defiled with his sin.
<b>16</b> deflecte ab illo et invenies requiem et non acediaberis in stultitiam illius	<b>16</b> Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly.
<b>17</b> super plumbum gravabitur et quod illi aliud nomen quam fatuus	<b>17</b> What is heavier than lead? and what other name hath he but fool?
<b>18</b> harenam et salem et massam ferri facilius est portare quam hominem imprudentem et fatuum et impium	<b>18</b> Sand and salt, and a mass of iron is easier to bear, than a man without sense, that is both foolish and wicked.
<b>19</b> loramentum ligneum conligatum fundamento aedificii non dissolvetur sic et cor confirmatum in cogitatione consilii	<b>19</b> A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel.
<b>20</b> cogitatus sensati in omni tempore vel metu non pravabitur	<b>20</b> The thought of him that is wise at all times, shall not be depraved by fear.
<b>21</b> sicut pali in excelsis et cementa in inpena posita contra faciem venti non permanebunt	<b>21</b> As pales set in high places, and plasterings made without cost, will not stand against the face of the wind:
<b>22</b> sic et cor timidum in cogitatione stulti contra impetum timoris non resistit	<b>22</b> So also a fearful heart in the imagination of a fool shall not resist against the violence of fear.
<b>23</b> sic et cor trepidum in cogitatione fatui omni tempore non metuebit sic et qui in praeceptis Dei permanet semper	<b>23</b> As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God.
<b>24</b> pungens oculum deducens lacrimas et qui pungit cor proferet sensum	<b>24</b> He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment.
<b>25</b> mittens lapidem in volatilia deiciet illa sic et qui conviciatur amico dissolvit amicitiam	<b>25</b> He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship.
<b>26</b> ad amicum et si produxeris gladium non desperes est enim regressus ad amicum	<b>26</b> Although thou hast drawn a sword at a friend, despair not: for there may be a returning. To a friend,
<b>27</b> si aperuerit os triste non timeas est enim concordatio excepto convicio et inproperio et superbia et mysterii revelatione et plaga dolosa in his omnibus effugiet amicus	<b>27</b> If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away.
<b>28</b> fidem posside cum proximo in paupertate illius ut et in bonis illius laeteris	<b>28</b> Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice.
<b>29</b> in tempore tribulationis illius permane illi fidelis ut et in hereditate illius coheres sis	<b>29</b> In the time of his trouble continue faithful to him, that thou mayst also be heir with him in his inheritance.
<b>30</b> ante ignem camini vapor et fumus ignis	<b>30</b> As the vapour of a chimney, and the smoke of

in altatur sic et ante sanguinem maledicta et contumeliae et minae

**31** amicum salutare non confundaris et a facie illius non me abscondam et si mala mihi evenierint per illum sustineo

**32** omnis qui audiet cavebit se ab eo

**33** quis dabit ori meo custodiam et supra labia mea signaculum certum uti ne cadam ab ipsis et lingua mea perdat me

the fire goeth up before the fire: so also injurious words, and reproaches, and threats, before blood.

**31** I will not be ashamed to salute a friend, neither will I hide myself from his face: and if any evil happen to me by him, I will bear it.

**32** But every one that shall hear it, will beware of him.

**33** Who will set a guard before my mouth, and a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?

## Ecclesiasticus - Chapter 23

**1** Domine pater et dominator vitae meae non relinquo me ne sinas me cadere in illis

**2** quis superponet in me in cogitatu meo flagella et in corde meo doctrinam sapientiae ut ignorantibus eorum non parcant mihi et non pareant delicta illorum

**3** et adincrescant ignorantiae meae et multiplicentur delicta mea et peccata mea abundent et incidam in conspectu adversariorum et gaudeat inimicus meus

**4** Domine pater et Deus vitae meae ne derelinquo me in cogitatu illorum

**5** extollentiam oculorum meorum ne dederis mihi et omne desiderium averte a me

**6** aufer a me ventris concupiscentias et concubitus concupiscentiae ne adprehendant me et animae inreverenti et infrunitae ne tradas me

**7** doctrina oris doctrinam oris audite filii et qui custodierit illam non periet in labiis suis nec scandalizabitur in operibus nequissimis

**8** in vanitate sua adprehendetur peccator et superbus et maledicus scandalizabitur in illo

**9** iurationi non adsuescat os tuum multus enim casus in illa

**10** nominatio vero Dei non sit adsidua in ore tuo et nominibus sanctorum non admiscearis quoniam non eris immunis ab eis

**11** sicut enim servus interrogatus adsidue a livore non minuetur sic omnis iurans et nominans in toto a peccato non purgabitur

**12** vir multum iurans implebitur iniquitate et non discedet a domo illius plaga

**13** et si frustraverit delictum ipsius super ipsum erit et si dissimulaverit delinquet dupliciter

**14** et si in vacuum iuraverit non iustificabitur replebitur enim retributione domus illius

**15** est et alia loquella contraria morti non inveniatur in hereditate Iacob

**16** etenim a misericordibus omnia haec

**1** O Lord, father, and sovereign ruler of my life, leave me not to their counsel: nor suffer me to fall by them.

**2** Who will set scourges over my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sins may not appear:

**3** Lest my ignorances increase, and my offences be multiplied, and my sins abound, and I fall before my adversaries, and my enemy rejoice over me?

**4** O Lord, father, and God of my life, leave me not to their devices.

**5** Give me not haughtiness of my eyes, and turn away from me all coveting.

**6** Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind.

**7** Hear, O ye children, the discipline of the mouth, and he that will keep it shall not perish by his lips, nor be brought to fall into most wicked works.

**8** A sinner is caught in his own vanity, and the proud and the evil speakers shall fall thereby.

**9** Let not thy mouth be accustomed to swearing: for in it there are many falls.

**10** And let not the naming of God be usual in thy mouth, and meddle not with the names of saints, for thou shalt not escape free from them.

**11** For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin.

**12** A man that sweareth much, shall be filled with iniquity, and a scourge shall not depart from his house.

**13** And if he make it void, his sin shall be upon him, and if he dissemble it, he offendeth double:

**14** And if he swear in vain, he shall not be justified: for his house shall be filled with his punishment.

**15** There is also another speech opposite to death, let it not be found in the inheritance of Jacob.

**16** For from the merciful all these things shall be



auferentur et in delictis non volutabunt

taken away, and they shall not wallow in sins.

**17** indiscipline non aduescat os tuum est enim in illa verbum peccati

**17** Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin.

**18** memento patris et matris tuae in medio enim magnatorum consistis

**18** Remember thy father and thy mother, for thou sittest in the midst of great men:

**19** ne forte obliviscatur te in conspectu illorum et adsiduitate tua infatuatus inproperium patiaris et maluisses non nasci et diem nativitatis tuae maledicas

**19** Lest God forget thee in their sight, and thou, by thy daily custom be infatuated and suffer reproach: and wish that thou hadst not been born, and curse the day of thy nativity.

**20** homo adsuetus in verbis inproperii in omnibus diebus suis non erudietur

**20** The man that is accustomed to opprobrious words, will never be corrected all the days of his life.

**21** duo genera abundant in peccatis et tertium adducit iram et perditionem

**21** Two sorts of men multiply sins, and the third bringeth wrath and destruction.

**22** anima calida quasi ignis ardens non extinguetur donec aliquid gluttiat

**22** A hot soul is a burning fire, it will never be quenched, till it devour some thing.

**23** et homo nequam in ore carnis suae non desinet donec incendat ignem

**23** And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire.

**24** homini fornicario omnis panis dulcis non cessabit transgrediens a lecto suo

**24** To a man that is a fornicator all bread is sweet, he will not be weary of sinning unto the end.

**25** omnis homo qui transgreditur lectum suum contemnens in animam suam et dicens quis me videt

**25** Every man that passeth beyond his own bed, despising his own soul, and saying: Who seeth me?

**26** tenebrae circumdant me et parietes cooperiunt me et nemo circumspicit me quem vereor delictorum meorum non memorabitur Altissimus

**26** Darkness compasseth me about, and the walls cover me, and no man seeth me: whom do I fear? the most High will not remember my sins.

**27** et non intellet quoniam omnia videt oculus illius quoniam expellit a se timorem Dei huiusmodi hominis timor et oculi hominum timentes illum

**27** And he understandeth not that his eye seeth all things, for such a man's fear driveth him from the fear of God, and the eyes of men fearing him:

**28** et non cognovit quoniam oculi Domini multo plus lucidiores super solem circumspicientes omnes vias hominum et profundum abyssi et hominum corda intuentes in absconditas partes

**28** And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts.

**29** Domino enim Deo antequam crearentur omnia sunt agnita sic et post perfectum respicit omnia

**29** For all things were known to the Lord God, before they were created: so also after they were perfected he beholdeth all things.

**30** hic in plateis civitatis vindicabitur quasi pullus equinus fugabitur et ubi non speravit adprehendetur

**30** This man shall be punished in the streets of the city, and he shall be chased as a colt: and where he suspected not, he shall be taken.

**31** et erit dedecus omnibus quod non intellexerit timorem Dei

**31** And he shall be in disgrace with all men, because he understood not the fear of the Lord.

**32** sic et mulier omnis relinquens virum suum et statuens hereditatem ex alieno matrimonio

**32** So every woman also that leaveth her husband, and bringeth in an heir by another:

**33** primo enim in lege Altissimi incredibilis fuit et secundo virum suum dereliquit tertio in adulterio fornicata est et ex alio viro filios statuit sibi

**33** For first she hath been unfaithful to the law of the most High: and secondly, she hath offended against her husband: thirdly, she hath fornicated in adultery, and hath gotten her children of another man.

**34** haec in ecclesiam adducetur et in filios eius respicietur

**34** This woman shall be brought into the assembly, and inquisition shall be made of her children.

**35** non tradent filii eius radices et rami eius non dabunt fructum

**35** Her children shall not take root, and her branches shall bring forth no fruit.

**36** derelinquent in maledictum memoriam illius et dedecus illius non delebitur

**36** She shall leave her memory to be cursed, and her infamy shall not be blotted out.

**37** et agnoscent qui derelicti sunt quoniam nihil melius quam timor Dei et nihil dulcius quam respicere in mandatis Domini

**38** et gloria magna est sequi Dominum  
longitudo enim dierum adsumetur ab eo

**37** And they that remain shall know, that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord.

**38** It is great glory to follow the Lord: for length of days shall be received from him.

## Ecclesiasticus - Chapter 24

**1** Sapientiae laus sapientia laudabit animam suam et in Deo honorabitur et in medio populi sui gloriabitur

**2** et in ecclesiis Altissimi aperiet os suum et in conspectu virtutis illius gloriabitur

**3** in medio populo exaltabitur et in plenitudine sancta admirabitur

**4** in multitudine electorum habebit laudem et inter benedictos benedicetur dicens

**5** ego ex ore Altissimi prodivi primogenita ante omnem creaturam

**6** ego in caelis feci ut oriretur lumen indeficiens et sicut nebula texi omnem terram

**7** ego in altis habitavi et thronus meus in columna nubis

**8** gyrum caeli circuivi sola et in profundum abyssus penetraui et in fluctibus maris ambulavi

**9** et in omni terra steti et in omni populo

**10** et in omni gente primatum habui

**11** et omnium excellentium et humilium corda virtute calcavi et in his omnibus requiem quaesivi et in hereditate eius morabor

**12** tunc praecepit et dixit mihi creator omnium et qui creavit me requievit in tabernaculo meo

**13** et dixit mihi in Iacob inhabita et in Israhel hereditare et in electis meis ede radices

**14** ab initio ante saeculum creata sum et usque ad futurum saeculum non desinam et in habitatione sancta coram ipso ministravi

**15** et sic in Sion firmata sum et in civitate sanctificata similiter requievi et in Hierusalem potestas mea

**16** et radicavi in populo honorificato et in parte Dei mei hereditas illius et in plenitudine sanctorum detentio mea

**17** quasi cedrus exaltata sum in Libano et quasi cypressus in monte Sion

**18** et quasi palma exaltata sum in Cades et quasi plantatio rosae in Hiericho

**1** Wisdom shall praise her own self, and shall be honoured in God, and shall glory in the midst of her people,

**2** And shall open her mouth in the churches of the most High, and shall glorify herself in the sight of his power,

**3** And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly.

**4** And in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying:

**5** I came out of the mouth of the most High, the firstborn before all creatures:

**6** I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth:

**7** I dwelt in the highest places, and my throne is in a pillar of a cloud.

**8** I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea,

**9** And have stood in all the earth: and in every people,

**10** And in every nation I have had the chief rule:

**11** And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord.

**12** Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle,

**13** And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.

**14** From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him.

**15** And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem.

**16** And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

**17** I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion.

**18** I was exalted like a palm tree in Cades, and as a rose plant in Jericho:

<b>19</b> quasi oliva speciosa in campis et quasi platanus exaltata sum iuxta aquam in plateis	<b>19</b> As a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted.
<b>20</b> sicut cinnamomum et asfaltum aromatizans odorem dedi quasi murra electa dedi suavitatem odoris	<b>20</b> I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odour like the best myrrh:
<b>21</b> et quasi storax et galbanus et ungula et gutta et quasi libanus non incisus vaporavi habitationem meam et quasi balsamum non mixtum odor meus	<b>21</b> And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut, and my odour is as the purest balm.
<b>22</b> ego quasi terebinthus extendi ramos meos et rami mei honoris et gratiae	<b>22</b> I have stretched out my branches as the turpentine tree, and my branches are of honour and grace.
<b>23</b> ego quasi vitis fructificavi suavitatem odoris et flores mei fructus honoris et honestatis	<b>23</b> As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches.
<b>24</b> ego mater pulchrae dilectionis et timoris et agnitionis et sanctae spei	<b>24</b> I am the mother of fair love, and of fear, and of knowledge, and of holy hope.
<b>25</b> in me gratia omnis vitae et veritatis in me omnis spes vitae et virtutis	<b>25</b> In me is all grace of the way and of the truth, in me is all hope of life and of virtue.
<b>26</b> transite ad me omnes qui concupiscitis me et a generationibus meis implemini	<b>26</b> Come over to me, all ye that desire me, and be filled with my fruits.
<b>27</b> spiritus enim meus super melle dulcis et hereditas mea super mel et favum	<b>27</b> For my spirit is sweet above honey, and my inheritance above honey and the honeycomb.
<b>28</b> memoria mea in generatione saeculorum	<b>28</b> My memory is unto everlasting generations.
<b>29</b> qui edunt me adhuc esurient et qui bibunt me adhuc sitient	<b>29</b> They that eat me, shall yet hunger: and they that drink me, shall yet thirst.
<b>30</b> qui audit me non confundetur et qui operantur in me non peccabunt	<b>30</b> He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin.
<b>31</b> qui elucidant me vitam aeternam habebunt	<b>31</b> They that explain me shall have life everlasting.
<b>32</b> haec omnia liber vitae testamentum Altissimi et agnitio veritatis	<b>32</b> All these things are the book of life, and the covenant of the most High, and the knowledge of truth.
<b>33</b> legem mandavit Moses in praeceptis iustitiarum et hereditatem domui Iacob et Israhel promissionis	<b>33</b> Moses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel.
<b>34</b> posuit David puero suo excitare regem ex ipso fortissimum in throno honoris sedentem in sempiternum	<b>34</b> He appointed to David his servant to raise up of him a most mighty king, and sitting on the throne of glory for ever.
<b>35</b> qui implet quasi Phison sapientiam et sicut Tigris in diebus novorum	<b>35</b> Who filleth up wisdom as the Phison, and as the Tigris in the days of the new fruits.
<b>36</b> qui adimplet quasi Eufrates sensum qui multiplicat quasi Iordanis in tempore messis	<b>36</b> Who maketh understanding to abound as the Euphrates, who multiplieth it as the Jordan in the time of harvest.
<b>37</b> qui mittit disciplinam sicut lucem et ad assistens quasi Geon in die vindemiae	<b>37</b> Who sendeth knowledge as the light, and riseth up as Gehon in the time of the vintage.
<b>38</b> qui perficit primus scire ipsam et infirmior non investigavit eam	<b>38</b> Who first hath perfect knowledge of her, and a weaker shall not search her out.
<b>39</b> a mari enim abundavit cogitatio eius et consilium illius abyssus magna	<b>39</b> For her thoughts are more vast than the sea, and her counsels more deep than the great ocean.
<b>40</b> ego sapientia effudi flumina	<b>40</b> I, wisdom, have poured out rivers.
<b>41</b> ego quasi tramis aquae inmensae de fluvio ego quasi fluvius Doryx et sicut aquaeductus exivi a paradiso	<b>41</b> I, like a brook out of a river of a mighty water; I, like a channel of a river, and like an aqueduct, came out of paradise.
<b>42</b> dixi rigabo meum hortum plantationum et inebriabo pratus mei fructum	<b>42</b> I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow.

**43** et ecce facta est mihi tramis abundans et fluvius meus propinquavit ad mare

**44** quoniam doctrinam quasi antelucanum inlumbo omnibus et enarrabo illam usque in longinquo

**45** penetrabo inferiores partes terrae et inspiciam omnes dormientes et inluminabo sperantes in Deo

**46** adhuc doctrinam quasi prophetiam effundam et relinquam illam quaerentibus sapientiam et non desinam in progenies illorum usque in aevum sanctum

**47** videte quoniam non soli mihi laboravi sed omnibus exquirentibus veritatem

**43** And behold my brook became a great river, and my river came near to a sea:

**44** For I make doctrine to shine forth to all as the morning light, and I will declare it afar off.

**45** I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord.

**46** I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age.

**47** See ye that I have not laboured myself only, but for all that seek out the truth.

## Ecclesiasticus - Chapter 25

**1** In tribus placitum est spiritui meo quae sunt probata coram Deo et hominibus

**2** concordia fratrum et amor proximorum et vir et mulier sibi consentientes

**3** tres species odit anima mea et adgravor valde animae illorum

**4** pauperem superbum et divitem mendacem et senem fatuum et insensatum

**5** in iuventute tua non congregasti et quomodo invenies eam in senectute tua

**6** quam speciosum canitiae iudicium et presbyteris cognoscere consilium

**7** quam speciosa veteranis sapientia et gloriosis intellectus et consilium

**8** corona senum multa peritia et gloria illorum timor Dei

**9** novem insuspabilia cordis magnificavi et decimum dicam in lingua hominibus

**10** homo qui iucundatur in filiis vivens et videns subversionem inimicorum

**11** beatus qui inhabitat cum muliere sensata et qui in lingua sua non est lapsus et qui non servivit indignis se

**12** beatus qui invenit amicum verum et qui enarrat iustitiam auri audienti

**13** quam magnus qui invenit sapientiam et scientiam sed non est super timentem Deum

**14** timor Dei super omnia superposuit

**15** beatus cui donatum est habere timorem Dei qui tenet illum cui adsimilabitur

**16** timor Dei initium dilectionis eius fidei autem initium adglutinandum est ei

**17** omnis plaga tristitia cordis est et omnis

**1** With three things my spirit is pleased, which are approved before God and men:

**2** The concord of brethren, and the love of neighbours, and man and wife that agree well together.

**3** Three sorts my soul hateth, and I am greatly grieved at their life:

**4** A poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting.

**5** The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?

**6** O how comely is judgment for a grey head, and for ancients to know counsel!

**7** O how comely is wisdom for the aged, and understanding and counsel to men of honour!

**8** Much experience is the crown of old men, and the fear of God is their glory.

**9** Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to men with my tongue.

**10** A man that hath joy of his children: and he that liveth and seeth the fall of his enemies.

**11** Blessed is he that dwelleth with a wise woman, and that hath not slipped with his tongue, and that hath not served such as are unworthy of him.

**12** Blessed is he that findeth a true friend, and that declareth justice to an ear that heareth.

**13** How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord.

**14** The fear of God hath set itself above all things:

**15** Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened?

**16** The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it.

**17** The sadness of the heart is every plague: and

malitia nequitia mulieris est

**18** et omnem plagam et non plagam videbit cordis

**19** et omnem nequitiam et non nequitiam mulieris

**20** et omnem obductum et non obductum odientium

**21** et omnem vindictam et non vindictam inimicorum

**22** non est caput nequius super caput colubri

**23** et non est ira super iram inimici commorari leoni et draconi placebit quam habitare cum muliere nequa

**24** nequitia mulieris inmutat faciem eius et obcaecabit vultum suum tamquam ursus et quasi saccum ostendit in medio proximorum eius

**25** et audiens suspirabit modicum

**26** brevis malitia super malitiam mulieris sors peccatorum cadat super illam

**27** ascensus harenosus in pedibus veterani sic mulier linguata homini quieto

**28** ne respicias in mulieris speciem et non concupiscas mulierem in specie

**29** mulieris ira et inreverentia et confusio magna

**30** mulier si primatum habeat contraria est viro suo

**31** cor humile et facies tristis et plaga mortis mulier nequa

**32** manus debiles et genua dissoluta mulier quae non beatificat virum suum

**33** a muliere initium factum est peccati et per illam omnes morimur

**34** non des aquae tuae exitum nec modicum nec mulieri nequa veniam prodeundi

**35** si non ambulaverit ad manum tuam et confundet te in conspectu inimicorum

**36** a carnibus tuis abscede illam ne semper te abutatur

the wickedness of a woman is all evil.

**18** And a man will choose any plague, but the plague of the heart:

**19** And any wickedness, but the wickedness of a woman:

**20** And any affliction, but the affliction from them that hate him:

**21** And any revenge, but the revenge of enemies.

**22** There is no head worse than the head of a serpent:

**23** And there is no anger above the anger of a woman. It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman.

**24** The wickedness of a woman changeth her face: and she darkeneth her countenance as a bear: and sheweth it like sackcloth. In the midst of her neighbours,

**25** Her husband groaned, and hearing he sighed a little.

**26** All malice is short to the malice of a woman, let the lot of sinners fall upon her.

**27** As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man.

**28** Look not upon a woman's beauty, and desire not a woman for beauty.

**29** A woman's anger, and impudence, and confusion is great.

**30** A woman, if she have superiority, is contrary to her husband.

**31** A wicked woman abateth the courage, and maketh a heavy countenance, and a wounded heart.

**32** Feeble hands, and disjointed knees, a woman that doth not make her husband happy.

**33** From the woman came the beginning of sin, and by her we all die.

**34** Give no issue to thy water, no, not a little: nor to a wicked woman liberty to gad abroad.

**35** If she walk not at thy hand, she will confound thee in the sight of thy enemies.

**36** Cut her off from thy flesh, lest she always abuse thee.

## Ecclesiasticus - Chapter 26

**1** Mulieris bonae beatus vir numerus enim annorum illorum duplex

**2** mulier fortis oblectat virum suum et annos vitae illius in pace implebit

**3** pars bona mulier bona in parte bona timentium Deum dabitur viro pro factis bonis

**4** divitis autem et pauperis cor bonum in omni tempore vultus illorum hilaris

**1** Happy is the husband of a good wife: for the number of his years is double.

**2** A virtuous woman rejoiceth her husband, and shall fulfil the years of his life in peace.

**3** A good wife is a good portion, she shall be given in the portion of them that fear God, to a man for his good deeds.

**4** Rich or poor, if his heart is good, his countenance shall be cheerful at all times.

<b>5</b> a tribus timuit cor meum et in quarto facies mea metuit	<b>5</b> Of three things my heart hath been afraid, and at the fourth my face hath trembled:
<b>6</b> delatura civitatis et collectio populi	<b>6</b> The accusation of a city, and the gathering together of the people:
<b>7</b> et calumniam mendacem super mortem omnia gravia	<b>7</b> And a false calumny, all are more grievous than death.
<b>8</b> dolor cordis et luctus mulier zelotypa	<b>8</b> A jealous woman is the grief and mourning of the heart.
<b>9</b> in muliere infideli flagellum linguae omnibus communicans	<b>9</b> With a jealous woman is a scourge of the tongue which communicateth with all.
<b>10</b> sicut boum iugum quod movetur ita et mulierem nequam qui tenet illam quasi qui adprehendat scorpionem	<b>10</b> As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion.
<b>11</b> mulier ebriosa ira magna et contumelia et turpitudine illius non contegetur	<b>11</b> A drunken woman is a great wrath: and her reproach and shame shall not be hid.
<b>12</b> fornicatio mulieris in extollentia oculorum et in palpebris illius agnoscetur	<b>12</b> The fornication of a woman shall be known by the haughtiness of her eyes and by her eyelids.
<b>13</b> in filia non avertente se firma custodiam ne inventa occasione utatur se	<b>13</b> On a daughter that turneth not away herself, set a strict watch: lest finding an opportunity she abuse herself.
<b>14</b> ab omni inreverentia oculis cave et ne mireris si te neglexerit	<b>14</b> Take heed of the impudence of her eyes, and wonder not if she slight thee.
<b>15</b> sicut viator sitiens ad fontem os aperiet et ab omni aqua proxima bibet et contra omnem palum sedebit et contra omnem sagittam aperiet faretram donec deficiat	<b>15</b> She will open her mouth as a thirsty traveller to the fountain, and will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow, until she fail.
<b>16</b> gratia mulieris sedulae delectabit virum suum et ossa illius inpinguabit	<b>16</b> The grace of a diligent woman shall delight her husband, and shall fat his bones.
<b>17</b> disciplina illius datus Dei	<b>17</b> Her discipline is the gift of God.
<b>18</b> mulier sensata et tacita non est inmutatio eruditae animae	<b>18</b> Such is a wise and silent woman, and there is nothing so much worth as a well instructed soul.
<b>19</b> gratia super gratiam mulier sancta et pudorata	<b>19</b> A holy and shamefaced woman is grace upon grace.
<b>20</b> omnis autem ponderatio non est digna continentis animae	<b>20</b> And no price is worthy of a continent soul.
<b>21</b> sicut sol oriens mundo in altissimis Dei sic mulieris bonae species in ornamentum domus eius	<b>21</b> As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house.
<b>22</b> lucerna splendens super candelabrum sanctum et species faciei super aetatem stabilem	<b>22</b> As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age,
<b>23</b> columnae aureae super bases argenteas et pedes firmi super plantas stabilis mulieris	<b>23</b> As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman.
<b>24</b> fundamenta aeterna super petram solidam et mandata Dei in corde mulieris sanctae	<b>24</b> As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.
<b>25</b> in duobus contristatum est cor meum et in tertio iracundia mihi advenit	<b>25</b> At two things my heart is grieved, and the third bringeth anger upon me.
<b>26</b> vir bellator deficiens per inopiam et vir sensatus contemptus	<b>26</b> A man of war fainting through poverty, and a man of sense despised:
<b>27</b> et qui transgreditur a iustitia ad peccatum Deus paravit eum ad rompheam	<b>27</b> And he that passeth over from justice to sin, God hath prepared such an one for the sword.
<b>28</b> duae species difficiles et periculosae mihi apparuerunt difficile exiit negotians a neglegentia et non iustificabitur caupo a peccatis labiae	<b>28</b> Two sorts of callings have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckster shall not be justified from the sins of the lips.

## Ecclesiasticus - Chapter 27

- 1** Propter inopiam multi deliquerunt et qui quaerit locupletari avertit oculum suum
- 2** si in medio conpaginis lapidum palus figitur sic et inter medium venditionis et emptionis angustabitur peccatis
- 3** conteretur delictum
- 4** si non in timore Domini tenueris instanter cito subvertetur domus tua
- 5** si in pertusura cribri remanebit stercus sic aporia hominis in cogitatu illius
- 6** vasa figuli probat fornax et homines iustos temptatio tribulationis
- 7** sicut rusticatio de ligno ostendit fructum illius sic verbum excogitatum hominis cordis
- 8** ante sermonem non conlaudes virum haec enim temptatio est hominum
- 9** si sequare iustitiam adprehendes illam et indues quasi poderem honoris et inhabitabis cum ea et proteget te in sempiternum et in die agnitionis invenies firmamentum
- 10** volatilia ad sibi similia conveniunt et veritas ad eos qui operantur illam revertetur
- 11** leo venationi insidiatur semper sic peccata operantibus iniquitates
- 12** homo sanctus in sapientia manet sicut sol nam stultus sicut luna inmutatur
- 13** in medio insensatorum serva verbum tempori in medio autem cogitantium adsiduus esto
- 14** narratio peccantium odiosa et risus illorum delictis peccati
- 15** loquella multum iurans horripilationem capiti statuet et irreverentia ipsius obturatio aurium
- 16** effusio sanguinis in rixa superbiorum et maledictio illorum auditus gravis
- 17** qui denodat arcana amici perdet fidem et non inveniet amicum ad animum suum
- 18** dilige proximum et coniungere fide cum illo
- 19** quod si denudaveris absconsa illius non persequeris post eum
- 20** sicut enim homo qui perdit amicum suum sic qui perdit amicitiam proximi sui
- 21** et sicut qui dimittit avem de manu sua sic reliquisti proximum tuum et non eum capies
- 22** non illum sequare quoniam longe abest effugit enim quasi caprea de laqueo quoniam vulnerata est
- 1** Through poverty many have sinned: and he that seeketh to be enriched, turneth away his eye.
- 2** As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast.
- 3** Sin shall be destroyed with the sinner.
- 4** Unless thou hold thyself diligently in the fear of the Lord, thy house shall quickly be overthrown.
- 5** As when one sifteth with a sieve, the dust will remain: so will the perplexity of a man in his thoughts.
- 6** The furnace trieth the potter's vessels, and the trial of affliction just men.
- 7** As the dressing of a tree sheweth the fruit thereof, so a word out of the thought of the heart of man.
- 8** Praise not a man before he speaketh, for this is the trial of men.
- 9** If thou followest justice, thou shalt obtain her: and shalt put her on as a long robe of honour, and thou shalt dwell with her: and she shall protect thee for ever, and in the day of acknowledgment thou shalt find a strong foundation.
- 10** Birds resort unto their like: so truth will return to them that practise her.
- 11** The lion always lieth in wait for prey: so do sins for them that work iniquities.
- 12** A holy man continueth in wisdom as the sun: but a fool is changed as the moon.
- 13** In the midst of the unwise keep in the word till its time: but be continually among men that think.
- 14** The discourse of sinners is hateful, and their laughter is at the pleasures of sin.
- 15** The speech that sweareth much shall make the hair of the head stand upright: and its irreverence shall make one stop his ears.
- 16** In the quarrels of the road is the shedding of blood: and their cursing is a grievous hearing.
- 17** He that discloseth the secret of a friend loseth his credit, and shall never find a friend to his mind.
- 18** Love thy neighbour, and be joined to him with fidelity.
- 19** But if thou discover his secrets, follow no more after him.
- 20** For as a man that destroyeth his friend, so is he that destroyeth the friendship of his neighbour.
- 21** And as one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and thou shalt not get him again.
- 22** Follow after him no more, for he is gone afar off, he is fled, as a roe escaped out of the snare because his soul is wounded.

**23** conligere et maledicti est concordatio

**24** denudare autem amici mysteria desperatio est

**25** annuens oculo fabricat iniqua et nemo eum abiciet

**26** in conspectu oculorum tuorum condulcabit os tuum et super sermones tuos admirabitur novissime autem pervertet os suum et in verbis tuis dabit scandalum

**27** multa audiui et non coaequavi ei et Dominus odiet illum

**28** qui in altum mittit lapidem super caput eius cadet et plaga dolosi dividet vulnera

**29** et qui foveam fodit in illam decidet et qui statuit lapidem proximo offendet in eo et qui laqueum alio peribit in illo

**30** facienti nequissimum super ipsum devolvetur et non agnosceat unde adveniat illi

**31** inclusio et inproperium superborum et vindicta sicut leo insidiabitur illi

**32** laqueo peribunt qui oblectantur casu iustorum dolor autem consumet illos antequam moriantur

**33** ira et furor utraque execrabilia et vir peccator continens erit illorum

**23** Thou canst no more bind him up. And of a curse there is reconciliation:

**24** But to disclose the secrets of a friend, leaveth no hope to an unhappy soul.

**25** He that winketh with the eye forgeth wicked things, and no man will cast him off:

**26** In the sight of thy eyes he will sweeten his mouth, and will admire thy words: but at the last he will writhe his mouth, and on thy words he will lay a stumblingblock.

**27** I have hated many things but not like him, and the Lord will hate him.

**28** If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful.

**29** He that diggeth a pit, shall fall into it: and he that setteth a stone for his neighbour, shall stumble upon it: and he that layeth a snare for another, shall perish in it.

**30** A mischievous counsel shall be rolled back upon the author, and he shall not know from whence it cometh to him.

**31** Mockery and reproach are of the proud, and vengeance as a lion shall lie in wait for him.

**32** They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die.

**33** Anger and fury are both of them abominable, and the sinful man shall be subject to them.

## Ecclesiasticus - Chapter 28

**1** Qui vindicari vult a Deo inveniet vindictam et peccata illius servans servabit

**2** relinque proximo tuo nocenti te et tunc deprecanti tibi peccata solventur

**3** homo homini servat iram et a Deo quaerit medellam

**4** et in hominem similem sibi non habet misericordiam et de peccatis suis deprecatur

**5** ipse dum caro sit reservat iram et propitiationem petit a Deo quis exorabit pro delictis illius

**6** memento novissimorum et desine inimicari

**7** tabitudo enim et mors inminet in mandatis

**8** memorare timorem Dei et non irascaris proximo

**9** memorare testamenti Altissimi et despice ignorantiam proximi

**10** abstine te a lite et minues peccata

**11** homo enim iracundus incendit litem et vir peccator turbabit amicos et in medium pacem habentium inmittit inimicitiam

**12** secundum enim ligna silvae sic ignis

**1** He that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

**2** Forgive thy neighbour if he hath hurt thee: and then shall thy sins be forgiven to thee when thou prayest.

**3** Man to man reserveth anger, and doth he seek remedy of God?

**4** He hath no mercy on a man like himself, and doth he entreat for his own sins?

**5** He that is but flesh, nourisheth anger, and doth he ask forgiveness of God? who shall obtain pardon for his sins?

**6** Remember thy last things, and let enmity cease:

**7** For corruption and death hang over in his commandments.

**8** Remember the fear of God, and be not angry with thy neighbour.

**9** Remember the covenant of the most High, and overlook the ignorance of thy neighbour.

**10** Refrain from strife, and thou shalt diminish thy sins.

**11** For a passionate man kindleth strife, and a sinful man will trouble his friends, and bring in debate in the midst of them that are at peace.

**12** For as the wood of the forest is, so the fire



exardescit et secundum virtutem hominis  
iracundia illius erit et secundum substantiam  
suam exaltabit iram suam

**13** certamen festinatum incendit ignem et lis  
festinans effundit sanguinem et lingua  
testificans adducit mortem

**14** si sufflaveris quasi ignis exardebit et si  
expueris super illam extinguetur utraque ex ore  
proficiscuntur

**15** susurrio et bilinguis maledictus multos enim  
turbavit pacem habentes

**16** lingua tertia multos commovit et dispersit  
illos a gente in gentem

**17** civitates muratas divitum destruxit et domos  
magnatorum effodit

**18** virtutes populorum concidit et gentes fortes  
dissolvit

**19** lingua tertia mulieres viritas eiecit et privavit  
illas laboribus suis

**20** qui respicit illam non habebit requiem nec  
habitabit cum requie

**21** flagelli plaga livorem facit plaga autem  
linguae comminuet ossa

**22** multi ceciderunt in ore gladii sed non sic  
quasi qui interierunt per linguam suam

**23** beatus qui tectus est a lingua nequa qui in  
iracundia illius non transivit et qui non adtraxit  
iugum eius et in vinculis illius non est ligatus

**24** iugum enim illius iugum ferreum est et  
vinculum illius vinculum aereum est

**25** mors illius mors nequissima et utilis potius  
inferus quam illa

**26** perseverantia illius non permanebit sed  
obtinebit vias iniustorum et in flamma sua non  
conburet iustos

**27** qui derelinquunt Deum incident in illam et  
exardebit in illis et non extinguetur et  
inmittetur in illos quasi leo et quasi pardus  
laedebit illos

**28** sepi aures tuas spinis et noli audire linguam  
nequam et ori tuo facito ostia et seras

**29** aurum tuum et argentum confla et verbis tuis  
facito stateram et frenos ori tuo rectos

**30** et adtende ne forte labaris in lingua et cadas  
in conspectu inimicorum insidiantium tibi et sit  
casus tuus insanabilis in mortem

burneth, and as a man's strength is, so shall his  
anger be, and according to his riches he shall  
increase his anger.

**13** A hasty contention kindleth a fire and a hasty  
quarrel sheddeth blood and a tongue that  
beareth witness bringeth death.

**14** If thou blow the spark, it shall burn as a fire:  
and if thou spit upon it, it shall be quenched:  
both come out of the mouth.

**15** The whisperer and the double tongue is  
accursed: for he hath troubled many that were at  
peace.

**16** The tongue of a third person hath disquieted  
many, and scattered them from nation to nation.

**17** It hath destroyed the strong cities of the rich,  
and hath overthrown the houses of great men.

**18** It hath cut in pieces the forces of people, and  
undone strong nations.

**19** The tongue of a third person hath cast out  
valiant women, and deprived them of their  
labours.

**20** He that hearkeneth to it, shall never have  
rest, neither shall he have a friend in whom he  
may repose.

**21** The stroke of a whip maketh a blue mark: but  
the stroke of the tongue will break the bones.

**22** Many have fallen by the edge of the sword,  
but not so many as have perished by their own  
tongue.

**23** Blessed is he that is defended from a wicked  
tongue, that hath not passed into the wrath  
thereof, and that hath not drawn the yoke  
thereof, and hath not been bound in its bands.

**24** For its yoke is a yoke of iron: and its bands are  
bands of brass.

**25** The death thereof is a most evil death: and  
hell is preferable to it.

**26** Its continuance shall not be for a long time,  
but it shall possess the ways of the unjust: and  
the just shall not be burnt with its flame.

**27** They that forsake God shall fall into it, and it  
shall burn in them, and shall not be quenched,  
and it shall be sent upon them as a lion, and as a  
leopard it shall tear them.

**28** Hedge in thy ears with thorns, hear not a  
wicked tongue, and make doors and bars to thy  
mouth.

**29** Melt down thy gold and silver, and make a  
balance for thy words, and a just bridle for thy  
mouth:

**30** And take heed lest thou slip with thy tongue,  
and fall in the sight of thy enemies who lie in  
wait for thee, and thy fall be incurable unto  
death.

<b>1</b> De fenore qui facit misericordiam fenerat proximum et qui praeualet manu mandata servat	<b>1</b> He that sheweth mercy, lendeth to his neighbour: and he that is stronger in hand, keepeth the commandments.
<b>2</b> fenera proximum tibi in tempore necessitatis illius et iterum redde proximo in tempore suo	<b>2</b> Lend to thy neighbour in the time of his need, and pay thou thy neighbour again in due time.
<b>3</b> confirma verbum et fideliter age cum illo et in omni tempore inuenies quod tibi necessarium est	<b>3</b> Keep thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee.
<b>4</b> multi quasi inventionem aestimauerunt fenus et praestiterunt molestiam his qui se adiuvauerunt	<b>4</b> Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them.
<b>5</b> donec accipiant osculantur manum dantis et in promissionibus humiliant vocem suam	<b>5</b> Till they receive, they kiss the hands of the lender, and in promises they humble their voice:
<b>6</b> et in tempore redditionis postulabit tempus et loquetur verba acediae et murmurationum et tempus causabitur	<b>6</b> But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time:
<b>7</b> si autem potuerit reddere aversatus solide vix reddet dimidium et computabit illud quasi inventionem	<b>7</b> And if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it:
<b>8</b> sin autem fraudavit illum pecunia sua et possidebit illum inimicum gratis	<b>8</b> But if not, he will defraud him of his money, and he shall get him for an enemy without cause.
<b>9</b> et convicia et maledicta reddet illi et pro honore et beneficio reddet illi contumeliam	<b>9</b> And he will pay him with reproaches and curses, and instead of honour and good turn will repay him injuries.
<b>10</b> multi non causa nequitiae non fenerauerunt sed fraudari gratis timuerunt	<b>10</b> Many have refused to lend, not out of wickedness, but they were afraid to be defrauded without cause.
<b>11</b> verumtamen super humilem animo fortior esto et pro elemosyna non trahas illum	<b>11</b> But yet towards the poor be thou more hearty, and delay not to shew him mercy.
<b>12</b> propter mandatum adsume pauperem et propter inopiam eius ne dimittas illum vacuum	<b>12</b> Help the poor because of the commandment: and send him not away empty handed because of his poverty.
<b>13</b> perde pecuniam pro fratre et amico et non abscondas illam sub lapide in perditionem	<b>13</b> Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost.
<b>14</b> pone thesaurum tuum in praeceptis Altissimi et proderit tibi magis quam aurum	<b>14</b> Place thy treasure in the commandments of the most High, and it shall bring thee more profit than gold.
<b>15</b> conclude elemosynam in corde pauperis et haec pro te exorabit ab omni malo	<b>15</b> Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil.
<b>16</b> [OMITTED TEXT]	<b>16</b> Better than the shield of the mighty, and better than the spear:
<b>17</b> [OMITTED TEXT]	<b>17</b> It shall fight for thee against thy enemy.
<b>18</b> super scutum potentis et super lanceam adversus inimicum tuum pugnabit	<b>18</b>
<b>19</b> vir bonus fidem facit proximo suo et qui perdiderit confusionem derelinquet sibi	<b>19</b> A good man is surety for his neighbour: and he that hath lost shame, will leave him to himself.
<b>20</b> gratiam fideiussoris ne obliviscaris dedit enim pro te animam suam	<b>20</b> Forget not the kindness of thy surety: for he hath given his life for thee.
<b>21</b> repromissorem fugit peccator et inmundus	<b>21</b> The sinner and the unclean fleeth from his surety.
<b>22</b> bona repromissoris sibi adscribit peccator et ingratus sensu derelinquet liberantem se	<b>22</b> A sinner attributeth to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him.
<b>23</b> vir repromittit de proximo suo et cum perdiderit reverentiam relinquetur ab eo	<b>23</b> A man is surety for his neighbour: and when he hath lost all shame, he shall forsake him.
<b>24</b> repromissio nequissima multos perdidit dirigentes et commovit illos quasi fluctus maris	<b>24</b> Evil suretyship hath undone many of good estate, and hath tossed them as a wave of the

**25** viros potentes gyrans migrare fecit et vagati sunt in gentibus alienis

**26** peccator transgrediens mandata Domini incidet in promissionem nequa et qui conatur multa agere incidet in iudicium

**27** recupera proximum secundum virtutem tuam et adtende tibi ne incidas

**28** initium vitae aqua et panis et vestimentum et domus protegens turpitudinem

**29** melior victus pauperis sub tegimen asserum quam epulae splendidae in peregre sine domicilio

**30** super minimum et magnum placeat tibi et inproperium peregrinationis non audies

**31** vita nequa hospitandi de domo in domum et ubi hospitabitur non fiducialiter aget nec aperiet os

**32** hospitabit et pascet et potabit ingratos et ad haec amara audiet

**33** transi hospes et orna mensam et quae in manu habes ciba ceteros

**34** exi a facie honoris amicorum meorum necessitudine domus meae hospitio mihi factus est frater

**35** gravia haec homini habenti sensum correptio domus et inproperium feneratoris

sea.

**25** It hath made powerful men to go from place to place round about, and they have wandered in strange countries.

**26** A sinner that transgresseth the commandment of the Lord, shall fall into an evil suretyship: and he that undertaketh many things, shall fall into judgment.

**27** Recover thy neighbour according to thy power, and take heed to thyself that thou fall not.

**28** The chief thing for man's life is water and bread, and clothing, and a house to cover shame.

**29** Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house

**30** Be contented with little instead of much, and thou shalt not hear the reproach of going abroad.

**31** It is a miserable life to go as a guest from house to house: for where a man is a stranger, he shall not deal confidently, nor open his mouth.

**32** He shall entertain and feed, and give drink to the unthankful, and moreover he shall hear bitter words.

**33** Go, stranger, and furnish the table, and give others to eat what thou hast in thy hand.

**34** Give place to the honourable presence of my friends: for I want my house, my brother being to be lodged with me.

**35** These things are grievous to a man of understanding: the upbraiding of houseroom, and the reproaching of the lender.

## Ecclesiasticus - Chapter 30

**1** De filiis qui diligit filium suum adsiduatur illi flagella ut laetetur in novissimo suo

**2** qui docet filium suum laudabitur in illo et in medio domesticorum in illo gloriabitur

**3** qui docet filium suum in zelum mittit inimicum et in medio amicorum gloriabitur in illo

**4** mortuus est pater illius et quasi non est mortuus similem enim reliquit sibi post se

**5** in vita ipsius vidit et laetatus est in illo in obitu illius non est contristatus nec confusus est coram inimicis

**6** reliquit enim defensorem domus et amicis reddentem gratiam

**7** pro animabus filiorum conligabit vulnera sua et super omnem vocem turbabuntur viscera eius

**8** equus indomitus evadit durus et filius remissus evadit praeceps

**1** He that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours.

**2** He that instructeth his son shall be praised in him, and shall glory in him in the midst of them of his household.

**3** He that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him.

**4** His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself.

**5** While he lived he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies.

**6** For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends.

**7** For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled.

**8** A horse not broken becometh stubborn, and a child left to himself will become headstrong.

<b>9</b> lacta filium et paventem te faciet lude cum eo et contristabit te	<b>9</b> Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful.
<b>10</b> non conrideas illi ne doleas et in novissimo obstupescant dentes tui	<b>10</b> Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge.
<b>11</b> non des illi potestatem in iuventute et ne despicias cogitatus illius	<b>11</b> Give him not liberty in his youth, and wink not at his devices.
<b>12</b> curva cervicem eius in iuventute et tunde latera illius dum infans est ne forte induret et non credat tibi et erit tibi dolor animae	<b>12</b> Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee.
<b>13</b> doce filium tuum et operare in illum ne in turpitudinem illius offendas	<b>13</b> Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee.
<b>14</b> melior est pauper sanus et fortis viribus quam dives inbecillus et flagellatus malitia	<b>14</b> Better is a poor man who is sound, and strong of constitution, than a rich man who is weak and afflicted with evils.
<b>15</b> salus animae in sanctitate iustitiae et melior omni auro et argento et corpus validum quam census inmensus	<b>15</b> Health of the soul in holiness of justice, is better than all gold and silver: and a sound body, than immense revenues.
<b>16</b> non est census super censum salutis corporis et non est oblectatio super cordis gaudium	<b>16</b> There is no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart.
<b>17</b> melior est mors quam vita amara et requies aeterna quam languor perseverans	<b>17</b> Better is death than a bitter life, and everlasting rest, than continual sickness.
<b>18</b> bona absconsa in ore cluso quasi adpositiones epularum circumpositae sepulchro	<b>18</b> Good things that are hidden in a mouth that is shut, are as messes of meat set about a grave.
<b>19</b> quid proderit libatio idolo nec enim manducat nec odorabitur	<b>19</b> What good shall an offering do to an idol? for it can neither eat, nor smell:
<b>20</b> sic qui effugatur a Domino et portans mercedes iniquitatis	<b>20</b> So is he that is persecuted by the Lord, bearing the reward of his iniquity:
<b>21</b> videns oculis et ingemescens sicut spado complectens virginem et suspirans	<b>21</b> He seeth with his eyes, and groaneth, as an eunuch embracing a virgin, and sighing.
<b>22</b> tristitiam non des animae tuae et non adfligas temet ipsum in consilio tuo	<b>22</b> Give not up thy soul to sadness, and afflict not thyself in thy own counsel.
<b>23</b> iucunditas cordis haec est vita hominis et thesaurus sine defectione sanctitatis et exultatio viri est longevitas	<b>23</b> The joyfulness of the heart, is the life of a man, and a never failing treasure of holiness: and the joy of a man is length of life.
<b>24</b> miserere animae tuae placens Deo et contine et congrega cor tuum in sanctitate eius et tristitiam longe expelle a te	<b>24</b> Have pity on thy own soul, pleasing God, and contain thyself: gather up thy heart in his holiness: and drive away sadness far from thee.
<b>25</b> multos enim occidit tristitia et non est utilitas in illa	<b>25</b> For sadness hath killed many, and there is no profit in it.
<b>26</b> zelus et iracundia minuit dies et ante tempus senectam adducit cogitatus	<b>26</b> Envy and anger shorten a man's days, and pensiveness will bring old age before the time.
<b>27</b> splendidum cor bonum in epulis epulae enim illius diligenter fiunt	<b>27</b> A cheerful and good heart is always feasting: for his banquets are prepared with diligence.

## Ecclesiasticus - Chapter 31

<b>1</b> Vigilia honestatis tabefacit carnes et cogitatus illius auferet somnum	<b>1</b> Watching for riches consumeth the flesh, and the thought thereof driveth away sleep.
<b>2</b> cogitatus praesentiae avertit sensum et infirmitas gravis sobriam facit animam	<b>2</b> The thinking beforehand turneth away the understanding, and a grievous sickness maketh the soul sober.
<b>3</b> laboravit dives in congregatione substantiae et in requie sua replebitur bonorum suorum	<b>3</b> The rich man hath laboured in gathering riches together, and when he resteth he shall be filled with his goods.
<b>4</b> laboravit pauper in diminutione victus et in	<b>4</b> The poor man hath laboured in his low way of

fine inops fit

**5** qui aurum diligit non iustificabitur et qui insequitur consumptionem replebitur ex ea

**6** multi dati sunt in auri casus et facta est in facie ipsius perditio illorum

**7** lignum offensionis est aurum sacrificantium vae illis qui sectantur illud et omnis imprudens deperiet in illo

**8** beatus dives qui inventus est sine macula et qui post aurum non abiit nec speravit in pecunia et thesauris

**9** quis est hic et laudabimus eum fecit enim mirabilia in vita sua

**10** quis probatus est in illo et perfectus est et erit illi in gloria aeterna qui potuit transgredi et non est transgressus et facere mala et non fecit

**11** ideo stabilita sunt bona illius in Deo et elemosynas illius enarrabit ecclesia sanctorum

**12** de continentia supra mensam magnam sedisti non aperias super illam faucem tuam prior

**13** non dicas simulata sunt quae super illa sunt

**14** memento quoniam malum oculus nequa

**15** nequius oculo quid creatum est ideo ab omni facie sua lacrimabitur cum viderit

**16** ne extendas manum tuam prior et invidia contaminatus obrubescas

**17** nec conprimaris in convivio

**18** intellege proximi tui ex te ipso

**19** utere quasi homo frugi quae tibi adponuntur et non cum manducas multum odio habearis

**20** cessa prior causa disciplinae et noli nimius esse ne forte offendas

**21** et si in medio multorum sedisti prior illis non extendas manum tuam nec prior poscas bibere

**22** quam sufficiens est homini erudito vinum exiguum et in dormiendo non laborabis ab illo et non senties dolorem

**23** vigilia et cholera et tortura viro infrunito

**24** somnus sanitatis in homine parco dormiet usque in mane et anima illius cum ipso delectabitur

**25** et si coactus fueris in edendo multum surge et in medio et vome et refrigerabit te et non adduces corpori tuo infirmitates

**26** audi me fili et ne spernas me et in novissimo invenies mea verba

**27** in omnibus operibus tuis esto velox et omnis infirmitas non occurret tibi

life, and in the end he is still poor.

**5** He that loveth gold, shall not be justified: and he that followeth after corruption, shall be filled with it.

**6** Many have been brought to fall for gold, and the beauty thereof hath been their ruin.

**7** Gold is a stumblingblock to them that sacrifice to it: woe to them that eagerly follow after it, and every fool shall perish by it.

**8** Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures.

**9** Who is he, and we will praise him? for he hath done wonderful things in his life.

**10** Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them:

**11** Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

**12** Art thou set at a great table? be not the first to open thy mouth upon it.

**13** Say not: There are many things which are upon it.

**14** Remember that a wicked eye is evil.

**15** What is created more wicked than an eye? therefore shall it weep over all the face when it shall see.

**16** Stretch not out thy hand first, lest being disgraced with envy thou be put to confusion.

**17** Be not hasty in a feast.

**18** Judge of the disposition of thy neighbour by thyself.

**19** Use as a frugal man the things that are set before thee: lest if thou eatest much, thou be hated.

**20** Leave off first, for manners' sake: and exceed not, lest thou offend.

**21** And if thou sittest among many, reach not thy hand out first of all, and be not the first to ask for drink.

**22** How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be uneasy with it, and thou shalt feel no pain.

**23** Watching, and choler, and gripes, are with an intemperate man:

**24** Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him.

**25** And if thou hast been forced to eat much, arise, go out, and vomit: and it shall refresh thee, and thou shalt not bring sickness upon thy body.

**26** Hear me, my son, and despise me not: and in the end thou shalt find my words.

**27** In all thy works be quick, and no infirmity shall come to thee.

<b>28</b> splendidum in panibus benedict labia multorum et testimonium veritatis illius fidele	<b>28</b> The lips of many shall bless him that is liberal of his bread, and the testimony of his truth is faithful.
<b>29</b> in nequissimo pane murmurabit civitas et testimonium nequitiae illius verum est	<b>29</b> Against him that is niggardly of his bread, the city will murmur, and the testimony of his niggardliness is true.
<b>30</b> diligentes in vino noli provocare multos enim exterminavit vinum	<b>30</b> Challenge not them that love wine: for wine hath destroyed very many.
<b>31</b> ignis probat ferrum durum sic vinum corda superborum arguet in ebrietate potatum	<b>31</b> Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud.
<b>32</b> aequavit in vita vinum hominibus si bibas illud moderate eris sobrius	<b>32</b> Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober.
<b>33</b> quae est vita quae minuitur vino	<b>33</b> What is his life, who is diminished with wine?
<b>34</b> quid defraudat vitam mors	<b>34</b> What taketh away life? death.
<b>35</b> vinum in iucunditate creatum est non in ebrietate ab initio	<b>35</b> Wine was created from the beginning to make men joyful, and not to make them drunk.
<b>36</b> exultatio animae et cordis vinum moderate potatum	<b>36</b> Wine drunken with moderation is the joy of the soul and the heart.
<b>37</b> sanitas est et corpori et animae	<b>37</b> Sober drinking is health to soul and body.
<b>38</b> vinum multum potatum iritationem et iram et ruinas multas facit	<b>38</b> Wine drunken with excess raiseth quarrels, and wrath, and many ruins.
<b>39</b> amaritudo animae vinum multum potatum	<b>39</b> Wine drunken with excess is bitterness of the soul.
<b>40</b> ebrietatis animositas imprudentis offensio minorans virtutem et faciens vulnera	<b>40</b> The heat of drunkenness is the stumblingblock of the fool, lessening strength and causing wounds.
<b>41</b> in convivio vini non arguas proximum et non despicias eum in iucunditate illius	<b>41</b> Rebuke not thy neighbour in a banquet of wine: and despise him not in his mirth.
<b>42</b> verba inproperii non dicas illi et non premas illum in repetendo	<b>42</b> Speak not to him words of reproach: and press him not in demanding again.

## Ecclesiasticus - Chapter 32

<b>1</b> Rectorem te posuerunt noli extolli esto in illis quasi unus ex ipsis	<b>1</b> Have they made thee ruler? be not lifted up: be among them as one of them.
<b>2</b> curam illorum habe et sic conside et omni cura tua explicita recumbe	<b>2</b> Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place:
<b>3</b> ut laeteris propter illos et ornamentum gratiae accipias coronam et dignationem consequaris conrogationis	<b>3</b> That thou mayst rejoice for them, and receive a crown as an ornament of grace, and get the honour of the contribution.
<b>4</b> loquere maior natu decet enim te	<b>4</b> Speak, thou that art elder: for it becometh thee,
<b>5</b> primum verbum diligenti scientiam et non inpedias musica	<b>5</b> To speak the first word with careful knowledge, and hinder not music.
<b>6</b> ubi auditus est non effundas sermonem et inopportune noli extolli in sapientia tua	<b>6</b> Where there is no hearing, pour not out words, and be not lifted up out of season with thy wisdom.
<b>7</b> gemmula carbunculi in ornamento auri et comparatio musicorum in convivio vini	<b>7</b> A concert of music in a banquet of wine is as a carbuncle set in gold.
<b>8</b> sicut in fabricatione auri signum est smaragdi sic numerus musicorum in iucundo et moderato vino	<b>8</b> As a signet of an emerald in a work of gold: so is the melody of music with pleasant and moderate wine.
<b>9</b> audi tacens et pro reverentia accedet tibi bona gratia	<b>9</b> Hear in silence, and for thy reverence good grace shall come to thee.
<b>10</b> adulescens loquere in tua causa vix	<b>10</b> Young man, scarcely speak in thy own cause.

<b>11</b> si bis interrogatus fueris habeat caput responsum tuum	<b>11</b> If thou be asked twice, let thy answer be short.
<b>12</b> in multis esto quasi inscius et audi tacens simul et quaerens	<b>12</b> In many things be as if thou wert ignorant, and hear in silence and withal seeking.
<b>13</b> in medio magnatorum non praesumas et ubi sunt senes non multum loquaris	<b>13</b> In the company of great men take not upon thee: and when the ancients are present, speak not much.
<b>14</b> ante grandinem praeibit coruscatio et pro reverentia accedet tibi bona gratia	<b>14</b> Before a storm goeth lightning: and before shamefacedness goeth favour: and for thy reverence good grace shall come to thee.
<b>15</b> et hora surgendi non te trices praecurre autem prior in domum tuam et illic avocare et illic lude	<b>15</b> And at the time of rising be not slack: but be first to run home to thy house, and there withdraw thyself, and there take thy pastime.
<b>16</b> et age conceptiones tuas et non in delictis et verbo superbo	<b>16</b> And do what thou hast a mind, but not in sin or proud speech.
<b>17</b> et super his omnibus benedicito Dominum qui fecit te et inebriantem te ab omnibus bonis suis	<b>17</b> And for all these things bless the Lord, that made thee, and that replenisheth thee with all his good things.
<b>18</b> qui timet Deum excipiet doctrinam eius et qui vigilaverint ad illum invenient benedictionem	<b>18</b> He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing.
<b>19</b> qui quaerit legem replebitur ab ea et qui insidiose agit scandalizabitur in ea	<b>19</b> He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumblingblock therein.
<b>20</b> qui timent Dominum invenient iudicium iustum et iustitias quasi lucem accendent	<b>20</b> They that fear the Lord, shall find just judgment, and shall kindle justice as a light.
<b>21</b> peccator homo devitabit correptionem et secundum voluntatem suam inveniet conparationem	<b>21</b> A sinful man will flee reproof, and will find an excuse according to his will.
<b>22</b> vir consilii non disperiet intellegentia alienus et superbus non pertimescit timorem	<b>22</b> A man of counsel will not neglect understanding, a strange and proud man will not dread fear:
<b>23</b> etiam postquam fecit cum eo sine consilio et suis insectationibus arguetur	<b>23</b> Even after he hath done with fear without counsel, he shall be controlled by the things of his own seeking.
<b>24</b> fili sine consilio nihil facias et post factum non paeniteberis	<b>24</b> My son, do thou nothing without counsel, and thou shalt not repent when thou hast done.
<b>25</b> in via ruinae non eas et non offendes in lapides ne credas te viae laboriosae ne ponas animae tuae scandalum	<b>25</b> Go not in the way of ruin, and thou shalt not stumble against the stones: trust not thyself to a rugged way, lest thou set a stumblingblock to thy soul.
<b>26</b> et a filiis tuis cave et a domesticis tuis adtende	<b>26</b> And beware of thy own children, and take heed of them of thy household.
<b>27</b> in omni opere crede ex fide animae tuae haec est enim conservatio mandatorum	<b>27</b> In every work of thine regard thy soul in faith: for this is the keeping of the commandments.
<b>28</b> qui credit Deo adtendit mandatis et qui confident in illo non minorabuntur	<b>28</b> He that believeth God, taketh heed to the commandments: and he that trusteth in him, shall fare never the worse.

## Ecclesiasticus - Chapter 33

<b>1</b> Timenti Dominum non occurrent mala sed in temptatione Deus illum conservat et liberabit a malis	<b>1</b> No evils shall happen to him that feareth the Lord, but in temptation God will keep him and deliver him from evils.
<b>2</b> sapiens non odit mandata et iustitias et non inludetur quasi in procella navis	<b>2</b> A wise man hateth not the commandments and justices, and he shall not be dashed in pieces as a ship in a storm.
<b>3</b> homo sensatus credit legi Dei et lex illi fidelis	<b>3</b> A man of understanding is faithful to the law of

**4** qui interrogationem manifestat parabit  
verbum et sic deprecatus exaudietur et  
conservabit disciplinam et tunc respondebit

**5** praecordia fatui quasi rota carri et quasi axis  
versatilis cogitatus illius

**6** equus admissarius sicut amicus subsannator  
sub omni supersedenti hinnit

**7** quare dies diem superat et iterum lux lucem et  
annus annum a sole

**8** a Domini scientia separati sunt facto sole et  
praeceptum custodiente

**9** et inmutavit tempora et dies festos ipsorum et  
in illis dies festos celebraverunt ad horam

**10** ex ipsis exaltavit et magnificavit Deus et ex  
ipsis posuit in numerum dierum et homines  
omnes de solo et ex terra unde creatus est Adam

**11** in multitudine disciplinae Domini separavit  
eos et inmutavit vias eorum

**12** et ex ipsis benedixit et exaltavit et ex ipsis  
sanctificavit et ad se adplicavit et ex ipsis  
maledixit et humiliavit et convertit illos a  
separatione ipsorum

**13** quasi lutum figuli in manus ipsius plasmare  
illud et disponere

**14** omnes viae eius secundum dispositionem  
eius sic homo in manu illius qui se fecit reddet  
illis secundum iudicium suum

**15** contra malum bonum est et contra mortem  
vita sic et contra virum iustum peccator et sic  
intuere in omnia opera Altissimi duo duo unum  
contra unum

**16** et ego novissimus vigilavi et quasi qui colligit  
acinos post vindemiatores

**17** in benedictione Dei et ipse speravi et quasi  
qui vindemiat replevi torcular

**18** respicite quoniam non soli mihi laboravi sed  
omnibus exquirentibus disciplinam

**19** audite me magnati et omnes populi et  
rectores ecclesiae auribus percipite

**20** filio et mulieri fratri et amico non des  
potestatem super te in vita tua non dederis alio  
possessionem tuam ne forte paeniteat te et  
depreceris pro illis

**21** dum adhuc superes et adspiras non inmutabit  
te omnis caro

**22** melius est enim ut filii tui te rogent quam te  
respicere in manus filiorum tuorum

**23** in omnibus operibus tuis praecellens esto

God, and the law is faithful to him.

**4** He that cleareth up a question, shall prepare  
what to say, and so having prayed he shall be  
heard, and shall keep discipline, and then he shall  
answer.

**5** The heart of a fool is as a wheel of a cart: and  
his thoughts are like a rolling axletree.

**6** A friend that is a mocker, is like a stallion horse:  
he neigheth under every one that sitteth upon  
him.

**7** Why doth one day excel another, and one light  
another, and one year another year, when all  
come of the sun?

**8** By the knowledge of the Lord they were  
distinguished, the sun being made, and keeping  
his commandment.

**9** And he ordered the seasons, and holidays of  
them, and in them they celebrated festivals at  
an hour.

**10** Some of them God made high and great days,  
and some of them he put in the number of  
ordinary days. And all men are from the ground,  
and out of the earth, from whence Adam was  
created.

**11** With much knowledge the Lord hath divided  
them and diversified their ways.

**12** Some of them hath he blessed, and exalted:  
and some of them hath he sanctified, and set  
near himself: and some of them hath he cursed  
and brought low, and turned them from their  
station.

**13** As the potter's clay is in his hand, to fashion  
and order it:

**14** All his ways are according to his ordering: so  
man is in the hand of him that made him, and he  
will render to him according to his judgment.

**15** Good is set against evil, and life against death:  
so also is the sinner against a just man. And so  
look upon all the works of the most High. Two  
and two, and one against another.

**16** And I awaked last of all, and as one that  
gathereth after the grapegatherers.

**17** In the blessing of God I also have hoped: and  
as one that gathereth grapes, have I filled the  
winepress.

**18** See that I have not laboured for myself only,  
but for all that seek discipline. yah

**19** Hear me, ye great men, and all ye people, and  
hearken with your ears, ye rulers of the church.

**20** Give not to son or wife, brother or friend,  
power over thee while thou livest; and give not  
thy estate to another, lest thou repent, and thou  
entreat for the same.

**21** As long as thou livest, and hast breath in thee,  
let no man change thee.

**22** For it is better that thy children should ask of  
thee, than that thou look toward the hands of  
thy children.

**23** In all thy works keep the pre-eminence.



<b>24</b> ne dederis maculam in gloriam tuam in die consummationis dierum vitae tuae et in tempore exitus tui distribue hereditatem tuam	<b>24</b> Let no stain sully thy glory. In the time when thou shalt end the days of thy life, and in the time of thy decease, distribute thy inheritance.
<b>25</b> cibaria et virga et onus asino panis et disciplina et opus servo	<b>25</b> Fodder, and a wand, and a burden are for an ass: bread, and correction, and work for a slave.
<b>26</b> operatur in disciplina et quaerit requiescere laxa manus illi et quaerit libertatem	<b>26</b> He worketh under correction, and seeketh to rest: let his hands be idle, and he seeketh liberty.
<b>27</b> iugum et lorum curvant collum durum et servum inclinant operationes adsiduae	<b>27</b> The yoke and the thong bend a stiff neck, and continual labours bow a slave.
<b>28</b> servo malivolo tortura et conpedes mitte illum in operatione ne vacet	<b>28</b> Torture and fetters are for a malicious slave: send him to work, that he be not idle:
<b>29</b> multam enim malitiam docuit otiositas	<b>29</b> For idleness hath taught much evil.
<b>30</b> in opera constitue eum sic enim condecet illi quod si non obaudierit grava illum conpedibus et non amplifies super omnem carnem verum sine iudicio nihil facias grave	<b>30</b> Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters, but be not excessive towards any one, and do no grievous thing without judgment.
<b>31</b> si est tibi servus sit tibi quasi anima tua quasi fratrem sic eum tracta quoniam in sanguine animae parasti eum	<b>31</b> If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother: because in the blood of thy soul thou hast gotten him.
<b>32</b> si laeseris illum iniuste	<b>32</b> If thou hurt him unjustly, he will run away:
<b>33</b> et extollens discesserit quem quaeres et in qua via quaeras illum nescis	<b>33</b> And if he rise up and depart, thou knowest not whom to ask, and in what way to seek him.

## Ecclesiasticus - Chapter 34

<b>1</b> Vana spes et mendacium insensato viro et somnia extollunt imprudentes	<b>1</b> The hopes of a man that is void of understanding are vain and deceitful: and dreams lift up fools.
<b>2</b> quasi qui adprehendit umbram et persequitur ventum sic et qui adtendit ad visa mendacia	<b>2</b> The man that giveth heed to lying visions, is like to him that catcheth at a shadow, and followeth after the wind.
<b>3</b> hoc secundum hoc visio somniorum ante faciem hominis similitudo hominis	<b>3</b> The vision of dreams is the resemblance of one thing to another: as when a man's likeness is before the face of a man.
<b>4</b> ab inundo quid mundabitur et a mendace quid verum dicetur	<b>4</b> What can be made clean by the unclean? and what truth can come from that which is false?
<b>5</b> divinatio erroris et auguria mendacia et somnia malefacientium vanitas est	<b>5</b> Deceitful divinations and lying omens and the dreams of evildoers, are vanity:
<b>6</b> et sicut parturientis cor tuum fantasiam patitur nisi ab Altissimo fuerit emissa visitatio ne dederis in illis cor tuum	<b>6</b> And the heart fancieth as that of a woman in travail: except it be a vision sent forth from the most High, set not thy heart upon them.
<b>7</b> multos enim errare fecerunt somnia et exciderunt sperantes in illis	<b>7</b> For dreams have deceived many, and they have failed that put their trust in them.
<b>8</b> sine mendacio consummabitur verbum et sapientia in ore fidelis conplanabitur	<b>8</b> The word of the law shall be fulfilled without a lie, and wisdom shall be made plain in the mouth of the faithful.
<b>9</b> qui non temptatus est quid scit vir in multis expertus cogitavit multa et qui multa didicit enarrabit intellectum	<b>9</b> What doth he know, that hath not been tried? A man that hath much experience, shall think of many things: and he that hath learned many things, shall shew forth understanding.
<b>10</b> qui non est expertus pauca recognoscit qui autem in multis factus est multiplicabit malitiam	<b>10</b> He that hath no experience, knoweth little: and he that hath been experienced in many things, multiplieth prudence.
<b>11</b> □	<b>11</b> He that hath not been tried, what manner of things doth he know? he that hath been surprised, shall abound with subtlety.
<b>12</b> multa vidi errando et plurimas verborum	<b>12</b> I have seen many things by travelling, and

consuetudines

**13** aliquotiens usque ad mortem periclitatus sum horum causa et liberatus sum gratia Dei

**14** spiritus timentium Deum quaeretur et in respectu illius benedicentur

**15** spes enim illorum in salvantem illos et oculi Dei in diligentes se

**16** qui timet Dominum nihil trepidabit et non pavebit quoniam ipse est spes eius

**17** timentis Dominum beata est anima eius

**18** ad quem respicit et quis est fortitudo eius

**19** oculi Domini super timentes eum protector potentiae firmamentum virtutis tegimen ardoris et umbraculum meridiani

**20** et precatio offensionis et adiutorium casus exaltans animam et inluminans oculos dans sanitatem vitam et benedictionem

**21** immolans ex iniquo oblatio est maculata et non sunt beneplacitae subsannationes iniustorum

**22** Dominus solus sustinentibus se in via veritatis et iustitiae

**23** dona iniquorum non probat Altissimus in oblationibus iniquorum nec in multitudine sacrificiorum eorum propitiabitur peccatis

**24** qui offert sacrificium ex substantia pauperum quasi qui victimat filium in conspectu patris sui

**25** panis egentium vita pauperis est qui defraudat illum homo sanguinis

**26** qui aufert in sudore panem quasi qui occidit proximum suum

**27** qui effundit sanguinem et qui fraudem facit mercedem mercenario

**28** unus aedificans et unus destruens quid prodest illis nisi labor

**29** unus orans et unus maledicens cuius vocem exaudiet Deus

**30** qui baptizatur a mortuo et iterum tangit illum quid proficit lavatione illius

**31** sic homo qui ieiunat in peccatis suis et iterum eadem faciens quid proficit humiliando se orationem illius quis exaudiet

many customs of things.

**13** Sometimes I have been in danger of death for these things, and I have been delivered by the grace of God.

**14** The spirit of those that fear God, is sought after, and by his regard shall be blessed.

**15** For their hope is on him that saveth them, and the eyes of God are upon them that love him.

**16** He that feareth the Lord shall tremble at nothing, and shall not be afraid: for he is his hope.

**17** The soul of him that feareth the Lord is blessed.

**18** To whom doth he look, and who is his strength?

**19** The eyes of the Lord are upon them that fear him, he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon,

**20** A preservation from stumbling, and a help from falling: he raiseth up the soul, and enlighteneth the eyes, and giveth health, and life, and blessing.

**21** The offering of him that sacrificeth of a thing wrongfully gotten, is stained, and the mockeries of the unjust are not acceptable.

**22** The Lord is only for them that wait upon him in the way of truth and justice.

**23** The most High approveth not the gifts of the wicked: neither hath he respect to the oblations of the unjust, nor will he be pacified for sins by the multitude of their sacrifices.

**24** He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father.

**25** The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood.

**26** He that taketh away the bread gotten by sweat, is like him that killeth his neighbour.

**27** He that sheddeth blood, and he that defraudeth the laborer of his hire, are brothers.

**28** When one buildeth up, and another pulleth down: what profit have they but the labour?

**29** When one prayeth, and another curseth: whose voice will God hear?

**30** He that washeth himself after touching the dead, if he toucheth him again, what doth his washing avail?

**31** So a man that fasteth for his sins, and doth the same again, what doth his humbling himself profit him? who will hear his prayer?

## Ecclesiasticus - Chapter 35

**1** Qui conservat legem multiplicat orationem

**2** sacrificium salutare adtendere mandatis et discedere ab omni iniquitate

**1** He that keepeth the law, multiplieth offerings.

**2** It is a wholesome sacrifice to take heed to the commandments, and to depart from all iniquity.

<b>3</b> et deprecatio recedere ab iniustitia	<b>3</b> And to depart from injustice, is to offer a propitiatory sacrifice for injustices, and a begging of pardon for sins.
<b>4</b> [OMITTED TEXT]	<b>4</b> He shall return thanks, that offereth fine flour: and he that doth mercy, offereth sacrifice.
<b>5</b> [OMITTED TEXT]	<b>5</b> To depart from iniquity is that which pleaseth the Lord, and to depart from injustice, is an entreaty for sins.
<b>6</b> non apparebis ante conspectum Dei vacuus	<b>6</b> Thou shalt not appear empty in the sight of the Lord.
<b>7</b> haec enim omnia propter mandatum Domini fiunt	<b>7</b> For all these things are to be done because of the commandment of God.
<b>8</b> oblatio iusti inpinguat altare et odor suavitatis est in conspectu Altissimi	<b>8</b> The oblation of the just maketh the altar fat, and is an odour of sweetness in the sight of the most High.
<b>9</b> sacrificium iusti acceptum est et memoriam eius non obliviscetur Dominus	<b>9</b> The sacrifice of the just is acceptable, and the Lord will not forget the memorial thereof.
<b>10</b> bono animo gloriam redde Deo et non minuas primitias manuum tuarum	<b>10</b> Give glory to God with a good heart: and diminish not the firstfruits of thy hands.
<b>11</b> in omni dato hilarem fac vultum tuum et in exultatione sanctifica decimas tuas	<b>11</b> In every gift shew a cheerful countenance, and sanctify thy tithes with joy.
<b>12</b> da Altissimo secundum datum eius et in bono oculo ad inventionem fac manuum tuarum	<b>12</b> Give to the most High according to what he hath given to thee, and with a good eye do according to the ability of thy hands:
<b>13</b> quoniam Dominus retribuens est et septies tantum reddet tibi	<b>13</b> For the Lord maketh recompense, and will give thee seven times as much.
<b>14</b> noli offerre munera prava non enim suscipiet illa	<b>14</b> Do not offer wicked gifts, for such he will not receive.
<b>15</b> et noli inspicere sacrificium iniustum quoniam Dominus iudex est et non est apud illum gloria personae	<b>15</b> And look not upon an unjust sacrifice, for the Lord is judge, and there is not with him respect of person.
<b>16</b> non accipiet Dominus personam in pauperem et precationem laesi exaudiet	<b>16</b> The Lord will not accept any person against a poor man, and he will hear the prayer of him that is wronged.
<b>17</b> non despiciet preces pupilli nec viduam si effundat loquellam gemitus	<b>17</b> He will not despise the prayers of the fatherless: nor the widow, when she poureth out her complaint.
<b>18</b> nonne lacrima ad maxillam descendit et exclamatio	<b>18</b> Do not the widow's tears run down the cheek, and her cry against him that causeth them to fall?
<b>19</b> a maxilla ascendit et Dominus exauditor delectans in illis	<b>19</b> For from the cheek they go up even to heaven, and the Lord that heareth will not be delighted with them.
<b>20</b> qui adorat Deum in oblectatione suscipietur et precatio illius usque ad nubes propinquabit	<b>20</b> He that adoreth God with joy, shall be accepted, and his prayer shall approach even to the clouds.
<b>21</b> oratio humiliantis se nubes penetrabit et donec propinquet non conrogabitur et non discedet donec aspiciat Altissimus	<b>21</b> The prayer of him that humbleth himself, shall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the most High behold.
<b>22</b> et Dominus non longinquabit sed iudicabit iustos et faciet iudicium et Fortissimus non habebit in illis patientiam ut contribulet dorsum ipsorum	<b>22</b> And the Lord will not be slack, but will judge for the just, and will do judgment: and the Almighty will not have patience with them, that he may crush their back:
<b>23</b> et gentibus reddet vindictam donec tollat plenitudinem superbiorum et sceptrum iniquorum contribulet	<b>23</b> And he will repay vengeance to the Gentiles, till he have taken away the multitude of the proud, and broken the sceptres of the unjust,
<b>24</b> donec reddat hominibus secundum actus suos et secundum opera Adae et secundum	<b>24</b> Till he have rendered to men according to their deeds: and according to the works of Adam,

praesumptionem illius

**25** donec iudicet iudicium plebis suae et oblectabit iustos misericordia sua

**26** speciosa misericordia Dei in tempore tribulationis quasi nubes pluviae in tempore siccitatis

and according to his presumption,

**25** Till he have judged the cause of his people, and he shall delight the just with his mercy.

**26** The mercy of God is beautiful in the time of affliction, as a cloud of rain in the time of drought.

## Ecclesiasticus - Chapter 36

**1** Miserere nostri Deus omnium et respice nos et ostende nobis lucem miserationum tuarum

**2** et inmitte timorem tuum super gentes quae non exquisierunt te et cognoscant quia non est Deus nisi tu ut enarrent magnalia tua

**3** adleva manum tuam super gentes alienas ut videant potentiam tuam

**4** sicut enim in conspectu eorum sanctificatus es in nobis sic in conspectu nostro magnificaberis in illis

**5** ut cognoscant te sicut et nos agnovimus quoniam non est Deus praeter te Domine

**6** innova signa et inmuta mirabilia

**7** glorifica manum et brachium dextrum

**8** excita furorem et effunde iram

**9** extolle adversarium et adflige inimicum

**10** festina tempus et memento finis ut enarrent mirabilia tua

**11** in ira flammae devoretur qui salvatur et qui pessimant plebem tuam inveniant perditionem

**12** contere caput principum inimicorum dicentium non est alius praeter nos

**13** congrega omnes tribus Iacob et cognoscant quia non est Deus nisi tu ut enarrent magnalia tua et hereditabis eos sicut ab initio

**14** miserere plebi tuae super quam invocatum est nomen tuum et Israel quem coaequasti primogenito tuo

**15** miserere civitati sanctificationis tuae Hierusalem civitati requiei tuae

**16** reple Sion inenarrabilibus verbis tuis et gloria tua populum tuum

**17** da testimonium quia ab initio creaturae tuae sunt et suscita preces quas locuti sunt in nomine tuo prophetae priores

**18** da mercedem sustententibus te ut prophetae tui fideles inveniantur et exaudi orationes servorum tuorum

**19** secundum benedictionem Aaron de populo tuo et dirige nos in via iustitiae et sciant omnes qui inhabitant terram quia tu es Deus conspectus saeculorum

**20** omnem escam manducabit venter et est cibus cibo melior

**21** fauces contingit cibum ferae et cor sensatum

**1** Have mercy upon us, O God of all, and behold us, and shew us the light of thy mercies:

**2** And send thy fear upon the nations, that have not sought after thee: that they may know that there is no God beside thee, and that they may shew forth thy wonders.

**3** Lift up thy hand over the strange nations, that they may see thy power.

**4** For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence,

**5** That they may know thee, as we also have known thee, that there is no God beside thee, O Lord.

**6** Renew thy signs, and work new miracles.

**7** Glorify thy hand, and thy right arm.

**8** Raise up indignation, and pour out wrath.

**9** Take away the adversary, and crush the enemy.

**10** Hasten the time, and remember the end, that they may declare thy wonderful works.

**11** Let him that escapeth be consumed by the rage of the fire: and let them perish that oppress thy people.

**12** Crush the head of the princes of the enemies that say: There is no other beside us.

**13** Gather together all the tribes of Jacob: that they may know that there is no God besides thee, and may declare thy great works: and thou shalt inherit them as from the beginning.

**14** Have mercy on thy people, upon whom thy name is invoked: and upon Israel, whom thou hast raised up to be thy firstborn.

**15** Have mercy on Jerusalem, the city which thou hast sanctified, the city of thy rest.

**16** Fill Sion with thy unspeakable words, and thy people with thy glory.

**17** Give testimony to them that are thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in thy name.

**18** Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy servants,

**19** According to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that thou art God the beholder of all ages.

**20** The belly will devour all meat, yet one is better than another.

**21** The palate tasteth venison and the wise heart

verba mendacia

**22** cor pravum dabit tristitiam et homo peritus resistet illi

**23** omnem masculum excipiet mulier et est filia melior filiae

**24** species mulieris exhilarat faciem viri sui et super omnem concupiscentiam hominis superducit desiderium

**25** si est lingua curationis et mitigationis misericordiae non est vir illius contra filios hominum

**26** qui possidet mulierem inchoat possessionem adiutorium contra illum est et columna ut requies

**27** ubi non est sepius diripietur possessio et ubi non est mulier gemescit egens

**28** cui credit qui non habet nidum et deflectens ubicumque obscuraverit quasi succinctus latro exiliens de civitate in civitatem

false speeches.

**22** A perverse heart will cause grief, and a man of experience will resist it.

**23** A woman will receive every man: yet one daughter is better than another.

**24** The beauty of a woman cheereth the countenance of her husband, and a man desireth nothing more.

**25** The beauty of a woman cheereth the countenance of her husband, and a man desireth nothing more.

**26** He that possesseth a good wife, beginneth a possession: she is a help like to himself, and a pillar of rest.

**27** Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth that is in want.

**28** Who will trust him that hath no rest, and that lodgeth wheresoever the night taketh him, as a robber well appointed, that skippeth from city to city.

## Ecclesiasticus - Chapter 37

**1** Omnis amicus dicet et ego amicitiam copulavi sed est amicus solo nomine amicus nonne tristitia inest usque ad mortem

**2** sodalis autem et amicus ad inimicitiam convertentur

**3** o praesumptio nequissima unde creata es cooperire aridam malitiam et dolositatem illius

**4** sodalis amico coniucundatur in oblectatione et in tempore tribulationis adversarius erit

**5** sodalis amico condolet causa ventris et contra hostem accipiet scutum

**6** non obliviscaris amici tui in animo tuo et non inmemor sis illius in operibus tuis

**7** noli consiliari cum socero tuo et a zelantibus te absconde consilium

**8** omnis consiliarius prodit consilium sed est consiliarius in semet ipso

**9** a consiliario serva animam tuam prius scito quae sit illius necessitas et ipse enim animo suo cogitabit

**10** ne forte mittat sudem in terram et dicat tibi

**11** bona est via tua et stet e contrario videre quid tibi eveniat

**12** cum viro inreligioso tracta de sanctitate et cum iniusto de iustitia et cum muliere de ea quae aemulatur cum timido de bello cum negotiatore de traiectione cum emptore de venditione cum viro livido de gratiis agendis

**1** Every friend will say: I also am his friend: but there is a friend, that is only a friend in name. Is not this a grief even to death?

**2** But a companion and a friend shall be turned to an enemy.

**3** O wicked presumption, whence camest thou to cover the earth with thy malice, and deceitfulness?

**4** There is a companion who rejoiceth with his friend in his joys, but in the time of trouble, he will be against him.

**5** There is a companion who condolet with his friend for his belly's sake, and he will take up a shield against the enemy.

**6** Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

**7** Consult not with him that layeth a snare for thee, and hide thy counsel from them that envy thee.

**8** Every counsellor giveth out counsel, but there is one that is a counsellor for himself.

**9** Beware of a counsellor. And know before what need he hath: for he will devise to his own mind:

**10** Lest he thrust a stake into the ground, and say to thee:

**11** Thy way is good; and then stand on the other side to see what shall befall thee.

**12** Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward concerning war, nor with a merchant about traffic, nor with a buyer of selling, nor with an envious man of giving thanks,

<b>13</b> cum impio de pietate cum inhonesto de honestate cum operario agri de omni opere	<b>13</b> Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the field laborer of every work,
<b>14</b> cum operario annuali de consummatione anni cum servo pigro de multa operatione non attendas his in omni consilio	<b>14</b> Nor with him that worketh by the year of the finishing of the year, nor with an idle servant of much business: give no heed to these in any matter of counsel.
<b>15</b> cum viro sancto adsiduus esto quemcumque cognoveris observantem timorem Dei	<b>15</b> But be continually with a holy man, whomsoever thou shalt know to observe the fear of God,
<b>16</b> cuius anima est secundum animam tuam quicumque titubaverit in tenebris non condolebit tibi	<b>16</b> Whose soul is according to thy own soul: and who, when thou shalt stumble in the dark, will be sorry for thee.
<b>17</b> et cor boni consilii statue non est enim tibi aliud pluris illo	<b>17</b> And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it.
<b>18</b> anima viri sancti enuntiat aliquando vera quam septem circumspectores sedentes ad speculandum	<b>18</b> The soul of a holy man discovereth sometimes true things, more than seven watchmen that sit in a high place to watch.
<b>19</b> et in his omnibus deprecare Altissimum ut dirigat in veritate viam tuam	<b>19</b> But above all these things pray to the most High, that he may direct thy way in truth.
<b>20</b> ante omnem operam verbum verax praeceat te et ante omnem actum consilium stabile	<b>20</b> In all thy works let the true word go before thee, and steady counsel before every action.
<b>21</b> verbum nequa inmutabit cor quattuor partes oriuntur bonum et malum vita et mors et dominatrix illorum est adsidua lingua	<b>21</b> A wicked word shall change the heart: out of which four manner of things arise, good and evil, life and death: and the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul.
<b>22</b> vir peritus multos erudit et animae suae suavis est	<b>22</b> A skilful man hath taught many, and is sweet to his own soul.
<b>23</b> qui sofistice loquitur odibilis est omni re defraudabitur	<b>23</b> He that speaketh sophistically, is hateful: he shall be destitute of every thing.
<b>24</b> non est enim data illi a Domino gratia omni enim sapientia defraudatus est	<b>24</b> Grace is not given him from the Lord: for he is deprived of all wisdom.
<b>25</b> est sapiens animae suae sapiens et fructus sensus illius laudabilis	<b>25</b> There is a wise man that is wise to his own soul: and the fruit of his understanding is commendable.
<b>26</b> vir sapiens plebem suam erudit et fructus sensus eius fideles sunt	<b>26</b> A wise man instructeth his own people, and the fruits of his understanding are faithful.
<b>27</b> vir sapiens implebitur benedictione et videntes illum laudabunt	<b>27</b> A wise man shall be filled with blessings, and they that see shall praise him.
<b>28</b> vita viri in numero dierum dies autem Israel innumerabiles sunt	<b>28</b> The life of a man is in the number of his days: but the days of Israel are innumerable.
<b>29</b> sapiens in populo hereditabit honorem et nomen illius erit vivens in aeternum	<b>29</b> A wise man shall inherit honour among his people, and his name shall live for ever.
<b>30</b> fili in vita tua tempta animam tuam et si fuerit nequam non des illi potestatem	<b>30</b> My son, prove thy soul in thy life: and if it be wicked, give it no power:
<b>31</b> non enim omnia omnibus expediunt et non omni animae omne genus placet	<b>31</b> For all things are not expedient for all, and every kind pleaseth not every soul.
<b>32</b> noli avidus esse in omni epulatione et non te effundas super omnem escam	<b>32</b> Be not greedy in any feasting, and pour not out thyself upon any meat:
<b>33</b> in multis enim escis erit infirmitas et aplestia adpropinquabit usque ad cholera	<b>33</b> For in many meats there will be sickness, and greediness will turn to choler.
<b>34</b> propter aplestiam multi obierunt qui autem abstinens est adiciet vitam	<b>34</b> By surfeiting many have perished, but he that is temperate, shall prolong life.

## Ecclesiasticus - Chapter 38

- 1** Honora medicum propter necessitatem  
etenim illum creavit Altissimus
- 2** a Deo est omnis medella et a rege accipiet  
dationem
- 3** disciplina medici exaltabit caput illius et in  
conspectu magnatorum conlaudabitur
- 4** Altissimus creavit de terra medicinam et vir  
prudens non abhorrebit illi
- 5** nonne a ligno indulcata est amara aqua
- 6** ad agnitionem hominum virtutis illorum et  
dedit homini scientiam Altissimus honorari in  
mirabilibus suis
- 7** in his curans mitigavit dolorem et  
unguentarius facit pigmentum suavitatis et  
unctiones conficiet suavitatis et non  
consummabuntur opera eius
- 8** pax enim Dei super faciem terrae
- 9** fili in tua infirmitate non despicias sed ora ad  
Dominum et ipse curabit te
- 10** averte a delicto et dirige manus et ab omni  
delicto munda cor tuum
- 11** da suavitatem et memoriam similaginis et  
inpingua oblationem et da locum medico
- 12** etenim illum Dominus creavit et non  
discedat a te quoniam opera eius sunt necessaria
- 13** est enim tempus quando in manus eorum  
incurras
- 14** ipsi vero Dominum deprecabuntur ut dirigat  
requiem eorum et sanitatem propter  
conversationem illorum
- 15** qui delinquit in conspectu eius qui fecit eum  
incidat in manus medici
- 16** fili in mortuum produc lacrimas et quasi dira  
passus incipe plorare et secundum iudicium  
contine corpus illius et non despicias sepulturam  
illius
- 17** propter delaturam amare fer luctum illius  
uno die et consolare propter tristitiam
- 18** [OMITTED TEXT]
- 19** a tristitia enim festinat mors et cooperiet  
virtutem et tristitia cordis flectet cervicem
- 20** in abductione permanet tristitia et  
substantia inopis secundum cor eius
- 21** non dederis in tristitia cor tuum sed repelle  
eam a te et memento novissimorum
- 22** noli oblivisci neque enim est conversio et  
huic nihil proderis et te ipsum pessimabis
- 23** memor esto iudicii mei sic enim erit et tuum  
mihi heri et tibi hodie
- 1** Honour the physician for the need thou hast of  
him: for the most High hath created him.
- 2** For all healing is from God, and he shall receive  
gifts of the king.
- 3** The skill of the physician shall lift up his head,  
and in the sight of great men he shall be praised.
- 4** The most High hath created medicines out of  
the earth, and a wise man will not abhor them.
- 5** Was not bitter water made sweet with wood?
- 6** The virtue of these things is come to the  
knowledge of men, and the most High hath  
given knowledge to men, that he may be  
honoured in his wonders.
- 7** By these he shall cure and shall allay their  
pains, and of these the apothecary shall make  
sweet confections, and shall make up ointments  
of health, and of his works there shall be no end.
- 8** For the peace of God is over all the face of the  
earth.
- 9** My son, in thy sickness neglect not thyself, but  
pray to the Lord, and he shall heal thee.
- 10** Turn away from sin and order thy hands aright,  
and cleanse thy heart from all offence.
- 11** Give a sweet savour, and a memorial of fine  
flour, and make a fat offering, and then give  
place to the physician.
- 12** For the Lord created him: and let him not  
depart from thee, for his works are necessary.
- 13** For there is a time when thou must fall into  
their hands:
- 14** And they shall beseech the Lord, that he  
would prosper what they give for ease and  
remedy, for their conversation.
- 15** He that sinneth in the sight of his Maker, shall  
fall into the hands of the physician.
- 16** My son, shed tears over the dead, and begin to  
lament as if thou hadst suffered some great  
harm, and according to judgment cover his body,  
and neglect not his burial.
- 17** And for fear of being ill spoken of weep  
bitterly for a day, and then comfort thyself in thy  
sadness.
- 18** And make mourning for him according to his  
merit for a day, or two, for fear of detraction.
- 19** For of sadness cometh death, and it  
overwhelmeth the strength, and the sorrow of  
the heart boweth down the neck.
- 20** In withdrawing aside sorrow remaineth: and  
the substance of the poor is according to his  
heart.
- 21** Give not up thy heart to sadness, but drive it  
from thee: and remember the latter end.
- 22** Forget it not: for there is no returning, and  
thou shalt do him no good, and shalt hurt thyself.
- 23** Remember my judgment: for thine also shall  
be so: yesterday for me, and to day for thee.

**24** in requie mortui requiescere fac memoriam eius et consolare illum in exitu spiritus sui

**25** sapientiam scribe in tempore vacuitatis et qui minoratur actu sapientiam percipiet qua sapientia replebitur

**26** qui tenet aratrum et non gloriatur in iaculo stimulo boves agit et conversatur in operibus eorum et narratio eius in filiis taurorum

**27** cor suum dabit ad versandos sulcos et vigilia eius in sagina vaccarum

**28** sic omnis faber et architectus qui noctem tamquam diem transigit qui sculpsit signacula sculptilia et assiduitas eius variat picturam cor suum dabit in similitudinem picturae et vigilia sua perficit opus

**29** sic faber ferrarius sedens iuxta incudem et considerans opus ferri vapor ignis uret carnes eius et in calore fornacis concertatur

**30** vox mallei innovabit aurem eius et contra similitudinem vasi oculi eius

**31** cor suum dabit in consummationem operum et vigilia sua ornabit in consummatione

**32** sic figulus sedens ad opus suum convertens pedibus suis rotam qui in sollicitudine positus est semper propter opus suum et innumera est omnis operatio eius

**33** in brachio suo formabit lutum et ante pedes suos curvabit virtutem suam

**34** cor suum dabit ut consummet linitionem et vigilia sua mundabit fornacem

**35** omnes hi in manibus suis speraverunt et unusquisque in arte sua sapiens est

**36** sine his omnibus non aedificatur civitas

**37** et non inhabitabunt nec inambulabunt et in ecclesiam non transilient

**38** super sellam iudicis non sedebunt et testamentum iudicii non intellegent neque palam facient disciplinam et iudicium et in parabolis non invenientur

**39** sed creaturam aevi confirmabunt et deprecatio illorum in operatione artis adcommodantes animam suam et conquirentes in lege Altissimi

**24** When the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit.

**25** The wisdom of a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom.

**26** With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labours, and his whole talk is about the offspring of bulls?

**27** He shall give his mind to turn up furrows, and his care is to give the kine fodder.

**28** So every craftsman and workmaster that laboureth night and day, he who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work.

**29** So doth the smith sitting by the anvil and considering the iron work. The vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace.

**30** The noise of the hammer is always in his ears, and his eye is upon the pattern of the vessel he maketh.

**31** He setteth his mind to finish his work, and his watching to polish them to perfection.

**32** So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and maketh all his work by number:

**33** He fashioneth the clay with his arm, and boweth down his strength before his feet:

**34** He shall give his mind to finish the glazing, and his watching to make clean the furnace.

**35** All these trust to their hands, and every one is wise in his own art.

**36** Without these a city is not built.

**37** And they shall not dwell, nor walk about therein, and they shall not go up into the assembly.

**38** Upon the judges' seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where parables are spoken:

**39** But they shall strengthen the state of the world, and their prayer shall be in the work of their craft, applying their soul, and searching in the law of the most High.

## Ecclesiasticus - Chapter 39

**1** Sapientiam omnium antiquorum exquiret et in prophetiis vacabit

**2** narrationem virorum nominatorum conservabit

**1** The wise man will seek out the wisdom of all the ancients, and will be occupied in the prophets.

**2** He will keep the sayings of renowned men, and



et in versutias parabolarum simul introibit	will enter withal into the subtilties of parables.
<b>3</b> occulta proverbiorum exquiret et in absconditis parabolarum conversabitur	<b>3</b> He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables.
<b>4</b> in medio magnatorum ministrabit et in conspectu praesidis apparebit	<b>4</b> He shall serve among great men, and appear before the governor.
<b>5</b> in terram alienarum gentium pertransiet bona enim et mala in hominibus temptavit	<b>5</b> He shall pass into strange countries: for he shall try good and evil among men.
<b>6</b> cor suum tradet ad vigilandum diluculo ad Dominum qui fecit illum et in conspectu Altissimi deprecabitur	<b>6</b> He will give his heart to resort early to the Lord that made him, and he will pray in the sight of the most High.
<b>7</b> aperiet os suum in oratione et pro delictis suis deprecabitur	<b>7</b> He will open his mouth in prayer, and will make supplication for his sins.
<b>8</b> si enim Dominus magnus voluerit spiritu intelligentiae replebit illum	<b>8</b> For if it shall please the great Lord, he will fill him with the spirit of understanding:
<b>9</b> et ipse tamquam imbres mittet eloquia sapientiae suae et in oratione confitebitur Domino	<b>9</b> And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord.
<b>10</b> ipse diriget consilium eius et disciplinam et in absconditis suis consiliabitur	<b>10</b> And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate.
<b>11</b> ipse palam faciet disciplinam doctrinae suae et in lege testamenti Domini gloriabitur	<b>11</b> He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord.
<b>12</b> conlaudabunt multi sapientiam eius et usque in saeculum non delebitur	<b>12</b> Many shall praise his wisdom, and it shall never be forgotten.
<b>13</b> non recedet memoria eius et nomen eius requiretur a generatione in generationem	<b>13</b> The memory of him shall not depart away, and his name shall be in request from generation to generation.
<b>14</b> sapientiam eius enarrabunt gentes et laudem eius nuntiabit ecclesia	<b>14</b> Nations shall declare his wisdom, and the church shall shew forth his praise.
<b>15</b> si inmanserit nomen derelinquet mille et si requieverit proderit illi	<b>15</b> If he continue, he shall leave a name above a thousand: and if he rest, it shall be to his advantage.
<b>16</b> adhuc consiliabor ut enarrem ut furore enim repletus sum	<b>16</b> I will yet meditate that I may declare: for I am filled as with a holy transport.
<b>17</b> in voce dicit obaudite me divini fructus et quasi rosa plantata super rivum aquarum fructificate	<b>17</b> By a voice he saith: Hear me, ye divine offspring, and bud forth as the rose planted by the brooks of waters.
<b>18</b> quasi libanus odorem suavitatis habete	<b>18</b> Give ye a sweet odour as frankincense.
<b>19</b> florete flores quasi lilium date odorem et frondete in gratiam et conlaudate canticum et benedicite Dominum in operibus suis	<b>19</b> Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.
<b>20</b> date nomini eius magnificentiam et confitemini illi in voce labiorum vestrorum in canticis labiorum et cinyris et sic dicetis in confessione	<b>20</b> Magnify his name, and give glory to him with the voice of your lips, and with the canticles of your mouths, and with harps, and in praising him, you shall say in this manner:
<b>21</b> opera Domini universa bona valde	<b>21</b> All the works of the Lord are exceeding good.
<b>22</b> in verbo eius stetit aqua sicut congeries et in sermone oris eius sicut exceptoria aquarum	<b>22</b> At his word the waters stood as a heap: and at the words of his mouth the receptacles of waters:
<b>23</b> quoniam in praecepto ipsius placor fit et non est minoratio in salute illius	<b>23</b> For at his commandment favour is shewn, and there is no diminishing of his salvation.
<b>24</b> opera omnis carnis coram illo et non est quicquam absconditum ab oculis eius	<b>24</b> The works of all flesh are before him, and there is nothing hid from his eyes.
<b>25</b> a saeculo usque in saeculum respicit et nihil est mirabile in conspectu eius	<b>25</b> He seeth from eternity to eternity, and there is nothing wonderful before him.
<b>26</b> non est dicere quid est hoc aut quid est illud	<b>26</b> There is no saying: What is this, or what is

omnia enim in tempore suo quaerentur

**27** benedictio illius quasi fluvius inundavit

**28** et quomodo cataclysmus aridam inebriavit  
sic ira ipsius gentes quae non exquisierunt eum  
hereditabit

**29** quomodo convertit aquas et siccata est terra  
et viae illius viis illorum directae sunt sic  
peccatoribus offensiones in ira eius

**30** bona bonis creata sunt ab initio sic  
nequissimis bona et mala

**31** initium necessariae rei vitae hominum aqua  
ignis et ferrum lac et panis similagineus et mel  
et botrus uvae et oleum et vestimentum

**32** haec omnia sanctis in bona sic et impiis et  
peccatoribus in mala convertentur

**33** sunt spiritus qui ad vindictam creati sunt et  
in furore suo confirmaverunt tormenta sua

**34** in tempore consummationis effudent  
virtutem et furorem eius qui fecit illos  
confudent

**35** ignis grando famis et mors omnia haec ad  
vindictam creata sunt

**36** bestiarum dentes et scorpii et serpentes et  
romphea vindicans in exterminium impios

**37** in mandatis eius epulabuntur et super terram  
in necessitatem praeparabuntur et in  
temporibus suis non praeterient verbum

**38** propterea ab initio confirmatus et consiliatus  
sum et cogitavi et in scripta dimisi

**39** omnia opera Domini bona et omne opus hora  
sua subministrabit

**40** non est dicere hoc illo nequius est omnia  
enim in tempore suo conprobabuntur

**41** et nunc in omni corde et ore conlaudate et  
benedicite nomen Domini

that? for all things shall be sought in their time.

**27** His blessing hath overflowed like a river.

**28** And as a flood hath watered the earth; so shall  
his wrath inherit the nations, that have not  
sought after him.

**29** Even as he turned the waters into a dry land,  
and the earth was made dry: and his ways were  
made plain for their journey: so to sinners they  
are stumblingblocks in his wrath.

**30** Good things were created for the good from  
the beginning, so for the wicked, good and evil  
things.

**31** The principal things necessary for the life of  
men, are water, fire, and iron, salt, milk, and  
bread of flour, and honey, and the cluster of the  
grape, and oil, and clothing.

**32** All these things shall be for good to the holy,  
so to the sinners and the ungodly they shall be  
turned into evil.

**33** There are spirits that are created for  
vengeance, and in their fury they lay on grievous  
torments.

**34** In the time of destruction they shall pour out  
their force: and they shall appease the wrath of  
him that made them.

**35** Fire, hail, famine, and death, all these were  
created for vengeance.

**36** The teeth of beasts, and scorpions, and  
serpents, and the sword taking vengeance upon  
the ungodly unto destruction.

**37** In his commandments they shall feast, and  
they shall be ready upon earth when need is, and  
when their time is come they shall not  
transgress his word.

**38** Therefore from the beginning I was resolved,  
and I have meditated, and thought on these  
things and left them in writing,

**39** All the works of the Lord are good, and he will  
furnish every work in due time.

**40** It is not to be said: This is worse than that: for  
all shall be well approved in their time.

**41** Now therefore with the whole heart and  
mouth praise ye him, and bless the name of the  
Lord.

## Ecclesiasticus - Chapter 40

**1** Occupatio magna creata est omnibus  
hominibus et iugum grave super filios Adam a die  
exitus de ventre matris eorum usque in diem  
sepulturae in matrem omnium

**2** cogitationes eorum et timores cordis  
adinventio expectationis et dies finitionis

**3** residentes super sedem gloriosam usque ad  
humiliatum in terra et cinere

**4** ab eo qui utitur hyacintho et portat coronam  
usque ad eum qui operitur lino crudo furor zelus  
tumultus fluctuatio et timor mortis iracundia

**1** Great labour is created for all men, and a heavy  
yoke is upon the children of Adam from the day  
of their coming out of their mother's womb,  
until the day of their burial into the mother of  
all.

**2** Their thoughts, and fears of the heart, their  
imagination of things to come, and the day of  
their end:

**3** From him that sitteth on a glorious throne,  
unto him that is humbled in earth and ashes:

**4** From him that weareth purple, and beareth the  
crown, even to him that is covered with rough  
linen: wrath, envy, trouble, unquietness, and the

perseverans et contentio

fear of death, continual anger, and strife,

**5** et in tempore refectionis in cubile somnus  
noctis inmutat scientiam eius

**5** And in the time of rest upon his bed, the sleep  
of the night changeth his knowledge.

**6** modicum tamquam nihil in requie et ab eo in  
somnia quasi in die respectus

**6** A little and as nothing is his rest, and afterward  
in sleep, as in the day of keeping watch.

**7** conturbatus est in visu cordis sui tamquam qui  
evaserit in die belli in tempore salutis suae  
exsurrexit et admirans ad nullum timorem

**7** He is troubled in the vision of his heart, as if he  
had escaped in the day of battle. In the time of  
his safety he rose up, and wondereth that there  
is no fear.

**8** cum omni carne ab homine usque ad pecus et  
super peccatores septuplum

**8** Such things happen to all flesh, from man even  
to beast, and upon sinners are sevenfold more.

**9** ad haec mors sanguis contentio et romphea  
oppressiones famis et contritio et flagella

**9** Moreover, death, and bloodshed, strife, and  
sword, oppressions, famine, and affliction, and  
scourges:

**10** super iniquos creata sunt haec omnia et  
propter illos factus est cataclysmus

**10** All these things are created for the wicked,  
and for their sakes came the flood.

**11** omnia quae de terra sunt in terram  
convertentur et aquae omnes in mare  
convertentur

**11** All things that are of the earth, shall return to  
the earth again, and all waters shall return to the  
sea.

**12** omne munus et iniquitas delebitur et fides in  
saeculum stabit

**12** All bribery, and injustice shall be blotted out,  
and fidelity shall stand for ever.

**13** substantiae iniustorum sicut fluvius  
siccabuntur et sicut tonitruum magnum in pluvia  
manebunt

**13** The riches of the unjust shall be dried up like a  
river, and shall pass away with a noise like a great  
thunder in rain.

**14** in aperiendo manus suas laetabitur sic  
praevaricatores in consummatione tabescent

**14** While he openeth his hands he shall rejoice:  
but transgressors shall pine away in the end.

**15** nepotes impiorum non multiplicabunt ramos  
et radices inmundae super cacumen petrae  
sonant

**15** The offspring of the ungodly shall not bring  
forth many branches, and make a noise as  
unclean roots upon the top of a rock.

**16** viriditas super omnem aquam et ad oram  
fluminis ante omnem faenum evelletur

**16** The weed growing over every water, and at  
the bank of the river, shall be pulled up before all  
grass.

**17** gratia sicut paradisus in benedictionibus et  
misericordia in saeculo permanet

**17** Grace is like a paradise in blessings, and mercy  
remaineth for ever.

**18** vita sibi sufficientis operarii condulcabitur et  
in ea invenies thesaurum

**18** The life of a laborer that is content with what  
he hath, shall be sweet, and in it thou shalt find a  
treasure.

**19** fili aedificatio civitatis confirmabit nomen et  
super haec mulier immaculata computatur

**19** Children, and the building of a city shall  
establish a name, but a blameless wife shall be  
counted above them both.

**20** vinum et musica laetificant cor et super  
utraque dilectio sapientiae

**20** Wine and music rejoice the heart, but the love  
of wisdom is above them both.

**21** tibiae et psalterium suavem faciunt  
melodiam et super utraque lingua suavis

**21** The flute and the psaltery make a sweet  
melody, but a pleasant tongue is above them  
both.

**22** gratiam et speciem desiderabit oculus tuus  
et super hoc viride sationis

**22** Thy eye desireth favour and beauty, but more  
than these green sown fields.

**23** amicus et sodalis in tempore convenientes et  
super utrosque mulier cum viro

**23** A friend and companion meeting together in  
season, but above them both is a wife with her  
husband.

**24** fratres in adiutorium in tempore tribulationis  
et super eos misericordia liberabit

**24** Brethren are a help in the time of trouble, but  
mercy shall deliver more than they.

**25** aurum et argentum constituet pedem et  
super utrumque consilium beneplacitum

**25** Gold and silver make the feet stand sure: but  
wise counsel is above them both.

**26** facultates et virtutes exaltant cor et super  
haec timor Domini

**26** Riches and strength lift up the heart: but  
above these is the fear of the Lord.

**27** non est in timore Domini minoratio et non  
est in eo inquirere adiutorium

**27** There is no want in the fear of the Lord, and it  
needeth not to seek for help.

**28** timor Domini sicut paradisi benedictionis  
et super omnem gloriam operuerunt illum

**28** The fear of the Lord is like a paradise of  
blessing, and they have covered it above all  
glory.

**29** fili in tempore vitae tuae ne indigeas melius  
est enim mori quam indigere

**29** My son, in thy lifetime be not indigent: for it is  
better to die than to want.

**30** vir respiciens in mensam alienam non est vita  
eius in cogitatione victus alit enim animam suam  
cibus alienis

**30** The life of him that looketh toward another  
man's table is not to be counted a life: for he  
feedeth his soul with another man's meat.

**31** vir autem disciplinatus et eruditus custodiet  
se

**31** But a man, well instructed and taught, will  
look to himself.

**32** in ore imprudentis condulcabitur inopia et in  
ventre eius ignis ardebit

**32** Begging will be sweet in the mouth of the  
unwise, but in his belly there shall burn a fire.

## Ecclesiasticus - Chapter 41

**1** O mors quam amara est memoria tua homini  
pacem habenti in substantiis suis

**1** O death, how bitter is the remembrance of  
thee to a man that hath peace in his possessions!

**2** viro quieto et cuius viae directae sunt in  
omnibus et adhuc valenti accipere cibum

**2** To a man that is at rest, and whose ways are  
prosperous in all things, and that is yet able to  
take meat!

**3** o mors bonum est iudicium tuum homini  
indigenti et qui minoratur viribus

**3** O death thy sentence is welcome to the man  
that is in need, and to him whose strength  
faileth:

**4** defecto aetate et cui de omnibus cura est et  
incredibili qui perdit sapientiam

**4** Who is in a decrepit age, and that is in care  
about all things, and to the distrustful that  
loseth patience!

**5** noli metuere iudicium mortis memento quae  
ante te fuerunt et quae superventura sunt tibi  
hoc iudicium a Domino omni carni

**5** Fear not the sentence of death. Remember  
what things have been before thee, and what  
shall come after thee: this sentence is from the  
Lord upon all flesh.

**6** et quid superveniet in beneplacita Altissimi  
sive decem sive centum sive mille anni

**6** And what shall come upon thee by the good  
pleasure of the most High? whether ten, or a  
hundred, or a thousand years.

**7** non est enim in inferno accusatio vitae

**7** For among the dead there is no accusing of life.

**8** filii abominationum fiunt filii peccatorum et  
qui conversantur secus domos impiorum

**8** The children of sinners become children of  
abominations, and they that converse near the  
houses of the ungodly.

**9** filiorum peccatorum periet hereditas et cum  
semine illorum adsiduitas obprobrii

**9** The inheritance of the children of sinners shall  
perish, and with their posterity shall be a  
perpetual reproach.

**10** de patre impio queruntur filii quoniam  
propter illum sunt in obprobrio

**10** The children will complain of an ungodly  
father, because for his sake they are in reproach.

**11** vae vobis viri impii qui dereliquistis legem  
Domini altissimi

**11** Woe to you, ungodly men, who have forsaken  
the law of the most high Lord.

**12** et si nati fueritis in maledictione nasceremini  
et si mortui fueritis in maledictione erit pars  
vestra

**12** And if you be born, you shall be born in  
malediction: and if you die, in malediction shall  
be your portion.

**13** omnia quae de terra sunt in terram  
convertentur sic impii a maledicto in  
perditionem

**13** All things that are of the earth, shall return  
into the earth: so the ungodly shall from  
malediction to destruction.

**14** luctus hominum in corpore ipsorum nomen  
autem impiorum delebitur

**14** The mourning of men is about their body, but  
the name of the ungodly shall be blotted out.

**15** curam habe de bono nomine hoc enim magis  
permanebit tibi quam mille thesauri magni  
pretiosi

**15** Take care of a good name: for this shall  
continue with thee, more than a thousand  
treasures precious and great.

**16** bonae vitae numerus dierum bonum autem  
nomen permanebit in aevo

**16** A good life hath its number of days: but a good  
name shall continue for ever.

**17** disciplinam in pace conservate filii sapientia

**17** My children, keep discipline in peace: for

enim abscondita et thesaurus occultus quae utilitas in utrisque

**18** melior est homo qui abscondit stultitiam suam quam homo qui abscondit sapientiam suam

**19** verumtamen reveremini in his quae procedunt de ore meo

**20** non est enim bonum omnem inreverentiam observare et non omnia omnibus beneplacent in fide

**21** erubescite matrem et patrem de fornicatione et a praesidente et potente de mendacio

**22** a principe et iudice de delicto a synagoga et plebe de iniquitate

**23** a socio et amico de iniustitia de loco in quo habitas

**24** de furto de veritate Dei et testamento de discubitu in panibus et ab offuscatione dati et accepti

**25** a salutantibus de silentio a respectu mulieris fornicariae et ab aversione vultus cognati

**26** ne avertas faciem a proximo tuo ab auferendo partem et non restituendo

**27** ne respicias mulierem alieni viri et ne scruteris ancillam eius neque steteris ad lectum eius

**28** ab amicis de sermonibus inproperii et cum dederis ne inproperes

wisdom that is hid, and a treasure that is not seen, what profit is there in them both?

**18** Better is the man that hideth his folly, than the man that hideth his wisdom.

**19** Wherefore have a shame of these things I am now going to speak of.

**20** For it is not good to keep all shamefacedness: and all things do not please all men in opinion.

**21** Be ashamed of fornication before father and mother: and of a lie before a governor and a man in power:

**22** Of an offence before a prince, and a judge: of iniquity before a congregation and a people:

**23** Of injustice before a companion and friend: and in regard to the place where thou dwellest,

**24** Of theft, and of the truth of God, and the covenant: of leaning with thy elbow over meat, and of deceit in giving and taking:

**25** Of silence before them that salute thee: of looking upon a harlot: and of turning away thy face from thy kinsman.

**26** Turn not away thy face from thy neighbour, and of taking away a portion and not restoring.

**27** Gaze not upon another man's wife, and be not inquisitive after his handmaid, and approach not her bed.

**28** Be ashamed of upbraiding speeches before friends: and after thou hast given, upbraid not.

## Ecclesiasticus - Chapter 42

**1** Non duplices sermonem auditus de revelatione sermonis absconditi et eris vere sine confusione et invenies gratiam in conspectu omnium hominum ne pro his omnibus confundaris et ne accipias personam ut delinquas

**2** de lege Altissimi et testamento et de iudicio iustificare impium

**3** de verbo sociorum et viatorum et de datione hereditatis amicorum

**4** de aequalitate staterae et ponderum et de adquisitione multorum et paucorum

**5** de correptione emptionis et negotiatorum et de multa disciplina filiorum servo pessimo latus sanguinare

**6** super mulierem nequam bonum est signum

**7** ubi manus multae sunt clude et quodcumque trades numera et adpende datum vero et acceptum omne describe

**8** de disciplina insensati et fatui et de senioribus qui iudicantur ab adolescentibus et eris eruditus in omnibus et probabilis in conspectu omnium virorum

**9** filia patri abscondita est vigilia et sollicitudo

**1** Repeat not the word which thou hast heard, and disclose not the thing that is secret; so shalt thou be truly without confusion, and shalt find favour before all men: be not ashamed of any of these things, and accept no person to sin thereby:

**2** Of the law of the most High, and of his covenant, and of judgment to justify the ungodly:

**3** Of the affair of companions and travellers, and of the gift of the inheritance of friends:

**4** Of exactness of balance and weights, of getting much or little:

**5** Of the corruption of buying, and of merchants, and of much correction of children, and to make the side of a wicked slave to bleed.

**6** Sure keeping is good over a wicked wife.

**7** Where there are many hands, shut up, and deliver all things in number, and weight: and put all in writing that thou givest out or receivest in.

**8** Be not ashamed to inform the unwise and foolish, and the aged, that are judged by young men: and thou shalt be well instructed in all things, and well approved in the sight of all men living.

**9** The father waketh for the daughter when no

eius auferet somnum ne forte in adulescentia sua adultera efficiatur et commorata cum viro odibilis fiat

**10** nequando polluatur in virginitate sua et in paternis suis gravida inveniatur ne forte cum viro commorata transgrediatur aut certe sterilis efficiatur

**11** super filiam luxuriosam confirma custodiam nequando faciat te in obprobrium venire inimicis a detractatione in civitate et abiectio plebis et confundat te in multitudine populi

**12** omni homini noli intendere in specie et in medio mulierum noli commorari

**13** de vestimentis enim procedit tineas et a muliere iniquitas viri

**14** melior est iniquitas viri quam benefaciens mulier et mulier confundens in obprobrium

**15** memor ero igitur operum Domini et quae vidi adnuntiabo in sermonibus Domini opera eius

**16** sol inluminans per omnia respexit et gloria Domini plenum est opus eius

**17** nonne Dominus fecit sanctos enarrare omnia mirabilia sua quae confirmavit Dominus omnipotens stabiliri in gloria sua

**18** abyssum et cor hominum investigavit et in astutia illorum excogitavit

**19** cognovit enim Dominus omnem scientiam et inspexit in signum aevi adnuntians quae praeterierunt et quae superventura sunt revelans vestigia occultorum

**20** non praeterit illum omnis cogitatus et non abscondit se ab eo ullus sermo

**21** magnalia sapientiae suae decoravit qui est ante saeculum et usque in saeculum neque adiectum est

**22** neque minuitur et non eget alicuius consilio

**23** quam desiderabilia omnia opera eius et tamquam scintillam quam est considerare

**24** omnia haec vivent et manent in saeculum et in omni necessitate omnia obaudiunt ei

**25** omnia duplicia unum contra unum et non fecit quicquam deesse

**26** uniuscuiusque confirmavit bona et quis satiabitur videns gloriam eius

man knoweth, and the care for her taketh away his sleep, when she is young, lest she pass away the flower of her age, and when she is married, lest she should be hateful:

**10** In her virginity, lest she should be corrupted, and be found with child in her father's house: and having a husband, lest she should misbehave herself, or at the least become barren.

**11** Keep a sure watch over a shameless daughter: lest at anytime she make thee become a laughingstock to thy enemies, and a byword in the city, and a reproach among the people, and she make thee ashamed before all the multitude.

**12** Behold not everybody's beauty: and tarry not among women.

**13** For from garments cometh a moth, and from a woman the iniquity of a man.

**14** For better is the iniquity of a man, than a woman doing a good turn, and a woman bringing shame and reproach.

**15** I will now remember the works of the Lord, and I will declare the things I have seen. By the words of the Lord are his works.

**16** The sun giving light hath looked upon all things, and full of the glory of the Lord is his work.

**17** Hath not the Lord made the saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for his glory?

**18** He hath searched out the deep, and the heart of men: and considered their crafty devices.

**19** For the Lord knoweth all knowledge, and hath beheld the signs of the world, he declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things.

**20** No thought escapeth him, and no word can hide itself from him.

**21** He hath beautified the glorious works of his wisdom: and he is from eternity to eternity, and to him nothing may be added,

**22** Nor can he be diminished, and he hath no need of any counsellor.

**23** O how desirable are all his works, and what we can know is but as a spark!

**24** All these things live, and remain for ever, and for every use all things obey him.

**25** All things are double, one against another, and he hath made nothing defective.

**26** He hath established the good things of every one. And who shall be filled with beholding his glory?

## Ecclesiasticus - Chapter 43

**1** Altitudinis firmamentum pulchritudo est species caeli in visione gloriae

**2** sol in aspectu adnuntians in exitu vas

**1** The firmament on high is his beauty, the beauty of heaven with its glorious shew.

**2** The sun when he appeareth shewing forth at

admirabile opus Excelsi

**3** in meridiano exuret terram in conspectu ardoris eius quis poterit sustinere fornacem custodiens in operibus ardoris

**4** tripliciter sol exurens montes radios igneos exsufflans et refulgens radiis suis obcaecat oculos

**5** magnus Dominus qui fecit illum et in sermonibus eius festinavit iter

**6** et luna in omnibus in tempore suo ostensio temporis et signum aevi

**7** a luna signum diei festi luminare quod minuitur in consummatione

**8** mensis secundum nomen eius est crescens admirabiliter in consummatione

**9** vas castrorum in excelsis in firmamento caeli resplendens

**10** species caeli gloriosa stellarum mundum inluminans in excelsis Dominus

**11** in verbis Sancti stabunt ad iudicium et non exardescent in vigiliis suis

**12** vide arcum et benedic qui fecit illum valde speciosus est in splendore suo

**13** gyravit caelum in circuitu gloriae suae manus Excelsi aperuerunt illum

**14** imperio suo adceleravit nivem et adcelerat coruscationes emittere iudicii sui

**15** propterea aperti sunt thesauri et evolaverunt nebulae sicut aves

**16** in magnitudine sua posuit nubes et confracti sunt lapides grandinis

**17** in conspectu eius commovebuntur montes et in voluntate eius adspirabit notus

**18** vox tonitruum eius exprobravit terram tempestas aquilonis et congregatio spiritus

**19** sicut avis deponens ad sedendum aspargit nivem et sicut lucusta demergens descensus eius

**20** pulchritudinem coloris eius admirabitur oculus et super imbrem eius expavescet cor

**21** gelum sicut salem effundet super terram et dum gelaverit fiet tamquam cacumina tribuli

**22** frigidus ventus aquilo flabit et gelabit cristallus ab aqua super omnem congregationem aquarum requiescet et sicut lorica induet se aquis

**23** devorabit montes et exuret desertum et extinguet viridem sicut ignem

**24** medicina omnium in festinationem nebulae ros obvians ab ardore venienti humilem efficiet eum

**25** in sermone eius silebit ventus et plantavit

his rising, an admirable instrument, the work of the most High.

**3** At noon he burneth the earth, and who can abide his burning heat? As one keeping a furnace in the works of heat:

**4** The sun three times as much, burneth the mountains, breathing out fiery vapours, and shining with his beams, he blindeth the eyes.

**5** Great is the Lord that made him, and at his words he hath hastened his course.

**6** And the moon in all in her season, is for a declaration of times and a sign of the world.

**7** From the moon is the sign of the festival day, a light that decreaseth in her perfection.

**8** The month is called after her name, increasing wonderfully in her perfection.

**9** Being an instrument of the armies on high, shining gloriously in the firmament of heaven.

**10** The glory of the stars is the beauty of heaven; the Lord enlighteneth the world on high.

**11** By the words of the holy one they stand in judgment, and shall never fall in their watches.

**12** Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness.

**13** It encompasseth the heaven about with the circle of its glory, the hands of the most High have displayed it.

**14** By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment.

**15** Through this are the treasures opened, and the clouds fly out like birds.

**16** By his greatness he hath fixed the clouds, and the hailstones are broken.

**17** At his sight shall the mountains be shaken, and at his will the south wind shall blow.

**18** The noise of his thunder shall strike the earth, so doth the northern storm, and the whirlwind:

**19** And as the birds lighting upon the earth, he scattereth snow, and the falling thereof, is as the coming down of locusts.

**20** The eye admireth at the beauty of the whiteness thereof, and the heart is astonished at the shower thereof.

**21** He shall pour frost as salt upon the earth: and when it freezeth, it shall become like the tops of thistles.

**22** The cold north wind bloweth, and the water is congealed into crystal; upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate.

**23** And it shall devour the mountains, and burn the wilderness, and consume all that is green as with fire.

**24** A present remedy of all is the speedy coming of a cloud, and a dew that meeteth it, by the heat that cometh, shall overpower it.

**25** At his word the wind is still, and with his

illum Dominus Iesus

**26** qui navigat mare enarrat periculum eius et audientes auribus non admirabimur

**27** illic praeclara et mirabilia opera varia genera bestiarum et omnium pecorum et creatura beluarum

**28** propter ipsum confirmatus est itineris finis et in sermone eius composita sunt omnia

**29** multa dicemus et deficiemus verbis consummatio autem sermonum ipse est in omnibus

**30** gloriantes ad quid valebimus ipse enim Omnipotens super omnia opera sua

**31** terribilis Dominus et magnus vehementer

**32** quantumcumque potueritis supervalebit adhuc et admirabilis magnificentia eius

**33** benedicentes Dominum exaltate illum quantum potestis maior est enim omni laude

**34** exaltantes eum replemini virtute ne laboretis non enim habebitis

**35** quis vidit eum et enarrabit et quis magnificabit eum sicut est ab initio

**36** multa abscondita sunt maiora horum pauca enim vidimus operum eius

**37** omnia autem Dominus fecit et pie agentibus dedit sapientiam

thought he appeaseth the deep, and the Lord hath planted islands therein.

**26** Let them that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall admire.

**27** There are great and wonderful works: a variety of beasts, and of all living things, and the monstrous creatures of whales.

**28** Through him is established the end of their journey, and by his word all things are regulated.

**29** We shall say much, and yet shall want words: but the sum of our words is, He is all.

**30** What shall we be able to do to glorify him? for the Almighty himself is above all his works.

**31** The Lord is terrible, and exceeding great, and his power is admirable.

**32** Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful.

**33** Blessing the Lord, exalt him as much as you can; for he is above all praise.

**34** When you exalt him put forth all your strength, and be not weary: for you can never go far enough.

**35** Who shall see him, and declare him? and who shall magnify him as he is from the beginning?

**36** There are many things hidden from us that are greater than these: for we have seen but a few of his works.

**37** But the Lord hath made all things, and to the godly he hath given wisdom.

## Ecclesiasticus - Chapter 44

**1** Laus patrum laudemus viros gloriosos et parentes nostros in generatione sua

**2** multam gloriam fecit Dominus magnificentia sua a saeculo

**3** dominantes in potestatibus suis homines magni virtute et prudentia sua praediti nuntiantes in dignitate prophetarum

**4** et imperantes in praesenti populo et virtute prudentiae populi sanctissima verba

**5** in pueritia sua requirentes modos musicos et narrantes carmina in scriptura

**6** homines divites in virtute pulchritudinis studium habentes pacificantes in domibus suis

**7** omnes isti in generationibus gentis suae gloriam adepti sunt et in diebus suis habentur in laudibus

**8** qui de illis nati sunt reliquerunt nomen narrandi laudes eorum

**9** et sunt quorum non est memoria perierunt quasi non fuerint et nati sunt quasi non nati et filii ipsorum cum illis

**1** Let us now praise men of renown and our fathers in their generation.

**2** The Lord hath wrought great glory through his magnificence from the beginning.

**3** Such as have borne rule in their dominions, men of great power, and endued with their wisdom, shewing forth in the prophets the dignity of prophets,

**4** And ruling over the present people, and by the strength of wisdom instructing the people in most holy words.

**5** Such as by their skill sought out musical tunes, and published canticles of the scriptures.

**6** Rich men in virtue, studying beautifulness: living at peace in their houses.

**7** All these have gained glory in their generations, and were praised in their days.

**8** They that were born of them have left a name behind them, that their praises might be related:

**9** And there are some, of whom there is no memorial: who are perished, as if they had never been: and are become as if they had never been



**10** sed illi viri misericordiae sunt quorum pietates non defuerunt

**11** et cum semine ipsorum perseverat bona

**12** hereditas nepotum illorum et in testamentis stetit semen eorum

**13** et filii ipsorum propter illos usque in aeternum manet semen eorum et gloria eorum non derelinquetur

**14** corpora ipsorum in pace sepulta sunt et nomen eorum vivet in generationes et generationes

**15** sapientiam ipsorum narrent populi laudem eorum nuntiet ecclesia

**16** Enoch placuit Deo et translatus est in paradiso ut det gentibus paenitentiam

**17** Noe inventus est perfectus iustus et in tempore iracundiae factus est reconciliatio

**18** ideo dimissum est reliquum terrae cum factum est diluvium

**19** testamenta saeculi posita sunt apud illum ne deleri possit diluvio omnis caro

**20** Abraham magnus pater multitudinis gentium et non est inventus similis illi in gloria qui conservavit legem Excelsi et fuit in testamento cum illo

**21** in carne eius stare fecit testamentum et in temptatione inventus est fidelis

**22** ideo iureiurando dedit illi semen in gente sua crescere illum quasi terrae cumulum

**23** et ut stellas exaltare semen eius et hereditari illos a mari usque ad mare et a Flumine usque ad terminos terrae

**24** et in Isaac eodem fecit modo propter Abraham patrem ipsius

**25** benedictionem omnium gentium dedit illi et testamentum confirmavit super caput Iacob

**26** agnovit eum in benedictionibus suis et dedit illi hereditatem et divisit ei partem in tribus duodecim

**27** et conservavit illis homines misericordiae invenientes gratiam in oculis omnis carnis

born, and their children with them.

**10** But these were men of mercy, whose godly deeds have not failed:

**11** Good things continue with their seed,

**12** Their posterity are a holy inheritance, and their seed hath stood in the covenants.

**13** And their children for their sakes remain for ever: their seed and their glory shall not be forsaken.

**14** Their bodies are buried in peace, and their name liveth unto generation and generation.

**15** Let the people shew forth their wisdom, and the church declare their praise.

**16** Enoch pleased God, and was translated into paradise, that he may give repentance to the nations.

**17** Noe was found perfect, just, and in the time of wrath he was made a reconciliation.

**18** Therefore was there a remnant left to the earth, when the flood came.

**19** The covenants of the world were made with him, that all flesh should no more be destroyed with the flood.

**20** Abraham was the great father of a multitude of nations, and there was not found the like to him in glory, who kept the law of the most High, and was in covenant with him.

**21** In his flesh he established the covenant, and in temptation he was found faithful.

**22** Therefore by an oath he gave him glory in his posterity, that he should increase as the dust of the earth,

**23** And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth.

**24** And he did in like manner with Isaac for the sake of Abraham his father.

**25** The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob.

**26** He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes.

**27** And he preserved for him men of mercy, that found grace in the eyes of all flesh.

## Ecclesiasticus - Chapter 45

**1** Dilectus a Deo et hominibus Moses cuius memoria in benedictione est

**2** similem illum fecit in gloria sanctorum et magnificavit eum in timore inimicorum et in verbis suis monstra placavit

**3** glorificavit illum in conspectu regum et iussit illi coram populo suo et ostendit illi gloriam suam

**4** in fide et lenitate ipsius sanctum fecit illum et

**1** Moses was beloved of God, and men: whose memory is in benediction.

**2** He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease.

**3** He glorified him in the sight of kings, and gave him commandments in the sight of his people, and shewed him his glory.

**4** He sanctified him in his faith, and meekness,

elegit illum de omni carne

**5** audivit eum et vocem ipsius et induxit illum in nubem

**6** et dedit illi coram praecepta legem vitae et disciplinae docere Iacob testamentum et iudicia sua Israhel

**7** excelsum fecit Aaron fratrem eius et similem sibi de tribu Levi

**8** statuit ei testamentum aeternum et dedit illi sacerdotium gentis et beatificavit illum in gloria

**9** et circumcinxit illum zonam gloriae induit illum stolam gloriae et coronavit illum in vasis virtutis

**10** circumpedes et femoralia et umeralem posuit ei et cinxit illum tintinabulis aureis plurimis in gyro

**11** dare sonitum in successu suo auditum facere sonitum in templo in memoriam filiis gentis suae

**12** stola sancta auro et hyacintho et purpura opus textile viri sapientis iudicio et veritate praediti

**13** torto cocco opus artificis gemmis pretiosis figuratis in ligatura auri et opere lapidarii sculptilis in memoriam secundum numerum tribuum Israhel

**14** coronam auream supra mitram eius expressam signo sanctitatis gloria honoris et opus virtutis desideria oculorum ornata

**15** sic pulchra ante ipsum non fuerunt talia usque ad originem

**16** non indutus est illa alienigena aliquis sed tantum filii ipsius soli et nepotes eius per omne tempus

**17** sacrificia ipsius consumpta sunt igni cotidie

**18** conplevit Moses manus eius et unxit illum oleo sancto

**19** factum est illi in testamentum aeternum et semini eius sicut dies caeli fungi sacerdotio et habere laudem et glorificare populum suum in nomine suo

**20** ipsum elegit eum ab omni vivente adferre sacrificium Deo incensum et bonum odorem in memoriam placere populo suo

**21** dedit illi in praeceptis suis potestatem in testamentis iudiciorum docere Iacob testimonia et in lege sua lucem dare Israhel

**22** quia contra illum steterunt alieni et propter invidiam circumdederunt illum in deserto homines qui erant cum Dathan et Abiron et congregatio Chore in iracundiam

**23** vidit Dominus Deus et non placuit illi et consumpti sunt in impetu iracundiae

and chose him out of all flesh.

**5** For he heard him, and his voice, and brought him into a cloud.

**6** And he gave him commandments before his face, and a law of life and instruction, that he might teach Jacob his covenant, and Israel his judgments.

**7** He exalted Aaron his brother, and like to himself of the tribe of Levi:

**8** He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory,

**9** And he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire.

**10** He put upon him a garment to the feet, and breeches, and an ephod, and he compassed him with many little bells of gold all round about,

**11** That as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people.

**12** He gave him a holy robe of gold, and blue, and purple, a woven work of a wise man, endued with judgment and truth:

**13** Of twisted scarlet the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel.

**14** And a crown of gold upon his mitre wherein was engraved Holiness, an ornament of honour: a work of power, and delightful to the eyes for its beauty.

**15** Before him there were none so beautiful, even from the beginning.

**16** No stranger was ever clothed with them, but only his children alone, and his grandchildren for ever.

**17** His sacrifices were consumed with fire every day.

**18** Moses filled his hands and anointed him with holy oil.

**19** This was made to him for an everlasting testament, and to his seed as the days of heaven, to execute the office of the priesthood, and to have praise, and to glorify his people in his name.

**20** He chose him out of all men living, to offer sacrifice to God, incense, and a good savour, for a memorial to make reconciliation for his people:

**21** And he gave him power in his commandments, in the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law.

**22** And strangers stood up against him, and through envy the men that were with Dathan and Abiron, compassed him about in the wilderness, and the congregation of Core in their wrath.

**23** The Lord God saw and it pleased him not, and they were consumed in his wrathful indignation.

**24** fecit illis monstra et consumpsit eos in flamma ignis

**25** et addidit Aaron gloriam et dedit illi hereditatem et primitias fructuum terrae divisit illi

**26** panem ipsis in primis paravit in satietatem nam sacrificia Domini edent quae dedit ipsi et semini eius

**27** ceterum in terra gentes hereditabit et pars non est illi in gente ipse enim pars eius est et hereditas

**28** et Finees filius Eleazari tertius in gloria est in imitando tantum in timore Domini

**29** et stare in reverentia gentis in bonitate et alacritate animae suae placuit de Israhel

**30** ideo statuit ad illum testamentum pacis principem sanctorum et gentis suae ut sit illi in sacerdotium sui dignitas in aeternum

**31** et testamentum David regi filio Iesse de tribu Iuda hereditas ipsi et semini eius ut daret sapientiam in cor nostrum iudicare gentem suam in iustitia ne abolerentur bona ipsorum et gloriam eorum in gentem ipsorum aeternam fecit

**24** He wrought wonders upon them, and consumed them with a flame of fire.

**25** And he added glory to Aaron, and gave him an inheritance, and divided unto him the firstfruits of the increase of the earth.

**26** He prepared them bread in the first place unto fulness: for the sacrifices also of the Lord they shall eat, which he gave to him, and to his seed.

**27** But he shall not inherit among the people in the land, and he hath no portion among the people: for he himself is his portion and inheritance.

**28** Phinees the son of Eleazar is the third in glory, by imitating him in the fear of the Lord:

**29** And he stood up in the shameful fall of the people: in the goodness and readiness of his soul he appeased God for Israel.

**30** Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to him and to his seed for ever.

**31** And a covenant to David the king, the son of Jesse of the tribe of Juda, an inheritance to him and to his seed, that he might give wisdom into our heart to judge his people in justice, that their good things might not be abolished, and he made their glory in their nation everlasting.

## Ecclesiasticus - Chapter 46

**1** Fortis in bello Iesus Nave successor Mosi in prophetis qui fuit magnus secundum nomen suum

**2** maximus in salutem electorum Dei expugnare insurgentes hostes ut consequeretur hereditatem Israhel

**3** quam gloriam adeptus est in tollendo manus suas et iactando contra civitatem rompneas

**4** quis ante illum sic restitit nam hostes ipse Dominus perduxit

**5** aut non in iracundia eius inpeditus est sol et una dies facta est quasi duo

**6** invocavit Altissimum potentem in obpugnando inimicos undique et audivit illum magnus et sanctus Deus in saxis grandinis virtutis valde fortis

**7** impetum fecit contra gentem hostilem et in descensu perdidit contrarios

**8** ut cognoscant gentes potentiam eius quia contra Dominum pugnare non est facile et secutus est a tergo potentes

**9** et in diebus Mosi misericordiam fecit ipse et Chaleb filius Iepphonne stare contra hostem prohibere gentem a peccatis et perfringere murmur malitiae

**1** Valiant in war was Jesus the son of Nave, who was successor of Moses among the prophets, who was great according to his name,

**2** Very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel.

**3** How great glory did he gain when he lifted up his hands, and stretched out swords against the cities?

**4** Who before him hath so resisted? for the Lord himself brought the enemies.

**5** Was not the sun stopped in his anger, and one day made as two?

**6** He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and holy God heard him by hailstones of exceeding great force.

**7** He made a violent assault against the nation of his enemies, and in the descent he destroyed the adversaries.

**8** That the nations might know his power, that it is not easy to fight against God. And he followed the mighty one:

**9** And in the days of Moses he did a work of mercy, he and Caleb the son of Jephone, in standing against the enemy, and withholding the people from sins, and appeasing the wicked murmuring.

**10** et ipsi duo constituti a periculo liberati sunt a numero sescentorum milium peditum inducere illos in hereditatem in terram quae manat lac et mel

**11** et dedit Dominus ipsi Chaleb fortitudinem et usque ad senectutem permansit illi virtus ut ascenderet in excelsum terrae locum et semen ipsius obtinuit hereditatem

**12** ut viderent omnes filii Israel quod bonum est obsequi sancto Deo

**13** et iudices singuli suo nomine quorum non est corruptum cor qui non aversi sunt a Domino

**14** ut sit memoria illorum in benedictione et ossa eorum pullulent de loco suo

**15** et nomen eorum permanet in aeternum permanens ad filios illorum sanctorum virorum gloria

**16** dilectus a Domino suo Samuhel propheta Domini renovavit imperium et unxit principes in gente sua

**17** in lege Domini iudicavit congregationem et vidit Dominus Iacob et in fide sua probatus est propheta

**18** et cognitus est in verbis suis fidelis quia vidit Deum lucis

**19** et invocavit Deum potentem in obpugnando hostes circumstantes undique in oblatione viri inviolati

**20** et intonuit e caelo Dominus et in sonitu magno auditam fecit vocem suam

**21** et conteruit principes Tyriorum et omnes duces Philisthim

**22** et ante tempus finis vitae suae et saeculi testimonium praeiuit in conspectu Domini et christi pecunias et usque ad calciamenta ab omni carne non accepit et non accusavit illum homo

**23** et post hoc dormivit et notum fecit regi et ostendit illi finem vitae suae et exaltavit vocem eius de terra in prophetia delere impietatem gentis

**10** And they two being appointed, were delivered out of the danger from among the number of six hundred thousand men on foot, to bring them into their inheritance, into the land that floweth with milk and honey.

**11** And the Lord gave strength also to Caleb, and his strength continued even to his old age, so that he went up to the high places of the land, and his seed obtained it for an inheritance:

**12** That all the children of Israel might see, that it is good to obey the holy God.

**13** Then all the judges, every one by name, whose heart was not corrupted: who turned not away from the Lord,

**14** That their memory might be blessed, and their bones spring up out of their place,

**15** And their name continue for ever, the glory of the holy men remaining unto their children.

**16** Samuel the prophet of the Lord, the beloved of the Lord his God, established a new government, and anointed princes over his people.

**17** By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity he was proved a prophet.

**18** And he was known to be faithful in his words, because he saw the God of light:

**19** And called upon the name of the Lord Almighty, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish.

**20** And the Lord thundered from heaven, and with a great noise made his voice to be heard.

**21** And he crushed the princes of the Tyrians, and all the lords of the Philistines:

**22** And before the time of the end of his life in the world, he protested before the Lord, and his anointed: money, or any thing else, even to a shoe, he had not taken of any man, and no man did accuse him.

**23** And after this he slept, and he made known to the king, and shewed him the end of his life, and he lifted up his voice from the earth in prophecy to blot out the wickedness of the nation.

## Ecclesiasticus - Chapter 47

**1** Post hoc surrexit Nathan propheta in diebus David

**2** et quasi adeps separatus est a carne sic David a filiis Israel

**3** cum leonibus lusit quasi cum agnis et in ursis similiter fecit sicut cum agnis ovium in iuventute sua

**4** numquid non occidit gigantem et extulit obprobrium de gente

**1** Then Nathan the prophet arose in the days of David.

**2** And as the fat taken away from the flesh, so was David chosen from among the children of Israel.

**3** He played with lions as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth.

**4** Did not he kill the giant, and take away reproach from his people?

**5** in tollendo manum in saxo fundae deiecit  
exultationem Goliae

**6** ubi invocavit Dominum potentem et dedit in  
dexteram eius tollere hominem fortem in bello  
et exaltare cornu gentis suae

**7** sic in milibus glorificavit illum et laudavit eum  
in benedictionibus Domini in offerendo illi  
coronam gloriae

**8** conteruit enim inimicos undique et extirpavit  
Philisthim contrarios usque in hodiernum diem  
conteruit cornu ipsorum usque in aeternum

**9** in omni opere dedit confessionem Sancto et  
Excelso in verbo gloriae

**10** de omni corde suo laudavit Dominum et  
dilexit Deum qui fecit illum et dedit illi contra  
inimicos potentiam

**11** et stare fecit cantores contra altarium et in  
sono eorum dulces fecit modos

**12** et dedit in celebrationibus decus et ornavit  
tempora usque ad consummationem vitae ut  
laudarent sanctum nomen Domini et  
amplificarent mane Dei sanctitatem

**13** Christus purgavit peccata ipsius et exaltavit  
in aeternum cornu ipsius et dedit illi  
testamentum regum et sedem gloriae in Israhel

**14** post ipsum surrexit filius sensatus et propter  
illum deiecit omnem potentiam inimicorum

**15** Salomon imperavit in diebus pacis cui  
subiecit Deus omnes hostes ut conderet domum  
in nomine suo et pararet sanctitatem in  
sempiternum quemadmodum eruditus est in  
iuventute sua

**16** et impletus est quasi flumen sapientia et  
terram retextit anima tua

**17** et replesti in comparationibus enigmata ad  
insulas longe distulisti nomen tuum et dilectus  
es in pace tua

**18** in cantilenis et proverbiiis et comparationibus  
et interpretationibus miratae sunt te terrae

**19** et in nomine Domini Dei cui est cognomen  
Deus Israhel

**20** collegisti quasi auricalcum aurum et ut  
plumbum conplesti argentum

**21** et reclinasti femora tua mulieribus  
potestatem habuisti in tuo corpore

**22** dedisti maculam in gloria tua et profugasti  
semen tuum inducere iracundiam ad liberos tuos  
et incitari stultitiam tuam

**23** ut faceres imperium bipertitum et ex Ephraim  
imperare imperium durum

**24** Deus autem non relinquit misericordiam  
suam et non corrumpit nec delebit opera sua  
neque perdet ab stirpe nepotes electi sui et  
semen eius qui diligit Dominum non corrumpet

**5** In lifting up his hand, with the stone in the  
sling he beat down the boasting of Goliath:

**6** For he called upon the Lord the Almighty, and  
he gave strength in his right hand, to take away  
the mighty warrior, and to set up the horn of his  
nation.

**7** So in ten thousand did he glorify him, and  
praised him in the blessings of the Lord, in  
offering to him a crown of glory:

**8** For he destroyed the enemies on every side,  
and extirpated the Philistines the adversaries  
unto this day: he broke their horn for ever.

**9** In all his works he gave thanks to the holy one,  
and to the most High, with words of glory.

**10** With his whole heart he praised the Lord, and  
loved God that made him: and he gave him  
power against his enemies:

**11** And he set singers before the altar, and by  
their voices he made sweet melody.

**12** And to the festivals he added beauty, and set  
in order the solemn times even to the end of his  
life, that they should praise the holy name of the  
Lord, and magnify the holiness of God in the  
morning.

**13** The Lord took away his sins, and exalted his  
horn for ever: and he gave him a covenant of the  
kingdom, and a throne of glory in Israel.

**14** After him arose up a wise son, and for his sake  
he cast down all the power of the enemies.

**15** Solomon reigned in days of peace, and God  
brought all his enemies under him, that he might  
build a house in his name, and prepare a  
sanctuary for ever: O how wise wast thou in thy  
youth!

**16** And thou wast filled as a river with wisdom,  
and thy soul covered the earth.

**17** And thou didst multiply riddles in parables:  
thy name went abroad to the islands far off, and  
thou wast beloved in thy peace.

**18** The countries wondered at thee for thy  
canticles, and proverbs, and parables, and  
interpretations,

**19** And at the name of the Lord God, whose  
surname is, God of Israel.

**20** Thou didst gather gold as copper, and didst  
multiply silver as lead,

**21** And thou didst bow thyself to women: and by  
thy body thou wast brought under subjection.

**22** Thou hast stained thy glory, and defiled thy  
seed so as to bring wrath upon thy children, and  
to have thy folly kindled,

**23** That thou shouldst make the kingdom to be  
divided, and out of Ephraim a rebellious kingdom  
to rule.

**24** But God will not leave off his mercy, and he  
will not destroy, nor abolish his own works,  
neither will he cut up by the roots the offspring  
of his elect: and he will not utterly take away the

**25** dedit autem reliquum Iacob et David de ipsa stirpe

**26** et finem habuit Salomon cum patribus suis

**27** et reliquit post se de semine suo gentis stultitiam

**28** et mutum prudentia Roboam qui avertit gentem consilio suo

**29** et Hieroboam filium Nabath qui peccare fecit Israel et dedit Ephraim viam peccandi et plurima redundaverunt peccata ipsorum

**30** valde averterunt illos a terra sua

**31** et quaesivit omnes nequitias usque dum perveniret ad illos defensio et ab omnibus peccatis liberavit eos

seed of him that loveth the Lord.

**25** Wherefore he gave a remnant to Jacob, and to David of the same stock.

**26** And Solomon had an end with his fathers.

**27** And he left behind him of his seed, the folly of the nation,

**28** Even Roboam that had little wisdom, who turned away the people through his counsel:

**29** And Jeroboam the son of Nabat, who caused Israel to sin, and shewed Ephraim the way of sin, and their sins were multiplied exceedingly.

**30** They removed them far away from their land.

**31** And they sought out all iniquities, till vengeance came upon them, and put an end to all their sins.

## Ecclesiasticus - Chapter 48

**1** Et surrexit Helias propheta quasi ignis et verbum ipsius quasi fax ardebat

**2** qui induxit in illos famem et imitantes illum invidia sua pauci facti sunt non poterant enim sustinere praecepta Domini

**3** verbo Domini exaltavit caelum et deiecit a se ignem terrae

**4** sic amplificatus est Helias in mirabilibus suis et qui potest similiter gloriari tibi

**5** qui sustulisti mortuum ab inferis de sorte mortis in verbo Domini Dei

**6** qui deiecisti reges ad perniciem et confregisti facile potentiam ipsorum et gloriosos de lecto suo

**7** qui audis in Sina iudicium et in Coreb iudicia defensionis

**8** qui unguet reges ad poenitentiam et prophetas facis successores post te

**9** qui receptus es in turbine ignis in curru equorum igneorum

**10** qui inscriptus es indiciis temporum et lenis iracundiam Domini conciliare cor patris ad filium et restituere tribus Iacob

**11** beati sunt qui te viderunt et in amicitia tua decorati sunt

**12** nam nos vita vivimus tantum post mortem autem non erit tale nomen nostrum

**13** Helias qui in turbine tectus est et in Heliseo completus est spiritus eius in diebus suis non pertimuit principem et potentia nemo vicit illum

**14** nec superavit illum verbum aliquod et mortuum prophetavit corpus eius

**15** in vita sua fecit monstra et in morte mirabilia opera ipsius

**16** in omnibus istis non poenituit populum et non recesserunt a peccatis suis usque dum

**1** And Elias the prophet stood up, as a fire, and his word burnt like a torch.

**2** He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord.

**3** By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice.

**4** Thus was Elias magnified in his wondrous works. And who can glory like to thee?

**5** Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God.

**6** Who broughtest down kings to destruction, and brokest easily their power in pieces, and the glorious from their bed.

**7** Who heardest judgment in Sina, and in Horeb the judgments of vengeance.

**8** Who anointedst kings to penance, and madest prophets successors after thee.

**9** Who wast taken up in a whirlwind of fire, in a chariot of fiery horses.

**10** Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob.

**11** Blessed are they that saw thee, and were honoured with thy friendship.

**12** For we live only in our life, but after death our name shall not be such.

**13** Elias was indeed covered with the whirlwind, and his spirit was filled up in Eliseus: in his days he feared not the prince, and no man was more powerful than he.

**14** No word could overcome him, and after death his body prophesied.

**15** In his life he did great wonders, and in death he wrought miracles.

**16** For all this the people repented not, neither did they depart from their sins till they were cast

deiecti sunt de terra sua et dispersi sunt in omnem terram

**17** et relicta est gens perpauca et princeps in domo David

**18** quidam ipsorum fecerunt quod placeret Deo alii autem multa commiserunt peccata

**19** Ezechias munivit civitatem suam et induxit in medium ipsius aquam et fodit ferro rupem et aedificavit ad aquam puteum

**20** in diebus ipsius ascendit Sennacherim et misit Rapsacen et sustulit manum suam contra illos et extulit manum suam in Sion et superbus factus est potentia sua

**21** tunc mota sunt corda et manus ipsorum et doluerunt quasi parturientes mulieres

**22** et invocaverunt Dominum misericordem et patentem manus extulerunt ad caelum et sanctus Dominus Deus audivit cito vocem ipsorum

**23** non est commemoratus peccatorum illorum neque dedit illos inimicis suis sed purgavit illos in manu Esaiae sancti prophetae

**24** subiecit castra Assyriorum et conteruit illos angelus Dei

**25** nam fecit Ezechias quod placuit Deo et fortiter ivit in via David patris sui quam mandavit illi Esaias propheta magnus et fidelis in conspectu Dei

**26** in diebus ipsius retro rediit sol et addidit regi vitam

**27** spiritu magno vidit ultima et obsecratus est lugentes in Sion usque in sempiternum

**28** ostendit futura et abscondita antequam evenirent

out of their land, and were scattered through all the earth.

**17** And there was left but a small people, and a prince in the house of David.

**18** Some of these did that which pleased God: but others committed many sins.

**19** Ezechias fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water.

**20** In his days Sennacherib came up, and sent Rabsaces, and lifted up his hand against them, and he stretched out his hand against Sion, and became proud through his power.

**21** Then their hearts and hands trembled, and they were in pain as women in travail.

**22** And they called upon the Lord who is merciful, and spreading their hands, they lifted them up to heaven: and the holy Lord God quickly heard their voice.

**23** He was not mindful of their sins, neither did he deliver them up to their enemies, but he purified them by the hand of Isaías, the holy prophet.

**24** He overthrew the army of the Assyrians, and the angel of the Lord destroyed them.

**25** For Ezechias did that which pleased God, and walked valiantly in the way of David his father, which Isaías, the great prophet, and faithful in the sight of God, had commanded him.

**26** In his days the sun wen backward, and he lengthened the king's life.

**27** With a great spirit he saw the things that are to come to pass at last, and comforted the mourners in Sion.

**28** He showed what should come to pass for ever, and secret things before they came.

## Ecclesiasticus - Chapter 49

**1** Memoria Iosiae in conpositione odoris facti opus pigmentarii

**2** in omni ore quasi mel indulcabitur eius memoria et ut musica in convivio vini

**3** ipse est directus divinitus in paenitentia gentis et tulit abominationes impietatis

**4** et gubernavit ad Dominum cor ipsius in diebus peccatorum corroboravit pietatem

**5** praeter David et Ezechiam et Iosiam omnes peccatum commiserunt

**6** nam reliquerunt legem Potentis reges Iudae et contempserunt timorem Dei

**7** dederunt enim regnum suum aliis et gloriam suam alienae genti

**8** incenderunt electam sanctitatis civitatem et desertas fecerunt vias ipsius in manu Hieremiae

**9** nam male tractaverunt illum qui a ventre matris consecratus est propheta evertere et

**1** The memory of Josias is like the composition of a sweet smell made by the art of a perfumer:

**2** His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine.

**3** He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness.

**4** And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness.

**5** Except David, and Ezechias and Josias, all committed sin.

**6** For the kings of Juda forsook the law of the most High, and despised the fear of God.

**7** So they gave their kingdom to others, and their glory to a strange nation,

**8** They burnt the chosen city of holiness, and made the streets thereof desolate according to the prediction of Jeremias.

**9** For they treated him evil, who was consecrated a prophet from his mother's womb, to overthrow,

eruire et perdere et iterum aedificare et renovare

and pluck up, and destroy, and to build again, and renew.

**10** Ezechiel qui vidit conspectum gloriae quam ostendit illi in curru cherubin

**10** It was Ezechiel that saw the glorious vision, which was shewn him upon the chariot of cherubims.

**11** nam commemoratus est inimicorum in imbris et benefacere illis qui ostenderunt rectas vias

**11** For he made mention of the enemies under the figure of rain, and of doing good to them that shewed right ways.

**12** et duodecim prophetarum ossa pullulent de loco suo nam rogaverunt Iacob et redimerunt se in fide virtutis

**12** And may the bones of the twelve prophets spring up out of their place: for they strengthened Jacob, and redeemed themselves by strong faith.

**13** quomodo amplificemus Zorobabel nam et ipse quasi signum in dextera manu in Israel

**13** How shall we magnify Zorobabel? for he was as a signet on the right hand;

**14** et Iesum Iosedec qui in diebus suis aedificaverunt domum et exaltaverunt templum sanctum Domino paratum in gloria sempiterna

**14** In like manner Jesus the son of Iosedec who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory.

**15** et Nehemia in memoria multi temporis qui erexit nobis muros eversos et stare fecit portas et seras qui erexit domos nostras

**15** And let Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses.

**16** nemo natus est in terra qualis Enoch nam et ipse receptus est a terra

**16** No man was born upon earth like Enoch: for he also was taken up from the earth.

**17** et Ioseph natus est homo princeps fratrum firmamentum gentis rector fratrum stabilimentum populi

**17** Nor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people:

**18** et ossa ipsius visitata sunt et post mortem prophetaverunt

**18** And his bones were visited, and after death they prophesied.

**19** Seth et Sem apud homines gloriam adepti sunt et super omnem animam in origine Adam

**19** Seth and Sem obtained glory among men: and above every soul Adam in the beginning,

## Ecclesiasticus - Chapter 50

**1** Simon Onii filius sacerdos magnus qui in vita sua suffulsit domum et in diebus suis corroboravit

**1** Simon the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple.

**2** templi etiam altitudo ab ipso fundata est duplex aedificatio excelsa parietis templi

**2** By him also the height of the temple was founded, the double building and the high walls of the temple.

**3** in diebus ipsius remanaverunt putei aquarum et quasi mare adimpleti sunt supra modum

**3** In his days the wells of water flowed out, and they were filled as the sea above measure.

**4** qui curavit gentem suam et liberavit illam a pernicie

**4** He took care of his nation, and delivered it from destruction.

**5** qui praevaluit amplificare civitatem qui adeptus est gloriam in conversatione gentis et ingressum domus et atrii amplificatus est

**5** He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court.

**6** quasi stella matutina in medio nebulae et quasi luna plena in diebus suis lucet

**6** He shone in his days as the morning star in the midst of a cloud, and as the moon at the full.

**7** et quasi sol refulgens sic ille effulsit in templo Dei

**7** And as the sun when it shineth, so did he shine in the temple of God.

**8** quasi arcus effulgens in nebulam gloriae et quasi flos rosarum in diebus veris quasi lilia quae sunt in transitu aquae et quasi tus redolens in diebus aestatis

**8** And as the rainbow giving light in bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer.

**9** As a bright fire, and frankincense burning in the



<b>9</b> quasi ignis effulgens et tus ardens in igni	fire.
<b>10</b> quasi vas auri solidum ornatum omni lapide pretioso	<b>10</b> As a massy vessel of gold, adorned with every precious stone.
<b>11</b> quasi oliva pullulans et gyrus in altitudinem se tollens in accipiendo ipsum stolam gloriae et vestiri eum consummatione virtutis	<b>11</b> As an olive tree budding forth, and a cypress tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power.
<b>12</b> in ascensu altarii sancti gloriam dedit sanctitatis amictum	<b>12</b> When he went up to the holy altar, he honoured the vesture of holiness.
<b>13</b> in accipiendo autem partes de manu sacerdotum et ipse stans iuxta aram circa illum corona fratrum quasi plantatio cedri in monte Libano	<b>13</b> And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in mount Libanus,
<b>14</b> sic circa illum steterunt quasi rami in palma et omnes filii Aaron in gloria sua	<b>14</b> And as branches of palm trees, they stood round about him, and all the sons of Aaron in their glory.
<b>15</b> oblatio autem Domini in manibus ipsorum coram omni synagoga Israhel et consummationem fungens in ara amplificare oblationem excelsi Regis	<b>15</b> And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honour the offering of the most high King,
<b>16</b> porrexit manum suam in libatione et libavit de sanguine uvae	<b>16</b> He stretched forth his hand to make a libation, and offered of the blood of the grape.
<b>17</b> et fudit in fundamenta altarii odorem divinum excelso Principi	<b>17</b> He poured out at the foot of the altar a divine odour to the most high Prince.
<b>18</b> tunc exclamaverunt filii Aaron in tubis productilibus sonaverunt et auditam fecerunt magnam vocem in memoriam coram Deo	<b>18</b> Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise to be heard for a remembrance before God.
<b>19</b> tunc omnis populus simul properaverunt et ceciderunt in faciem super terram adorare Dominum suum et dare preces Deo omnipotenti excelso	<b>19</b> Then all the people together made haste, and fell down to the earth upon their faces, to adore the Lord their God, and to pray to the Almighty God the most High.
<b>20</b> et amplificaverunt psallentes in vocibus suis et in magna domo auctus est sonus suavitate plenus	<b>20</b> And the singers lifted up their voices, and in the great house the sound of sweet melody was increased.
<b>21</b> et rogavit populus Dominum excelsum in prece usque dum perfectus est honor Domini et munus suum perfecerunt	<b>21</b> And the people in prayer besought the Lord the most High, until the worship of the Lord was perfected, and they had finished their office.
<b>22</b> tunc descendens extulit manus suas in omnem congregationem filiorum Israhel dare gloriam Deo a labiis suis et in nomine ipsius gloriari	<b>22</b> Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in his name:
<b>23</b> et iteravit orationem suam volens ostendere virtutem Dei	<b>23</b> And he repeated his prayer, willing to shew the power of God.
<b>24</b> et nunc orate Dominum omnium qui magna fecit in omni terra qui auxit dies nostros a ventre matris nostrae et fecit nobiscum secundum suam misericordiam	<b>24</b> And now pray ye to the God of all, who hath done great things in all the earth, who hath increased our days from our mother's womb, and hath done with us according to his mercy.
<b>25</b> det nobis iucunditatem cordis et fieri pacem in diebus nostris in Israhel per dies sempiternos	<b>25</b> May he grant us joyfulness of heart, and that there be peace in our days in Israel for ever:
<b>26</b> credere Israhel nobiscum esse misericordiam Dei ut sanet vos in diebus suis	<b>26</b> That Israel may believe that the mercy of God is with us, to deliver us in his days.
<b>27</b> duas gentes odit anima mea tertia autem non est gens quam oderim	<b>27</b> There are two nations which my soul abhorreth: and the third is no nation: which I hate:
<b>28</b> qui sedent in monte Seir et Philisthim et stultus populus qui habitat in Sicimis	<b>28</b> They that sit on mount Seir, and the Philistines, and the foolish people that dwell in Sichem.
<b>29</b> doctrinam sapientiae et disciplinae scripsi in	<b>29</b> Jesus the son of Sirach, of Jerusalem, hath

codice isto Iesus filius Sirach Hierosolymita qui renovavit sapientiam de corde suo

**30** beatus qui in istis versatur bonis qui ponit illa in corde suo sapiens erit semper

**31** si enim haec fecerit ad omnia valebit quia lux Dei vestigium eius est

written in this book the doctrine of wisdom and instruction, who renewed wisdom from his heart.

**30** Blessed is he that is conversant in these good things and he that layeth them up in his heart, shall be wise always.

**31** For if he do them, he shall be strong to do all things: because the light of God guideth his steps.

## Ecclesiasticus - Chapter 51

**1** Oratio Iesu filii Sirach confitebor tibi Domine rex et conlaudabo te Deum salvatorem meum

**2** confiteor nomini tuo quoniam adiutor et protector factus es mihi

**3** et liberasti corpus meum a perditione a laqueo linguae iniquae et a labiis operantium mendacium et in conspectu adstantium factus es mihi adiutor

**4** et liberasti me secundum multitudinem misericordiae nominis tui a rugientibus paratis ad escam

**5** de manibus quaerentium animam meam et de portis tribulationis quae circumdederunt me

**6** a pressura flammae quae circumdedit me et in medio ignis non sum aestuatus

**7** de altitudine ventris inferi et a lingua coinquinata et verbo mendacii a rege iniquo et lingua iniusta

**8** laudavit usque ad mortem anima mea Dominum

**9** et vita mea adpropinquans erat infero deorsum

**10** circumdederunt me undique et non erat qui adiuveret respiciens eram ad adiutorium meum et non erat

**11** memoratus sum misericordiae tuae Domine et operationis tuae quae a saeculo sunt

**12** quoniam erues sustinentes te et liberas eos de manibus gentium

**13** exaltasti super terram habitationem meam et pro morte defluenti deprecatus sum

**14** invocavi Dominum patrem Domini mei ut non derelinquat me in die tribulationis meae et in tempore superbiorum sine adiutorio

**15** laudabo nomen tuum adsidue et conlaudabo illum in confessione exaudita est oratio mea

**16** liberasti me de perditione et eripuisti me de tempore iniquo

**17** propterea confitebor et laudem dicam tibi et benedicam nomen Domini

**18** cum adhuc iunior sum priusquam oberrem quaesivi sapientiam palam in oratione mea

**1** A prayer of Jesus the son of Sirach. I will give glory to thee, O Lord, O King, and I will praise thee, O God my Saviour.

**2** I will give glory to thy name: for thou hast been a helper and protector to me.

**3** And hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper.

**4** And thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour.

**5** Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about:

**6** From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt.

**7** From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue:

**8** My soul shall praise the Lord even to death.

**9** And my life was drawing near to hell beneath.

**10** They compassed me on every side, and there was no one that would help me. I looked for the succour of men, and there was none.

**11** I remembered thy mercy, O Lord, and thy works, which are from the beginning of the world.

**12** How thou deliverest them that wait for thee, O Lord, and savest them out of the hands of the nations.

**13** Thou hast exalted my dwelling place upon the earth and I have prayed for death to pass away.

**14** I called upon the Lord, the father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud without help.

**15** I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard.

**16** And thou hast saved me from destruction, and hast delivered me from the evil time.

**17** Therefore I will give thanks, and praise thee, and bless the name of the Lord.

**18** When I was yet young, before I wandered about, I sought for wisdom openly in my prayer.

<b>19</b> ante tempus postulabam pro illa et usque in novissimis inquiram eam defloriet tamquam praecox uva	<b>19</b> I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe.
<b>20</b> laetatum est cor meum in ea ambulavit pes meus iter rectum a iuventute mea investigabam eam	<b>20</b> My heart delighted in her, my foot walked in the right way, from my youth up I sought after her.
<b>21</b> inclinavi modice aurem meam et excepi illam	<b>21</b> I bowed down my ear a little, and received her.
<b>22</b> multam inveni in me ipso sapientiam multum profeci in ea	<b>22</b> I found much wisdom in myself, and profited much therein.
<b>23</b> dans mihi sapientiam dabo gloriam	<b>23</b> To him that giveth me wisdom, will I give glory.
<b>24</b> consiliatus sum enim ut facerem illam zelatus sum bonum et non confundor	<b>24</b> For I have determined to follow her: I have had a zeal for good, and shall not be confounded.
<b>25</b> conluctata est anima mea in illa et in faciendo eam confirmatus sum	<b>25</b> My soul hath wrestled for her, and in doing it I have been confirmed.
<b>26</b> manus meas extendi in altum et insipientia eius luxi	<b>26</b> I stretched forth my hands on high, and I bewailed my ignorance of her.
<b>27</b> animam meam direxi ad illam et in agnitione inveni eam	<b>27</b> I directed my soul to her, and in knowledge I found her.
<b>28</b> possedi cum ipsis cor ab initio propter hoc non derelinquar	<b>28</b> I possessed my heart with her from the beginning: therefore I shall not be forsaken.
<b>29</b> venter meus conturbatus est quaerendo illam propterea possidebo bonam possessionem	<b>29</b> My entrails were troubled in seeking her: therefore shall I possess a good possession.
<b>30</b> dedit enim mihi Dominus linguam mercedem meam et in ipsa laudabo eum	<b>30</b> The Lord hath given me a tongue for my reward: and with it I will praise him.
<b>31</b> adpropiate ad me indocti et congregate vos in domum disciplinae	<b>31</b> Draw near to me, ye unlearned, and gather yourselves together into the hours of discipline.
<b>32</b> quid adhuc retardatis et quid dicitis in his animae vestrae sitiunt vehementer	<b>32</b> Why are ye slow and what do you say of these things? your souls are exceeding thirsty.
<b>33</b> aperui os meum et locutus sum conparate vobis sine argento	<b>33</b> I have opened my mouth, and have spoken: buy her for yourselves without silver,
<b>34</b> et collum vestrum subicite sub iugo et suscipiat anima vestra disciplinam in proximo est enim invenire eam	<b>34</b> And submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found.
<b>35</b> videte oculis vestris quoniam modice laboravi et inveni mihi multam requiem	<b>35</b> Behold with your eyes how I have laboured a little, and have found much rest to myself.
<b>36</b> adsumite disciplinam in multo numero argenti et copiosum aurum possidete in ea	<b>36</b> Receive ye discipline as a great sum of money, and possess abundance of gold by her.
<b>37</b> laetetur anima vestra in misericordia eius et non confundemini in laude ipsius	<b>37</b> Let your soul rejoice in his mercy and you shall not be confounded in his praise.
<b>38</b> operamini opus vestrum ante tempus et dabit vobis mercedem vestram in tempore suo	<b>38</b> Work your work before the time, and he will give you your reward in his time.

## Ecclesiasticus - Chapter 52

<b>1</b> Et declinavit Salomon genua in conspectu totius ecclesiae Israhel et aperuit manus suas ad caelum et dixit	<b>1</b>
<b>2</b> Domine Deus Israhel non est tibi similis Deus in caelo sursum neque in terra deorsum	<b>2</b>
<b>3</b> qui custodis testamentum tuum et misericordiam pueris tuis euntibus in conspectu tuo in toto corde	<b>3</b>
<b>4</b> servans puero tuo David quae locutus es illi et locutus es in ore tuo et in manu tua supplesti quasi dies iste	<b>4</b>

**5** et nunc Domine Deus Israhel custodi puero tuo  
David quae locutus es illi dicens non deerit tibi **5**  
vir a facie mea sedens in throno Israhel

**6** verum si custodierint filii tui manum suam ut  
in praeceptis meis ambulent sicut ambulaverunt **6**  
in conspectu meo

**7** et nunc Domine Deus Israhel creditum est **7**  
verbum quod locutus es puero tuo David

**8** quoniam si vere habitabit Deus cum hominibus **8**  
in terra

**9** si caelum caeli non sufficit verum domus quam **9**  
aedificavi

**10** et respicias ad orationem pueri tui et  
precationem Domine ut exaudias placationem **10**  
orationis quam puer tuus orat coram te

**11** ut sint oculi tui super domum hanc die et  
nocte in locum quem dixisti invocari nomen **11**  
tuum et exaudias orationem quam puer tuus orat  
in hunc locum

**12** et exaudias precationem pueri tui et populi **12**  
tui Israhel si oraverint in loco isto