



THE PROVERBS O F S A L O M O N.

The Argument of this B O O K.

THIS Book containeth most excellent, holy, instructive Proverbs or Sentences, which King Salomon, by the instinct and inspiration of the Holy Ghost, (by whom he was indued with singular wisedome and knowledge both in Divine and humane matters,) uttered; and God of his good grace would have the same to be written and preserved for the common use and benefit of his Church. The Argument or Contents, is, concerning the true wisedome and fear of the Lord, with all manner of effectuall exhortations and persuasions to the performance of our dutie, not onely toward God, but also toward our selves, and our neighbour, in what state or condition soever any one on earth may be in, with the promise of this present life, and that which is to come: Together with most faithfull dehortations and warnings to abstain from all sins, vices and frailties, opposite to the first and second Table of Gods Law: especially, from whoredome and adulterie. So that this Book is rightly held to be an overflowing Fountain of wholesome Doctrine, in all things reuisitive to a wise holy and well-pleasing frame of life and conversation, in all calling, both generall and particular, private and publick, and consequently, ought highly to be recommended unto all Christians, far above all that which hath been written by heathen Philosophers, or worldly-wise men, of wisedome and of the chiefeſt good, and of the vertues and vices. Concerning the connexion or coherence of these Proverbs; it seemeth that Salomon himself hath collected and joyned together those Sentences which are recorded after his instructive Preface or Introduction of the nine first Chapters, (which are full of the praise of heavenly wisedome in generall, and of our Lord J E S U S C H R I S T, the eternall Wisedome, and Word of the Father, in particular) from the tenth Chapter to the five and twentieth: and that the following Proverbs, from the five and twentieth to the thirtieth Chapter, were by the command of that religious king Hizkia (when he reformed the decayed Kingdome, written out, and gathered out of Salomons own, or other holy mens Records. In the thirtieth Chapter, are contained the words of Agur. In the last, the doctrine of Salomons Mother, which he imbraced, set down in writing, and left behind for the common instruction and edification of the Church of God.

PROVERBS.



PROVERBS.

CHAP. I.

Of the profit and utilitie of these Proverbs, ver. 1, &c. The dutie of children to their Parents 8. An admonition to beware of the company of the wicked 11. The eternall wisedome it self is brought in, complaining that she is despised, exhorting to repentance, and threatening everlasting destruction to all disobedient ones, and promising assured happiness to the obedient. 20.

THe Proverbs, [See the Hebrew word, 1 King. 4. on verse 32.] of Salomon the sonne of David, King of Israel :

2 To know wisedome, [Meaning a sure and grounded knowledge of Divine and Humane things how to order ones self aright, both in matter of faith and life. Compare 1 Kings 3. on verse 14.] and discipline ; [meaning the instruction which is given, to attain unto wisedome] to understand the saying of understanding ; [or, the words, or sayings, that are understandingly propounded. This understanding here spoken of, is held to be the wisedome and prudence of the spirit, whereby wisedome is well managed, and employed to the right use or end. Compare 1 Kings 3. on verse 12.]

3 To receive the instruction of good understanding ; [To wit, whereby a man may be come judicious, wise, intelligent, and prudent in all that may befall him, concerning things to be either done, or omitted by him. Compare below, Chapter 3. 4. and 13. 15. and chapter 21. 16.] Justice, [understand hereby, the whole dutie which we owe unto God, and to our neighbour according to the direction of the first and second Table] and Right, [to wit, whereby we do and perform unto our neighbour, that which we are bound to do and perform unto him, according to the prescript and direction of the second Table properly] and Equities. [which must be upheld and kept in all dealings and differences with men according to the nature of love, and according as the thing it self requireth.]

4 To give subtletie [This word here is taken in a good sence, for a quick, nimble, subtile, and sharp wit, or apprehension, as below, chap. 8. verse 5. 12. item, 19. 25. Elsewhere it is taken in a bad sence, for craftiness, mischievousness, as Exodus 21. 14. Job. 9. 4. Job 5. 12. and 15. 5.] to the simple, [this word is sometimes taken in a bad sence, for those who by reason of their dulnes, stupiditie and blockishness do easily believe, and suffer themselves easily to be turned aside, and to be misled out of the way that is good. See Job 5. on verse 2. so also v. 22. and 32. Item, chapter 7. 7. and 8. 5. and 14. 15. 18. Sometimes the Hebrew word is taken in a good sence, for those that are teachable, harmless, sincere, and down light, and would easily be deceived and hurt by the wicked,]

unless God, (in whom they trust) as a gracious Father, did keep and preserve them, Psalm 19. 8. and 11. 6. 6. below chapter 19. 25. Matth. 10. 16.] to the young man [both in years and in understanding] knowledge, [understanding not a bare knowledge of the things that ought to be known: but also of the grounds and reasons thereof] and discretion, [that is, a wise and serious, or judicious consideration, accompanied with a singular prudence. So below, Chapter 2. 11. and 3. 21. See Job 21. the Annotations on v. 27.]

5 He that is wise will bear, and increase in learning; [See of the Hebrew word translated learning, Job chap. 11. on verse 4. Or, will augment learning, or increase in apprehension. Compare below, chapter 9. 9. Hebr. properly adde learning] and he that is of understanding, shall attain unto wise counsell : [Hebr. wise counsels, in the plurlar number. See of this word, Job 37. on v. 12.]

6 To understand a Proverb, [See above on verse 1.] and the interpretation] to wit, of the same Proverb. Others, skilfull sayings ; that is apt or fit eloquence, to utter a mans words well] the words of the wise, and their riddles. [that is, their sayings, which have a hidden and deep sense or meaning. See Iudg. 14. on v. 12. and 1 Kings 10. on v. 1.]

7 The fear of the Lord is the beginning of knowledge : [That is, the ground and foundation of true wisedome, to wit, to obtain it fully ; even as in the building of an house, the foundation is the beginning of the rest of the building, to finish and perfect it. See Psalm 111. on v. 10. item, Job 28. 28. Prov. 9. 10. Zech. 12. 15.] (but) fools [understand by those for the most part, men, that having drunk in false opinions, do not follow the right way of wisedome, and the fear of God. See Job 5. on v. 2.] despise knowledge and instruction.

8 My son, [So Salomon calleth all those that hear, or read his Doctrine, to shew that he doth not onely propound it with a fatherly mind and affection, but that they also ought to receive and entertain it with a childlike and most obedient heart and inclination. So below, verse 10. 15. and chap. 2. 1. and 3. 1. &c. Compare Iudg. 17. on v. 10. 1 King. 20. on verse 35. and 2 Kings 2. on v. 12. Psalm 34. on v. 12.] hear the instruction of thy father, and forsake not the Doctrine [or Law, or Instruction. See below, Chapter 3. 1. and 4. 2. and 6. 20. 23. and 7. 2.] of thy Mother.

9 For they shall be an acceptable ornament, a gracious addition unto thine head, [Hebr. an addition of acceptableness, &c. that is, which shall make thee acceptable of thy mother : and respected. So below, chap. 4. 9.] and chains on thy neck : Hebr. throat.]

10 My son, if the sinners [Meaning gross and impudent sinners. See 1 Sam. 25. on verse 18.] entice thee, [or,

[Or, would seduce thee ; that is, shall seek to perswade and inveigle thee with fair words. See of the Hebrew word rendered here *enticing*, *Judge* 14. on verse 14.] consent thou not. [Compare *Prov.* 4.24.]

11. If they say, Go with us, let us lurk for blood, [To wit, to shed it, by killing and murdering. Blood is used for killing, or murdering. See *Gen.* 37. on verse 26.] (let us) bide our selves [that is, lie in wait; or, lay wait. So *Psal.* 56. and below verse 18.] against the innocent, without cause : [that is, without his deserving. So *Psal.* 35.7.]

12. Let us swallow them up alive, [That is, without pity or compassion. Compare *Psal.* 124.3.] as the grave, [that is, as the grave swalloweth up the dead bodies. Compare below chap. 27. 20. and 30. 16.] yea whole and all, as those that go down into the pit : [Heb. the goers down of the pit. So *Gen.* 23. 10. the enterers in of his City-gate ; that is, those that entered in at the gate of his City. So *Psal.* 78. 9. shooters of the bowe ; that is, those that shoot with the bowe.]

13. We shall finde all precious substance, we shall fill our houses with spoil :

14. Thou shalt cast in thy lot in the midst among us, [That is, help to share the prey with us, which is commonly done by casting or drawing of lots, when every one desirereth to draw out his share] we will all (of us) have one purse. [that is, all the prey we get, we will have it in common, and divide it amongst our selves.]

15. My son, walk not in the way with them, [That is, keep not their company, nor conveise with them. Compare the phrase, 1 *Sam.* 25.15. *Psal.* 1.1.] refrain thy foot from their path : [that is, go not with them in their wicked ways. Herby may be also understood, the affections, inclinations, and motions of the minde or soul : For as the feet carry the body hither, and thither ; so is the spirit of a man led on and carried by the affections, to sundry devices and practises. Compare below verse 16. and 5.5. and 6.18, &c.]

16. For their feet run to evil ; [That is, to do evil, or to hurt others] and they make haste to shed blood.

17. Surely the net is spread in vain before the eyes of all manner of fowl. [Hebr. of all Lord of the wing. That is, of all manner of fowl, or, all that hath wings. See *Gen.* 14. on verse 13. The net is spread in vain, &c. Meaning, in respect of the silly bird, because it taketh no warning by the spreading abroad of the net, to shun and avoid danger ; but is onely carried by a greedy appetite and desire to the bait. Some apply this thus : that the birds when they see the net spread, are thereby warned, and fly away, but the wicked are so dull and senselss, that they even spread their own nets wherein they shall be taken. But the sence of the proverb seemeth to be this : As a bird doth in vain see the net spread abroad, not heeding it, but having her eyes fixt onely upon the bait, and so by falling on is taken : so wicked men and evil doers regard not the danger, whereinto they put themselves, when for some temporal gain or profit, they hurt their neighbour, but fall into the hands of the Magistrate, who punishment them according to their deservings, or else are punished some other way by God himself.]

18. And these [To wit, they, of whom is spoken above, verse 15, 16.] lurk for their (own) blood, and hide themselves [see above on verse 11.] against their (own) souls. [the meaning is, that they bring their own lives to ruine and destruction, by seeking after the lives of others. Compare below chap. 8. verse 36. and the Annot.]

19. So are the paths [That is, the intentions, purposes, deeds, and practises. Compare *Gen.* 6. on ver. 12. also below chap 2.15. and 22.25.] of every one, that practiseth covetousnes : [Hebr. that covets covetousnes, or, coveteth with covetousnes. So below chap. 15. 27. *Jer.* 6.13. *Ezek.* 22.27. *Hab.* 2. 9. The Hebrew

word is for the most part taken in a bad sense, for filthy, covetous, and dishonest lucte or gain. See *Gen.* 37. 26. *Exod.* 18.21. 1 *Sam.* 8.3. *Psal.* 119. 36. below chap. 28. 16. *Isa.* 56. 11.] it [to wit, covetousnes] will catch [that is, bring to destruction, as a bird is caught, and cometh to its death by the bait, after which it flyeth] the soul of the masters thereof. [that is, of those that study or practise covetousnes. See of the word *Baal*, *Gen.* 14. on verse 13.]

20. The Supreme Wisdome [Hebr. *wisdomes* in the plural number, that is, the highest, most excellent, or supreme wisdome. So below chap. 9. 1. and *Psal.* 49. 4. so *Job* 40. verse 10. a great beast is called *Echomot*; that is, beasts in the plural number. This is done to aggrandise, or to multiply things. Oth. every *wisdom*, or, manifold *wisdom*, or, (*wisdom*) of *wisdomes*. By this wisdome may be understood, either the essential wisdome of the Father, which is the Son of God, whereof see below chap. 8. or the wisdome contained in the holy Scripture, which far exceedeth all the wisdome of men. Some understand the wisdome, which is revealed by the Word of God, and by the works of Divine Providence] cryeth aloud without ; [to wit, by the Preachers of the Word of God, or also by the works of Creation, and upholding, and governing of all things] she liftest up her voice [Hebr. giveth, &c. That is, she liftest up her voice, and caueth it to be heard. So *Gen.* 45. 2. below chap. 2. 3. and 8. 1.] in the streets.

21. She cryeth in the front of the stirs, [Hebr. in the head of the stirs. Understand the places where great concourse or assembling of people was, and wherein also was much stir and noise] at the doors of the gates [where judgement was kept, and consequently where were great meetings and gatherings of people together. See *Gen.* 22. on verse 17.] she uttereth her sayings in the city. [Meaning every city in the land of Israel.]

22. To simple ones, [These are the words of wisdome, which Salomon bringeth in speaking after this manner. Of the word *simple*, see above on verse 4.] how long will ye love simplicity ? and the scorners [see *Psal.* 1. on verse 1.] desire scorning for themselves ? and fools [understand not idiots, or natural fools, sensless persons, that have not the common use of reason and understanding, as other men have ; but such as are deprived of true wisdome, leading to everlasting life, neither are inclined or bent to seek and endeavour after it, but onely cumber and trouble themselves about the things pertaining to this temporall life] hate knowledge ?

23. Turn you unto my reproof : [To wit, to hear and obey it, or to follow after it. Oth. turn you at my reproof : that is, repent and amend your lives by vertue of my reproof. Understand such a reproof as is done by words of instruction and exhortation. So below ver. 25. 30.] I will abundantly pour out [a phrase borrowed or taken from fountains, out of which water issueth, or gusheth forth in great abundance. See of the Hebrew word, *Psal.* 19. on verse 3. it is used sometimes in a good sense, as here, and lo in the forementioned place : and sometimes in a bad sense, as below, chap. 15. 2, 28.] my spirit unto you ; [that is, the knowledge of my mind and will. See the word *spirit* often taken in the like sense, that is, for the gift of understanding, *Psal.* 76. verse 13. below chap. 29.11. *Joel* 2. 28.] I will make known my words unto you.

24. Seeing I have called, and ye have refused ; (I) have stretched out mine hand, [To wit, to invite you to repentance. See the like phrase *Isa.* 65.2.] and there was no man that regarded : [Compare *Isa.* 65.12. and 66.4. *Jer.* 13.10.]

25. And ye have rejected [The Hebrew word is taken in the like sense, below chap. 4. 15. and 8. 33. and 13. 18. and 15. 32.] all my counsel ; [Oth. have withdrawn your selves from, or, bereaved (your selves of)]

my counsel : Oth. have caused my counsel to cease] and would not my reproof :

26. Therefore I will also laugh at your destruction : I will mock when your fear [That is, the evil, and mischief, whereat ye shall be sore afraid and astonished : or, which ye exceedingly fear. So in the following verse. see Job 39. on verse 25.] cometh.

27. When your fear cometh as a desolation, [Which spreadeth it self far and near with a great sound or noise, and doth exceeding much harm. See of this similitude also, Psalm 35. 8. and the annotations below, cha. 3. 25. Isa. 10. 3. and 47. 11.] and thy destruction cometh as a whirlwind ; [that is, very swiftly, terribly, and violently. See of such a kind of similitude also, Job 9. on verse 17.] when distress and anguish cometh upon you : [compare Job 27. 9. and 35. 12. Isa. 1. 15. Jer. 11. verse 11. and 14. 13. Ezek. 8. 18. Mich. 3. 4.]

28. Then shall they cry unto me, but I will not answer : they shall seek me early, [That is; seek me with great care and diligence. See Job 8. on verse 5.] but (they) shall not finde me :

29. Because they hated knowledge ; [Of knowledge, see above on verse 4.] and did not chuse the fear of the LORD.

30. They consented not to my counsel : they despised all my reproof.

31. So [Or, therefore] shall they eat of the fruit of their (own) way, [that is, receive, and get the punishment, or recompence of their wicked works. See Job 21. on verse 25. The word fruit, here used, is taken for all manner of, either evil, or good, that issueth or proceedeth from any thing. It's taken for evil, as here ; so Isa. 10. 12. Jerom. 6. 19. Micha 7. verse 13. Lu. 6. 43. For good, below chap. 8. 19. and 31. 31. Amos 6. 12. Psalm 5. 22. Philip. 1. 11.] and satifice the (selves with their (own) counsels. [that is, bring a sad inundation of plagues upon themselves, occasioned by their obstinate and contumacious mindes. See of this phrase Job 7. 4. and the annot.]

32. For the turning away of the simple [To wit, whereby they turn away themselves from the teachings and instructions of wisdom] shall slay them, [to wit, the simple : which is done by means of the Magistrate, or other mean, yea by God himself] and the prosperity of fools [mea. 10. 8.] which they, or other wicked men oftentimes have, ... &c. whereby they are hardened in their backsliding and course of sinning] shall destroy them.

33. But whoso hearkneth unto me, shall dwell safely : [Hebr. in, or, with safety : that is, not only without ill entertainment, but also without fear of it. The same phrase is also found, Lev. 25. 18. Deut. 33. 12. Isaiah 47. 8. Jerom. 23. 6. Ezek. 39. 26, &c.] and he shall be quiet from fear of evil.

C H A P. II.

Sundry promises of great use, for those that earnestly seek after, and obtain true wisdom : especially that they shall be directed and kept in the way of life, and be preserved from evil company, which walk in the way of destruction.

MY son, if thou receivest my sayings ; [From the twenty second verse of the former Chapter unto this verse, Salomon related the words of Wisdom : Now he speaketh again in his own person, as may be gathered by comparing the tenth and fifteenth verses of the former Chapter] and layest up my Commandments with thee : [to wit, as a treasure, and necessary commodity. See Job 23. on verse 12. also below verse 7.]

2. To cause thine ears to attend unto wisdom, (if) thou inclinest thine heart unto understanding. [What understanding is, see above chap. i. on verse 2.]

3. Yea [The Hebrew particle is so taken, 2 Kings 18. 34.] if thou chusest unto prudence, [that is, if thou seekest with all diligence to get it. It is a similitude borrowed from him that having great need of another man, seeketh by earnest and stedfast crying unto him, to get him near himself] and liftest up [Hebr. givest, so ab. cha. 1. 20.] thy voice unto understanding.

4. If thou seekest her as silver, and searchest after (her) as after hid treasures : [Compare Mat. 13. 44. 45, 46.]

5. Then shalt thou understand the fear of the LORD, and shalt finde the knowledge of God. [To wit, by Gods gracious enlightening, James 1. 5: who letteth them finde the thing that is good, who in the use of right and lawful means leek and endeavour after it, Mat. 7. 7. For this word finding, hath respect or relation to the word seeking, mentioned in the last foregoing verse. Compare below chap. 3. 13. and the annot.]

6. For the LORD giveth wisdom ; [Compare James 1. 5. 1 Kings 3. 9, 12.] out of his mouth, [that is, out of his gracious good will and pleasure, and by the revelation of his holy Word : for the mouth of God in Scripture signifieth sometimes his good will and pleasure, Deut. 8. 3. sometimes the revelation thereof, Numb. 9. 18. Psalm 119. 72.] (cometh) knowledge and understanding.

7. He layeth up for the righteous a durable being : [Or, a sure estate. The Hebrew word signifieth properly that which is essential, sure, and durable, or, permanent. Understand here, either the true wisdom, and sure or sound doctrine of truth, which is opposed to the vain and empty knowledge of this world, or the eternal, celestial good, which is opposed to the momentany and transitory things of this earth. See of the Hebrew word further, Job 5. on verse 12. and compare Psalm 37. on verse 3.] He : [to wit, the Lord] is a buckler [see Gen. 15. on verse 1. Others understand by this shield or buckler, the true and sound wisdom, and doctrine of salvation. Compare Psalm 91. 4.] to them that walk uprightly : [that is, to them that live a true, unfeigned, godly life. See also 1 Kings 9. 4. Psalm 26. 11. below chap. 10. 9. and 20. 7. and 28. 6. &c. also see Gen. 20. on verse 5.]

8. That they may keep the paths of judgement : [That is, constantly follow the rule of Gods Word, which teacheth them what they are to believe, and how they ought to live. Compare Gen. 18. on verse 19. these paths are also called, the paths of uprightness, below verse 13. the paths of life, below verse 19. the way of good men, and the paths of the righteous, below verse 20. the way of wisdom, and the footsteps of uprightness, below chap. 4. 11. &c. see further, 1 Kings 8. on verse 36.] and he shall preserve the way of his favourites : [Compare Psalm 1. on verse 6. see of the signification of the Hebrew word rendered here favourites, 2 Chron. 6. on verse 41. and Psalm 4. 4.]

9. Then shalt thou understand righteousness, and judgement, and equities : [See of these three words above chap. i. on verse 3.] (and) all (or every) good path. [Hebr. all (or every) footstep of good : that is, every way that leadeth unto that which is good. The Hebrew word signifieth properly the print, or, furrow of a cart-wheel, or, the track of a cart-wheel made in the ground : but is by way of similitude used, to signifie the way of men ; that is, of their dealing and converse, their doing and omitting. See Psalm 23. 3. below verse 15. and ch. 4. 11. and 5. 21. and Isa. 26. 7.]

10. When wisdom shall have entered into thine heart, and knowledge shall be pleasant unto thy soul ;

11. Then shall discretion keep watch over thee, [That is, keep thee with singular diligence & carefulnes ; as the Hebr.

Hebrew phrase here importeth, and is also found, in Sam. 26. 16. and below chap. 6. 26.] *understanding shall preserve thee.*

12. *To deliver thee from the evil way;* [Understand all kinde of false faith, and wicked works, opposite and repugnant to the rule of Gods Word, and leading to destruction: which is likewise so called, Psalm 119. 101. and below chap. 8. 15. and 28. 10. likewise *the way of falsehood*, Psalm 119. 29. *the way of sinners*, Psalm 1. 1. *the way, that is not good*, below ch. 16. 29. and here straightway verse 13. *the way of darkness*: also *the wicked way*, Ezek. 3. 18.] *from the man that speaketh perverseness:* [that is, things that are contrary to truth of doctrine, and righteousness of life. So Deut. 32. 20. below verse 14. and chap. 6. 14. and 8. 13. and 10. 31, 32, &c.]

13. (From those) *that leave the paths of uprightness;* [See above on verse 8. Compare 2 Chronicles chap. 12. on verse 1.] *to go in the ways of darkness.* [that is, to live in unbelief, error, wilful sin, disquietnes of minde, and misery. Thus the word *darkness* is taken for all kinde of evil that is in the understanding, in the will, in the affections, in words and deeds, and in the whole course of mans life. Compare Eccl. 2. 14. Isaiah 9. 1. Romans 2. 19. Ezek. 5. 8. 11.]

14. *Whereto rejoice to do evil, delight themselves in the perverseness of the wicked:* [To wit, either person, or work.]

15. *Whose paths* [To wit, the paths of those that leave and forsake uprightness, &c. of whom was spoken in the two foregoing verses] *are perverse;* [that is, crooked, and going awry, erring and going astray from the right and straight rule of faith and life] *and declining in their steps:* [to wit, from the right and good way: so chap. 1. 32. and 14. 2.]

16. *To deliver thee from the strange woman* [That is, which is not thine own, but another mans wife: and besides by her infidelity, wicked life, and adulterous carriage, pertaineth not to the true people of God. Wherefore she is also called an *outlandish*, or *unknown* woman. So below chap. 5. 3. and 6. 24. and 7. 5. this verse dependeth on the foregoing eleventh verse] *from the unknown (woman) (which) flattereth with her speeches:* [or, (which) maketh her speeches trim and neat, or, uttereth, smooth, or intreating words, whereby she enticeth men in a wanton and unchaste manner. Compare below chapter 5. 3. and 6. 24. 7. 5.]

17. *Which forsaketh the guide of her youth,* [That is, her lawful husband, whom she married in her youth, and who is her head and governour:] *and forgetteth the covenant of her God.* [that is, the promised conjugal fidelity; which is called *the covenant of God*, not only because marriage was instituted and ordained by God; but also because God therein joineth man and wife together, and is a witness and beholder of that so near union and conjunction, as being made and done before him. See Mat. 19. 4. 5, 6, &c.]

18. *For her house inclineth unto death* [The meaning is, that the punishment of adultery is mans utter ruine and destruction, both in soul and body. 'Tis a similitude borrowed from an inclining or bending wall, which is nigh to its ruine or fall] *and her paths unto the dead:* [The Hebrew word, which sometimes signifieth *Giant*, is taken here for men that are dead, deceased, or departed out of this life. See Job chapter 26. on verse 5. This eighteenth verse dependeth on the foregoing sixteenth verse. As if he had said, I have not shewed in vain, that wisdom will deliver thee from the strange

woman: for this is an exceeding great benefit, because the strange woman leadeth men unto death.]

19. *Whosoever go in unto her,* [See Genesis 6. on verse 4.] *shall not return;* [to wit, from the way of death, which by the sinne of adultery they have entered into] *neither shall they hit the paths of life.* [that is, which lead unto life. So below chap. 5. 6. and 6. 23. and 15. 24.]

20. *That thou mayest walk in the way of good men,* [This verse dependeth upon the foregoing eleventh verse, then shall discretion keep, &c. or, on the sixteenth verse, *to deliver thee from the, &c.*] *and keep the paths of the righteous.* [that is, the example of godly ones, that knew and feared God aright. These are commended unto us in the Scripture for our imitation, and not those, who give up themselves unto uncleannesses, and to other sinnes. These (to wit, the *righteous*) are every where in this Book opposed to wicked and ungodly men, that know not God, nor obey him.]

21. *For the godly shall inhabit the earth,* [Compare Psalm 37. 9, 11, 22, 29, 34. and the Annotations on verse 29.] *and the upright shall remain in it.* [to wit, not only in general, because there shall always remain a Church and people of God, but also in particular, because God will never leave any of those that are his, into what strait soever they come; but will continually follow them with his blessing even unto death.]

22. *But the wicked shall be destroyed from the earth,* [Their death is an apparent destruction, because they living in great prosperity and pleasure, are suddenly taken away thence, and reserved for everlasting destruction. Compare Psalm 37. 2, 9, &c. See also Job 18. 17. Psalm 104. 35.] *and the faithless ones* [understand by these, those that by great and wilful injustice transgres and violate the duty, which they owe unto God, or their neighbour. Compare 1 Samuel 15. 18. and Psalm 1. 1. and the Annot.] *shall be plucked out of it.*

CHAP. III.

An exhortation to the keeping of the Commandments of Wisdome, verse 1, &c. also to affiance in God, and his counsel, with caution to beware of self-wisdome, 5. An exhortation to the fear of the Lord, 7. to liberality to the Ministers of God, and to the poor, 9, 27. to patience in suffering, 11. Of the blessednesse that wisdome bringeth with it, the preciousnesse, high esteem, and great utility of it, 13. Evil practises, 29. Contentiousnessey 30. Impatience, 31. The cursed prosperity of the wicked, scorners, and fools, 33.

MY son, forget not my law: [Or, doctrine: to wit, which I teach thee, and instruct thee in, namely, how to order thy life and conversation aright. See above chap. 1. on verse 8.] but let thine heart keep my commandements:

2. *For they shall increase* [So below chapter 9. 11. Hebrew properly adde, which is here as much as multiply] *unto thee length of days, and years of life,* [that is, a great age; and a long life, or a life of many years. So Deuteronomy 30. 20. Job 12. 12. Psalm 21. 5. and 91. 16. below verse 16. and 4. 10. and 9. 11.] *and peace.* [that is, prosperity both in soul and body: See Genesis 37. on ver. 14.]

3. Let not mercy and faithfulness forsake thee; [This may be understood of the mercy and truth of God; so that it is a command exhorting a man to cleave close thereunto, with a promise that he shall keep and preserve them. See below on verse 25. Others understand it of the bounty and faithfulness, which every one ought to shew unto his neighbour] bind them [to wit, the commandments of God, whereof is spoken in the first verse; or, mercy and faithfulness, that is, the promises of God concerning them] about thy neck, [to wit, as an ornament, or chain, as above chap. 1. 9. and to have them always before thine eyes, and in thy sight. See below ver. 21. and 6. 21. and compare Exod. 13. 9. Deut. 6. 8.] write them upon the table of thine heart. [that is, imprint them deep in the innermost part of thine understanding, that they may never slip out of thy memory. So below chap. 7. 3. Fer. 17. 1. 2 Cor. chap. 3. 3.]

4. And finde favour, [Or, grace; that is, acceptance or acceptableness, whereby a man is acceptable and pleasing unto others; so Gen. 39. 21. Psalm 46. 3. above chap. 1. 9. below chap. 11. 16. and 22. verse 11. Eccl. 10. 12. Luke 2. 52.] and good understanding [of understanding, see above chap. 1. on verse 3.] in the eyes of God, and men. [Tis again a command, containing in it also a strong and earnest promise, as in the beginning of the former verse. The command is, labour to finde grace, &c. The promise is, Thou shalt be acceptable both to God and good men, and have found knowledge to live well.]

5. Trust in the LORD with all thine heart; [Compare Deut. 6. 5. and 1 Kings 2. 4. and the annot.] and lean not unto thine (own) understanding.

6. Acknowlede him in all thy ways: [That is, in all that thou intendest, undertakest, speakest, doest, and omittest. See Gen. 6. on verse 12. In the same sente is the word paths presently taken in this verse] and he shall make thy paths strait. [That is, direct them according to his law, and lead thee right according unto it, that thou maist at length attain unto the desired end of thy life. Compare below chap. 11. 5. and 15. 21.]

7. Be not wise in thine (own) eyes: [That is, in thine own conceit, and judgement. See Lcv. 13. on ver. 3. and Job 18. on ver. 3. Rom. 12. 16.] fear the LORD, and depart from evil:

8. It shall be physick for thy navel, [It's a phrase, by way of similitude, borrowed from young children, whose navels must be handled and dealt with, with singular care and prudence; and also from grown persons, that are weak and feeble in that part of the body, and oftentimes have need of physick to be applied thereunto. The meaning is, that those that have the fear of God, shall, in respect of the spiritual life of the soul, be in very good health, and enjoy perfect strength] and moistning for thy bones. [It's another similitude borrowed from the bones in a mans body, which must be filled with good marrow to preserve the strength and vigour in man: So hath the soul likewise its strength and vigour from the knowledge and fear of the Lord. Compare Job 21. 24.]

9. Honour the LORD with thy substance [Honour him, to wit, in his Ministers, the Priests, and Levites: also in the widows, the fatherless, and the poor, by communicating unto them of thy means, Exod. 23. 19. and 34. 36. Deut. 26. 2. &c. Mal. 3. 10. Luke 14. 13.] and with the first-fruits of all thine increase. [See of these, Exodus chapter 22. verse 29, 30. Levit. 2. 12. and 23. 17.]

10. So shall thy barns be filled with plenty; [Hebr. satiety; that is, with plenty of fruits, whereby men may be satisfied and filled. See Gen. 41. 29. and the annot. also, Eccl. 5. 11. Compare Deut. 28. 8.] and thy press-fats run over. [Hebr. break aunder with new wine.]

11. My son, reject not the discipline [This word signifieth indeed the teaching or instruction, which is done in, or by words, but it is here also taken for actual cha-

stening or punishing. See below chap. 7. on verse 22. So likewise the Hebrew Verb translated, rebuking, below chap. 9. 7. see the annot. of the LORD: neither be weary of his chastising: [this word is also not only taken for Verbal punishment or reproof, such as is done by words, as below chap. 15. 31, 32. and 28. 23. but also for actual punishment, by blowes, or plagues, or scourges, as here, and Psalm 73. 14. and 149. 7. Hos. 5. 9. So the Verb reprove, Psalm 6. 2.]

12. For the LORD chashest the man whom he loveth, [Compare Rev. 3. 19.] yea as a father the son in whom he hath a delight. [See of the signification of the Hebrew word, 2 Sam. 24. on verse 23.]

13. Happy is the man, (that) findeth wisdom: [Heb. (that) hath found, &c. that is, that findeth continually: therefore also the following Verb in the Original is put in the Future Tense. The word finding seemeth to relate to the seeking and searching after wildome, wherof mention is made above chap. 2. 4. see the annot.] and the man, (that) bringeth forth [or, ferreth out, to wit, as out of an hidden place, and consequently obtaineth it with great labour and pains] understanding.

14. For the merchandise of it [That is, the ware, or the commodity that is to be found with wisdom; so is the Hebrew word taken by some, below chap. 31. 18. Isa. 23. 18. Oth. managing, or, handling; that is, searching after it, whereby it is sought, found, and obtained] is better than the merchandise of silver, [compare Job 28. 15. Psalm 19. 10. Prov. 8. 11, 19. and 16. 16. Oth. ordering, or, managing of silver, that is, the handling and employing of it, whereby silver is gotten and obtained] and the increase thereof then gold digged out. [meaning very fine gold, perhaps so called, because it's digg'd out of the ground. The same name is used, Psalm 68. 14. below chap. 8. 10, 19. and 16. 16. Zach. 9. 3.]

15. She is more precious then rubies; [See Job 28. on. verse 18.] and whatsoever thou canst delight in, is not to be compared unto her: [Hebr. all thy delights will not be compared unto her: that is, whatsoever thou canst wish or desire, is not of such worth and value, as that it should be able to be compared with wisdom. So below chap. 8. 11.]

16. Length of daies [See above on verse 2.] is in her right hand; in her left hand, riche, and honour. [Wisdom is here compared to a woman, that in great plenty divideth all manner of goods to those that follow, and obey her. Under temporal goods are comprehended also those that are eternal.]

17. Her ways [That is, whatsoever she prescribeth to believe, and to do. Understand also in like manner the following word paths] are ways of pleasantnes, and all her paths peace. [that is, prosperity and happiness, both in soul and body; as above verfe 2. the meaning is, that this is obtained by wisdom.]

18. She [To wit, wisdom; see above verse 13.] is a tree of life to them that lay hold upon her; [that is, as a tree of life, giving life, and full contentment or satisfaction to them that eat of her fruits, that is, that receive her instruction. Compare Gen. 2. 9. and 3. 22. also below chap. 11. 30. and 13. 12. and 15. 4.] and every one that boideh her fast, is happy.

19. The LORD by wisdom hath founded the earth, by understanding hath prepared [That is, beautifully adorned, gloriously fitted, and orderly composed and joined together. So is the Hebrew word taken, Job 31. 15.] the Heavens.

20. By his knowledge the depths are cloven, [Meaning the seas, and consequently the fountains, springs, rivers, and all sorts of streams, that issue and spread out of the depth and bottome of the earth, as it were by the renting therof in twain. Compare Gen. 1. 9, 10.] and the clouds drop (down) dew.

21. My son, let not them [To wit, wisdom, understanding,

standing, and knowledge, whereof is spoken in the two former verses. Oth. *the Law, and the Commandments*, of which see verse 1. of this chapter] depart from thine eyes : keep the durable wisdom [see of the Hebr. word *Job* 5. on verse 12. and abo. chap. 2. on verse 7.] and discretion. [see above chap. 1. on verse 4.]

22. For they shall be life for thy soul ; [That is, bring life to thy soul] and a comeliness for thy neck. [that is, an ornament, which will make thee gracious and acceptable both in the sight of God, and of all good men. Compare above chap. 1. 9. and the annot.]

23. Then shalt thou walk (in) thy way safely : [That is, go sure in thy intention, doing, and omitting. So below chap. 10. 9. and compare Psalm 37. 24. and 91. 11. 12. below chap. 28. 18. Isa. chap. 40. 31.] and thou shalt not dash thy foot. [that is, thou shalt not come into danger, so as to hurt thy self. Oth. and thy foot shall not dash it self, or, stumble. Compare Psalm 91. 12. Foot is taken for the man himself. So Psalm 31. 9. below chap. 7. 11. Isa. 52. 7.]

24. If thou liest down, [To wit, to sleep, or, rest] thou shalt not be afraid ; but thou shalt lie down, and thy sleep shall be sweet. [Compare Lev. 26. 6. Job 11. 19. Psalm 3. 6. and 49.]

25. Be not afraid of sudden terror, [Tis a Commandement, containing in it a promise, as above verse 3. 4. also below chap. 4. 4. and 7. 2. and 9. 6. see Psalm 37. on verse 3. Therefore some render these words thus : Thou shalt not be afraid of sudden terror, &c. But with the translation, that is in the text, doth the Hebrew particle *all*, or, any, better agree. The meaning is, that the lovers of wisdom shall not need to fear, or be afraid of, &c. Hebr. of *terrou suddenly* ; that is, which is sudden, or cometh unawares, and unexpected. So below ch. 15. 24. from hell, or the grave below, or beneath ; that is, which is below, or beneath] neither of the desolation [see Psalm 35. on verse 8. and above chap. 1. on verse 27.] of the wicked, [that is, which the wicked seek to raise or effect among the godly : or rather, which shall come upon the wicked by the just judgement of God] when it cometh.

26. For the LORD shall be with thine hope : [That is, he will be found of thee, when thou hopest in him, that thy hope, whereby thou waitest on his help, may not be in vain. Oth. shall be thine hope. Of the word *hope*, see the Hebrew word so taken, Job 4. 6. and the annot.] and be shall keep thy foot from being taken. [Hebr. from taking : To wit, whereby thou mightest come into the hand and power of the wicked, and be oppressed by them.]

27. Withhold not good [Meaning, either corporal, or spiritual good] from the masters (or owners) thereof, [Understand by these, those to whom we owed any thing that is good, either according to the Civil Law, or according to the Divine and Natural Law. The Civil Law is, that we should give to others, that which belongeth to them, by virtue of commerce or trading one with another. The Divine, and Natural, or Moral Law is, that we should give unto others, by virtue of our duty of love and compassion, which we owe unto them in general. Consequently by the word *masters*, or *owners*, the poor are here also to be understood, because the rich are given unto them by God as Stewards, and Dispensers, to communicate unto them, and to make them sharers of their means. In which respect alms or almsdeeds are called *righteousness*, Dan. 4. 27] when it is in the power of thine hand to do (it). [that is, when God hath given the means and ability, either in Civils, to content and satisfie thy neighbour, or in Divine and Naturals, to do good unto the poor, and to relieve them in their wants and necessities. The meaning is, that both those duties in such a case may not be delayed. Oth. although it were in the power of thine hand to do it ; to

wit, to withhold from any man that which is his due, or belongeth unto him. That which is delivered in this, and the following verse, is a general proverb, for bidding the neglect, or hindring of doing good unto others.]

28. Say not unto thy neighbour ; Go thy ways, and come again, and to morrow I will give ; [Namely, that which thou in a manner owest him, and which he asketh and craveth of thee, and hath greatly need of : compare Lev. 19. 13. Deut. 24. 14. also Gal. 6. 10. James 2. 15, 16.] seeing it is with thee.

29. Forge not evil against thy neighbour, [The Hebrew word rendered here *forge*, signifieth to devise, intend and promise a thing closely and secretly ; which may be said to be done either in a bad, or a in good sense. Here its taken in a bad sense, as also below chap. 6. 14, 18. Elsewhere it is also taken in a good sense, as below chap. 14. verse 22.] seeing he dwelleth with confidence [That is, securely, without having any mistrust, or evil suspicion of thec, Oth. in truth, or, fidelity] by thee.

30. Strive not with a man without cause ; [To wit, neither in judgement, nor elsewhere beside] if he have done thee no harm. [for if he have done so, it is then lawful for a man to vindicate his own right, either by the means of the Magistrate, or to bring him to an acknowledgement of his fault by the Ecclesiastical power, or other private admonition, and that without desire of revenge, and scandal, Exod. 22. verle 8. Mat. 18. 15, 16, 17. 1 Cor. 6. 4. Eph. 4. 26.]

31. Be not envious [See Psalm 37. on verse 1.] against a man of violence : [That is, that useth violence, and practiseth oppression, and thereby becomer great, rich, and mighty. See of this phrase, 2 Sam. 22. 49. Job 11. on verle 11. and Psalm 5. on verle 7. Compare Psalm 37. 1. and 73. 3. above chap. 23. 17.] and chuse none of his ways. [Hebr. not all his ways ; that is, none of them. See 1 Kings 11. on verse 34.]

32. For the revolter [That is, he that revolveth or departeth from the right way] is an abomination unto the LORD : [Hebr. is the Lords abomination ; that is, whom God esteemeth as an abomination. So below ch. 11. 1. 20. and 12. 22. and 15. 9. and 16. 5. &c. See Deut. 17. on verse 1. Elsewhere a thing is said to be an abomination before the face of the LORD, Deut. 24. 4. or, an abomination unto the LORD, Isa. 1. verle 13. The sense or meaning is one and the same : so is an abomination to man, below chap. 24. 9.] but his secret [that is, his deepest mercy, and good will in the Messia. See Ps. 25. on verse 14.] is with the upright. [Compare Psalm 25. 14.]

33. The curse of the LORD is in the house of the wicked : [Compare Lev. 26. 14, &c. Deuter. 28. 15. &c. Mat. 2. 2.] but he will bless the habitation of the righteous.

34. Surely he will scorn the scorners : but he will give grace unto the meek. [Oth. If he scorneth the scorners, he will also give grace unto the meek. Compare Jam. 4. 6. 1 Pet. 5. 5. Of the word *meek*, see Psalm 22. on verle 27.]

35. The wise shall inherit honour ; but every one of the fools taketh shame upon himself, [That is, taketh shame with him for his portion : or, shame taketh fools away ; that is, frustrateth them and all their expectations or, shame exalteth fools.]

CHAP. IV.

Salomon (propounding his own example; how he was taught and instructed by his parents) exhorteth again with many reasons and arguments to study the doctrine of wisdom, verse 1, &c. also to shew and decline the paths of the wicked, 14. to keep the words of

of wisdom, 20. to practise holiness of soul and body, in ordering of the heart, mouth, eyes, and feet, 23.

Hear ye children [So Salomon calleth all those, that has children desired to hear his doctrine, as being the instruction and admonition of a loving father to his children. See above chap. i. on verse 8.] the discipline [See above chap. i. on verse 2.] of a father; and attend to know understanding.

2. Seeing I give you good doctrine; [See Job 11. on verse 4.] forsake not [so above chap. 1. 8. and below ver. 6.] my law. [Or, intention. So above chap. 1. 8.]

3. For I was my fathers son, [That is, a singular son, whom he exceedingly loved, and of whom he had special care. Of such a one we also use to say, he is the fathers childe, or, the fathers son: the father loves him] tender, [that is, tenderly brought up, and carefully looked to. Compare 1 Chron. 29. 1.] and an onely (one) [that is, well-beloved, and very loving, as an onely son. Compare 1 Chron. 3. 5.] before the face of my mother.

4. Now he taught me, [See 1 Chron. 28. 9.] and said unto me; Let thine heart retain my words: keep my commandments, and live. [It is a commandment, with a promise, as it were said, and thou shalt live. Compare above chap. 3. on verse 25. and below verse 13.]

5. Get wisdom, get understanding: forget not, [To wit, the words, or sayings of my mouth, whereof is spoken in the following words of this verse] neither decline from the sayings of my mouth. [That is, which proceed out of my mouth: or, of my command; that is, which I command or enjoin. Thus the word mouth is taken for command, Gen. 41. verse 40.]

6. Forsake her not, [To wit, wisdom, whereof is spoken in the former verse] and she shall preserve thee: love her, and she shall keep thee.

7. Wisdom is the chiefest (thing) [To wit, that we ought to endeavour after, and which can do us good. The Hebrew word *Roschith* is taken for the best, and *choicest*, or *most excellent*, and *transcendent* thing that is, Psalm 119. 160. Amos 6. 1. as also the word *rosh*, Ezech. 27. 22.] get (thou) wisdom: [Oth, the beginning of wisdom is, get wisdom. Oth. get wisdom, the first of wisdom: which is the fear of the Lord. See above ch. 1. 7. and the annot.] and get understanding with all thy possession. [that is, with all thy goods and means. Compare Math. 13. 44. also Prov. 23. 23.]

8. Exalt her, [To wit, by highly esteeming her in thine heart, commanding her with thy mouth, and obeying her with thy life] and she shall promote thee: she shall honour thee, [that is, make thee acceptable and great in the sight of God, and men, see Dan. 1. 17. Luke 2. 52.] when thou shalt embrace her.

9. She shall give to thine head an acceptable addition: [Hebr. an addition of acceptableness. See above cha. 1. on verse 9.] a beautiful crown [Hebr. a crown of beauty, or, glory; that is, wherewith the head is adorned, and honoured. So below cha. 16. 3. Isa. 62. 3. Jer. 13. 22. Ezech. 16. 12. and 23. 42.] shall she deliver to thee.

10. Hear, my son, and receive my sayings: and the years of life shall be multiplied unto thee: [Compare above chap. 3. 2. and the annot.]

11. I do teach thee in the way of wisdom: I do cause thee to tread in right steps. [Hebr. in the steps of righteousness, or, uprightness: that is, in right ways. See above chap. 2. on verse 8. Of the word step, see in the same place on verse 9.]

12. In thy going thy step [See Job 14. on verse 16.] shall not be straited: [as it happeneth in narrow, uneven, troublesome, and slippery ways. The meaning is, that the way of wisdom is a convenient, easie, and pleasant way, Mat. 5. 1. 30. Psalm 91. 11, 12.] and if thou

runnest, thou shalt not stumble. [Comp. Ps. 91. 11.]

13. Take fast hold of discipline, [That is, of the instruction leading unto wisdom. See above chap. 1. on verse 2.] cease not: [to wit, from following this exhortation. Oth. Let her not go: to wit, wisdom. See the following annot.] keep her; [to wit, wisdom, whereof is spoken in the former verses, and which is gotten by discipline or instruction] for she is thy life. [meaning the well-being, or well-living, not only of thy body, but also of thy soul. So verse 22. compire above verse 4. and the annot. Oth. keep it, for it is thy life.]

14. Enter not into the path of the wicked; neither tread in the way of evil (men). [Compare Psalm 1. 1. Prov. 1. 10, 15.]

15. Reject it; [To wit, the way of evil men. Of the word here rendered reject, see above chap. 1. on verse 25.] passe not thorow by it: turn from it; and passe away.

16. For they sleep not, [Hebr. They will not sleep. The Future Tense signifieth the continuance of the action; as if he had said: They are not wont to sleep] if they have not done evil; and their sleep is taken away, if they cause not (some body) to stumble. [to wit, by hurting him in his soul, when they seduce it, and cause it to sin; or in his body, when they wound and kill it, or in his estate, when they steal and rob it.]

17. For they eat the bread [By bread and wine in this verse is meant all things necessary for the sustentation of this temporal life. So is the word bread also taken, when it is joined with the word water, below chap. 9. 17. and when it is put alone, without the addition of another word to it; below chap. 20. 17. and 30. 8, 22. and 31. 14. Mat. 6. 11.] of wickedness, [that is, goods unjustly gotten; or wealth gotten by injustice. So in the following words, wine of violence, which is gotten by violence. So below chap. 20. 17. bread of falsehood, which is gotten by false means, and chap. 31. 27. bread of idleness, which is gotten without labour. Or, the meaning is, that to commit injustice and violence, is as delightful and acceptable unto them, as eating and drinking: which kinde of phrase our Saviour Christ useth, John 4. 34. Compare Job 15. 16. and the annot.] and drink the wine of meer violence. [Hebr. of violences, or robberies.]

18. But the path of the righteous is as a shining light; going on, and lightening until the full day. [Hebr. unto the set, or appointed (time) of the day: that is, until noon, or mid-day, when the sun is in its greatest strength and brightness, and the day in its perfection and completeness. The just and the righteous are here compared unto the shining light; to wit, not only because they prosper by the blessing of God upon them, and enjoy peace and quietnes of minde, but also because they are enlightened with the knowledge of God, and do therin daily encrease more and more, going on from strength to strength, and from virtue to virtue, until they hereafter attain unto the perfection of the children of God. Compare Job 18. on verse 5.]

19. The way of the wicked is as darkness: [That is, full of ignorance, error, disquietnes, danger and misery. See Gen. 15. on verse 12.] they know not at what time they shall stumble. [that is, what it is, that shall bring them to ruine, and plunge them into destruction. Understand this of the means, whereby God will execute his just judgement upon them. The reason, why they know not at what they shall stumble, is, because they are perpetually in apparent danger of falling into mischief and destruction: which surpriseth and overtake them suddenly and unwares, above chap. 1. verse 27.]

20. My son, attend to my words; incline thine ear unto my sayings.

21. Let them not depart from thine eyes, [So above chap. 3. 21.] keep them in the midst of thine heart.

22. For

22. For they [To wit, my words, and sayings, whereof mention is made, above verse 20] are like [that is, those that give life. Compare above verse 13, and see the Annot.] to those that finde them, and physick [that is, not onely giving life, but also preserving it in a good estate and condition, and keeping off and removing all manner of sickness and disease therefrom. Compare ab. chap. 3. 8, and below chap. 12. 18, and 13. 17.] to all their flesh. [that is, to the whole man, consisting of body and soul. Spiritual blessings are typified and shadowed out by temporal blessings. Thus flesh is taken for man, Gen. 6. 12. Oth. to the whole flesh of every one of them.]

23. Keep thine heart [The heart signifieth often all the powers and faculties of the soul, namely, the understanding, the will, and affections. So Gen. 8. 21. Isaiah 29. 13. Jerem. 17. 9. Job 2. 13.] above all that is to be kept; [Hebr. above all keeping, keep thine heart] for out of it are the issues of life. [the life of man is, either natural, or spiritual. The first he hath by his first birth; the second, by his second birth. Both kindes of life give their several operations and workings, which doe flow and proceed from the heart. The natural actings and workings do proceed from the heart, that is unregenerate: the spiritual workings and actings, or actions, do proceed and issue from the heart that is regenerate: Compare Matth. 15. 8.]

24. Put away from thee the forwardness of the mouth, [Understand all abuse of the tongue against the first, and second Table, or against God and man. See above chap. 2, on verse 12, and below chap. 6. 12.] and the perverseness of the lips put far from thee.

25. Let thine eyes look right on, and (let) thine eyelids keep themselves straight before thee. [That is, direct thy sight straight forward. The meaning is, that, to the end that we may go on faithfully and constantly in the way of the LORD, we should not turn away our spiritual eyes from the commandments of the Lord, either to the right hand, or to the left, but go straight forward, without suffering our selves in any case to be led aside out of the way.]

26. Ponder the going [Hebr. step] of thy foot, and let all thy ways be well established. [Or, ordered, or, directed, or, well fitted. Oth. that all thy ways may be well fitted, or, ordered; or, and all thy ways shall be established.]

27. Depart not to the right hand, nor to the left; [See Deut. 5. on verse 32, and 28. 14.] turn away thy foot from evil.

CHAP. V.

An exhortation to the study of wisdom, verse 1. An earnest admonition to beware of unchaste women, 3. An exhortation to a chaste and merry life in the state of wedlock, 15. God seeth all things, he taketh and destroyeth the wicked in their own sins, 21.

MT son, attend unto my wisdome: encline thine ear to my understanding: [Of the difference of these two words, wisdome, and understanding, see above chap. 1, on verse 2.]

2. That thou mayest preserve all discretion; [Hebr. discretions. See above chap. 1, on verse 4.] and (that) thy lips may keep knowledge. [to wit, the lips, whereby thou mayest impart and communicate that knowledge unto others, which thou gettest by my teaching and instruction, compare Mal. 2. 7.]

3. For [Here a reason is given, why the former exhortation should take place with men] the lips [that is, the words. See Job 2, on verse 20. the same signification hath the word palate, or, roof of the mouth, that followeth. So Job 31. 30.] of a strange (woman) [See above

chap. 2, on verse 16.] drop an honey-comb: [that is, bring forth sweet, and pleasant words without ceasing, whereby young men are allure to the love of her. See of this phrase, Vetus. 32. 2, and the Annot.] and her palate is smoother than oil. [that is, her words slip into the heart, by reason of her sweet and pleasant flattery, as oil slippeth into the stomach by reason of the smoothness and slipperiness thereof. Compare below chap. 26, verse 28. See above chap. 2, 16, and below chap. 6. 24.]

4. But her last [Or, her end, or, issue. The meaning is, that the event, or issue of all the pleasantnes, and sweetnes of the strange woman, and of those that cleave unto her, is no otherwise, then as followeth in the Text. Thus the original word is taken for an unhappy end, Deut. 32. 20, below chap. 14. 13, and 23. 32. Amos 8, 10.] is bitter as wormwood, sharp as a two-edged sword: [Hebr. a sword of mouths: that is, that hath two mouths. Meaning a two-edged sword, or a sword that cutteth on both sides. So Psalm 149. 6. Heb. 4. 12.]

5. Her feet go down to death: her steps take hold on hell. [That is, tend thither, so that they shall not in any wise escape it. See of the signification of the word hell, Gen. 37, on verse 35. By death, and hell is in this place meant not onely temporal death, and the visible grave, but also eternal death, and hell it self, even the place of the damned.]

6. Lest thou shouldest pender the path of life, [That is, the path which leadeth unto true life. See above chap. 2, on verse 19.] her goings [Hebr. footsteps] that is, her words and works] are unstable [or, move to and fro, hither & thither, are wavering; that is, straying, uncertain, driven with all winds, now cleaving to this, anon to that man, and that for to deceive and seduce him] (that is) thou perceivest it not. [the Hebrew word rendered here perceivest, is often so taken. See Job 5, on verse 24. Oth, (that) thou art not aware of it, or, discernest it not: to wit, that her goings stray from the path of life, and lead a man unto death. The meaning of the whole verse is this, Lest thou come to consider with thy self, whether a man can keep her company, and yet notwithstanding keep the way of life, know of a certain, that her goings and the manner of her actings, are so unstable, mutabile, and straying, in using all manner of craft and subtily to deceive and seduce thee, that thou shalt not be able to perceive it, and consequently shalt be caught by her in the net of destruction.]

7. Now then, ye children, hearken unto me; and depart not from the sayings of my mouth.

8. Make thy way far from her, and come not nigh the door of her house. [That is, have no fellowship with her, and beware of coming nigh her.]

9. Lest thou give [To wit, as a prey, and booty, to be deprived of it] thine honour [that is, thy youth, strength, means, good name, and souls prosperity. Understand hereunder also the children which the whoremonger getteth by the whore: for they for the most part abide in the house of the adulterers, or of her that breaketh wedlock] unto others; [to wit, unto the adulterers, and her husband] and years [to wit, thy youthful years, and the best time of thy life] unto the cruel. [meaning the whores company, and the whores husband, who shall cruelly persecute thee, and deliver thee over unto the Magistrate. Compare below chap. 6. 34, 35.]

10. Lest strangers [Meaning not onely the adulterers, and her husband, but also all ruffians, panders and pandaresses, and all the adulterous crew, that reap any profit or gain by such unclean and filthy acts] satisfie themselves with thy wealth; [that is, with thy temporal means, or estate. So Hos. 7. 9.] and all thy painful labour [that is, all that thou hast gotten or gained by thy labour, joined with pain, and trouble. Compare below chap. 14. 23, and Isa. 58. 3.] (come) into the house of

one unknown : [Or, of an alien, foreigner, outlandish person ; so below verse 20.]

11. And thou roar [Or, cry, bawl. The Hebrew word signifieth properly the noise, and roaring, that beasts, and especially lions make, when they are in any danger or distress, although they are not sensible, from whence it cometh. Compare Psalm 32. 3. Isa. 5. 29, 30. Ezek. 24. 2.] at the last, when thy flesh, and thy body is consumed.

12. And say, how have I hated discipline : and mine heart despised reproof ?

13. And have not hearkened to the voice of my instructors ; nor inclined mine ear unto my teachers ?

14. I was almost in all evil, [Hebr. I was almost, or, within a little in all evil : to wit, the evil of punishment, see Gen. 19. on ver. 19. Or, understand withal, the evil of sin, of which see Job 20. 12.] in the midst of the congregation, and of the assembly, [that is, publickly before the Church of God, and all the world.]

15. Drink water out of thine (own) cistern, and floods [Or, streams] out of the midst of thine (own) well. [this is a figurative description, from the beginning of this verse unto the twentieth, shewing the duty and prosperity, and quietnes of minde of those, who live purely and chastely in the holy state of wedlock, according to the ordinance of God. The meaning is, that every one ought to delight only in his own lawful yoke-fellow in all honesty and sobriety, as followeth, ver. 18, 19. Others have understood this of the lawful possession and use of temporal goods or riches, and of the liberality and mercifulnes, that we ought to shew therewith unto the poor and needy.]

16. Let thy fountains [Meaning thy children, that issue from thee as from a fountain. Compare Isa. 51. 1.] spread themselves abroad, (and) the water-brooks [See Psalm 1. on verse 3.] in the streets. [the meaning is, that every one ought to bring up his children honestly, that they may not only be a grace and a credit to their family, but also in their places according to their abilities, be useful and serviceable unto others.]

17. Let them be only thine (own) and not a strangers with thee. [To wit, they taking and acknowledging thee only to be their father, and thou them to be thy children : which cannot be done among those children that are born of an adulterer.]

18. Let thy fountain [That is, thy lawful wife, from whom thy children do proceed and issue, as from a springing Fountain] be blessed, and rejoice because of the wife of thy youth ;

19. A very loving hind [Hebr. hind of loves. Of this mention is made here, because she is most dearly and intimately beloved of the hart, as some do write] and a pleasant wilde goat : [Hebr. roe of pleasantnes] let her breasts at all times make thee drunk ; [or, moisten, drench, refresh thee ; that is, fill thee with joy and pleasure. Compare below chap. 7. 18.] err continually in her love, [that is, recreate thy self with her, as a man useth to recreate and delight himself in the thing that is lawful, and so to forget himself in it, that he not once regardeth the thing that is unlawful.]

20. And why shouldest thou, my son, err in a strange (woman), [That is, in the love of a strange (woman)] and embrace the bosome of the unknown (woman?) [Or, foreign, outlandish (woman).]

21. For the ways of every one [Or, of a man] are before the eyes of the LORD : and he pondereth all his goings. [Hebr. neigheib, or, pondereth all his steps ; that is, he trieth as with a plummet every ones ways, whether they be right or crooked, knowing fully all the commissions and omissions of men. Compare 2 Chron. 16. 9. Job 31. 4. and 34. 21. Prov. 15. 3. Jerem. 16. 17. and 32. 19.]

22. His (own) iniquities shall take the wicked (him-

self) ; and he shall be held fast with the words of his (own) sin.

23. He shall die, because he was without discipline ; [That is, because he would not hear instruction or discipline, or when he heard it, would not receive it.] and in the greatness of his folly [or, multitude : that is, great or manifold folly] he shall go astray, [to wit, from the way of life, and so run to damnation.]

C H A P . VI.

An admonition to beware of suretiship, verse 1, &c. of idleness, with a disgracing of the sluggard, by the example of the pismires, 6. to beware of the nature and gestures of a wicked man, 12. Six, yea seven things that God hateth, 16. The duty of children in respect of the good instruction of their parents, with fair promises, 20. especially that they shall be preserved from whorish adulterous women, who are described by their hurtful and mischievous fruits, to wit, their own unhappy end, and the unhappy end of those that cleave or adhere unto them, 24. The comparing of these with adultery, 30.

MY son, [See above chap. i. on verse 8.] if thou be surety for thy neighbour, (if thou) hast stricken thy hand [to wit, in token that thou wilt keep thy word, whereby thou hast promised to pay, if the debtor fail, and be not able to pay. See Job 17. on verse 3. The right and prudent use or custome of being surety for another is not here condemned, but the imprudence, rashness, and indiscretion, that is often used in suretiship] for a stranger ; [that is, for one that is unknown to thee ; or for another ; that is, for any one, be he who he will, either known, or not known unto thee. Compare below chap. 11. 15.]

2. Thou art snared with the sayings of thy mouth, [Oth. art thou snared, &c.] thou art taken with the sayings of thy mouth.

3. Do this now, my son, and deliver thy self, [That is, free thy self from suretiship, either by the creditour, that he may discharge thee, or by the debtor, that he may pay the debt, and put thee out of fear and care] seeing thou art come into the hand of thy neighbour : [that is, into the power of thy creditour, forasmuch as he hath power to require the debt of thee. Compare Gen. 6. 16. and the annot.] go, submit thy self, [the Hebrew word signifieth such an humiliation, as if a man would suffer himself to be trod upon with the foot. So Psalm 68. 31. see the annot. there] and strengthen thy neighbour, [that is, put courage into the creditour, that he may be contented with the payment, and not require it strictly of thee, but expect it patiently of or from the debtor. Or, strengthen, and urge the party for whom thou art become surety, that he doe his endeavour to pay.]

4. Give not sleep to thine eyes, nor slumber to thine eye-lids : [That is, delay not to quiet and pacifie thy self, and the creditour.]

5. Deliver thy self [To wit, from the power of the creditour, unto whom thou hast bound thy self for the payment of the money] as a roe from the hand (of the hunter) ; and as a bird from the hand of the Fowler.

6. Go to the Ant, thou sluggard : behold her ways, [That is, manner, or course of life ; to wit, in vigilant, careful, and diligent gathering and providing food for her self. So is the word may taken below, chap. 13. 15. and 14. 12. and 16. 2. and 21. 2. and 30. 19, 20.] and be wise :

7. Which having no Guide, Gouvernour, nor Ruler, [As among other beasts Bees have their King, that quickens on and stirs up his own unto diligence, and stings the

the idle drones to death, and casts them forth out of the hive: but the pismire having no need of such a King, puts her self on to labour.]

8. *Prepareth her bread in the summer, (and) gathereth her food in the harvest.* [By bread, or food, which the pismire prepareth and gathereth in summer, and in harvest, is meant here grains of corn, which she gnaweth, and with her biting cutteth asunder, that they might not shoot forth and grow, to the end she might have her store and provision thereof against winter; for which cause she is called by the Hebrews *nemalib*, from *namal*, which signifieth cutting, cutting asunder.]

9. *How long wilt thou lie down, (O) sluggard? when wilt thou arise out of thy sleep?*

10. (Yet) a little sleep, a slumber, a little folding of the hands lying down.

11. *So shall thy poverty come (upon thee) as a traveller;* [The meaning is, while thou givest thy self to minde nothing but sleep and laziness, poverty will be sure to overtake thee: yea it will come upon thee as a traveller: that is, suddenly, and unawares, unlookt for; as a traveller maketh haste, and commonly cometh upon a man, when he least looks for him. Some conceive that the sluggard is here brought in speaking to himself, or answering to the former reproof, and wishing that he might have a little more sleep, &c. The truth is, that Salomon seemeth to have respect to the manner of doing and speaking of those that accustom themselves to laziness and sluggishness] and they want as an armed man. [Hebr. a man of the shield; that is, that beareth a shield. Meaning a strong armed man, that is wont to come in without asking, and cannot easily be driven out again.]

12. *A man of Belial,* [So below chap. 16. 27. see Deut. 13. on verse 13.] a vicious man [Hebr. a man of viciousness, or, vanity, or, iniquity. See Job 11. on verse 11. and Psalm 5. on verse 7.] walketh about with frowardness of mouth; [see above chap. 2. on verse 12. and chap. 4. on verse 24. Oth. a man of Belial is a vicious, or, unjust man, walking about with frowardness of mouth.]

13. (He) winketh with his eyes, [Intimating thereby some evil which he either intendeth to do himself, or desireth to be done by others] (he) speaketh with his feet, [to wit, pushing, stamping, touching, or treading therewith] (he) teacheth with his fingers; [to wit, therewith pointing, numbering, threatening, &c. The meaning is, that he not only abuseth his mouth, but also employeth all his members, to put his wickednesse in practice.]

14. *Frowardnesses are in his heart,* [That is, inventions, plots and devices are in his heart to act some wicked and perverse thing, either in words or deeds] he forgeth evil [see above chap. 3. on verse 29. So below verse 18.] alway: he casteth in stripes. [Hebr. sendeth; that is, occasioneth much discord, affording matter thereunto, and stirring up mens mindes to dissencion and disareement. So below verse 19. and chap. 16. 28.]

15. Therefore shall his destruction come speedily, suddenly shall he be broken, (so) that there shall be no healing of (him). [That is, no means for to escape destruction. So below chap. 29. 1.]

16. *These six (things)* [A certain number for an uncertain] doth the L O R D hate: yea seven [Oth. the seventh. See of this phrase, Job 5. on verse 19.] are an abomination unto his soul: [Hebr. his souls abomination, or, the abomination of his soul; that is, which his soul holdeth to be abomination. See Deut. 17. on verse 1. and above chap. 3. on verse 32.]

17. *Lofty eyes,* [That is, pride, whereof the eyes that are lifted up, and soar aloft, are a plain token. Compare Psalm 101. 5. Prov. chap. 30. 13. Isa. 5. 15. unto

these are opposed those that be of lowly or humble eyes, Job 22. 29.] a false tongue; [Hebr. a tongue of falsehood; that is, which speaketh lies: so Psalm 109. 2. and bel. chap. 12. 19. and 21. 6.] and bands that shed innocent blood:

18. *An heart that forgeth vicious thoughts,* [Hebrew, thoughts of viciousness, or, iniquity. Meaning an heart that pierceth and plotteth wicked and unjust practises. See ab. ch. 3. on v. 29. and the 14. verse of this Chapter] feet that make haste to run to evil: [that is, men, who by their evil inclinations and affections, are exceedingly put on to wrong and mischieve their neighbors.]

19. *A false witness,* [Hebr. a witness of falsehood] (that) lies; [that is, that inventeth and uttereth lies in great abundance, and with boldnes. So below ch. 14. 25. and ch. 18. verse 5. 9.] and (him) that casteth in contentions [Hebr. sendeth, &c. see above on verse 14.] between brethren.

20. *My son, keep the commandement of thy father, and forsake not the law of thy mother.* [Comp. ab. ch. 1. 8.]

21. *Bind them continually unto thine heart: fasten them unto thy neck.* [Compare above ch. 3. 3. and the Annot.]

22. *When thou walkest, it* [To wit, the commandement of thy father, whereof mention is made, verse 20. although the particle (*it*) may also relate or have respect to the law of the mother] shall conduct thee, when thou liest down, it shall keep watch over thee; when thou awakest, it shall talk (with) thee. [that is, put thee in minde what thou oughtest to doe or omit in thy dealing and converse, and wherewith thou oughtest to comfort thy self in all thy sufferings.]

23. *For the Commandement* [To wit, which is taken out of the Word and Law of God] is a Lamp, [compare Psalm 119. 105.] and the law is a light: and the reproofs of discipline [To wit, which is done by discipline, or by instruction, which must precede, or go before, if a man would attain unto wisdome. See of this word ab. ch. 1. on verse 2.] are the way of life: [That is, which leadeth unto life: so the way of death, which leadeth unto death: see Jer. 21. 8. comp. ab. ch. 2. on v. 8.]

24. *To keep thee from the evil woman:* [Hebr. woman of evil; that is, that makes it her busines to do evils or, that getteth her living by doing evil] from the flatteries [that is, soothing, cogging, fair speaking. Comp. ab. ch. 2. on ver. 16.] of the strange tongue. [See above chap. 2. on ver. 16. and ch. 5. 3. and 7. 5.]

25. *Lust not after her beauty in thine heart: neither let her take thee with her eye-lids.* [That is, with her faire looks, and with her lovely countenance.]

26. *For by a woman, (that) is an harlot,* [Hebr. a woman, an harlot; that is, which is an harlot. So I K. 3. 16. also a woman, a Prophcess: that is, which was a Prophetess, Judg. 4. 4. a man, a Prophet; that is, which was a Prophet, Judg. 6. 8.] (a man cometh) to a piece of bread; [that is, to poverty, yea even to beggery] and a mans wife [that is, a woman that hath an husband, and yet desires to keep company with other men. Oth. a wife sick of a man. Some understand by a mans wife, one that is every mans wife] hunteth (for) the precious soul. [that is, she bringeth not only the body of him, that enticeth her to uncleanness, into temporal destruction, but also his soul, which is his most precious and most worthy part, into everlasting suffering. Compare Eze. 13. 18.]

27. *Shall any man take fire in his bosome, (so) that his cloaths be not burnt?* [This question, as also the next to it, doe deny strongly. See Genesis 18. on ver. 17.]

28. *Shall any man go upon coals,* [To wit, fiery, or red hot coals. See of this word, Job 41. on ver. 12.] (so) that his feet be not burnt?

29. So he that goeth in to his neighbours wife : [See Genesis 6. the Annotations on verse 4.] whosoever toucheth her, [that is, hath any dealings with her by carnall copulation : see the like phrase, Genesis 20.6. 1 Corinthians 7.1.] shall not be held guiltless. [that is, shall not go unpunished. See 1 Kings 2. on verse 9. and Job 9. on verse 28.] As the two former similitudes laid down in the two former verses, are sure and certain, so is also this that is applied thereunto ; to wit, that the adulterer hurteth and damnifieth himself in his estate, body, honour, and soul.]

30. Men do not offer disgrace to a thief, when he stealeth to fill his soul, [That is, to satisfie himself ; or, understand by soul, desire. See Gen. 34. on verse 3. and Psalm 27. on verse 12.] seeing he is hungry ; [intimating, that theft, or felony is not so great a sin as adultery is ; and that felony which is chiefly committed through hunger and want, is not so bainously and severely punished, as adultery is : and this may be gathered from the particular dealing between the thief, and the party whom he hath robbed, as followeth in the next verse.]

31. And being found he restoreth it sevenfold : [That is, manifold. Seven is often in Scripture, a certain number for an uncertain, as Genesis 4.15. Leviticus 26.18. Psalm 119. 164. below chapter 24. 16. and 26. 25. signifying multitude. Those that had committed simple or bare theft, were to make only twofold, or fourfold, or fivefold restitution, Exodus 22.1, &c. and 4. But some conceive that the punishment imposed upon thieves by the law, was aggravated and increased in Salomons time. Or it may be thus understood, that the thief agreeth to give the man so much, that he may now bring him to shame and disgrace] he giveth all the goods of his house. [to wit, if he be so poor, that he cannot make manifold restitution.]

32. (But) whose committeth adultery with a woman, is void of understanding : [Hebr. is heartleſſe, or, hath no heart, or, lacketh an heart : that is, hath no knowledge, understanding, nor capacity, to apprehend what is pleasing unto God, honourable in the sight of men, and profitable unto himself. See the same epithet, or appellation, below chap. 7. 7. and 9. 4. 16. and 10. 13. and 11. 12. and 15. 21. and 17. 18, &c. The word heart is often taken for the understanding. See Job 9. on verse 4.] he that doth it, [that is, he that committeth adultery] destroyeth his (own) soul :

33. A blow, and dishonour shall be finde, and his reproach shill not be blotted out : [Or, be put out, wiped away.]

34. For jealousie is the rage of a man : and he will not spare [To wit, the adulterer] in the day of vengeance. [that is, when occasion shall serve, or offer it self, to take vengeance, or for a man to avenge himself. So the time when God would be avenged on the enemies of his Church, is called a day of vengeance, Isa. 34.8. Compare Job 20. 28. and 24. 1. and below chap. 11. 4.]

35. He will not accept any reconciliation : [Compare Numb. 35. on verse 31. Hebrew, he will not accept the face of all reconciliation : that is, accept no ransom. See 1 Kings 11. on verse 34. Of the phrase, to accept the face, see Gen. 32. on verse 20.] neither will he consent, though thou enlarge the gift. [Or, multiply gifts.]

C H A P. VII.

Salomon exhorteth to familiar, intimate, and strong society with wisdom, verse 1, &c. to be preserved from

dangers of unchaste women, &c. whereof he propoundeth a notable example, representing most lively the cunning practises of an adulterous woman, and the stupid and sensleſſ seducing of a young man, with an earnest reboration, to beware of such kind of lewdness, 6. &c.

M r son, keep my sayings ; and lay up my Commandments with thee. [See Job 23. on verse 12.]

2. Keep my Commandments, and live ; [That is, thou shalt surely live. That which is uttered in a commanding way, comprehendeth often in it a strong promise. See above chap. 3. on verse 25. and chap. 4. on verse 4. also Lev. 18. 5.] and my law, [or, doctrine, see above chap. 1. on verse 8.] as the apple of thine eyes. [to wit, which for its tenderness, must be very narrowly kept. See Deut. 32. on verse 10.]

3. Bind them to thy fingers, [That is, have them continually before thine eyes, for to remember them ; and at hand, for to put them in practice. Compare Deut. 6. on verse 8. and 11. 18.] write them upon the table of thine heart, [see above chap. 3. on verse 3.]

4. Say unto wisdom, Thou art my sister ; and call understanding thy kinsman. [That is, love wisdom, and honour her, as if she were thy sister, or thy near kin, &c. The Hebrew word rendered here kinsman, is so taken, Ruth 2.1. Compare also Ruth 3.2. and the annot.]

5. That they may keep thee from the strange woman ; [See above chapter 2. on verse 16.] from the unknown (woman) (which) fluttereth with her sayings. [see above chap. 2. on verse 16. before mentioned.]

6. For thorow the window of mine house, I looked thorow my lattice,

7. And I saw among the simple ones, [See above chapter 1. on verse 4.] I perceived [see of the Hebrew word thus taken, Job 18. 2. and the annotations] among the youths [Hebrew sons : that is, young men, or batchelours, as among us the word daughier is often taken for a maid or damsel] a young man void of understanding. [Hebr. heartleſſe. See above chap. 6. on verse 32.]

8. Passing by in the street, near her corner, [To wit, the adulteresses corner. Meaning near the corner of her house, where she dwelt] and she went on the way of her house. [that is, on the way that led to her house. Although it may be that Salomon saw this with his own eyes ; yet it seemeth that he propoundeth it by way of example, as a thing that often happeneth, and that for instruction and admonition unto youth : as our Saviour likewise in the Gospel often alledgedeth and produceth such examples and parables as this is.]

9. In the glimmering, [To wit, of the evening. See of the Heb. word, 2 Kin. 7. on verse 5.] in the evening of the day, in the black night, and the darknesse, [Hebrew blacknesse of the night ; that is, when the night grew black by reason of darkness. So below chap. 20. 20. in the blacknesse of darkness ; that is, when it is black, by reason of great darknes. And understand this verse both of the beginning and of the consequence of this dealing or course of life.]

10. And behold, (there) met him a woman in the attire [The Hebrew word signifieth properly an habit, apparel, dressing, or ornament, that is well fitted to the body, and fittere neat and handsome on it. Compare Psalm 73. 6.] of an harlot, and with the heart on her guard : [Hebrew, kept, or, guarded in heart ; or, furnished with wit, or, senses : that is, double, cunning, crafty, and exceedingly furnished and provided with all manner of subtil wiliness to deceive, and not to be deceived.]

11. This (woman) was stirring [That is, unquiet in mind, loose or dissolute in tongue, light in behavior or gesture, very busie in vain and idle actions: or, prating. So bel. chap. 9. 13.] and stubbern: [or, declining, to wit, from all good manners, and from obedience to her husband] her feet abode not [Hebr. dwelt not; so is the Hebrew word taken, Exod. 40. 35. Judges 5. 16.] in her house.

12. Now being without, anon in the streets, [Hebrew by turn, by turn; that is, at one time without, at another time in the streets. Understand by without, the place, and room, or space, which is before door; by the streets, the common passages, and lanes, that run thorough the City, and without it] and lurking at all corners.

13. And she caught him, and kissed him; strengthened [Or, stiffened] her face, [that is, she laid aside all shame and grace, was bold and impudent, and (as we use to say) put on a brazen face. Compare Deut. 28. the annot. on verse 50. Oth. gathered together] and said unto him:

14. Thank-offerings [See of these, Lev. 3. on verse 1. whereof those, that brought them unto the Lord, had their share; wherewith they then made merry with their friends] are with me; [Or, thank-offerings are upon me; that is, the vow or promise to offer thank-offerings] this day have I paid my vows. [that is, performed that which I promised: see Psalm 50. 14. and 61. 9. and 65. 2. Nahum 1. 15. Of vows, see Lev. 7. on verse 16.]

15. Therefore came I forth to meet thee, diligently to seek thy face, [The Hebrew word signifieth properly to seek a thing betimes in the morning: but it is generally taken for all kinde of diligent seeking: see Job 7. on ver. 21. for here it is not spoken of the morning, but of the evening-tide] and I have found thee.

16. I have fitted my bed-stead with tapestry-ornament, [The Hebrew word, which is onely found here, and below chap. 31. 19. seemeth to signify any kinde of bed-ornament, as costly tapestries, and curiously wrought blankets, or coverleds, wherewith the beds were not onely covered, but in a singular manner adorned and set out] with carved works, [meaning engayings, and cuttings in, which for ornaments sake were curiously carved and hollowed out in the bed-stead, whereon the bed lay] with fine linen [Hebr. tape, or thread, whereby some understand very fine white, and costly linen, that was made of such kinde of threads, and belonged to the bed. Compare Gen. chap. 41, 42. 1 Kings chap. 10. 28. and below chap. 31. 22. some conceive that those threads or twines, which were very fine and costly, ran between the tapestries, or hangings, to make a difference between the pictures that might be wrought or woven upon them. Others conceive that the bed-stead was for ornaments sake twisted about with these costly threds or ribbons] of Egypt.

17. I have perfumed my bed with myrrh, aloes, and cinnamon.

18. Come, let us be drunk with loves [Compare above cha. 5. 19. and the annot. thereon] until the morning; let us solace our selves with great love. [Hebr. loves, in the plural number.]

19. For the man [She speaketh this in contempt of her husband, as if he were her husband no more: as she also for that cause straightway saith, in this house, for at home] is not in his house; he is gone a far way. [Hebr. away from far; that is, a farre way: so Jeremiah 31. 10. Iles from, or, afar off; that is, that lie afar off.]

20. He hath taken a bundle of money in his hand; [That is, with him: see 2 Samuel 8. on verse 10. and 2 Kings 15. on verse 5. she speaketh this, to signifie that he would tarry a long while away] he

will come to his house at the time appointed. [that is, at the time that he hath set me, and which will be long yet ere it be expired. See of the Hebrew word, Psalm 81. 4. and the Annot.]

21. She moved him [Hebr. caused him to revolt, or, inclined him] by the multitude of her instruction: [the Hebrew word signifieth for the most part a good instruction, or doctrine, whereby a man is taught and instructed for the obtaining of wisdom and virtue, above chapter 1. 5. but here being taken in a bad sense, it is as much as a deceitful and alluring persuasione by fair and smooth words, whereby a man is seduced to his own hurt and dammage] she forced him by the flattering of her lips. [Otherwise also called lips of flattery, Psalm 12. 3, 4. Hebrew smoothnesse, or, slipperiness of her lips.]

22. He went after her straightway, as an oxe goeth to the slaughter, and as a fool to the correction of the stocks: [In the Hebrew the words are inverted, thus: as the stocks to the correction of the fool; that is, as the fool, to wit, goeth to the correction or chasteisement of the stocks, that is, to be punished and chasteised with the stocks, or with irons. Oth. as the fool with the stocks, or, irons of correction. The Hebrew word rendered here correction, signifieth not only the instruction, which is done by words, as above chap. 1. 2. and below chapter 16. 22. &c. but also the chasteisement, which is done by actual punishment, as below chap. 22. 15. and 23. 13. Jer. 30. ver. 14. Ezek. 5. 15.]

23. Until the dart [That is, a cruel, sharp, and very deep entering, and piercing thorow plague, or punishment. See Deuteronomy 32. on verse 23. and Job 6. on verse 4.] cut him thorow his liver, [that is, inflamed his lust with unhappy delight, spoiled his body with unsoundness, and rottenness, and disquieted his spirit with the sense and apprehension of Gods wrath] as a bird hasteth to the snare, and knoweth not that it is against his life. [to wit, hung up, laid, or spread abroad, to take away his life, (Hebr. soul.)]

24. Now then, children, [See above chap. 1. on verse 8.] hearken unto me: and attend to the sayings of my mouth.

25. Let not thine heart decline to her ways: [That is, course of life, doing and omitting, dealing and conversation: see Gen. 6. on verse 12. Take in the same sense the following word paths] go not astray in her paths.

26. For she hath cast down many wounded, and all her slain [That is, those whom he hath killed and slain] are mighty many. [Oth. strong; that is, courageous, valiant; according to the body in power, or according to the spirit in wisdom, or according to both, as Samson, David, Salomon, &c. The Hebrew word is taken for many in number, Psalm 139. 17. Jer. 5. 6. and 15. 8. for mighty, or strong, Genesis 18. 18. Exodus 1. 7, 9. Deuteronomy 7. 1.]

27. Her house are the ways of the grave, [That is, which lead to the grave. Oth. to hell: for the Hebrew word signifieth both. See Genesis 37. on verse 35. Both significations may here take place] going down to the inner chambers of death. [not only of corporall, but also of spirituall, and eternal death.]

CHAP. VIII.

The eternal, essential Wisdome of the Father (the Son of God, our Lord Jesus Christ) is here brought in, preaching to all sorts of people, openly and plainly, verse 1. Of her doctrine, 6. excellency, 10. nature, 12. sovereign power and dominion, 15. with a relation of the blessednesse of those that do embrace her, 17. also of her eternal Godhead, incomprehensible generation of the Father, and union with him, 22. of her saving office, and familiar revelation to the children of men, 31. exhorting to obedience, with a promise of salvation; and deterring from disobedience, upon pain of everlasting destruction, 32.

Dost not wisdome cry? [As if he should say, affinely she doth. It is a kind of asking, or questioning, which implieth a strong affirmation, or asseveration. See Gen. 13. on verse 9.] *doubt (not) understanding lift up* [Hebr. give. See above chap. 1. on verse 20.] *her voice?*

2. *She standeth on the top of the high places.* [Hebr. in the head of the high places. Hereto may be understood the places that were on high, or exalted, from whence Teachers might propound and communicate their good doctrine and instruction to the Church and people of God. Compare 2 Chron. 24. verse 20. Nehem. chap. 8. verse 5. Mat. 10. verse 27. Acts 22. 3.] *at the way* [understand the high way, or road, by which much people did pass] *in the place where paths are:* [Hebr. (in, or, upon) the house of paths, or, ways; that is, in the place of the paths, or ways. Understand the cross ways, where many paths or ways meet together as in a house or place. House for place, see Exodus 25. on verse 27.]

3. *She [To wit, wisdome] cryeth [Oth. they cry]* to wit, wisdome, and understanding. See thereof above verse 1. The first is better as appeareth by the following sixth verse, where the singular number is used also, see below verse 12.] *aloud at the side of the gates,* [Hebr. at the hand of the gates. Hand for side, see 2 Sam. chap. 18. on verse 4. Oth. at the place of the gates] before the city, [Hebr. at the mouth of the city; that is, at the entry thereof, as the following words declare. So the mouth of the pit, or, well, Gen. 29. 2. the mouth of the cave, Jos. 10. 18.] (at) the entry of the doors.

4. *Unto you; O men, I call, and my voice is to the children of men.* [Some conceive, that by men, here must be understood those that are eminent among men for nobility, wealth, and power, and are otherwise cailed the sons or children of (great) men, and that by the sons, or, children of men, here are meant the common sort of people. See Psalm 49. on verse 3.]

5. *Ye simple ones,* [See above chap. 1. on verse 4.] understand subtily: [see on the same place] and ye fools, [See above chap. 1. on verse 22.] understand (with the) heart.

6. *Hear;* for I will speak of Princely things; [Heb. of Princes: to wit, of the things of Princes; that is, not of common or mean things, but of glorious, excellent, and transcendent things, which become Princes, and great Lords, not only because they likewise concern them, but also because they ought to be heard and received by them, yea even to be propounded by them. Compare Prov. 12. 20.] and the opening of my lips [that is, that which I will utter by the opening of my lips] shall be meer equity.

7. *For my palate* [Or, the roof of my mouth. Understan'd under one member whereby speech is here said to be uttered, all the rest, that do likewise help and conduce therunto, as lips, teeth, tongue, and throat. See Job

33. on verse 2.] shall utter truth discreetly: and wickedness is an abomination to my lips. [Hebr. an abomination of my lips, that is, which my lips do loath and abominate, to wit, to speak it. See above chap. 3. on verse 32.]

8. *All the sayings of my mouth are in righteousness:* (there) is nothing froward or perverse in them. [Comp. Job 5. on verse 13.]

9. *They are all right* [Or, ready, ready at hand. The Hebrew word signifieth, either that which is right and straight, or that which is ready at hand, present, and obvious to the sight, and very ready, open, plain, and easie to be understood. So 2 Sam. 15. 3. and 24. 26.] for him that is of understanding, and upright to them that finde [that is, get, obtain. See Genes. 26. 12. and the annot.] knowledge.

10. *Receive my instruction, and not silver:* [That is, more then silver, as the following words of this verse do shew. That which is spoken in general, is oftentimes but in some respect, and by way of comparison to be understood. Compare Isa. 43. 18. Jer. 7. 22. and 16. 14. Hos 6. 6. Mat. 23. 3. 1 Cor. 1. 17.] and knowledge more then choice gold digg'd out. [see above chap. 3. on verse 14. also below verse 19.]

11. *For wisdome is better then riches;* [See Job 28. on verse 18. Compare Job 28. 15. Psalm 19. 11. Pro. 1. 14. 15. and 16. 16.] and what ever may be desired, is not to be compared to it. [Hebr. all delights, or, desires will not be compared to it. See above chap. 3. on verse 15.]

12. *I wisdome dwell (with) subtily;* [That is, I possesse, enjoy, and use subtily, as which onely belongeth to me, and waiteth upon me. Of the word rendered here subtily, see above chap. 1. on verse 4.] and finde (out) the knowledge of all discretion. [of the word rendered here discretion, see on the same verse.]

13. *The fear of the LORD, is to hate evil;* [That is, the fear of the Lord, which is the beginning, and the chiefeft part of wisdome, above chap. 1. 7. causeth and moveth a man to hate evil] pride, and arrogancy, and the evil way, [see above chap. 2. on verse 12.] also the mouth of frowardnesse [see on the same verse] do I hate.

14. *Counsel, and essence* [Or, durable essence, or, durable wisdome. See above chap. 2. on verse 7.] are mine: I am understanding, strength is mine.

15. *By me Kings reign, and Princes decree* [From this word cometh another, which signifieth Law-givers, or Law-makers, Gen. 49. 10. Deut. 33. 21. Judg. 5. 14.] justice. [that is, good and just laws, according to which subjects ought to be governed.]

16. *By me Rulers rule, and Princes,* [See Job 12. on verse 21.] all the judges of the earth.

17. *I love them that love me, and those that seek me early,* [See of the Hebrew word, Job 7. on verse 21. and above chap. 7. on verse 15.] still finde me. [see 2 Chron. 15. on verse 2.]

18. *Riches and honour is with me;* [Compare above chap. 3. 16.] durable wealth, and righteousness.

19. *My fruit* [See above chap. 1. on verse 31.] is better then gold digged out, [see above chap. 3. on verse 14.] and then thick gold: [see 1 Kings 10. on verse 18. Oth. gold of Upaz, who conceive that Paq is here put for Upaz, the name of a place, from whence much precious fine gold cometh, Jer. 10. 9. to wit, a place in Barbary, (according to the opinion of some). now calld Fez] and my revenue, then choice silver.

20. *I cause to walk in the way of righteousness:* [That is, in the manner and course of life, which men ought to follow, that they may according to the law, perform the duty, which they owe first unto God, and then in the next place unto their neighbour. See above chap. 2. on verse 8.] in the midst of the paths of judgement:

21. *That I may cause my lovers to inherit that which* is

is durable: [Meaning such wealth or substance, as is such really, and indeed, and bringeth to man the greatest happiness and prosperity, that is, which abideth for ever; not seeming to be such, but being such really, indeed, and in truth] *and I will fill their treasures.*

22. *The LORD* [Meaning the everlasting Father of our Lord Jesus Christ, that is, the first Person of the everlasting Godhead] *possessed me* [that is, had me in, and with him, being begotten of him in an unconceivable and incomprehensible manner, John 1.1. Col. 1. 15. Heb. 1.3.15. (me) to wit, the essential wisdom, the substantial Word of the Father, or the second Person of the Divine Essence, the everlasting, and only begotten Son and true God: of whom see also above chap. 1. 20. and here verse 12. John 1.1. Col. 1. 15.] *(in the) beginning of his way*, [that is, of his working, as of the Creation, yea also of his eternal counsel, and purpose to create the world, as the following words do shew] *before his works*, [that is, from all eternity, when as yet there was nothing made] *from thenceforth*. [when there was nothing but God, and nothing but Eternity. Compare Psalm 93.2.]

23. *I was anointed* [That is, ordained and appointed as a Prince, to create, sustain, and govern the world] *from everlasting, from the beginning*, [compare John 1.1.] *from the antiquities of the earth*. [that is, before the earth, ere the earth was created. Compare below verse 25, 26.]

24. *When as yet (there) were no depths, I was brought forth*: [So is the Hebrew word taken, Psalm 51.7. and so in the verse following] *when as yet (there) were no fountains, heavy with water*: [Hebr. heavinesses of waters, that is, great plenty or abundance of water: or, burdened with water: that is, full of water, and abounding with water.]

25. *Before the mountains were fastened in*: [That is, were crusted in, founded, and set forth. The Hebrew word seemeth to imply, that the mountains have their foundation below in the waters] *before the hills was brought forth*.

26. *He* [Namely, the Lord, above verse 22.] *had not as yet made the earth*, [the Hebrew particle *ad*, or *gnad*, is elsewhere also taken. See Job 1.18. and the annot. Or, Hebr. until he had not made the earth: that is, before he had made the earth] *nor the fields*, [the Hebrew word signifieth the places, that are without the houses and the cities, as the streets, and the fields. It's here taken for the fields, as also Psalm 144.13. Ezek. 7.15.] *nor the beginning* [Hebr. head, that is, the beginning]. So Numb. 10.10. Eccl. 3.11. Ezek. 40.1.] *of the dusts of the world*. [the meaning is, that the least or smallest dust was not as yet made.]

27. *When he prepared the heavens, I was there: when he drew a circle upon the plain of the depth*. [That is, upon the deep waters. Or, drew, ordered, set a circle. This is said, in regard of the form or fashion of the earth, which was made round by God, so that it compasseth about the deep waters, and is compassed about by them. The meaning is, that God made the earth round as with a pair of compasses. Comp. Job 26.10.]

28. *When he fastened the upper clouds above*: [To wit, that keeping their place, they might not fall down upon the earth] *when he made sure the fountains of the deep*. [that is, gave them a sure, and continuall course. Comp. Gen. 7.11.]

29. *When he set the Seather Park*, [Hebr. statute, ordinance, decree; that is, park, or bounds, within which she was to keep her self. See Gen. 1.10. Job 38.10, 11. Psalm 104.9.] *that the waters should not transgresse his command*: [Hebr. mouth, see Gen. 41. on ver. 40.] *when he appointed* [or, instituted, or, described] *the foundations of the earth*.

30. *Then was I a nurse-childe with him*, [To wit, as

a nurse-childe, that is continually with his nurse. So was the eternal Son of God, the substantial wisdome of the Father, from everlasting distinctly with him, as it is written, John 1.1. *The Word was with God*; also chap. 17.5. *Glorifie me with the glory which I had with thee before the world was*. But the Word may also be taken for him, that of himself feedeth, and nourisheth the Translation being thus made, *and I am nourishing with him*; that is, upholding and governing all things, and especially bringing up, and nourishing his Church with his Word and Spirit] *and I was daily* [Heb. day, day; that is, daily, alway. See Gen. 39. on verse 10. and below verse 34.] *(his) delights*: [hereby is intimated by a figurative kinde of speech, the great acceptableness of the Son of God with his Father: see Mat. 3.17. John 5.10. and 8.29. Oth. and I am a daily delight; to wit, to the creatures, by my general and special blessings, John 5.17.] *rejoicing always before his face*.

31. *Sporting in the world of his earth*; [To wit, in that she sheweth her self exceeding wonderful and various in the upholding and governing of all creatures] *and my delights are with the children of men*. [to wit, in respect of this present life, and the life that is to come.]

32. *Now then, (O ye) children, hearken unto me*: *for blessed are they (that) keep my ways*. [That is, the ways which I prescribe unto them. Compare Psalm 119.1, 2, and 128.1. Luke 11.28.]

33. *Hear instruction, and be wise, and reject (it) not*. [Compare above chap. 1. 25. where the same Hebrew word is used.]

34. *Blessed is the man that hearkeneth unto me, watching daily at my gates, observing the postes of my doors*. [A similitude taken from diligent Students or Scholars, that are always about the schools, or teaching place of their teachers; or from solicitors, that diligently heed and minde the coming forth of the Lawyers and Counsellours; or from the porters and door-keepers of the Temple, that were steadfastly to minde their busyness, and the work they were about.]

35. *For who findeth me, findeth life, and draweth* [Or, getteth] *well-liking from the LORD*. [that is, obtaineth favour, and grace with the Lord. See the same phrase below chap. 12. 2. and 18.12.]

36. *But he that finneth (against) me, offereth violence* [Or, wrong, or, oppression] *to his (own) soul* [Hebr. is an oppressour, or, wronger, or, abuser of his (own) soul]. See the following clause of this verse, also below chap. 20.2.] *all they that hate me*, [they are said to hate God, and his wisdome, that do wittingly, and willingly that which God, and his wisdome hate. See of such kinde of people, Psalm 21.9. and 83.3. Rom. 1.30.] *love death*. [that is, they do that, whereby they bring death and destruction upon themselves. So, to love the curse, Psalm 109. verse 17. to lie in wait for his own blood, above chap. 1.18. to despise his (own) soul, below chap. 15.32.]

C H A P. IX.

Here the work of gracie, wrought by our Lord Jesus, who calleth and bringeth his people by his Word and Spirit unto blessed communion and fellowship with him (the Supreme Wisdome,) is propounded under the parable and similitude of making a Feast, and inviting of guests, verse 1, &c. with an opposition of the nature and condition of the scorners, and of the wise, 7. and on the contrary the deceitful and destructive work of Satan, under the parable of a foolish woman, (enemy to Supreme Wisdome) who also biddeth and inviteth her guests, but to their everlasting destruction, 13, &c.

The Supreme Wisdome [Hebr. *wisdomes*. See above chap. 1. 20.] hath builded her house: [Understand by this house, the Congregation of true believers, whose building is begun here by the Preaching of the Gospel, and the working of the holy Ghost, but shall be finished hereafter by the perfecting and consummating of the children of God. Others understand by this house, the third or highest heaven, wherein the elect shall be abundantly filled and satisfied with all manner of good things] She hath hewen out her seven [that is, many. A certain number for an uncertain, see above chap. 6. verse 31.] pillars. [by these are understood by many, the Patriarchs, Prophets, Apostles, Evangelists, Pastours, and Teachers. Others understand by these pillars, the stability, and the everlasting duration and continuance of the heavenly house of the Father, into which Christ is gone before us, to prepare a place for us, John 14. 2.]

2. *She hath killed* [To wit, to dres, and then to set before the guests: so Gen. 43. 16. 1 Sam. 25. 11.] her slay-cattel, [meaning the Word of God, the true food of the soul, together with all spiritual and soul-saving mercies, which are promised therein, and presented or offered unto us in the sacraments, upon which will follow the perfect joy of the life to come] *she hath mingled her wine*; [this looks at the custome then in use in hot Countries, where they mingled their wine with water, to mitigate and allay the strength thereof, or mingled it with divers splices, below verse 5. and 23:30.. Isa. 5.22. and 65. 11.] *she hath also furnished her table*, [To wit, by setting the several meſſes or diſhes upon it in due order. Compare the phrase with Psalm 23. 6. and 78. 19. Isa. 21. 5.]

3. *She hath sent forth her hand-maids*: [Understand by these, the Ministers of the Word of God, who by Christ are sent forth to call and invite men to the communion and fellowship of the Church, and of all spiritual good things, that are therein distributed, 2 Cor. 5. 19, 20.] *she inviteth upon the pinacles*, [Hebr. *wings*: that is, low walls, or leanings made above upon the flat roofs of high buildings, that those that went upon the root, might be out of danger of falling down: see Deut. 22. on verse 8. and compare above chap. 8. 2.] *of the high places of the City*.

4. *Who is simple? let him turn (in) hither*: [That is, whosoever is simple, let him turn in to me. They are the words of wisdome: see of the word *simple*, above ch. 1. on verse 4.] *to him that is void of understanding*, [see above chap. 6. on verse 3.] *she saith*:

5. *Come*, [To wit, whosoever thou art of those that want understanding] *eat of my bread, and drink of the wine, which I have mingled*. [Spiritual and eternal good things are often compared to corporal and transitory good things, and therefore also represented and signified by them: Psalm 23.25. wisdome is here resembled to a King, that keepeth open Court, compare Mat. 22. 2, 3. &c.]

6. *Forsake simplicities*, [So is the Hebrew word taken above, chap. 1. 22. Oth. *let the simple ones go*: or, *forsake the simple ones*, or, *foolish*] *and live*; [a command, containing in it a promise, that they shall live, see above chap. 3. on verse 25.] *and tread in the way of understanding*, [that is, in the way, whereby men attain to right understanding, and true wisdome, and which men of understanding do walk in. See 1 Kings 8. on ver. 36.]

7. *Who reproveth* [The word signifieth here properly to instruct, admonish, and reprove with words, and with sayings onely. So Deut. 4.26. Job 4. 3. 1 Chron. 15. 22. elsewhere it signifieth also to chastise and correct with blowes, and punishing, as 1 Kings 12.11. Ps. 6. 2.] *the scorner*, [see Psalm 1. verse 1.] *getteth to him*

self shame; [to wit, because he doth but labour in vain, and is reviled by him, whom he reproveth. Comp. Mat. 7.6.] *and be that rebuketh the wicked*, [getteth] *his own blemish*. [the original word signifieth commonly a blemish of the body, as Lev. 28. 17. and 22. 20. 2 Sam. 14. 25. but it is also taken for a blemish of the soul, touching faith and manners, or a good name, in respect of the event of a thing, or action, as here, and Deut. 32.5. Job 11.15.]

8. *Reprove not the scorner, lest he hate thee*: [Compare Mat. 7.6.] *reprove the wife* [that is, he that loveth wisdome, is godly and honest. So in the next verse] and *he will love thee*.

9. *Teach* [Hebr. *give*: to wit, wholesome instruction] *the wife*, *so he will be yet wiser*: *instruct the righteous*, *so he will increase in learning*. [So above chap. 1.5. see the annot.]

10. *The fear of the LORD is the beginning of wisdome*: [Compare Job 28.28. Psalm 111. 10. above ch. 1.7.] *and the knowledge of the holy (ones, or Saints)* [that is, the knowledge wherewith the saints are endowed, and which they shew forth and represent unto others. Understand by *holy ones* or *saints* true believers; so they are called, Psalm 16. 3. and 34. 10. and 89. 6. 8. below chap. 30.3. Hos. 12. verse 1. 1 Cor. 1.2. see the reason, 1 Cor. 6.11. Oth. understand here by *holy (ones, or Saints)* the true God, who may be called the *holy (ones, or Saints)* in the plural number, because he is threefold in persons] *is understanding*.

11. *For by me shall thy days be multiplied*: [See ab. chap. 3.2. and the annotations, and below chap. 10.27. and understand by *me*, the supreme wisdome, who here produceth a reason of her former exhortations] *and years of life shall be added unto thee*. [Hebr. *shall they add unto thee*; that is, shall be added; to wit, by him, that addeth, or multiplieth them, which is God; see of this phrase, Job 4. on verse 19.]

12. *If thou art wise, thou art wise for thy self*: [That is, for thine own benefit, and advantage. God hath no benefit or profit by it, Psalm 16.2.] *and (if) thou art a scorner, thou alone shalt bear it*. [that is, thy self alone shall have the shame and blame of it; not God, nor his eternal wisdome.]

13. *A foolish woman* [Heb. *woman of folly*, or, *foolishness*. This woman is propounded, and set forth in this Chapter, as the chiefest adversary and enemy to true wisdome, inviting all men unto her, as wisdome before did. Understand by the *foolish woman*, whatsoever croſſeth truth or soundnes of doctrine, and integrity of life. Others conceive that here properly an adulteress is described, and that then by her the forementioned *foolish woman* is represented] *is clamorous*, [see above chap. 7. on verse 11.] *simplicity (it self)*; [that is, which is very simple, full of folly, and bad ſenes] *and knoweth nothing at all*. [to wit, to instruct a man, what he should believe, and how he ought to live.]

14. *And she* [To wit, the forementioned foolish woman: that is, folly, who is here described by her boldnes, pride, and manifold practises to seduce and deceive men] *sitteth at the door of her house on a seat, (on) the high places of the City*:

15. *To call those, that passe by (on) the way, that make their paths right*, [That is, that go right on their way, without looking back after the foolish woman. Comp. ab. ch. 3.6.] *(saying);*

16. *Who is simple? let him turn (in) hither*: [Compare theſe words with the words of wisdome, above verſe 4. which folly here desires to counterfeit and imitate, that by open reviling and contemning of wiſdomes instruction, ſhe might draw men off unto her ſelf] *to him that wanteth understanding, ſhe saith;*

17. *Stollen waters are sweet, and hidden bread is pleasant*. [Underſtand hereby, false doctrine, vain and empty]

empty riches, and transitory pleasures; which folly imparteth unto her ministers and servants. They are called *stollen waters*, and *hidden*, or *secret bread*, because they are compared to the secret carnal copulation of those, that live in adultery. For as this is practised with much craft and secrecy, and also is far more pleasing and delightful unto corrupt flesh, then the pure and undefiled coming together of man and wife in the state of wedlock. So in false doctrine, there is nothing but crafty deceit, and in fading and transitory riches, which folly promiseth, a greater delight for the flesh in this world. Compare below chap. 20. 17. and 30. 20. and the Annotations. By *hidden*, or, *secret bread*, in this place, is meant riches that are ill gotten, and as ill spent; to wit, gotten by secret, false, and crafty underminings, and spent and wasted by uselss, shameful, and immoderate actions, which are ashamed of the light. *Bread* is put for all manner of temporal goods: see above chap. 4. on verse 17.]

18. *But he* [To wit, the passenger, whom the foolish woman inviteth home to her house] *knoweth not*, [the former words were spoken and uttered by folly, but these are spoken by Salomon, to give warning unto men] *that the dead* [see above chap. 2. on verse 18.] *are there*, [to wit, in the house of the foolish woman] (and that) *her guests are in the depths of hell*. [to wit, of death temporal, and eternal.]

CHAP. X.

Of wise and foolish children, verse 1. *Of unjust and just riches, and poverty*, 2, 3, 15, 22. *Of idleness and diligence*, 4, 5, 26. *Of the blessing and prosperity of the righteous, and of the misery and calamity of the wicked*, 6, 7, 16, 24, 25, 27, 28, 29, 30. *Of wisdom and folly in speaking*, 8, 9, 10, 11, 13, 14, 19, 20, 21, 31, 32. *Of uprightness and perverseness in conversation*, 9. *Of the winking of the eyes*, 10. *Of hatred and love*, 12. *Of discipline*, 17. *Of backbiting*, 18. *Of the contrary delight of the foolish, and the wise*, 23.

The Proverbs of Salomon. [The nine foregoing Chapters are as a preface, to stir men up to give diligent attention unto the ensuing Proverbs, which for the most part are divers and different, & depend not one upon another. They are as so many rules concerning the faith, good manners, & faults, or defects of men.] *A wise son maketh the father glad*: [understand under the name of Father, the mother also, and under the following name of Mother, the father likewise. Compare below chap. 1. 5. 20.] but a foolish son is the heaviness of his mother.

2. *Treasurcs of wickednesse* [That is, which are wrongfully gotten, and likewise wickedly abused] *profit nothing*; *but righteousness* [by righteousness in the general, is meant love and fidelity, which a man oweth to his neighbour, according to the second Table, and principally according to the eighth Commandement. Some understand the word *righteousness* in particular of almsdeeds, and works of mercy and charity unto the poor, as Daniel 4. 24.] *delivereth from death*. [to wit, not because she is able to do it of her self, or hath deserved it by her own worthines, but because God hath so graciously promised to reward her. So below chapter 11. 4.]

3. *The LORD suffereith not the soul of the righteous to famish*; *but he thrusteth away the substance* [Oth. *perversenes*]; that is, riches pervertly gotten, or, gotten by perversenes] *of the wicked*.

4. *He that worketh with a deceitful hand*, [Hebrew with an hand-palm of deceit; that is, with an unfaithfull, slack, and slow hand, and so by fraud and deceit

draweth or haleth his neighbours goods to himself. *Deceit* is used for slothfulness, below chap. 19. 25. *For* 48. 10. as therefore also *deceit* is opposed unto *diligence*, as here, and below, chap. 12. 24, 27. for those that are idle, and lazy, and are loath to work, are wont to use deceit, whereby they endeavour to get their living, but poverty is their reward at last, as followeth in the Text] *becometh poor*: [Oth. *a deceitful balance maketh poor*] *but the hand of the diligent maketh rich*. [so below chap. 12. 24]

5. *He that gathereth in Summer*, [To wit, his fruits, or that which he hath growing in the field. Compare above chap. 6. 8.] *is a wise son*: (but) *he that sleepeth securely in the harvest*, *is a son that maketh ashamed*, [to wit, he shames himself, and also his parents; namely, by his faults and misdemeanours. So below chap. 12. 4. and 14. 35. and 17. 2. and 19. 26. and 26. 7. This proverb may fitly by way of comparison be understood of a man, who while he is yet young and lusty, taketh pains, that he may have somewhat to keep him when he is old. See above chap. 6. 8.]

6. *Blessings* [To wit, both temporall, and eternall] *are upon the head of the righteous*: [this seemeth to look at the old custome of pronouncing any blessing; because this was done by laying the hand upon the head of him that was blessed. See Gen. 48. on verse 14. Or it may be also thus understood, that the righteous being blessed themselves, do likewise impart and communicate the blessing unto others, but that the mouth of the wicked is full of mere violence, as followeth in the words of the Text:] *but violence* [understand malice, cruelty, injustice, extortion, and oppression, which they have used] *covereth the mouth of the wicked*. [that is, bringeth them to death. See Job 40. on verse 8. or covereth them with shame, as with a garment. Compare Psalm 44. 16. and 69. 8. or filleth them with plagues and punishments until their very mouth be full.]

7. *The memory of the just shall be a blessing*: [That is, shall tend to his praise, and honourable report, when they shall make mention of him, either being absent, or also being dead] *but the name of the wicked shall rot*. [or, purifie, and grow stinking, and consequently perish.]

8. *He that is wise in heart, receiveth the Commandments*: [To wit, which teach a man how to order his life and conversation aright, so as that he may please God, and edifie his neighbour, and so get Gods blessing upon himself] *but he that is foolish in lips*, [that is, he that speaketh froward and perverse things, whereby with an obstinate minde he casteth away all good instruction, and admonition, boasting that he will abide by his bad opinion, and evil intent and purpose, having together with the folly of the lips, also the folly of the heart: for out of the abundance of this do the lips speak, Mat. 12. 34. compare above chap. 2. 12. and 4. 24. and 6. 12.] *shall be overthrown*. [see of the Hebrew word, Hos. 4. on verse 14. to below verse 10]

9. *He that walketh in uprightness*, [See above chap. 2. on verse 7.] *walketh surely*: [or, quietly, because he knoweth that his works are good, and that God will suffer no evil event to follow upon it to his destruction] *but he that perverteth his ways*, [compare Gen. 6. on verse 12.] *shall be known*, [to wit, by publick punishments, which God shall send upon him in the sight of all men, and that by the hand or means of the Magistrate, or otherwise.]

10. *He that winkeith with the eye* [That is, secretly plotteith and contriveth sin, and seeketh to carry it on neatly and smoothly. Compare above chap. 6. 13.] *procureth sorrow*; *and one foolish in lips* [see above on verse 8.] *shall be overthrown*. [see above, the same verse.]

11. *The mouth of the righteous is a well-spring of life*

life [To wit, from whence words do issue and proceed, which do not only instruct, admonish and strengthen others unto life eternal, but also are serviceable unto the righteous that doth so for that very end and purpose, namely, to bring him unto life eternal. Compare bel. chap. 13. 14. and 14. 27. and 16. 22.] *but violence covereth the mouth of the wicked.* [See above on ver. 6.]

12. *Hatred stirreth up strifes: but love* [Namely, the love of him, that hath suffered wrong at his neighbours hands, or seeth him to be fallen into any infamy] *covereth all transgressions.* [to wit, by bearing, or in a friendly way reproving them, and not by divulging or spreading them abroad. Understand this of particular and private sins, and such as may be concealed with a good conscience. Again it must be understood not of our own transgressions committed against God, but of other mens sins and transgressions committed against us. So 1 Cor. 13. 4. 1 Per. 4. 8.]

13. *In the lips of him that hath understanding, wisdom is found:* [And therefore he getteth also honour and reward; as on the contrary, the foolish one getteth stripes, because folly is found in his lips, as followeth in the Text] *but the rod* [that is, the punishment which happeneth by stripes and blows. So below ch. 23. 13. and 26. 3. and 29. 15.] *(is) upon the back of him that lacketh understanding.* [Hebr. *that wanteth a heart.* See above chapter 6. on verse 32. The word *heart* is here taken for the minde, and understanding of man. See Job 9. on verse 4. Compare below chapter 20. 30.]

14. *Wise men lay up knowledge.* [Heb. *hide, &c.* That is, as men do use to lay up their treasure, and to lock up their provision, as meat and drink, &c. to bring them forth at times convenient: so wise men do gather and lay up a stock of knowledge, to produce and utter the same when it shall be seasonable and profitable unto others, or else to make use of it their own selves] *but the mouth of the foolish is near unto disturbance.* [or, *astonishment, terror:* that is, mischief, trouble, grievance, at which a man is wont to be affrighted and astonished, occasioned by foolish, impudent, unadvised, and unseasonable words and speeches.]

15. *The rich mans wealth is a city of his strength: the poverty of the mean ones* [Hebr. *of the thin ones;* that is, of those that have very little] *is their disturbance.* [the meaning is, he that is money-leesse, is also heartlesse, and is afraid that he shall perish; and that he that is bare of wealth, is for the most part also bare of courage: as on the contrary, those that have great riches and store of wealth, do commonly rely upon them, and think that they are very safe and secure against all harm and danger.]

16. *The labour of the righteous* [To wit, whereby he doth any thing that is good and honest, for to get his living by it. Or, understand whatsoever he intendeth, speaketh, or doth] *is unto life:* [that is, tendeth to his prosperity, and to his good, Rom. 8. 28.] *the revenue of the wicked* [meaning his means, or all that proceedeth from him, and from his actions] *is unto fin.* [that is, tendeth to sin, or leadeth him to the doing of evil, and consequently to his eternal destruction; for *the wages of sin is death, Rom. 6. 23.*]

17. *The path unto life* [To wit, the path leading unto life] *is his that keepeth discipline:* [Or thus: *he that keepeth discipline, is a path of life;* or *is (in) the path of life*] *but he that forsaketh reproof, causeth to erre,* [to wit, himself, and others, that thus get both together into destruction.]

18. *He that hateth hatred, is (a man) of false lips,* and *he that uttereth an ill report, the same is a fool.* [The meaning is, that both of them do ill, as well those that privily hate their neighbour, though they speak not evil

of him, as those that openly backbite, and slander him, and wrong him in his own good name. Oth *he that bideth hatred (with) false lips, and he that uttereth an evil report, the same is a fool.* Oth. *False lips cover hatred, &c.*]

19. *In the multitude of words* [To wit, which are spoken idly, rashly, indiscreetly, proceeding from a vain heart, and from evil and corrupt affections] *(there) wanteth not transgression: but he that refraineth his lips is wise (or prudent.)*

20. *The tongue of the righteous is choice silver:* [That is, is like unto choice silver, to wit, in acceptableness, value, and profit] *the heart of the wicked is little (worth).* [or, surely mean; and therefore his tongue also, which uttereth all that the heart hath in it. Hebr. *is as little.* The letter *Caph* signifying *as*, is by the Hebrews sometimes taken for *certainly, truly, surely so.* See Genesis 27. on verse 12. and Nchem. 7. on verse 2.]

21. *The lips of the righteous feed many:* [To wit, according to the soul, by wholesome instruction, exhortation, reproof, comfort, whereby also the righteous man benefitteh himself unto life everlasting] *but fool die* [that is, perish both in soul and body] *for want of understanding.* [Hebr. *far want of heart:* that is, for want of understanding to wit, whereby they are not only disabled from feeding others with good and wholesome doctrine, but also disabled from fitting and composing themselves, to know God, to fear and serve him. Of the word *heart*, taken for understanding, see Job 9. on verse 4.]

22. *The blessing* [That is, mercy, kindness, bounty. See Gen. 12. on verse 2.] *of the LORD, it maketh rich: and he* [to wit, the Lord] *addeth no sorrow* [to wit, as there is in the heart and house of covetous misers, that are never contented, and with their plenty and store do neither good to themselves, nor to others] *with it.* [to wit, with the blessing. Compare herewith Psal. 127. 2. Oth. thus: *and addes no sorrow* (that is, sorrowful labour) *with it.)*

23. *It is as sport for a fool, to do mischief:* [Compare chap. 14. 9.] *but for a man of understanding, (to practise) wisdom.* [to wit, whereby he fearing God, taketh heed of committing villany, and endeavoureth to speak or promise something that favoureth of wisdom to the honour of God, which is his pleasure and delight.]

24. *The fear of the wicked,* [That is, the evil, or harm that he feareth. See above chapter 1. on verse 26.] *it shall come upon him: but the desire of the righteous* [that is, that which righteous men wish and desire of God. *Desire* is taken for the good that is desired, Psalm 21. 3. and 78. 29. below chapter 12. 19.] *shall (God) grant.*

25. *As a whirlwinde passeth away, so is the wicked no more:* [Or, as soon as the whirlwinde is passed away, so is the wicked no more. The meaning is, that the wicked perish very suddenly, and fearfully, as if they were violently snatched away from the world by a most swift and mighty whirlwinde. See of the same comparison of a tempest, Job 9. verse 17. and above chapter 1. verse 27.] *but the righteous is an everlasting foundation.* [that is, abideth immoveable, to wit, in his faith, love, hope, and consequently in a good estate unto the end. Compare Psalm 125. 1. Mat. 7. 24, 25.]

26. *As vineger is to the teeth, and as smoak (is) to the eyes: so is the sluggard to them that send him.* [The meaning is, that the sluggard is a great grief to them that set him on work, and especially to those that send him forth upon a speedy errand, and would have him return quickly back again.]

27. *The fear of the LORD increaseth daies:* [To wit, the daies of life, namely, of those that do sincerely fear the Lord. Understand this in respect of those that being of a weak and tender body, and feeble by reason sickness,

sicknesse, and cast down by reason of advesity ; yet by the comfort and consolation of God live longer , then the strength of their nature would be able to afford , if God had not intended to preseve and keep them longer alive. Compare above chapter 9.11. Some understand this in particular, in respect of the outward mercies, which God promised to the Israelites, as long as they should dwell in the land of Canaan] but the years of the wicked are shortned. [for according to the strength and quality of their nature they might have lived longer, but they are by Gods just judgement violently taken away from hence. Understand this proverb in the general of all wicked men, but in particular of some, with whom it pleaseth God to deal thus according to his incomprehensible wisdome.]

28. *The hope of the righteous is gladnes :* [That is , bringeth joy and gladnesse to the righteous, because it is sure and well grounded , resting and relying upon the promises of God, Rom. 5.5.] but the expectation of the wicked shall perish. [that is, not be fulfilled , because it regardeth nothing but idle fancies ; and therefore they shall even at last come to sorrow. Compare Job 8.13, 14. and 11. 20. Psalm 112.10.]

29. *The way of the LORD* [See Genesis 18. on ver. 19.] is strength for the upright ; [to wit, against all that which might endanger their salvation : against the world, Satan; and their own flesh. Compare below ch. 13. 6.] but disturbance (shall be) for the workers of iniquity. [to wit, because they know, that there are many things in it, that gain-say their present life, and threaten them with future death.]

30. *The righteous shall never be removed, but the wicked shall not inhabit the earth.* [To wit, with peace and quietnesse of minde, and not continually.]

31. *The mouth of the righteous bringeth forth wisdome abundantly :* [See above verse 11. and the Annotations] but the tongue of frowardnesses [see above chap. 8. on verse 13.] shall be destroyed.

32. *The lips of the righteous know what is acceptable :* [The Hebrew word is not onely taken for the will, and good pleasure it self, as Psalm 38.8. and 51.20. but also for that which a man willeth well, and that which is acceptable and well-pleasing, Psalm 40.9. and 145.19. below chapter 11. 1.] but the mouth of the wicked (speaketh) meer frowardness. [Hebr. frowardnesses.]

C H A P. XI.

Of a false balance, verse 1. Of pride and humility, 2. Of uprightness and perverseness in conversation, 3. 20. Of the riches of the wicked, 4. 28. Of hypocritie, 9. Of the righteous and the wicked, 9,10,11,18,21, 23, 28,30,31. Of despising ones neighbour, 12. Of backbiting, 13. Of counsellours, 14. Of surcifhip, 15. Of a good and bad woman, 16, 22. Of mercifulnes and cruelty, 17. Of liberality and covetousnes, 24, 25, 26. Of good and evil, 27. Of untruly housekeeping, 29.

A Deceitful balance [Hebr. balance of deceit, so Hof. 12. 7. Amos 8. 5. also balances of iniquity, Mich. 6.1. The contrary are the balances of righteousness, Lev. 19.36. Job 31.6.] is an abomination to the LORD, [Hebr. the Lords abomination ; that is , which God esteemeth and accounteth an abomination ; see Deut. 17. on verse 1. and above chapter 3. on verse 32.] but a perfect weigh-stone [that is, weight ; see Lev. 19. on ver. 36.] is his delight. [that is, is acceptable and well-pleasing unto him. See above chapter 10. on verse 32. Compare Leviticus 19. 36. Deut. 25. 13. Prov. 16.11. and 20. 10,23.]

2. *When pride cometh, (then) will also shame come :*

[To wit, by the just providence of God, who useth commonly to punish sins with judgements, that are parallel or like unto the sins. For because proud persons despise other men, and especially humble men, and such as are brought low and pressed down by afflictions and crosses, therefore they are oftentimes brought to a fall, and to a low ebbe, and so justly rewarded with shame and disgrace. Compare below chapter 15. 33. and 16. 18. and 18. 12.] but with the humble [or, mannerly, courteous, lowly] is wisdome. [to wit, so as not to come to shame or disgrace by reason of pride, whereby they continue in honour and repute with all wise and understanding men, and such as judge rightly. Compare below chapter 15. 33. and 18. 12.]

3. *The integrity of the upright leadeth them :* [To wit, it leadeth and guideth them in the right way, in which they sincerely walk toward the good end of their journey where they would be. Compare below chapter 13. 6.] but the perverseness of the faithlesse [to wit, whereby they seek to couzen and wrong their neighbour] disturbeth them. [that is, destroyeth them utterly. Oth. layeth them waste, or spoileth them.]

4. *Wealth profiteth not* [To wit, the wicked] in the day of wrath : [to wit, in the day of Gods wrath and indignation. See 2 Chron. chapter 28. on verse 13. that is, at such a time, when God doth manifest his wrath, by sending out his judgements upon men. So Job 20. on verse 28. Compare above chapter 10. 2. Ezek. 7.9. Zeph. 1. 18.] but righteousness delivereth from death. [See above chap. 10. on verse 2.]

5. *The righteousness of the upright maketh his way straight :* [That is, causeth him to walk aright in the good way, so that he at last cometh where hee woud be, to wit, to everlasting blisse. Compare above chapter 3. 8. and the annot.] but the wicked falter [to wit, in his evil way, so that he perisheth in it, without coming to an happy and blessed end] by his (own) wickednesse.

6. *The righteousness of the upright shall deliver them* [To wit, according to the gracious promise, that God hath made unto them. Comp. this with the end of the foregoing fourth verse] but the faithlesse are caught in (their own) perverseness. [that is, overtaken, and ensnared in the evil and mischief, which they intended to do unto others, so that it tendeth to their own destruction. Compare Psalm 7. 16. below chapter 26. verse 27. Eccles. 10.8. The Hebrew word rendered here perverseness, is so taken below chap. 17. 4.]

7. *When the wicked man dieth, his expectation perisheth :* [To wit, the expectation that he had , to live here yet a while at ease and in prosperity by reason of his wealth and means ; or do here yet some mischief, whereby he might in a maner be able to benefit himself, those that belong to him, and others that relie and depend upon him] even the strongest hope [Hebr. the hope of strengths ; or , firmnesses, or powers ; that is, very strong, firm, or mighty hope , to wit, which the wicked had. Or , hope of strengths ; that is , of all things, wherein he set his hope] is perished. [Oth. and the hope of unjust men perisheth.]

8. *The righteous is delivered out of distress :* [Compare Psalm 34. 20.] and the wicked cometh in his stead. [That is, in trouble, or distress, as if he were given for a ransome, to release the godly man. Compare below chap. 21.18. Isa. 43.3.]

9. *The hypocrite* [What an hypocrite is, see Job 8. on verse 13.] destroyeth his neighbour with (his) mouth : [to wit, by his colloquing and dissembling speech, enticing him to sin, and demeaning himself as if he were his fast friend, whereas he is indeed his greatest enemy] but the righteous are delivered [to wit, from the deceit of the hypocrite] by knowledge. [to wit, whereby the righteous understand, that sins ought to be avoided , because they

they are forbidden by God, and punished by him, and that the hypocrite ought not to be believed.]

10. *A City* [That is, the inhabitants of a City that is in good plight, being furnished with good government, and good Citizens. City put for the inhabitants of it, as Gen. 3. 5. 5. 1 Sam. 4. 13. 1 Kings 1. 41. Isa. 14. 31. Mat. ch. 21. verse 10. &c.] leapeth for joy, at the prosperity of the righteous : [Hebr. in the good, &c. which may here be understood of the outward prosperity of the godly. See the word good so taken, Job 21. 13. and compare the annotations] and when the wicked perish, there is shouting.

11. *By the blessing of the upright*, [That is, by the blessing which they receive of God, and consequently which they speak, the prayers which they make, the counsel which they give, and the mercies which they shew] a City is exalted : but by the mouth of the wicked [to wit, who teach and maintain false doctrine, make bad laws, and give out hurtful speeches against the Commonwealth] it is broken.

12. *He that is void of understanding*, despiseth his neighbour : [To wit, having not only a bad opinion of him in his heart, but also speaking ill of him with his mouth] but a man of great understanding [Heb. of understandings] holdeth his peace. [that is, hath a good opinion of him, and speaketh not ill of him, yea nothing at all, when it may consist with the love of God, and of his neighbour.]

13. *He that walketh (as) a back-biter*, [See the proper signification of the original phrase, Lev. 19. on verse 16.] revealeth the thing that is secret : but he that is faithful in spirit, [that is, in will, intention, and affection, so as not to be like the tale-bearers, back-biters, or slanderers, see of the word spirit taken in this signification, 2 Kin. 19. on verse 7.] covereth the matter.

14. *When there are no wise counsels*, [See of the word rendered here wise counsels, Job 37. v. 12.] the people fall : [See 1 Kin. 12. 1. &c.] but in the multitude of Counsellors [to wit, of those that fear God, understand matters aright, and love the welfare of the people] (there) is preservation.

15. *When (any one)* [This word must often be inserted to supply and fill up the sense, as Ex. 22. 9. bel. ch. 20. v. 16. & 27. 13. &c.] is become surety (for) [this word is here inserted from ch. 6. v. 1.] a stranger, [see ab. ch. 6. on v. 1.] he shall surely be broken : [Heb. breaking, be broken; to wit, either through care and trouble, which he shall have, or through the loss and damage that he shall suffer, or through both] but whoso hateth them that strike (hands), [that is, those that strike hands, to signify that they promise payment. See ab. ch. 6. ver. 1. and the annot.] is safe. [or, secure, or, quiet.]

16. *A gracious wife* [Heb. a woman of grace ; that is, which is gracious and acceptable, to wit, by reason of her virtues] holdeth honour fast ; [to wit, the honour of understanding, chastity, modesty, friendliness, prudent and wise house-keeping] as [so is the letter *vau* sometimes taken. See Job 5. on verse 7.] mighty men hold riches fast. [to wit, so that they will not suffer them to bee taken from them.]

17. *A merciful man* [Hebr. a man of mercifulness, or, bounty, or, liberality. So a man of knowledge ; that is, a knowing, and understanding man, below chapter 24. 25. a man of truth, or, faithfulness ; that is, a true or faithful man, Jeremiah chapter 7. verse 2. a man of peace ; that is, one that is peaceable, Psalm 41. 10. men of holiness ; that is, holy men, saints, Exodus 22. 31. &c. Compare Job 11. on ver. 11.] doth good [the Hebrew word signifieth sometimes to do good to a man, as here, and Psalm 13. 6. Isa. 63. 7. sometimes to doe hurt, as Isaiah 3. 9. Properly it signifieth to reward, or recompence, whether good, or evil. See 2 Chronicles 20. on verse 11.]

to his (own) soul. [that is, to himself. See 1 Kin. chapter 19. on verse 4.] but he that is cruel, troubleth his (own) flesh. [to wit, not only by taking unnecessary care, or mole care then is needful, but also by refusing of necessary food, apparel, and habitation.]

18. *The wicked doth a false work* : [Hebr. a work of falsehood : that is, a work that is not good, which bringeth in no profit, nor benefit, nor reward, but is altogether vain and fruitlesse] but (for) him that soweth righteousness, [that is, that doth good works : which indeed is done with labour and pains, but also with expectation of a gracious harvest. Compare Hosea chapter 10. verse 12. Galat. 6. verse 8. Of sowing iniquity, see Job 4. on verse 8.] (there) is a faithful reward. [Hebr. a reward of faithfulness, or, truth.]

19. *So is righteousness unto life* ; as he that liveth after evil, (liveth) after his (own) death.

20. *The froward in heart* [Meaning those that in matter of faith and love, are not sincere and upright. See of the frowardnesse or pervelnesse of the heart, Psalm 101. 4. above chapter 6. 14. below chapter 12. 8. and 17. 20. Jeremiah 17. 9.] are an abomination unto the LORD : but the upright in way, [so Psalm 119. 1. The meaning is, those that in point of doctrine and life, are down-right, sincere, unfeigned, pure in minde and heart] are his delight. [that is, are well-pleasing and acceptable unto him. So above verse 1. and below chapter 12. 22. and 15. 8.]

21. *Hand to hand*, [That is, from hand to hand] the wicked shall not be guiltlesse ; [that is, not goe unpunished. See 1 Kings 2. on verse 9 not only in his own person, but also in his posterity, that walk in his wicked ways. Compare Exodus 20. 5. and Deut. 5. 9. Oth. (though) hand (were) in hand, the wicked, &c. That is, though the wicked at such time when he is in danger, should have the help of all men, to aid and deliver him out of it, yet shall he in no wise escape the punishing hand of God. Hand is here taken for help, as 2 Sam. 3. 12. and 14. 19. Nehem. 2. 18. Psalm 119. 173. below chapter 16. 5.] but the seed [that is, children and posterity. See Gen. 4. 25. and 9. 9. and the annot.] of the righteous shall escape. [to wit, by the hand and help of God.]

22. *A fair woman, that declineth from reason* ; [Or, reasonableness, rationality. Hebr. from taste, or favour ; to wit, the taste or favour of the spirit. This is the understanding, and judgement of man. See Job 12. on verse 20.] is a golden jewel [see of the signification of the Hebrew word, Gen. 24. on verse 22.] in a swines snout.

23. *The desire of the righteous is only the thing that is good* : [To wit, when they walk right and straight in the way of righteousness, and stumble not in it through humane frailty] but the expectation of the wicked is indignation. [that is, hatred, envy, malice, enmity, frowardnesse, or pettishnesse, whereby they cause trouble and disquietnesse among men, and provoke the just wrath and indignation of God against themselves.]

24. *There is one that scattereth abroad*, [To scatter abroad here, is liberally to impart and communicate of a mans goods where need requireth. So Psalm 112. 9. In which sense also the word sowing is used, 2 Cor. 9. 6.] to whom yet more is added ; and (there is) one that withholdeth more then is meet, [for the rich, yea every one according to his ability, is bound to communicate unto the poor] but it is unto want. [that is, he groweth not rich thereby.]

25. *The blessed soul* [Heb. the soul of blessing, that is, the soul, that by well-doing is a blessing unto other men. See ab. on v. 11.] shall be made fat, [that is, shall be more blessed,

blessed, and shall prosper exceedingly. See the same phrase bel. ch. 13. 4. and 15. 30. and 28. 25.] and he that moisteneth, [that is, he that liberally distributeth unto the poor, as a dry ground is moistened with water] shall also himself become an early rain. [that is, shall be abundantly watered with the blessing of God, and be so moistened, as if he himself were even a rain; whereby he shall also get more means, to proceed and go on in well-doing.] Compare Psalm 112. 9.]

26. He that withholdeth corn, the people curse him: but blessing shall be upon the head of the seller.

27. He that early seeketh after good, [That is, doth diligently good unto his neighbour] seeketh acceptance: [to wit, so, as that he also findeth and getteth it: to wit, the favour and acceptance, whereby he is acceptable both to God and good men] but who so endeavoureth after [or, mindeth] evil, it shall come upon him. [see Ps. 7. 17. and 9. 16. and 10. 2. and 57. 7.]

28. Who so trusteth in his riches, he shall fall; but the righteous [That is, those that trust not in riches, but in God alone, according to his commandement, Ps. 62. 11, 12.] shall flourish as a leaf. [that is, shall prosper, and be blessed. Compare Psalm 1. 3, 4. and 72. 7. and 92. 13. Isa. 27. 6. Hos. 14. 6.]

29. He that troubleth his (own) house, [Meaning, he that by unruly house keeping, and wasting of his estate, maketh his family poor and bare, &c. so grieveth them. Comp. Gen. 34. 30. and the annot.] shall inherit the wind; [that is, nothing at all, but he shall come to poverty. Comp. Job 7. on verse 7.] and the fool shall be servant [that is, slave or vassal, to get a livelihood. Comp. Gen. 47. 19.] of him, that is, wife of heart. [that is, that knoweth how to keep house.]

30. The fruit of the righteous [That is, his instruction, and virtuous life] is a tree of life: [that is, as a tree of life, that bringeth forth the thing that is good; whereby a man is nourished, and strengthened unto eternal life. Compare above ch. 3. on verse 18.] and he that catcheth souls, [that is, he that draweth men to the knowledge of God, Mat. 4. 19.] is wise.

31. Behold, the righteous is recompensed in the earth; [That is, punished for his sins. See of the Hebrew word, Job 21. on verse 19.] how much more the wicked, and the sinner? [that is, who excelleth and overtoppeth others in sin, and wickedness, and maketh it his whole business to commit sin. See 1 Sam. 15. on verse 18. and Psalm 1. on verse 1. compare 1 Pet. 5. 17, 18.]

CHAP. XII.

Discipline, v. 1. Good, righteous, upright, and wicked men, 2, 3, 5, 7, 10, 12, 21, 26. A prudent and disgraceful woman, 4. Good and evil, speaking and witness against truth and falsehood, 6, 8, 13, 14, 17, 18, 22. Modest persons, and boasters, 9. Diligent and slothful persons or deceivers, 11, 24, 27. Wrath and boasting of fools, and silence of the prudent, 16, 23. Heaviness and gladness of heart, 25. Path of righteousness, 28.

WHoso loveth discipline, [That is, the instruction, whereby men are instructed, for to attain unto knowledge. See above ch. 1. on verse 2. Or understand the chastenings of the Lord, which are sent to a man for that very end and purpose, as Deut. 11. 2. Job 5. 17. Psa. 94. 12. Jer. 10. 14. Compare above chap. 9. the annot. on verse 7.] he loveth knowledge: [unto which a man attaineth by discipline, and instruction] but he that hateth reproof, is brutish.

2. The good man [That is, he that is prone unto good, and practiseth it] shall draw a well-liking of the LORD; [see above ch. 8. on verse 35.] but a man of wicked devices [that is, that inventeth and plotteth mischief in his heart, or doth likewise actually commit it.

Compare Psalm 5. on verse 7. The Hebrew word is here taken in a bad sense; see of it, Job 21. on verse 27. also compare below ch. 14. 17.] will be [namely, the Lord] condemn. [that is, pronounce him to be wicked, and worthy of punishment. See of the Hebrew word, Dcut. 25. on verse 1. and Job 10. on verse 2.]

3. The (wicked) men shall not be established [That is, shall not long enjoy his desire, he shall not prosper and flourish long. Compare above chapter 10. 2. and 11. 4.] by wickedness; but the root of the righteous shall not be moved. [the meaning is, that the godly continue firm and unmoveable in their condition, as a tree whose root spreadeth it self deep and wide in the ground, and is well watered, Psalm 1. 3. also compare Psalm 15. on verse 5, and Jer. 17. verse 8.]

4. A prudent wife [That is, a wife, virtuous woman, and one that knoweth how to keep her house in order. Hebr. a woman of prudence, or, virtue. See of the Hebrew word, Gen. 47. on verse 6.] is a crown [that is, ornament and glory: see of the word crown taken in this sense, Job 19. on verse 9.] of her Lord; [that is, husband. So Exod. 21. 3. Joel 1. 8.] but she that maketh ashamed, is as rottenness in his bones. [that is, a grief and vexation to his soul, and a consumption to his body, because he beholdeth his shame always before his eyes. See the same comparison, below ch. 14. 30. Habakkuk 3. 16. and the like, Psalm 42. 11. also contrary, Ps. 51. 20.]

5. The thoughts of the righteous are right: [That is, are well conceived, or imagined, according as equity and justice requireth. Compare Numb. 27. 11. and the annot.] the counsels [this word is here taken in a bad sense, for crafty intentions, and cunning devices or plottings to do mischief. Elsewhere it's taken in a good sense; see of it, Job 37. on verse 12.] of the wicked are deceit.

6. The words of the wicked are to lie in wait for blood; [See 1 Sam. 22. 9, 10. Ps. 52. 5, 6. comp. ab. ch. 1. 11, 18. and ch. 11. 9.] but the mouth of the upright shall deliver them. [to wit, those for whose blood the wicked lie in wait. See examples, 1 Sam. 19. 4. Esth. 7. 2, 3.]

7. The wicked are overturned [Hebr. the wicked overturn; that is, are overturned; that is, destroyed] (so) that they are no more: [that is, so that they are taken away from this world. See Gen. 42. 13. and the annot. Also Psalm 39. 14. and 103. 16. Jer. 31. 15. Mat. 2. 18. Compare also Gen. 5. 24. Psalm 37. 36, &c.] but the house [that is, the estate, riches, habitation, and posterity. So 2 Sam. 7. 29. Job 8. 15. Psalm 49. 17. below chap. 14. 11.] of the righteous shall stand.

8. Every one shall be commended [To wit, of wife men, and such as judge rightly] according as his understanding is: [that is, according as he can make it appear by words and works, that he hath wisdom and understanding tending to true piety] but he that is perverse in heart, [see above chapter 11. on verse 20.] shall be contempt.

9. Better is he that esteemeth himself mean [Oth. that is esteemed mean: But we may plainly perceive by the oppositions, that here is spoken of him, that hath a mean and low esteem of himself] and hath a servant; [that is, hath so much, as that he may cause himself to be served, and waited upon. Oth. that is a servant to himself; that is, that serveth himself, or is his own servant] then he that honoureth himself; [to wit, bragging that he is a great rich man, and hath a great estate] and lacketh bread. [see below ch. 13. 7.]

10. The righteous man knoweth the life [Heb. soul] of his beasts; [that is, a righteous man taketh care of the life of his beasts: to wit, to give them that which is needfull for them. The word knowing is often taken for taking care, and looking to. See Gen. 18. off verse 19. and Psalm 1. on verse 6.] but the mercies of the wicked are cruel: [Hebrew a cruel ones; Dddd d 2 that

that is, they are the mercies of a cruel man; that is, they are no mercies, for cruel men have no mercy at all.]

11. *He that tillith his land, shall be satisfied with bread:* [So below chapter 28. 19.] but he that followeth vain (men), [that is, idle vagabonds, bare and necessitous persons, and such as are empty, and void of grace, and of the fear of God. See Judges 9. on verse 4.] is void of understanding.

12. *The wicked desireth the net of evil men:* [That is, the hainous practises, and crafty devices, which evil men use to deceive the godly by, to rob them of their estate, and to oppress them. Oth. the net of evil things, or, of all manner of evil; that is, whereby all manner of iniquity is committed] but the root of the righteous [that is, the piety or godliness, wherein the godly are firmly rooted and grounded. Compare above verse 3.] shall give forth. [that is, shoot out, spring forth, and bear fruit. The meaning is, that they, dealing truly and faithfully in the fear of the Lord, shall have enough. This verse is likewise thus translated: *The wicked desireth (indeed) a strong hold against all evil, but the root of the righteous giveth (the same.)*]

13. *In the transgression of the lips* [To wit, which a wicked man in speaking committeth against God, and against his neighbour] is the snare of the wicked: [that is, the snare, wherein the wicked man himself is caught. Compare above chapter 10. verse 14. and below chapter 18. verse 7.] but the righteous shall come out of distress. [that is, out of great trouble, and that by the wise and discreet use of his lips.]

14. *Every one is satisfied with good* [To wit, with that good, which concerneth both his temporal and eternal welfare] by the fruit of the mouth: [meaning his wise and godly speeches. Compare below chapter 13. 2. and 18. 20. Hebr. by the fruit of a mans mouth is he satisfied with good; that is, according as every one shall use his tongue well, shall he receive good at the hand of God] and the recompence of a mans bands: [meaning of a mans own hands] shall he recover to himself. [that is, obtain again of God out of free grace. According as every one hath done, it shall be likewise done unto him.]

15. *The way* [See Genesis 6. on verse 12.] of a fool is right in his own eyes: [that is, in his own conceit, and judgement. See Lev. 13. on verse 5. and Job 18. on verse 3. Compare above chapter 3. 7.] but he that hearkneth to counsel, [to wit, which is holy, and wholesome, so that he trusteth not to his own understanding, and good conceit] is wise.

16. *The fools wrath is known* [To wit, by his words, gestures, and actions] the same day: [that is, at the same time and season, that he is grown angry at the hurt done to him]. but he that is prudent, covereth [so below on verse 23. See of the word prudent, above chapter 1. on verse 4.] shame, [to wit, which proceedeth from sudden anger.]

17. *He that uttereth* [Hebr. bloweth] truth, maketh righteous known; [that is, discovereth that which doth rightly agree with that which is done or spoken, that no man may be wronged] but a witness of falsities, deceit. [that is, not agreeing with the truth of the thing that is done, and that to hurt a man craftily thereby. Compare below chap. 14. 5.]

18. *There is one, that uttereth (words) indiscreetly, like the piercings of a sword:* [That is, that with rash and ill advised speeches, hurt and wound their neighbour in his minde, honour, life, and well-being, as a man is hurt and wounded in his body with a sword. See 1 Sam. 22. 9. 10. Psalm 57. 5. and 59. 8. below chap. 16. 27.] but the tongue of the wise is physick. [that is, as physick, it not only cureth and healeth that which is weakened and hurt, but also preserveth from being weakened, or hurt. Compare above chapter 4. on verse 22.]

19. *A true lip,* [Hebr. lip of truth]: that is, which

speaketh truth: So lip of flattery, which speaketh flattery, Psalm 12. 3. lips of falsehood, which speak falsehood, Psalm 31. 19. lips of knowledge, which utter knowledge, below chapter 14. 7. So immediately in this verse, tongue of falsehood, or of lies, is put for a tongue, which speaketh falsehood, or lies, also below verse 22. also lips of righteousness, that is, lips that speak or utter righteous words, below chapter 16. 13.] shall be established for ever: [truth (and consequently he that speaketh truth) abideth constant, and is alway fixt and immoveable in it self, although it be sometimes gainsaid, or spoken against] but a false tongue is (but) for a moment.

20. *Deceit is in the heart of them that forge evil:* [To wit, the evil of dissention, and of strife] but those that counsel (for) peace, have joy. [to wit, in their heart in the sight of God, and in their life in the sight of men.]

21. (There) shall no harm [Or, trouble, or, affliction] happen to the righteous: [to wit, which should be so offered to him by the wicked, as that he should faint and lie down under it. No, but all things shall work for good unto him, Rom. 8. 28. Oth. no iniquity shall befall him: to wit, into which the righteous should come to fall: so, as that he should not be raised up again out of it by the Spirit of God. Of the Hebrew word rendered here harm, see Job 5. on verse 6.] but the wicked shall be filled with mischief.

22. *False lips* [See above on verse 19.] are an abomination unto the LORD: but they that deal faithfully [Hebr. perform faithfulness or, truth; that is, those that both in words and deeds, both towards God, and towards their neighbour, keep truth and faithfulness sincerely and uprightly. So Ezek. 18. 9. 1 John 1. 6.] are his delight. [that is, well-pleasing and acceptable unto him. So above chap. 11. 20.]

23. *A prudent man concealeth knowledge:* [That is, he poureth it not out by foolish and vaunting discourse, that he may thereby make a shew of himself. Compare ab. chapter 13. 16. and 15. 2.] but the heart of fools proclaimeth foolishness. [that is, all manner of ignorance, and error, concerning faith, and the life and practice of men. Compare above chap. 13. 16. and 15. 2.]

24. *The band of the diligent shall bear rule;* [Comp. above chap. 10. 4.] but the deceivers shall be under tribute. [that is, under them that bear rule, and have dominion, impose taxes and tributes. See the same phrase, Judg. 1. 30, 35; Lamen. 1. 1. Hebr. the deceit shall be, &c. See Job 25. on verse 13. understand by these deceivers, the idle, lazy, slothful vagabonds, who because they will not work, seek to live by cheating and thievery. See above chap. 10. 4. and the annot. also below verse 27.]

25. *Carefulness in the heart of a man maketh it poor;* but a good word maketh it glad.

26. *The righteous is more excellent* [To wit, in the sight of God, and of good men, who look not on the outward pomp and prosperity of this life, but on the good that is begun in the godly here, and shall be compleated and perfected hereafter] then his neighbour; [namely, then his neighbour, that is wicked] but the way [that is, life, practice, and course of dealing] of the wicked, sauffest them to erre. [to wit, themselves, and others, namely, by the outward shew, which the wicked make of ease, delight, pleasure, riches, honour, greatness, high estate, &c.]

27. *A deceiver* [Hebr. the deceit. See on the foregoing twenty fourth verse] shall not roast [that is, not use, or enjoy] that which he took in hunting: [understand hereby all manner of wealth gotten by cunning and deceitful practises] but the precious wealth of man, [so is wealth, or riches, well and honestly gotten, called, because it will better tarry with a man, and do him more good, than that which is gotten by fraud and deceit] is the

the diligent ones. [to wit, that getteth his living by his honest labour, and lawful calling. Oth. *the wealth of a diligent man is precious.* Oth. *the precious wealth of a man is diligence.* Oth. *the wealth shall be the precious* (that is, the godly mans) *(and) diligent mans.* Some take it thus: *the wealth of the precious* (that is, of the godly) *man shall be cut off.* (that is, be used, and enjoyed.)]

28. *In the path of righteousness is life;* [Compare above ch. 10. 16.] and *(in) the way of the foot-path* (*thereof, there is*) *no death.*

C H A P. XIII.

Discipline, verse 1, 18, 24. *Speaking wisely and foolishly,* 2, 3, 5, 14. *Idleness and diligence,* 4, 11, 23. *Upright, righteous, good and wicked men,* 6, 9, 21, 22, 25. *Riches and poverty,* 7, 8. *Pride and wickedness,* 10. *Hoping and desiring,* 12, 19. *Contempt of Gods Word, and fear of his command,* 13. *Good understanding and prudence,* 15, 16. *Faithful and unfaithful messengers,* 17. *Conversing with wise men and fools,* 20.

A Wise son (beareth) the discipline of (his) father: but a scioner beareth not reproof. [Or, rebuke, as below verse 8.]

2. *Every one shall eat* [That is, use, and enjoy. See Job 21. on ver. 25.] *good by the fruit of the mouth;* [Hebr. *by the fruit of a mans mouth shall he eat good.*] That is, by his wise and godly speeches. Compare ab. ch. 12. on verse 14.] *but the soul of the faithlesse violence.* [namely, shall eat violence; that is, shall receive such punishment as they have deserved for offering violence to others.]

3. *He that keepeth his mouth, keepeth his soul;* [That is, himself; see 1 Kin. 19. on verse 4. The meaning is, that he keepeth himself not only from sin, above ch. 10. 19. but also from much trouble and disquietnesse] *but disturbance for him that openeth his lips wide.* [that is, that speaketh much, rashly, boldly and impudently.]

4. *The soul of the sluggard is desirous, yet there is nothing:* [That is, there is nothing for him, whether he desireth wisdom or riches, because he will not take pains to get them] *but the soul of the diligent shall be made fat.* [that is, shall have plenty or abundance. Compare above ch. 11. the annot. on verse 25.]

5. *The righteous hateth lying language:* [Hebr. *the word of lying, or, of falsehood*] *but the wicked maketh himself stinking,* [namely, in the nostrils of them that hear him, by his lies. See of this phrase, Gen. 34. on verse 30.] *and procureth shame to himself.*

6. *Righteousnesse keepeth the upright in way:* [Compare above cha. 10. 29. and 11. 3, 5, 6. See of the phrase *upright in way*, above ch. 11. on verse 20.] *but wickednesse shall overthrow the sinner.* [Heb. *the sin.* See Job 35. on verse 13.]

7. *There is one that maketh himself rich, and (hath) nothing at all;* *(and) one that maketh himself poor, and (hath) much wealth.* [That is, there be thole men found, that pretend they are rich, and make a shew before men, as if they had a great estate, whereas indeed they are exceeding poor and bare: there be others again, that are exceeding rich, and yet feign themselves to be very poor. Compare above ch. 12. 9.]

8. *The ransome of every ones soul* [That is, of the temporal and corporal life] *is his riches:* [to wit, when a rich man is fallen into the hands of his enemies. *Soul for life;* see Gen. 19. on verse 17.] *but the poor heareth not reproach,* [to wit, which might be offered him by reason of an estate, to make his ransome accordingly, or by accusing him of getting an estate unjustly, and by

indirect means. Or he is not subject to such hatred, envy, and talking of him, as rich men are, and he is oftentimes released and discharged, because of his poverty.]

9. *The light of the righteous* [That is, the prosperity, happiness, and joy of the godly. See Job 18. on verse 5.] *shall rejoice;* [that is, encraeath and waxeth still greater and greater, as the light of the Sun, which ascendeth still higher and higher, till it come to noon-tide or mid-day.] Compare above ch. 4. 18, 19. and below ch. 19. 6.] *but the lamp of the wicked shall be put out.* [Comp. Job 18. 5, 6. and 21. 17.]

10. *By pride is occasioned nothing but brawling,* [Heb. *giveth, &c.*] The meaning is, that pride is good for nothing but to cause strife and contention; as a proud man will not yield a jot to any man] *but with the advised is wisdom.* [the reason is, because they do not through pride reliet upon their own wisdome, but suffer themselves to be instructed and persuaded by the counsel and advice of others: by which means contention is removed, and peace made and obtained. Comp. Jam. 3. 16, 17, 18.]

11. *Wealth (gotten) by vanity* [That is, gotten by evil and unjust means, called before *a deceitful hand*, ab. ch. 10. 4. and 12. 24.] *shall be diminished;* but he that gathereth with the hand, [that is, by the honest labour of the body, or of the minde: which is called *the hand of the diligent*, above ch. 10. 4. and 12. 24.] *shall increase it.* [to wit, his wealth; see below chapter 28. 8.]

12. *Hope deferred* [Or, *the hope that is delayed;* or, adjourned; that is, the good thing that a man hopeth for, but obtaineth not, lave after long putting off, or delay of time. *Hope for the thing hoped for,* Isa. 28. 15. Rom. 8. 24.] *weakneth the heart;* *but the desire* [that is, the good desired, or the good thing that a man doth desire. See above ch. 10. on verse 24.] *that cometh, is a tree of life.* [that is, is a thing that is very delightful, and acceptable to man, and doth exceedingly cherish and revive his heart, and doth him much good. Compare above ch. 3. on verse 18.]

13. *He that despiseth the Word,* [That is, the Word of God, and the instruction taken from thence, and agreeing therewith] *he shall be destroyed:* [Hebr. *shall be destroyed unto himself;* that is, to his own sorrow, shame, and hurt. Or, therefore, to wit, for despising the Word] *but who so searcheth the Commandement,* *he shall be recompensed.* [to wit, by a good God with a gracious reward. See of the Hebrew word, Job 21. on ver. 19.]

14. *The doctrine of the wise is a well-spring of life,* [That is, a fountain springing unto life. Understand not only this present life, but especially the life that is to come. Compare above ch. 10, 11. and below ch. 14. 27.] *to depart from the snares of death.* [that is, which bring with them both temporal and eternal death. Compare 2 Sam. 22. 6. Psalm 18. 6. and below chapter 14. 27.]

15. *Good understanding giveth favour:* *but the way* [That is, the acting, or the manner of acting, or manner of dealing. See above ch. 6. on verse 6.] *of faithlesse ones, is hard.* [that is, unpleasant, rough, rigid, austere, insomuch that no man desires to have any dealings with them.]

16. *Whoever is prudent, dealeth with knowledge;* [That is, with understanding, judgement, and prudence] *but a fool spreadeth folly;* [that is, uttereth it so boldly and impudently, that he laies it open to every mans view. See above ch. 12. on verse 23. and bel. ch. 15. 2.]

17. *A wicked messenger* [To wit, who doth not faithfully execute his charge laid upon him by God and man] *shall fall into mischief;* *but a faithful ambassador* [Hebr.

[Hebr. *an ambassadour of faithfulness*. So is the Hebrew word *qir* also taken, below chapter 25. 13. Isa. 18. 1. and 57. 9. Jer. 49. 14. Obad. verse 1.] *is phisick*. [that is, doth good to himself, and to those that send him.]

18. *Poverty and shame is his that rejecteth* [See of the word rendered *rejecting*, above chapter 1. on verse 25.] *discipline* [that is, good instruction, which a man hath need of to attain unto true wisdom. See above chapter 1. on verse 2.] *but he that regardeth reproof*, [to wit, that which is done with words of doctrine and instruction] *shall be honoured*. [that is, he shall receive good both of God, and good men. See 1 Sam. 2. 30. above chap. 4. 8. and 8. 18. and below chap. 21. 21.]

19. *The desire*, [To wit, of the godly: as may be gathered from the opposition] *which is performed*, [that is, which is accomplished] *is sweet to the soul: but it is an abomination to the fools* [Hebr. *an abomination of fools*] *to depart from evil*. [the meaning is, that when a godly man getteth the thing that he desireth, it doth his soul good, and is exceeding delightful to his soul. Now his desire is to shun and avoid evil, and to cleave and adhere unto that which is good: which the wicked loatheth and abhorreth, much lesse delighteth therein.]

20. *He that converseth with wise men, shall be wise: but he that is a companion of fools*, [Or, he that is a nourisher, or, sustainer of fools: Hebr. feeder of fools. See the same phrase below chap. 28. 7. and 29. 3.] *shall be broken*. [that is, be quite undone, and destroyed, or come to nothing; to wit, because by the company of fools he shall grow more foolish, and shall be plagued of God for his foolishnes.]

21. *Evil shall pursue sinners*: [By evil is here meant the evil of punishment, whereof see Gen. 19. on ver. 19. and compare above chap. 5. 22, 23. Others understand the evil of trespass; that is, sin, whereby the wicked are chased and pursued until they fall into punishment, and so perish] *but to the righteous they shall recompence good*. [or, good shall be recompensed. Meaning the good of this present life, and of the life that is to come, 1 Tim. 4. 8.]

22. *The good man shall cause his childrens children to inherit*: [To wit, his estate, or means] *but the wealth of the sinner* [that is, of the grosse and abominable sinner. See 1 Sam. 15. on verse 18. and Psalm 1. on verse 1.] *is laid up for the just*. [it happeneth often that notorious sinners themselves do not enjoy the wealth, or riches, that they have gotten, much lesse doe their children, or childrens children enjoy them: and that their estates doe fall to the share of godly men by the Providence of Almighty God. Compare Job 27. 16, 17.]

23. *The plowing of the poor* [That is, the pains which poor men take with diligence and industry in tilling the ground] *(giveth) plenty of food*: [Oth. there is much food in the plowed land of the poor. Compare above chapter 12. verse 11.] *but there is one*, [that is, a sort of men] *that is consumed*, [or, that consumeth, destroyeth, or, ruineth himself, wanting food] *for want of judgement*. [Hebrew *in*, or, *for not judgment*, or, *justice*: that is, because he hath no skill in tillage, or keepeth no good rule in it, or is careless and negligent in it, or doth ill improve his profit and increase; or because he useth deceit and couzening, and unjust dealing.]

24. *He that withholdeth his rod, hateth his son*: [That is, he doth that, whereby he bringeth him to ruine and destruction. To destroy a man is to hate him. See above chapter 8. on verse 36. Compare below chapter 23. 13.] *but he that loveth him, seeketh him (with) chastening betime*. [that is, from his youth, while he is yet fit to be ruled.]

25. *The righteous* [That is, he that in the fear of God seeketh by honest labour and upright dealing to live in the world] *careth to the satisfying of his soul*: [that is, of his life. The meaning is, he hath by the blessing of God, as much as he needeth. Compare Psalm 34. 11. and 37. 3.] *but the belly of the wicked shall want*.

C H A P. XIV.

Wise and foolish women, verse 1. *Walking aright and declining*, 2, 14. *Foolish and wise speeches*, 3. 7. *Tillage*, 4. *Wineses*, 5, 25. *Scorners*, 6. *Prudence and simplicity*, 8, 15, 18. *Confession of sin*, 9. *Sorrow and joy of heart*, 10, 13, 30. *Condition of the wicked and the godly*, 11, 32. *Self-conceit*, 12. *Prudence and sudden anger*, 16, 17, 19. *The wicked must stand in awe of the good*, 19. *Poverty and riches*, 20, 23, 24, 31. *Despising ones neighbour*, 21. *Doing evil and good*, 22. *Hard labour and vain talking*, 23. *Fear of the Lord*, 26, 27. *The glory of Kings*, 28. *Oppression, and love of the poor*, 31. *Wisdom*, 33. *The honour and shame of a people*, 34. *Kings servants*, 35.

*E*very wise woman [Hebr. *the wife of women*, that is, whosoever is wise among women. Compare Gen. chap. 47. on verse 3. and Job 12. on verse 7. and below verse 9.] *buildest her house*: [to wit, by bringing up her children godly, by ruling her servants wisely, and by keeping the whole family in good order. So is the word *building*, or to build taken, below chap. 24. 3.] *but she that is very foolish* [Hebr. *folly*, or, *foolishness*; that is, very foolish; as if he had said, she that is folly it self. See Job 35. on verse 13.] *breaketh it down with her hands*: [that is, with her doing and omitting. Thus that which is rendred to a man for that which he doth and omitteth, is called *the recompence*, or, *reward of his hands*, Isa. 3. 11.]

2. *He that walketh in his uprightness* [Comp. above chap. 2. the annotations on verse 7. upon the words *walking uprightly*] *feareth the LORD: but he that declineth* [to wit, from the way. So above chapter 2. 15. see the annot.] *in his ways*, [that is, in his own intention, doing and omitting. See Gen. 6. on verse 12.] *despiseth him*. [to wit, the Lord.]

3. *In the mouth of the foolish, is a rod of pride*: [That is, a proud and lofty rod or staff, wherewith he partly beateth others, when he boldly slandereth and backbiteth them; partly himself, when being found and taken in his lies, he gets as it were a back blow thereby] *but the lips of the wise preserve them*. [to wit, by their courteous, wise, and prudent sayings, from falling into the evil and mischief of fools.]

4. *When there are no oxen*, [So is the Hebrew word taken, Deut. 7. 13. and 28. verse 4, 18, 51. Psa. 8. 8. Understand this of the oxen, wherewith they were wont to plow and to do all manner of husbandry, Deut. 22. 10. and 25. 4.] *then the crib is clean*: [that is, empty of fodder and provision for beasts, and consequently of fruits of the ground needful for the sustentation of man. Thus want of bread or victual is called *cleanness* (that is, emptiness) of teeth, Amos 4. verse 6. Compare also chap. 12. 11. and below chap. 28. verse 19.] *but by the strength of the oxe there is much increase*.

5. *A true witness* [Hebr. *a witness of truth*. So below verse 25. and in the following words. Hebr. *a witness of falsehood*] *will not lie; but a false witness bloweth lies*. [so above chap. 6. 19. and below verse 25.]

6. *The scorner seeketh wisdom, and there is none*: [To wit, at hand, or, to be found, because the scorner seeketh it not, as he ought to do, and where it is to be found]

found] but knowledge is easie [to wit, to be found] to him that hath understanding. [because he seeketh it as he ought to do, and where it is to be found]

7. Go away from the presence of a foolish man, for thou shalt not perceive (within him) the lips of knowledge. [That is, lips that utter wise and virtuous speeches, and consequently he himself is not of a wise and virtuous heart: for out of the abundance of the heart the mouth speaketh, Mat. 12. 34. Compare above ch. 12. on verse 19.]

8. The wisdom of the prudent is to understand his way: [That is, what he ought to intend, do, and leave undone] but the folly of fools is deceit. [to wit, because they, regarding not what is well, or ill done, are hurtfull unto others, and in the end are deceived themselves.]

9. Every fool will set a fair glance upon guilt: [Meaning sinne, wherein he findeth himself, or those that are his, to be guilty. The meaning is, that fools will seek to extenuate, cloak, and excuse sinne with faire words, and seeming reasons, that it may appear to be more like unto vertue, then to vice. Oth. will make a mock at sinne; that is, make a laughing-stock or a may-game of it, for every one to make it his sport, and pastime, and in no wise to grieve at it] but among the upright (there) is good will. [to wit, whereby one man doth not hurt or wrong another, either in woids or in deeds; or if any man hath offended, or done wrong, he confesseth his fault, and the matter is taken up in a friendly way, so that there is no need of such feigned excuses, and coloured extenuations of sin, when they have trespassed one against another.]

10. The heart knoweth his own [Hebr. his souls. Compare 1 Kin. 19. on verse 4.] bitter grief: [Hebr. bitterness: that is, bitter grief, and sorrow. See 2 Kin. 4. on verse 27.] and a stranger will not mingle himself with his joy: [to wit, with the joy that is hid in another mans heart: for every man alone knoweth the sorrow, and the joy that is in his own heart, 1 Cor. 2. 11. Rev. 2.17.]

11. The house [That is, the habitation, city, riches, and posterity. See above chapter 12. on verse 7.] of the wicked shall be destroyed: but the Tent of the upright [that is, their mean dwelling. See 2 Kin. 13. on verse 5.] shall flourish.

12. There is a way [That is, a course of life. See above chap. 6. on verse 6. So in the following clause of this verse] which seemeth right unto a man; [Heb. before the face of a man; that is, in his eyes, and judgement. So below chapter 16. 25. Compare Eccl. 2. 26. and 7. 26.] but the last [or, the hindmost, the end. See of the Hebrew word, Psal. 37. on verse 37.] thercof are the ways of death. [that is, courses, which lead unto death, or, which cause death and destruction. Compare Jer. 21.8.]

13. The heart shall have sorrow [To wit, inward sorrow, which is covered with an outward shew of joy] even in laughter: [that is, when a man sheweth outward tokens of joy] and the last of that mirth [to wit, of that laughter] is heaviness. [understand this and the former clause of that which happeneth often, but not alwaies.]

14. He that is a back-slider in heart, [That is, he that is revolted from God, or from his commandements and paths. So Psalm 44.19.] shall be satisfied with his (own) misies; [that is, with his own doings, and omissions or neglects repugnant to the law of God. See Gen. 6. on verse 12. that is, he shall, according to his desert, be fed and nourished by God, with just punishments. See Job 7. on verse 4.] but a good man, from himself. [to wit, shall be satisfied, and filled. That is, shall have his sufficiency, to wit,

in the reward, wherewith God will graciously recompence his goodness, and virtuous behaviour. Oth. but a good man (back-slideth) or, (departeth) from him: to wit, from him that is a back-slidder in heart, whereby he also escapeth his punishments. Oth. from his; to wit, ways.]

15. The simple believeth all (or every) word: [Or, thing: to wit, whatsoever it might or could be, whether true or false, honest, or dishonest, profitable, or hurtfull unto him] but the prudent (man) looketh well to his going. [that is, taketh heed to himself, that in his conversation and dealing with men, he go not on through vain credulity upon every mans saying.]

16. A wise man feareth, and departeth from evil: but the fool rageth exceedingly, [To wit, against those that warn and threaten him in the name of God, persuading himself that he hath no need of it] and is careless.

17. He that is hasty to wrath [Hebrew short of wraths: that is, soon angry, short-handed, foward, pettish; who below verse 29. is called short of spirit] shall commit folly: and a man of hauis devices [the Hebrew word, whereof see Job 21. on verse 27. is here taken in a bad sense, as above chapter 12. 2. Others take it in a good sense, for discretion, as above chapter 1. 4. and render this place thus: and a man of dispositions; that is, that taketh timely deliberation, that rusheth not upon matters rashly and unadvisedly, but breaketh and bridleth himself a while; he that is thus qualified, is hated, to wit, of the wicked, or, of wicked men] shall be hated.

18. The simple inherit folly: [That is, enjoy the hurtful fruit of it, which is to fall more and more into folly, and so to encrease Gods displeasure against themselves, and to reap shame and disgrace by men, with the utter ruine and destruction both of soul and body] but the prudent shall crown themselves with knowledge. [or, shall be crowned with knowledge: that is, encrease in knowledge, and so excel, as that they shall bee adored and beautified with it, as with a crown.]

19. The evil bow down before the face of the good: [Which sometimes cometh to passe, because they are here humbled and brought low by the mighty hand of God, and the good are exalted, or because their consciences do compel them to honour vertue in those that be vertuous. Compare Gen. 4. the annotations on verse 7.] and the wicked before the gates of the righteous. [Oth. are at the gates, &c. to wit, to beg comfort, advice, and help of them, they having been humbled and cast down by the judgements of God.]

20. The poor is hated even of his (own) friend: [The Hebrew word signifieth every man, with whom we have any dealings, and whom we term our neighbour, as Gen. 11. 3. Exod. 21.14. Lev. 19.18. and here in the next verse, &c. but in this place it is taken for a friend, companion, or acquaintance, as 2 Sam. 16. 17. Job 16. 20. Prov. 19. 6. Mich. 7. 5. &c.] but the lovers of the rich are many.

21. He that despiseth his neighbour, [To wit, because of his poverty, adversity, misery, low estate, or the like, as may be gathered from the opposition] finneth: [Oth. A sinner despiseth his neighbour] but he that hath mercy on the humble, [or, meek. Understand those, who together with their misery and affliction being of a soft minde, modest, and humble, or lowly, do not easily break out into anger and wrath, and therefore may soon be oppressed. See Psalm 10. on verse 17.] happy is he.

22. Do they not erre, [This kind of asking doth strongly affirm and assent the thing, whereof mention is made.

They

They erre, to wit, not only from the scope, and end, which they propound unto themselves, but chiefly and principally from their welfare and happiness, so that they come to ruine and destruction.] that contrive evil? [that is, that do forge, invent, devise, and practise mischief, to hurt and wound their neighbour thereby. See of the Hebrew word, above chapter 3. on verse 29.] but mercy, [to wit, as well from godly men, as from God himself, who according to his promises, is merciful and gracious to those that are good and upright] and faithfulness, is for those that contrive good.

23. *In all painful labour, [To wit, which is well and honestly performed according to a mans calling] there is an overplus: [that is, gain, profit, and something over and above] but the word of the lips [meaning all vain and idle words, which tend to another use, then to lose and trifle away precious time, to a mans great hurt and detriment: of which see above chap. 10.19. Compare 2 Kings 18.20.] (tendeth) only to penury.*

24. *The crowns of the wise [That is, the ornament, which maketh them gracious and honourable in the sight of men. See above ch. 12. on verse 4.] is sheer riches: [to wit, because they use them well, being therewith thankful unto God, merciful unto their neighbour, and sober toward themselves] the foolishness of fools [to wit, that are rich] is folly. [that is, abideth, tendeth not to make them honourable and gracious before men, but to bring them to shame and contempt, as folly is shameful and despicable in the eyes of all men, and whatsoever they have, profiteth them nothing at all, but tendeth to their mere folly and disgrace.]*

25. *A true witness [Hebr. witness of truth; so above verse 5.] delivereth [that is, feareth and delivereth from death] souls: [that is, men, whom they seek to slay by flanderings, and false accusations] but he that bloweth lies, [so above verse 5. and ch. 6.19. See the annot. Understand here lies, wherewith a man is burdened and oppressed unto death] is a deceiver. [Hebr. deceit. So above chap. 12. verse 24. and 13.6. Sin for sinner. Oth. but a deceiver bloweth forth lies.]*

26. *In the fear of the L O R D is strong confidence: [Hebr. confidence of strength; that is, strong confidence; namely, for them that fear the Lord. So Psalm 71.7.] and he will be a refuge unto his children, [meaning the children of God, or the children of them that fear him, and relike upon him, unto whom he is therefore favourable.]*

27. *The fear of the L O R D is a fountain of life, [That is, as a fountain out of which life floweth forth. Compare above chap. 10.11. and the annot.] to depart from the snares of death. [see above chap. 13. on verse 14.]*

28. *In the multitude of people is the Kings glory; but in the want of people is the disturbance of a Prince. [Oth. the disturbance, or, the destruction, or, the breaking of a Princedom, or, of a Dominion.]*

29. *The long-suffering (person) [Hebr. long of wraths: that is, not soon angry. See Exod.34. on verse 6.] is of great understanding, [or hath much understanding, which he discovereth by this, in that he knoweth how to bear wrongs and injuries patiently, and can beware of doing any thing that may truly oppose honour and virtue] but he that is hasty of minde, [Hebr. short of spirit: that is, soon angry. See above on verse 17. and compare Eccles.7.9.] exalteth folly. [that is, setteth it as it were on high, and bringeth it into open light, to be seen of all men, forasmuch as in his anger he doth those things, which cannot consist with honour and vertue.]*

30. *A sound heart [Hebr. an heart of soundnesse, or, health. Meaning an heart, or minde, that is clean and free from all evil affections, passions, and motions against a mans neighbour, and especially from envy,*

whereof here properly mention is made] is the life of the flesh: [that is, the health and welfare of the body. So to live, is taken for to be healed, and to recover, or to enjoy bodily health, 2 Kings 8.8. See there the annot. The Hebrew word rendered here flesh, is used in the plural number, to signify that a sound and healthy heart doth not only do good to his own body, but also to the bodies of others] but envy is the rottennesse of the bones. [that is, of the innermost parts and members of the body, and consequently also of the innermost powers and faculties of the soul. See Job 7. on verse 15. Compare above chap.11.4. and the annot, also below chap. 17.22. and the annot.]

31. *He that oppresseth the poor [To wit, by deceit, or violence. Compare below chapter 22.16. and the annot. Ezek. 18.18.] reproacheth his Maker: [see Job 4. on verse 17. Compare below chapter 17.5.] but he that hath compassion on the needy, he honoureth him. [compare above verse 21.]*

32. *The wicked shall be driven away in his evil: [Meaning the evil of punishment; that is, in his mischief, misery, and adversity: Oth. for his badnesse, or, wickednesse sake, understanding this of the evil of sin] but the righteous trusteth [to wit, in God] (even) in his death. [that is, not only in all manner of adversity incident to this life, but also in death, which either naturally befallleth him, or is violently offered to him. See Job 13. verse 15.]*

33. *Wisdome resteth in the heart of him that hath understanding: [To wit, it is locked up in his heart, as in a Cabinet, that he may bring it forth in due time and place. Compare above chapter 10.14. and 12.23. and 13.16.] but that which is in the innermost (parts) of fools is known. [to wit, the folly that is in their heart, or, the wisdome which they pour out indiscreetly and unseasonably. Oth. but in the midst of fools she is known. To wit, when they are convinced in their consciences by the godly, or when the difference, that is betwixt fools and wise men, is perceived.]*

34. *Righteousnesse exalteth a people: [To wit, so as that it is blessed of God, and is famous and renouned among men] but sin is a reproach of nations. [that is, it bringeth shame and reproach upon nations. See this signification of the Hebrew word chesed, Lev. 20. on verse 17.]*

35. *The Kings good pleasure is toward an understanding servant: [Of the word servant, see Gen. 20. on verse 8.] but his wrath shall be(against)him that maketh ashamed. [to wit, his King, and himself. Compare above chap. 10. on verse 5.]*

CHAP. XV.

Wise and foolish speeches, verse 1, 2, 4, 7, 23, 26, 28. Gods omniscience, 3, 11. Discipline, 5, 10, 12, 31, 32, 33. Riches of the righteous and wicked, 6. Religion and conversation of the wicked and godly, 8, 9, 29. Joy and heaviness, 13, 15. Wisdome and folly, 14, 21. Contentment with the fear of God, and love, 16, 17. Anger and long-sufferance, 18. Slothfulness, 19. Good and bad children, 20. Counsellours, 22. The way to heaven, 24. Pride, and widows, 25. Thoughts of the wicked, 26. Covetousnesse, and gifts, 27. Good report, 30. Fear of God, and humility, 33.

A soft answer [Or, speech: So below verse 23. and 10.1. As the Verb *Anah*, signifieth not only to answer, but also to begin a speech. See Judg. chapter 18. on verse 14.] turneth away wrath; [compare below ch.25.15.] but a smarting word [Hebr. a word of smart, trouble, or pain; that is, smarting, troublesome, painful, and grievous to be heard.] causeth anger to arise.

2. *The tongue of the wise maketh knowledge good:* [That is, acceptable, beautiful, profitable, and useful, as being uttered in due time and place, and in a due and right manner. Oth. *knowledge adorneth the tongue of the wife*] but the mouth of fools poureth out foolishnes abundantly. [to wit, as a fountain giveth out water in great abundance. See of the Hebrew word rendered here *pouring out abundantly*, above chap. 7. on verse 23. Compare above chap. 12. 23. and 13. 16. and below verse 28.]

3. *The eyes of the LORD* [Understand the Providence of God. See 2 Chronicles 16. on verse 9.] are in all (or every) place, beholding the evil, and the good. [Compare Job 34. 21. above chap. 5. 21. Jer. 16. 17. and 32. 19.]

4. *The physick of the tongue* [Or, *the health of the tongue*; that is, wholesome speeches; and soul-savvng doctrine, concerning faith and life, which is propounded by the tongue. Compare above chap. 12. on verse 18.] is a tree life: [that is, as a tree of life bringing with it the prosperity and happiness, not only of temporal, but also of eternal life. Compare above chap. 3. on verse 18. also chap. 12. 18. and 13. 14.] but perverseness therein [to wit, in the tongue. See above chapter 2. on verse 12.] is a breach in the spirit. [that is, is a losse or damage of the soul. Oth. a breaking by the windes; that is, a vehement destruction: as ships are broken in pieces by mighty windes. Psalm 48. 8. Jer. 18. 17.]

5. *A fool will despise the instruction of his father:* but he that regardeth reproof [To wit, his fathers reproofof] shall deal prudently. [or, be prudent. So below ch. 19. verse 25. Compare 1 Sam. 23. 22.]

6. (*In*) the house of the righteous [Understand not only his habitation, or dwelling, but also his means and estate; as appeareth by the opposition. Compare ab.ch. 12. on verse 7.] is a great treasure: [to wit, because he being well furnished and provided of inward goods, is very well contented with the outward estate, that God allotteth unto him. Oth. strength, or, firmnesse] but in the revenue of the wicked is trouble. [that is, discontentnesse, and disquietnesse of mind; because he is empty of the heavenly treasure or wealth. See of the Hebrew word, Gen. 34. on verse 30. and 1 Kings 18. on verse 17.] *

7. *The lips of the wise shall disperse* [That is, utter, bring forth, to communicate it unto others] knowledge: [that is, good doctrine, which ought to be known, and which maketh a man wise, understanding, and knowing. So Numbers 24. 16. Psalm 119. 66. below chapter 22. 17.] but the heart of the foolish (doth) not so. [that is, it will not disperse knowledge. Oth. is not right: or, (scattereth) that which is not right.]

8. *The offering of the wicked is an abomination unto the LORD:* [Hebrew is the Lords abomination. So in the next verse. See below chapter 3. on verse 32. Compare below chapter 21. 27. Isa. 1. 11. Jer. 6. verse 20. Amos 5. 21.] but the prayer of the upright is his delight.

9. *The way* [That is, intent, and purpose, course of life, doing and omitting. See Genesis 6. on verse 17.] of the wicked, is an abomination unto the LORD: but he will love him, that pursueth after righteousness.

10. *Correction is displeasing* [Hebrew evil; that is, displeasing, irksome, grievous, troublesome; although it be in it self very good. So the word evil is taken, 1 Kings 22. 8. 18. as also the word good signifieth that which is pleasing and acceptable, or delightful. See 1 Kings 1. on verse 42.] unto him, that forsaketh the path: [to wit, the good, and right path. See above ch. 2. on verse 8. Oth. an evil discipline (that is, punish-

ment) is for him that forsaketh my path] (and) he that basset reproof shall die.

11. *Hell, and destruction are before the LORD*: [That is, are naked and discovered before his eyes, Heb. 4. 13. Compare Job 26. 6. and see the annot.] how much more the hearts of the children of men? [to wit, that converse here on earth in the clear light of the sun. This is spoken of God after the manner of men: for with him all things are alike possible, and easie to be done. Compare 2 Chronicles 6. 30. Psalm 7. 10. and 44. 32. Jeremiah 17. 9. 10. John 2. 24, 25. and 21. 17. Acts 1. 24.]

12. *The scorner* [See above on verse 22.] will not love him that reproveth him: he will not go unto the wise. [to wit, because he hateth reproof.]

13. *A merry heart will make the countenance chearfull*: [Hebr. make it good; that is, joyful, glad, chearfull. See Judges 16. on verse 25. and 1 Kings 21. on verse 7. Compare below chap. 17. 22.] but by sorrow of the heart the spirit is amazed. [by spirit here is meant the activity, courage, and strength of the heart. So Gen. 41. 8. Jos. 5. 1. 1 Sam. 1. 15. Psalm 34. 19. Isa. 61. 3. below chapter 17. verse 22. The meaning is, that a mans courage, which is wont to discover it self in the face and countenance, is by grief or sorrow of heart cast down and broken.]

14. *An understanding heart will seek out knowledge:* but the mouth of fools shall be fed with folly. [That is, with false opinions and discourse. The meaning is, that a fools mouth seeketh not only folly, but findeth therein such a taste and relish, as that he thereby encreaseth and growtheth strong in his folly, as by sweet and pleasant meat.]

15. *All the dyes of the afflicted are evil:* [That is, sad, and grievous. So Gen. 40. on verse 7.] but a merry [Hebr. good; that is, merry, joyful. See above on verse 13.] heart is a continual feast. [that is, as a perpetual banquet, which is delightful to a man, refreshing him in body with good meat and drink, and in spi. it with honest and profitable discourse.]

16. *Better is a little with the fear of the LORD, than great treasure and disquietnesse* [Or, trouble, or, vexation: to wit, which proceedeth from a bad conscience, and a mistrust of Gods favour, and consequently not joyned with the fear of God. Compare below chap. 16. 8.] therewith. [comp. bel. ch. 16. 8. & 17. 1. Psal. 37. 16.]

17. *Better is a messe of green portage,* [The Hebrew word here translated messe, signifieth properly victuall, that a man takes along with him on his journey, Jer. 40. 5. but it is also taken for other food, 2 Kings 25. 30. Jer. 52. 34. and here] where also love is, then a stalled oxe, and barred therewith. [Compare below chap. 17. 1.]

18. *A wrathful man* [Hebrew a man of wrath, or, of fierce anger; that is, that is soon angry, or is easily provoked. So below chap. 22. verse 24. and 29. 22.] will stir up brawling: [compare below chap. 28. 25. and 29. 22.] but the long-suffering (person) will appease strife.

19. *The way of the slothful (man)* [That is, all that he hath to doe, to order, and to execute, or perform] is as an hedge of thorns: [for as it is very troublesome, and difficult to passe thorough briars and thorns: so the slothful person persuadeth himself, that all that he hath to doe is as difficult and troublesome, as to go thorough a company of briars and thorns, and therefore he seeketh all excuses and subterfuges, to elchew working and taking of pains. Compare bel.ch. 26. 13.] but the path of the righteous is well plained. [or, brightened; that is, is even, smooth, easie, and without difficulty, that might cause any impediment or block to be laid in the travellers way.]

20. *A wise son will make the father glad:* but a foolish man despiseth his mother. [Comp. above cha. 10. 1.]

21. *Folly is joy to him that is void of understanding* ; [Compare above chapter 10. 23. and 14. 9.] *but a man of understanding will walk rightly*, [Hebrew, *will direct to walk* ; that is, will order , and guide his whole life, words, and works, doing, and omitting, according to that which is good and acceptable unto God : see above ch. 3. on verse 6.]

22. *The thoughts* [That is, the purposes and resolutions, or that which a man intendeth to set upon , especially if it be a matter of concernment-] are frustrated, when there is no counsel : but by the multitude of counsellours [compare above chap. 11. on verse 14.] shall every one [to wit , of the fore-mentioned thoughts] subist.

23. *A man* [To wit , a wise, and understanding man] hath joy in the answer of his mouth : [or, in the speech, and discourse of his mouth. Compare above oa verse 1. and the annot. Here is spoken of that which is uttered wisely, and profitably ; as the following words declare] and how good [that is, honest, or honourable to him that speaketh it, and profitable and acceptable to those that hear it] is a word in due season ?

24. *The way of life* [That is, which leadeth unto life. See above chapter 2. on verse 19.] is toward above [that is, toward heaven, where true life and happiness is only to be found. See Phil. 3. 20. and Colossians 3. 1. 2.] to him that hath understanding : that he may depart from hell [that is, from damnation , and everlasting destruction] beneath. [that is, which is below or downward.]

25. *The LORD will pluck down the house of the proud*; but he will set fast the border of the widow. [That is, make that it shall not be removed nor diminished to her losse and damage : for in those parts the borders were not distinguished by fields , or ditches , but by pales, stakes, and stones.]

26. *The thoughts of the wicked are an abomination to the LORD* : [Compare above chapter 6. 18.] but (the speeches) of the pure are pleasant speeches. [Hebr. speeches of pleasantness : to wit , proceeding from wise and godly men. Understand words or speeches , that tending only to honour and vertue , are pleasing to God, and profitable unto men. Compare below chapter 16. 24. and the annot. Oth. the pleasant speeches are pure ; to wit , before the Lord , who accounteth and esteemeth them so, because they flow from an heart that is purified by faith, Acts 15. 9.]

27. *He that practiseth covetousnesse*, [Hebrew, he that coveteth covetousnesse. See above chapter 1. on verse 19.] troubleth [see of the signification of this word, 1 Kings 18. on verse 17.] his (own) house : but he that hateth gifts, shall live. [Compare Exod. 23. 8. and Deut. chap. 16. verse 19.]

28. *The heart of the righteous studieth to answer*: [That is, to speak, or to begin a speech. See Judges 18. on verse 14. The meaning is, that the heart of a righteous man doth not rashly and indiscreetly pour out whatsoever cometh upon the lips , but doth wisely ponder and consider beforehand what is good, and profitable, or fit to be spoken] but the mouth of the wicked will plentifully pour out [see of the Hebrew word Psalm 19. on verse 3. and above chapter 1. on verse 23.] evil things. [that is , unprofitable and hurtful things.]

29. *The L O R D is far from the wicked*: [To wit , with, or in respect of his gracious hearing, and Fatherly help. Compare Psalm 10. 1. and 22. 2. On the contrary , God is said to be nigh unto them, to whom he is gracious, whom he heareth and helpeth, Psalm 34. 19. and 145. 18.] but he will hear the prayer of the righteous. [Compare Psalm 10. 17. and 34. 19. and 145. 18, 19.]

30. *The light of the eyes* [That is, that which is

seen by the clearnesse of the eyes, as namely , the difference or variety of colours, the beauty and pleasantnes of the fields and meadows, the presence of those whom we love and affect , and that are beneficial to us , &c. Or understand the friendly sight and countenance of one, whom we highly esteem of , as below chap. 16. 15.] rejoice the hearts : but a good report [Hebrew hearing. Understand a good report , or , an honest name, which is apprehended and taken hold of by the hearing] maketh the bones fat. [that is, it quickneth and enliveth the innermost parts and members of the body, and consequently chearcth and refresheth the soul also. Compare above chapter 12. the annot. on verse 4. Of the phrase making fat , see above chap. 11. on verse 25.]

31. *The ear that heareth the reproof of life*, shall a-vernicht in the midst of the wife.

32. *He that rejecteth discipline* , be despiseth his (own) soul : [Compare above chap. 8. on verse 36.] but he that heareth reproof, getteth understanding. [Heb. an heart ; that is, understanding and wisdome. See Job 9. on verse 4.]

33. *The fear of the L O R D is the discipline of wisdome* : [That is, the instruction, the exhortation, and amendment, that leadeth unto wisdome. See above ch. 1. on verse 2.] and humility (goeth) before honour. [to wit , the honour both of this present life, and of that which is to come. Compare below chap. 18. 12.]

C H A P. X VI.

God governeth the tongue, a mans going; and the lot, verse 1, 9, 33. Self-conceitednesse, 2, 25. Confidence in God, 3, 20. The highest end of Gods work, 4. Pride, 5, 18, 19. Reconciliation, and the fear of God, 6. Pacifying of enemies, 7. Contentment, 8. Of Kings, 10, 12, 13, 14, 15. Balance, 11. The preciousnesse of wisdome, 16. Conversation of the godly, 17. Word of God, 20. Wise speeches, 21, 22, 23, 24. Laboriousnesse, 26. Ungodly, froward, and violent men, 27, 28, 29, 30. The hoary-head, 31. Patience, or long-suffering, 32.

Man hath dispositions of the heart ; [Understand the thoughts, which a man orderly propoundeth to himself, and intendeth or purposeth, yet not excluding the over-ruling power of Gods providence. See below chap. 21. 1.] but the answer of the tongue [the Hebrew word indeed signifieth properly answer , but it is also taken for all manner of speech or communication. See above chapter 15. on verse 1.] is of the L O R D. [to wit , without whom they can neither utter that which they have thought and imagined , nor perform that which they have said.]

2. *All the ways of a man* [That is, his life, his doing, and omitting. See Gen. 6. on verse 12.] are pure in his (own) eyes : [that is, in his own judgement and conceit. See Job 18. on verse 3.] but the L O R D weigheth [that is, searcheth, examineth, trieth, and provereth. So below chapter 21. 2. and 24. 12.] the spirits. [that is, the thoughts, inclinations, motions, and purposes. See 2 Kings ch. 19. on verse 7.]

3. *Roll thy works upon the L O R D* : [See Psalm 22. on verse 9. and 37. on verse 5. and compare Psalm 55. 23. Matth. 6. 25. Luke 12. 22. 1 Pet. 5. 7.] and thy thoughts [which are called dispositions, or adorings of the heart, above verse 1. See there the annot.] shall be established.

4. *The L O R D hath wrought all things for his own sake*: [That is, for his own honour and glory, to wit , that in

in all his works, his wisdom, power, goodness, justice, and all his other divine attributes and properties might clearly appear. Compare *Romans* 9. 17, 22, 23. and 11. 36. *Ezek.* 1. 5, 6, 12, 14. [yea also the wicked for the day of evil. [meaning the evil of punishment. Compare *Job* 21. 30.]

5. All (or every) that is lofty in heart [That is, proud, high-minded, lofty, disdainful. See of this vice, above chapter 6. 17. and 8. 13. also verse 18.] is an abomination to the LORD: [Hebrew, the Lord's abomination] hand to hand, he shall not be guiltless. [see the meaning of these words, above ch. 11. on verse 21.]

6. By mercy and faithfulness the offence is expiated: [That is, by the free grace and mercy of God, who is true and faithful in his promises, is sinne pardoned and taken away, for the atonement and reconciliation made by Jesus Christ, *Romans* 3. 24. Or, understand this of the goodness and faithfulness, which men shew to one another To wit, not that they may merit thereby pardon of sinne before God, but that they may get assurance to themselves, as by the fruits of justifying faith, and may also make it appear unto others, that they are freely by grace reconciled unto God. Also the reconciliation and atonement here, may be understood of the peace, which we make with him whom we have offended, by shewing him all manner of love and kindness, and so reconciling our selves unto him. Comp. ab. ch. 10. & 12. and the annot.] and by the fear of the LORD men depart from evil. [to wit, the evil of sin, and therefore also the evil of punishment.]

7. When a man ways please the LORD, then he will also make his enemies to be at peace with him. [That is, he will not only keep his friends, and those that never were his foes, in peace with him; but will also move and encline his very enemies unto peace and friendship, so that they shall not in any wise hurt or annoy him. See *Gen.* 33. 4. *Exod.* 12. 36.]

8. Better is a little with righteousness, than a multitude of revenues without right. [To wit, gotten and gathered. Compare *Psalms* 37. 16. above chapter 15. 16.]

9. The heart of a man considereth his way: [That is, bethinketh, meditateth, pondereth, what it will doe, or leave undone. Comp. ab. verse 1. and the annotations thereon; also below ch. 19. 21.] but the LORD directeth his going. [that is, ordereth and disposeth of the intent and purpose of the heart (so as that it shall be either put in practice, or not) to such an end, as suiteth best with the glory of his holy Name.]

10. Divination [The Hebrew word *kesen*, signifieth for the most part superstitious, and unlawful divination of future and hidden events or issues, by things that go not sure, yea are devillish, as *Num.* 22. 7. and 23. 23. *Deut.* 18. 10. 2 *Kin.* 17. 17. *Jer.* 14. 14. *Ezek.* 13. 6. But here it is taken for such a kinde of guessing, as proceedeth from a sute, certain, and acute or quick apprehension; Such kinde of divination was in David, 2 *Sam.* 14. 20. and in Salomon, 1 *Kings* 3. 24, &c.] is [oth. be] in the lips of the King; his mouth [namely, the mouth of a wife, and religious King] shall not transgresſ [oth. transgresſeth not] in judgement. [that is, in pronouncing sentence, or judgement; sitting for that very end and purpose in the place of Judicature, or on the Judgment-seat.]

11. A right balance, [Hebrew a balance of judgement, or, right; that is, a right balance. So *Lev.* 19, v. 36. balance of righteousness, or, justice; that is, righteous, or just balance. Many Translators understand by this word balance, a great balance, and by the following word scales, the little balance, which is held in the hand; and that because the Lord is said to weigh the moun-

tains in the balance, but the hills, that are lesse, in the scales, *Isa.* 40. 12. Some understand this verse as spoken figuratively of all the parts and works of judgement] and scales are the LORDS: [to wit, delight, as is said above chap. 11. 1. or his work, as is said in the following words of this verse. Oth. are of the Lord] all the weighing-stones [that is, weights. So above ch. 11. 1. See *Lev.* 19. on verse 36] of the sack [or, bags to wit, whereinto they put their stones or weights, that they might the lesse wear out, or break. Compare *Deuteronomy* 25. on verse 13. *Mich.* 6. on verse 11.] are his work. [to wit, which he hath commanded, and which pleaseth him: Meaning when they are as they ought to be. See *Lev.* 19. 35. *Deut.* 25. 13, &c. above chap. 11. 1. below 20. 10, 23.]

12. It is the abomination of Kings, [That is, a thing which they ought to abhor and abominate: or, it is an abomination unto Kings; that is, a thing which they abhorre and abominate; to wit, wife, and godly Kings. See above chapter 3. on verse 32. Oth. let it be an abomination unto Kings, &c.] to commit wickedness: for the throne is established by righteousness.

13. The lips of righteousness [That is, righteous, and vertuous speeches; or, the mouth that speaketh right things. Compare above chapter 12. on verse 19.] are the delight of Kings: [that is, wherein they ought to take delight. Or, are a delight unto Kings: that is, unto religious Kings. Oth. let the lips of righteousness be a delight unto Kings: that is, well-pleasing unto them] and every one of them [to wit, Kings] will love him that speaketh right things.

14. The wrath of the King is (as) the messengers of death: [That is, as messengers, telling him against whom the King is incensed, that he must die. The plural number sheweth the certainty of the message, if the Kings wrath be not appeased. See an example, *Esth.* 7. 7. Compare below chapter 19. 12. and 20. 2.] but a wise man will reconcile it. [to wit, wrath; that is, appease and pacifie it. See examples, 1 *Sam.* 24. 10, &c. and ch. 25. 32, 33.]

15. In the light of the Kings countenance [Meaning the friendly countenance, whereby the King looketh favourably upon a man. Compare above chapter 15. the annotations on verse 30.] is life: [that is, as a messenger of life, or a refreshing of life, especially unto him, against whom the King was formerly incensed] and his delight [that is, favour and good will] is a cloud of the latter rain. [to wit, which is very welcome and acceptable, when it falleth after a long drought in the Spring, to cause the fruits to swell and to bring them to ripeness. See *Deut.* 11. on verse 14. Compare below ch. 19. 12.]

16. How much better is it to get wisdom, than gold digged out? [Of gold digged out, see above chap. 3. on verse 14.] and more excellent to get understanding, than silver? [Compare *Job* 28. 15. how wisdom and understanding doe differ, or are distinguished in this book, see above chap. 1. on verse 2.]

17. The high-way of the upright is, to depart from evil: [As the high-way, or road is the safest and surest way for travellers and way-faring men, the other paths and by-ways being full of danger and peril; so there is nothing more safe and better for the godly in their spiritual journey, then to shun and avoid sin] he preserveth his soul, that keepeth his way. [see 1 *Kings* 2. on verse 4.]

18. Pride is before breaking to shivers. [That is, destruction, ruine, overthrow. So below ch. 17. 19. *Isa.* 59. 7. *Jer.* 14. 17.] and loftiness of spirit [that is, high-mindednesse. The contrary is lowlines of spirit, whereas of see the following verse] before the fall.

19. It is better to be of an humble spirit [That is, to behave ones self humble and lowly , as those that are taken captive by their enemies, and are become a prey unto them. Compare Isa. 57. 15. where the same phrase is used] with the meek ; [oth. afflicted, wretched, or poor : who are also commonly meek] then to divide the spoil with the proud. [it is worth our observation , that robbery is here ascribed and attributed unto proud high-minded rich men.]

20. He that considereth the word [To wit, of God : or, also the instruction, that agreeith with the Word of God] understandingly, shall finde good : [to wit, corporal good, belonging to this temporal life ; and spiritual good, belonging to life eternal, above chap. 8. 25. 1 Tim. 4. 8. Compare the phrase, below chap. 17. 20. and 18. 22. and 19. 18. The contrary hereunto is , when evil is said to finde a man, Job 31. 29. Esth. 8. 6.] and he that trusteth in the LORD, happy is he. [Compare Psalm 2. 12. and 24. 9. and 125. 1. Isa. 30. 18. Jer. 17. 7.]

21. The wife in heart shall be called understanding ; [To wit , because out of true wisdom cometh prudence and understanding , whereby a man knoweth how he ought to live, and to order all things aright] and the sweetness of the lips [that is, of the speech, or discourse. See Gen. 11. on verse 1.] shall encrease learning. [that is, the eloquence, and dexterity of a man , whereby he is able to speak well, and to place his words right, is of use to teach and instruct others profitably.]

22. The understanding of them that possesse it, [Hebr. of its masters, owners, lord, or, possessours ; that is, of them that have it or possesse it, and are therewith endowed, and have the use of it. See Gen. 14. on ver. 13.] is a well-spring of life ; [to wit, which continually enlighteneth by teaching , quickneth by comforting, strengtheneth by exhorting, &c. without being diminished or lessened in it self. See above chapter 10. on verse 11. also chapter 13, 14.] but the instruction of fools [the Hebrew word musar, is also taken for bad discipline or instruction, Jer. 10. 8.] is folly. [to wit , which bringeth death with it.]

23. A wise mans heart makeith his mouth [That is, the mouth of the wise man] understanding : [that is, directeth, preparerh, and disposeth his mouth, that he may not speak otherwise then judiciously, prudently, and reasonably] and shall encrease learning in his lips. [that is, good instruction in his mouth, so that he shall be desirous to communicate it unto others, and pour it forth in great abundance, to the edification and instruction of others.]

24. Pleasant speeches, [Hebr. speeches of pleasantnesse. Meaning the sayings or communiques of the wise, which are gracious, and delightful , by their manifold teaching and instruction, exhortation, comfort, admonition. Compare above chapter 15. 26. and the annot.] are an honey-comb ; sweet to the soul, [to wit, that is wise and understanding] and physik to the bones. [see above chapter 4. on verse 22. Oth. health. Compare also above chapter 14. on verse 30.]

25. There is a way, that seemeth right unto a man : but the last thereof, are the ways of death. [See the exposition of this verse, above chapter 14. on verse 12.]

26. The soul of the laborious man [That is, the man that laboureth, to wit, to get his living. Soul for man, see Gen. 12. on verse 5.] laboureth for himself : [that is, for the sustentation of his own body] for the mouth [to wit, which must use and eat food for all the members of the body. Compare Eccles. 6. 7.] boweth it self before him [to wit, the labourer, or the man that laboureth : to wit, as it were with reverence, entreating and beseeching the labouring man to work diligently , that he may always have something to offer , and present unto the mouth. It is a similitude taken from those, that put up a Petition to some Lords or great persons , to whom they

shew great honour and respect, to gain their favour and good will. Others render this verle thus : A troublesome soul (that is, that causeth trouble by words) causeth trouble to her self : for her mouth is bent against her ; that is, her troublesome speeches do fall crostle against themselves, and create trouble unto her.]

27. A man of Belial [See Deut. 13. on verse 13.] diggeth up evil : [that is, plotteth, and practiseth to do his neighbour a mischief : as men dig with labour and pains for a thing that they would fain have out of the ground] and in his lips (there) is as a burning fire. [to wit, of slander , whereby he with an hot and eager desire brandeth the good name and repute of his neighbour, that he may utterly undoe him. Compare above chapter 12. 18.]

28. A froward man [See above chapter 6. on verse 14.] will cast in strife : [see on the same place. Compare above chapter 15. 18. and below chapter 26. 21. and 29. 22.] and a whisperer [that is, a secret back-biter, who privily speaketh evil of his neighbour. So below ch. 18. 8. and 26. 20, 21.] separateth the chiefest friend : [or, leader, and predeceſſour ; to wit, of friends : that is, the best and chiefest friend of all. So below chapter 17. 9. also compare Psalm 55. 14. Oth. separateth the Prince : that is, Princes, from one another.]

29. A man of violence [That is, that practiseth violence, wickednes, and injustice, see Job 11. 11. Psalm 5. 7. and the annot.] enriceth his neighbour : [he doth not only oppres and wrong others himself ; but striketh also to draw in his neighbour , or companion , to doe the same with him. See above ch. 1. 11. and of the Hebrew word, Judg. 14. on verle 15.] and he leadeth him into a way, that is not good : [see above chap. 2. on verle 12.]

30. He shutteth his eyes to devise frowardnesse : [That is, he closerh or shutteth his eyes, that he may the better busie himself with froward and perverse thoughts: for by the beholding of outward objects, the inward fenses are stopped and hindered in their workings and operations. Compare above chap. 6. 14. and the annot.] biting his lips [Hebr. cutting in, or , speedily stirring, and moving, and breaking off his speeches ; that is, propounding, or uttering one part of them, and keeping back, or concealing of the other, which he properly intendeth, in his heart] he bringeth evil [to wit, the evil, which he intendeth to do uato his neighbour] to passe. [to wit, fully concluding and intending it in the thoughts of his heart.]

31. The hoarinesse is a beautiful crown : [That is, that bringeth beauty or glory to a man. See above chap. 4. on verle 9. Hebr. crown of beauty, or, glory. Compare also above chapter 12. on verle 4. also below chap. 20. 27.] it is found in the way of righteousness. [Otherwise called the paths of judgement. See above ch. 2. 8. and the annot. The meaning is, that the godly do often get the Crown, to wit, when it is good for them. Or understand, that hoarines (or the hoarie head) is a Crown of beauty or glory , to those that walk in the path of righteousness.. Compare Psalm 37. 11, 18, 27. and the annot. See also above ch. 3. on ver. 2.]

32. The long-suffering (man) [Hebr. long of wraths. See above ch. 14. on verle 29.] is better then the mighty (man) : and he that hath rule over his (own) spirit, [that is, his own will, inclination,affections, passions, motions, that are evil. See 2 Kings 19. on verle 7.] then he that taketh a City.

33. The lor [Which in former times was much used, in the dividing of inheritances, Numb. 26. 25. Jos. 18. 10. and 19. 1. Mat. 2. 5. and of other goods, Psalm 22. 19. above chapter 1. 14. Also in the executing, and ordering of divine , and holy matters , Lev. 16. 8. &c. 1 Chron. 24. 5, &c. Acts 1. 25. also in the deciding of controversies, and other doubtful things, Jos. 7. 14. 1 Sa. 14. 41.

14. 41. below chapter 18. 18. *Fonah* 1. 7.] is cast into the lap : [or, in a close vessel, or secret place. Compare below chapter 17. 23.] but the whole disposing thereof [the Hebrew word signifieth principally judgement, but here it is taken for the disposing ; that is, the guiding, and governing of a thing : as the word judging, or censuring, is often so taken in Scripture. See *Judg.* 2. on verse 16. also *Psalm* 96. 13. *Mic.* 4. 3. *Zach.* 3. 7, &c. Oth. the whole judgement of it ; that is, that which is judged by the lot] is of the L O R D. [to wit, who by his providence so ruleth and directeth the lot, as he will have it fall : insomuch that nothing here happeneth by chance, or blinde fortune.]

C H A P. XVII.

Quicnesse and strife, ver. 1. *Wise servants*, 2. *The trying of hearts*, 3. *Lying lips*, 4, 7. *Mocking of the poor*, and those that are in misery, 5. *Childrens children, and fathers*, 6. *Excellent speaking and keeping silence*, 7, 27, 28. *Gifts*, 8, 23. *Forgiving ones neighbour*, 9. *Fools*, 10, 12, 16, 21, 24, 25, 28. *Rebellions*, 11. *Rewarding evil for good*, 13. *Contentiousness*, 14, 19. *Censures*, 15, 26. *Friends*, 17. *Suretyship*, 18. *Pride*, 19. *Perverseness of heart and tongue*, 20. *Foy and sadness of spirit*, 22. *Gestures of them that have understanding*, 24.

BETTER is a dry morsel, and quietnes therewith, than an house full of slain beasts, [Hebr. slaughter. The Hebrew word for the most part signifieth beasts, that are killed for sacrifice, but it signifieth also those that are made ready for food, and for a banquet, or feast, as here, and *Gen.* 31. 54. See the annot there] with strife. [Hebr. of strife : that is, where there is strife withall. Comp. above chap. 15. 17.]

2. *An understanding servant shall have rule over a son, that maketh ashamed* : [Compare above chap. 10. on verse 5.] and he shall divide the inheritance in the midst of the brethren. [the meaning is, that he shall also carry away a part of the inheritance among the brethren of the son, as that he shall be entrusted with, that causeth shame. Others understand that he shall be as it were Goverour or Guardian of the children, and shall be in such respect among them, as that he shall be entrusted with the disposing of their means and estates, and consequently with the dividing of their inheritances.]

3. *The fining-pot is for silver* [By the fining-pot here, is meant a vessel, wherein silver is melted, and refined. So below chapter 27. 21.] and the furnace [to wit, wherein, silver, tin, copper, &c. is melted, and refined. See *Ezek.* 22. 18, 19, 20, &c.] for gold : but the L O R D trieth the hearts. [meaning, the Lord alone. Men may indeed by their art try silver, and gold, to know whether it be good or bad : but none can search into the heart of man, save God alone. Compare *Jer.* 17. 10.]

4. *The wicked doer* [That is, he that doth evil to his neighbour, or is prone to do evil] giveth heed to the unrighteous lip : [Hebr. lip of unrighteousness : to wit, which sheweth, how a man may commit iniquity, or unrighteousness, and hurt his neighbour] a liar [Hebr. falsehood, or, lying : that is, he that useth falsehood, or lying : See *Job* 35. on verse 13.] inclineth (his) ear to the perverse tongue. [Hebr. tongue of perverseness : that is, that speaketh perverse things. See above chap. 2. on verse 12. Oth. hearing lying in the perverse tongue.]

5. *He that mocketh the poor* [To wit, either in gesture, word, or deed. Compare above chapter 14. 31.] reproacheth his Maker : [that is, dishonoureth God, who not only created the poor man, but also visiteth, and exerciseth him by poverty and misery] he that rejoiceth at destruction, [to wit, at the destruction of his neigh-

bour. See below chapter 24. 17.] shall not be guiltieſſe. [that is, remain unpunished. See *1 Kings* 2. on verse 9.]

6. *Childrens children* [To wit, that are wise and godly ; in whom, the parents, that are old, enjoy the blessing of God, of which, see *Psalm* 127. 3. and 128. 3.] are the Crown [that is, ornament. See ab. chap. 12. on verse 4.] of old men : and the ornament of children are their fathers. [for it is an honourable thing to be born of honest and religious parents.]

7. *An excellent lip* [Hebr. a lip of excellency, or, emineney ; that is, an excellent speech or sentence, treating of excellent and transcendent things, as of wisdom, and vertue. So in the following words, a lip of falsehood ; that is, a false speech] becometh not a fool : [that is, a wicked fool, that is fallen off from all wisdom, honesty, and vertue. See i *Sam.* 25. on verse 25.] much leſſe (doth) a lying lip a Prince.

8. *The gift is a gracious stone* [Hebr. a stone of grace : that is, as a gracious and precious stone, or pearl, which for its beauty and preciousness is wont to be very delightfull and pleasant] in the eyes of its lords : [that is, those that are prone to receive it, or that have already received it, and do now enjoy it. See of this word, *Gen.* 14. on verse 13.] whitherſoever it ſhall turn it ſelf, [to wit, the gift, by the disposing and offering of the giver. Oth. whitherſoever be (to wit, the giver, or owner) ſhall turn himſelf, he ſhall, &c.] it ſhall proffer. [that is, it shall perform something with him that receiveth it, to the benefit and advantage of the giver. Solomon speaketh not here of that which ought to be done, but of that which is wont to be done.]

9. *He that covereth* [To wit, by forgetting, and forgiuing it] the transgression, [to wit, which is committed against him by his neighbour. Compare above chap. 10. 12.] fecketh love : [that is, he endeavoureth to feed, and maintain the love, wherewith he is loved of his friend] but he that reporteth the matter, [or, the word ; to wit, of the transgression] separateth the chiefest friend. [See above ch. 16. on verse 28.]

10. *The reproof entereth deeper into the man of understanding, then to smite a fool an hundred times*. [To wit, to bring him to amendment.]

11. *Surely the rebellious (person)* [Hebr. the rebellious ; that is, he that is exceeding rebellious. See *Job* 35. on verse 13. so above verse 4. falsehood, for false person. Understand him that is rebellious against God, and against those that are set over him] fecketh evil : [to wit, that he may do it to his neighbour, and especially to the godly man. Or, the rebellious (person) fecketh onely evil : Oth. the evil (man) fecketh onely, or, surely rebellion] but a cruel messenger [to wit, Satan, or some grievous plague, or judgement, which God useth as his executioners] ſhall be ſent [namely, by God] againſt him.

12. *Let a bear that is robbed of (her) whelps, come and meet a man* ; but not a fool in his folly : [That is, when by his folly he is driven on to all unreasonable and raging passions. The meaning is, that there is leſſe danger in meeting a bear in his raging crueltie, then to meet a fool, when he is carried on to unruly and raging passions.]

13. *He that rewardeth evil for good*, [Compare *Deut.* 32. 35. *Prov.* 20. 22. and 24. 29. *Rom.* 12. 17. i *Theſſ.* 5. 15. i *Pet.* 3. 9.] evil [to wit, the evil of punishment. See *Gen.* 19. on verse 19.] ſhall not depart from his house. [that is, from his houſhold, or family. See *Gen.* 7. on verse 1. or from his ſtock, and poſterity ; to wit, that imitate and follow his ſinnes. See *1 Kings* 14. on verse 10.]

14. *The beginning of strife* [That is, that which beginneth the strife, or the difference] is (as) one that giveth the water an opening : [that is, that letteth in the water,

water, by opening the sluice, or breaking the bank, where by it is withheld from breaking violently in ; for as long as this opening, or breach lasteth, there is no stopping of the water from running , yea the passage of it groweth still wider and wider] therefore forsake contention, before it [to wit, strife or contention] mingle it self. [Or, be mingled ; to wit, that are drawn into it, and are troubled with or about it ; or, before thou mingle thy self with it ; or, meddle with it.]

15. Whoso justifieth the wicked [That is, cleareth, and pronounceth them just and righteous. See Genesis

44. on verse 16. and Deut. 25. on verse 1.] and condemneth the righteous, [that is, pronounceth them unrighteous, guilty, and worthy to be punished. See Deut. 25. on verse 1.] are an abomination unto the LORD, yea they both. [that is, the one as well as the other, both alike. See the same phrase below chap. 20. 10, 12.]

16. Why shouldest (there) now be money in the hand of a fool, [That is, wealth, and means, to learn arts and sciences] to buy wisdome , [to wit, as other things, which may alway be had for money or ware, as if (forsooth) wisdome and learning were altogether such , and were also in like manner to be obtained by every one, even by very fools] seeing he hath no understanding ? [Hebr. heart : that is, understanding. See Job 9. on ver. 4. he speaketh of understanding, whereby a man is fit to desire wisdome earnestly , to apprehend it deeply , and to use it profitably.]

17. A friend [To wit, he that is a true friend ; that is, that sheweth kindness and faithfulness to his friend, Genesis 24. 49. and that loveth truth and peace , Zach. 8. 19.] loveth at all times : [not only in prosperity, but also in adversity] and a brother [that is, one that sheweth true brotherly love , to help his friend out of trouble, or at last to give him some ease in it, according to his power] is born in distresse. [that is, is by Gods Providence sent, and brought to light, so that in adversity or distress , it plainly appeareth, who it is that is a true brother. Oth. a brother is born against distresse : To wit, to affest a man in it. Or, and he (to wit, the friend) is born a brother in distresse.]

18. A man void of understanding striketh hands ; [See above chap. 6. on verse 1.] making himself surety [or, promising suretyship] with [Hebrew before the face of : that is, in the presence of. Oth. before] his neighbour. [meaning the creditour, for whose security the surety bindeth himself to pay, in case the party principal fail. Others understand the debitor, for whom the suretyship is entred into.]

19. He that loveth brawling , loveth transgression : [The reason is, because scolding and contention is the original cause of many sins , which the contentious person by his actings seemeth to love] he that exaleth his door, [to wit, the door of his building, which he hath raised high] seeketh breaking, [that is, damage and destruction. So above chap. 16. 18. see above ch. 8. on ver. 36. This latter clause is to be understood as a common proverb, of those that go above their estate, in apparel , or otherwise. For as an house that is built very high, is oftentimes subject to fall ; so shall a man that lifteth up himself above his estate , and despiseth his neighbour , whom he seeketh to oppresse by strifes and contentions, often, get a cruel and terrible fall.]

20. Whoso is forward [Or, perverse. See above ch. 6. on verse 14.] in heart, shall not finde the thing that is good : [compare above ch. 16. 20. and the annot.] and he that is perverse in his tongue, [see above ch. 2. on v. 12.] shall fall into mischiefe.

21. Whoso begetteth a fool, [That is, one that will in time be a fool] (he) shall be a grief unto him : and the father of the fool, [see of this word fool, above on v. 7.] shall have no joy.

22. A merry heart shall make a medicine good : [That

is, powerful, efficacious, that it may do the body good. Compare the phrase with above chap. 15. 2. Oth. shall doe good (as) a medicine, to wit, to the body , to keep and preserve it in good health. Or, maketh good medicine ; to wit, which causeth the body to prosper] but a wounded spirit shall dry up the bones. [that is, the inward members, and powers of the body. See Job 7. on verse 15.]

23. The wicked (man) will take the gift out of the bone ; [To wit, of him that presenteth it ; that is, he will take it privily, and in secret : for no man would be willingly known to be such a one that perverteth judgement. Compare above chap. 16. on verse 33.] to wrest the ways of judgement. [that is, to pervert the course of justice and equity, that may be held in places of Judicature. Compare Exod. 23. 2. also below chap. 18. 5. and 21. 14. Isa. 10. 2. Amos 5. 12.]

24. Wisdome is in the face of him that hath understanding : [That is, wisdome is seen in the very eyes of a man of understanding, when a man looks upon the steadiness of his eyes, the modesty of his countenance, the shamefac'dnesse of his looks. Others understand this thus, that wisdome is always present with those that have understanding, and is not far to seek : or that they have it always ready before their eyes, to order themselves according unto it, Eccles. 2. 14.] but the eyes of the fool are in the end of the earth. [that is, a fools looke moveth, and wandereth to and fro into all corners. The flying or straying eyes are a token of the vanity, and instability of the minde. Oth. the fool looketh everywhere to finde wisdome, but all in vain, above chapter 14. 6.]

25. A foolish son is a grief to his father ; and bitter sorrow to her, that bare him. [Hebr. bitterness] that is, cause of sorrow, that is of a most bitter taste and relish unto her heart. See 2 Kings 4. on verse 27. compare also above chap. 10. 1. and 15. 20. and here verse 21. and below chap. 19. 13.]

26. It is not good, [That is, it is very bad, unseemly, and stark naught. So below chap. 18. 5. and 19. 2. and 20. 23. So not evil, for that which is not good, below chap. 31. 12.] to cause the righteous [that is, the guiltieles or innocent person] also to be amerced ; [that is, not only the wicked, but also the godly : or, it is not good, to set a fine upon the righteous, much leesse to inflict corporal punishment upon them wrongfully, and undeservedly] that Princes should strike (a man) for that which is right. [or, beyond, or, against right, or, equity.]

27. Whoso knoweth knowledge , [That is, he that hath good and sound understanding] restraineth his words ; (and) a man of understanding is costly in spirit. [that is, precious, and sparing in mind, not rashly, nor indiscreetly dispersing whatsoever he knoweth , or hath in his heart. Oth. is cold in spirit, or, of a cold minde and temper ; that is, free from passions, or perturbations, and slow to speak. See of the word spirit , taken in this sense, 2 Kings 19. 7. and below chap. 29. 11. See the annot.]

28. A very fool, that holdeth his peace, shall be counted wise ; (and) he that shattereth his lips, a man of understanding.

CHAP. XVIII.

Retirednesse to the seeking and searching after wisdome, 1. wherunto a fool hath no desire, 2. Wise speeches, 4. The office and duty of a Judge, 5. Foolish speeches, 6, 7. Whispering, 8. Slothfulness in working, 9. Confidence in God, 10. in riches, 11. Of pride and humility, 12. Indiscreet answer, 13. Courage and dejectednesse, 14. Increasing in knowledge,

ledge, 15. Gifts, 16. Law-suits, 17. The lot, 18. Differences between brethren, 19. Fruits of the tongue, 20, 21. Good women, 12. Words of the poor and rich, 23. Friends, 24.

HE that separateth himself, [To wit, from the society of men, being inclined to live in quietnesse and retirednesse] endeavoureth after something that is desirable : [Hebrew after desire ; that is, he commonly intendeth something that is desirable, which he diligently pursueth after, seeking to get it in the retirednesse. Oth. seeketh with, or, by desire] he mingleth himself in all durable wisdome. [the wise man speaketh of him, whose desire, and delight is to dive into the search, and seeking out of all good knowledge, and true wisdome, to have thereof a sound knowledge and apprehension , which he may lock up in the cabinet of his heart. This sense is strongly confirmed by the opposition of the following verse. Others understand here an evil separating or withdrawing, whereby a man separateth and withdraweth himself from the truly wise and right-meaning , or right-judging ones , being moved and carried thereunto by a greedy desire after vain glory, whereunto he seeketh to attain, by insinuating himself through his crafty and cunning acute wit, into all good wisdome and learning, opposing himself against it, and sucking his venome and poison out of it, which he afterward upon all occasions poureth out every where, with a great shew of high and transcendent wisdome.]

2. The fool hath no delight in understanding : but therein [To wit, he will have only delight] that his heart may discover its self. [or, in the discouery of his heart ; or, that he may discover his heart : to wit, by foolish speeches bewraying the folly wherewith his heart is straighted.]

3. When the wicked cometh, (then) cometh also contempt ; [To wit, whereby he not only contemneth and despiseth the godly in his heart, but also affronteth and disgraceth them in words and deeds, or whereby he is contemned and despised of the godly] and with ignominy, reproach. [or, with the ignominious (person) ; that is, dishonest man, cometh also reproach, to wit, whereby he reproacheth others, or is reproached of others.]

4. The words of a mans mouth[To wit, of the mouth of a man of great understanding, and respect] are deep waters : [that is, as deep waters, which cannot be emptied, or drained ; as also such a man never wanteth matter of good instruction, when it is desired of him. Compare below chap. 20. 5.] and the well-spring of wisdome is a brook pouring out. [that is, that hath always floods and streams in readinesse, to utter and give out at pleasure, and is never dried up.]

5. It is not good [That is, it is bad. See above chap. 17. on verse 26.] to accept the face of the wicked ; [see Lev. 19. on verse 15. also Deut. 1. 17. and 16. 19. below chap. 24. 23.] to wrest the righteous in judgement. [that is, to cause him that hath a just cause to lose it, to lie under and to be oppressed in judgement, and to be condemned by the Judge. So Amos 5. 12.]

6. The lips of [That is, the words and speeches. So in the following verse, where also the word mouth is taken in the same sense. See Job 15. on verse 5.] of a fool, enter into contention : [that is, a fool by his foolish talk thrusteth himself into strife and contention, out of which he might have tarried with better credit] and his mouth calleth for stroaks. [that is, bringeth contentious persons together, and provoketh them to fighting : or, he is not quiet till he hath gotten his back full of blows , he calleth for them.]

7. The fools mouth is a disturbance to himself ; [That is, the cause of his disturbance ; that is, of his ruine and

destruction. Compare chap. 10. 14. and 13. 3.] and his lips (are) a snare of his soul. [to wit, wherin he is taken himself. Compare above chapter 12, 13.. and the annot.]

8. The words of the whisperer are as (the words) of them that are beaten : [That is, that behave themselves very mourifullly, feigning themselves to have suffered wrong, to move them to pity, whose ears they fill with their whispering, and telling of tales, and to set them on against their neighbour. Oth. are as stripes ; to wit, wherewith they hurt and wound their neighbour in his good name. Compare above chapter 12. 18. so below chapter 26. 22. Or, are as (the words) of those that flatter ; that is, sooth and cog] and they go down into the innermost (parts) [Hebrew into the inner chambers] of the belly. [that is, of the minde. See Job 15. on verse 2.]

9. Also he that behaveth himself slothful in his work. [Meaning the sluggard, and lazy or slothfull person] he is the brother of a wafer. [that is, of a great spend-thrift. Hebrew, of the Lord master, or, of the master of wasting, or, spending ; that is, that is very prone and inclined thereunto, and maketh it his busynesse, or whole employment. See Genesis 14. on verse 13. The meaning is, that he that is slothful in his work, or labour, is to be put in equal degree with the wafer, or spend thief, or to be compared with him. See of such signification of the word brother, Job 30. 29. and the annot.]

10. The Name of the LORD, [That is, the Lord himself, see 1 King. 5. on verse 3.] is a strong Tower ; [Hebrew a tower of strength ; that is, as a strong tower, wherein those that are any ways distressed, are not only protected and defended, but also freed and delivered from all danger of hurt. So Psalm 61. 4. The Lord is a strong tower, to wit, for those that know him aright, and call upon him, as they ought. Compare 2 Sam. 22. 51. and Psalm 18. 3.] the righteous shall run unto it, [to wit, unto the Name of the Lord, or to the tower of strength] and be set in an high place of safety. [Compare Psalm 61. 4. and below chap. 29. 25.]

11. The rich mans wealth is the city of his strength ; [So above chap. 10. 15.] and as an exaulted wall in his own imagination. [that is, as the rich man perswadeth himself, and fancyeth in his own conceit.]

12. Before breaking, [That is, adversity, ruine, and destruction. See of the Hebrew word, Job 31. on verse 29.] the heart of man will lift up it self : [compare above chap. 11. 2. and 16. 18.] and humility goeth before honour. [So above ch. 15. 33.]

13. He that giveth answer, [Hebrew he that returneth a word ; that is, he that answreth. So 1 Kings 12. verse 6, 9. 2 Chron. 10. 6, 9.] before he hath heard (the matter) ; it is folly, and shame unto him. [that is, it is justly counted folly unto him, whereby he then getteth shame and disgrace.]

14. The spirit [That is, the minde, to wit, that is courageous and bold. See above chap. 15. on verse 13.] will sustain his infirmitie : [to wit, either his own infirmitie, as grief, and fear, or his bodies infirmitie, as sicknesse, and pain. All these the courageous and manly spirit is said to uphold or sustain, when it strengtheneth and comforteth a man in them, so that he fainteth not] but a dejected spirit, [which is cast down by its own, or its bodies suffering. Compare above chap. 15. 13. and the annot.] who shall lift it up ? [as if he had said, none but God can do this. Oth. bear.]

15. The heart of him that bath understanding getteth knowledge, and the ear of the wise seeketh knowledge. [Men of understanding, and wise men here, are thoes that having gotten a beginning of understanding and wisdome, seek to encrease it, by pondering and keeping

ing in their hearts that which they have already learnt, and by listening and giving ear unto that which yet is to be learned. Compare above chap. 1. 5.]

16. *A mans gift maketh room for him:* [That is, openeth a way unto him, to come out of adversity, or to get to the end of a suit, or a trouble] and it bringeth him before the face of great (men). [that is, that are great of estate and repute, and consequently can prevail much, to further a mans cause. Compare 2 Kings 5. 1. and 10. 6. and 25. 9. and the annot.]

17. *He that is first in his (own) cause* [That is, he that hath gotten the start of his neighbour in the suit, that he hath against him, by opening his cause before the Judge, and cloathing, or colouring it over with reasons and arguments] (seemeth) just: [that is, to be in the right, to wit, as long as his adversary hath not been yet heard] but his neighbour [to wit, the defendant] cometh, [to wit, before the Judge, to lay his cause likewise open before him] and he [to wit, the Judge, or the advise party] searcheth him. [namely, his neighbour, that is, the defendant, to hear him likewise, and to examine him about that which the plaintiff had first alledged.]

18. *The lot causeth controversies to cease;* [See above chap. 16. on verse 33.] and maketh partition between the mighty. [that is, those that harden themselves, and make themselves strong and powerful against another, or that have strength and power enough to hurt one another, if they be not united and reconciled.]

19. *A brother is more refractory* [Or, more provoked, by transgression, to wit, against his brother, by whom he conceiveth himself to be wronged, and therefore is at variance with him] then a strong city: [to wit, against her Prince, or any Lord, to whom she will not yield up her self, nor make peace with him, relying upon her own strength. Hebr. city of strength] and the differences [to wit, between brethren, and near kindred] are as a bar of a palace. [that is, they hold very strongly and firmly, and shut or keep out continually the contentious brethren from one another.]

20. *By the fruit of a mans mouth* [Meaning the speeches or communication that issueth forth out of a mans mouth, and is called in the following words of this verse, the revenue of the lips. Compare above ch. 12. on verse 14. and 13. on verse 2.] shall his belly [that is, he himself both in body and soul] be satisfied: he shall be satisfied by the revenue of his lips. [that is, be filled, either by the good of blessing, by his wife and godly communication, or with the evil of punishment, by his foolish and wicked discourse. Compare Job 7. on verse 4. and above ch. 12. on verse 14. and 13. 2.]

21. *Death, and life are in the power* [Hebrew hand. Compare Gen. 16. 6. and see the annot.] of the tongue: [compare below chap. 21. 23. and James 3. 2.] and every one that loveth it, [to wit, the tongue: namely, to use it, either for good, by wise, and virtuous speeches; or for evil, by foolish, and vicious communication. But some take it onely for a good end] shall eat [that is, enjoy with gladnesse, if he love it so, as to use it well; or suffer with pain and grief: if he love it so, as to abuse it. See Job 21. on verse 25.] the fruit thereof. [see above chap. 1. on verse 31.]

22. *Who so hath found a wife,* [To wit, a good, and godly wife. The word good must be understood from that which followeth. So below chap. 22. 1. name, for good name: also chap. 24. 6. counsellours, for good counsellours: and the same chapter, verse 20. reward, for good reward. And chap. 29. 4. a King, for a good and wise King] hath found a good thing: and he hath drawn [that is, obtained] delight from the LORD. [see above ch. 8. on v. 35. and 12. 2. comp. bel. ch. 19. 14.]

23. *The poor speaketh intricates;* but the rich answereth hard things.

24. *A man that bath friends*, [Hebrew a man of friends; that is, that hath friends] must behave himself friendly: [to wit, toward those with whom he hath entred into friendship] for there is a lover, that cleaveth more [that is, sticketh closer to a man in time of need, and assisteth him more faithfully] then a brother. [compare above ch. 17. 17.]

C H A P. XIX.

Poor and rich, verse 1, 4, 7, 22. Indiscretion, 2. Folly, scorning, 1, 3, 10, 29. Friends, 4. False witnessess, lying lips, 5, 9, 22, 28. Princes and gifts, 6. Understanding and wisdome, 8, 11, 20, 25. A servants bearing rule, 10. Meckness, 11. A Kings favour, and displeasure, 12. A foolish son, 13, 26. A brawling and prudent wife, 13, 14. Slothfulness, 15, 24. Godliness and wickedness, 16. Liberality to the poor, 17. Discipline, 18, 20, 25, 27. Wrath, 19. The counsel of God, 21. Vain boasting of kindnes, 22. Fear of the Lord, 23.

THe poor walking in his uprightnes, [That is, living in unfeigned integrity. See above chapter 2. on verse 7.] is better then the perverse in lips, [see above chapter 2. on verse 12.] and that is a fool. [see above chap. 1. on verse 12.]

2. *Also the soul* [That is, the desire, and affection, to do a thing, or to leave it undone. See Psalm 27. on verse 12. The Prophet reproveth two things. 1. To be prone and inclined to a thing, of which a man hath no knowledge or understanding. 2. If a man have understanding of it, yet to set upon, and to peruse it rashly, and unadvisedly] without knowledge, [that is, that understandeth not, what it should do, or leave undone, to please God, and to walk circumspectly and profitably towards men] is not good: [that is, very bad, and hurtful. Compare above chapter 17. 26. and the annot.] and he that is hasty with (his) feet, [to wit, unto evil. Or understand it thus: he that runneth on hastily, with an unadvised minde, and with posting head-long affections, without first taking counsel, or being well-advised upon the matter he goeth about. See above chap. 1. on verse 15.] sinneth.

3. *The foolishnesse of man will pervert his way:* [That is, will disappoint, confound, and destroy all his purposes, resolutions, affairs, and practises] and his heart will fret against the LORD. [that is, will murmur, and vex it self with a conceit, as if the blame or fault were in God, that all his intentions and actions are lost, and come to nothing.]

4. *Wealth makeith many friends:* [So above chapter 14. 20.] but the poor is separated from his friend. [though he have but one friend, yet even of him he is often left and forsaken. See the same place below verse 7.]

5. *A false witness* [Hebr. a witness of falsehood] shall not be guilty: [that is, not be unpunished. See 1 Kings 2. on verse 9. Compare Deut. 19. 19, and bel. chap. 21. 28.] and he that bloweth lies, [So above ch. 6. 19. See the annot. there] shall not escape.

6. *Many intreat the face* [That is, the person. See of the Hebrew word taken in the same sense, Job 11. 19. and the annot.] of the Prince; and every one is a friend to him, that giveth gifts. [Or, of the liberal man. See of the Hebrew word Nadib, Job 12. on verse 21. Hebrew to the man, or, of the man of gifts; that is, that is prone to give, and to communicate liberally.]

7. *All the brethren* [That is, that are of his kinred, though not affected to him with sincere and unfeigned love] of the poor [that is, of him that is impoverished and decreased in wealth] do hate him: [that is, forsake him,

him, even as if they hated him: or they love him less now, then they did before he was grown poor. See Genesis 20. on verse 31. Compare above chapter 14. 20. and here verse 4.] how much more do his friends [that is, his acquaintance, and companions, though but in shew: for what an unfeigned friend is, see above chap. 17. 17. and 18. 24.] go far from him? be [to wit, the poor man] runneth after them [to wit, after his brethren, and friends] (with) words, [to wit, whereby he calleth unto them for help] which are not. [to wit, of any force or value; forasmuch as they are not accepted; but despised, and rejected. Or, but they, to wit, his brethren, and friends, are not the same; to wit, that they pretended themselves to be, before the impoverished man by reason of his poverty ran after them. Oth. he pursueth words, which are not. That is, he relieth on promises, which they made unto him before he became poor, which are of no value.]

8. He that getteth understanding, [That is, he that endeavoureth to get understanding. Hebr. the heart; which word is often taken in Scripture for wisdome, and understanding. See Job 9. on verse 4.] loveth his (own) soul; he heedeth understanding, [see ab. ch. 1. on ver. 3.] to finde good. [See ab. ch. 16. on ver. 20.]

9. A false witness [Hebr. a witness of falsehoods, [So above verse 5. see there the annot.]] shall not bee guiltesse: and he that bloweth lies shall perish.

10. Pleasure becometh not a fool: [The reason is, because he groweth foolisher thereby; that is, more wanton, and more wilful] how much less a servant to have rule over Princes? [To below ch. 30. 22.]

11. The understanding of a man deferreth his anger: [Hebr. lengtheneth, or, prolongeth: that is, delayeth his anger, putteth it off, restraineth, or cubbeth it. Oth. It is a mans discretion to defer his anger: The same phrase is also used, Isa. 48.9.] and (it) is his ornament, [to wit, a mans ornament] to passe by the transgression, [that is, to passe by the wrong that is done to him, by forgetting, and forgiving it, so far as may stand with the glory of God, and with the good of man.]

12. The Kings wrath is as the roaring of a young lion: [Called by the Hebrews chephir, which is very fierce, and cruel, being older and bigger then a lions whelp, which they call gur. See Eze. 19. 2. Compare above chap. 16. 14. and below chapter 20. 2.] but his delight [that is, his favour and good will, which he beareth to a man] is as dew upon the herb. [whereby the herb (or graft) is moistened, refreshed, and fed.]

13. A foolish son is his fathers great misery: [The Hebrew word is used in the plural number, to expresse the greatness or abundance of misery, and grief. Comp. above chapter 10. 1. and 15. 20. and 17. 25.] and the contentions of a woman [meaning a wife, who with her scolding and brawling may occasion much sadness, trouble and hurt in the whole family, and set it out of order] are (as) a continual dropping. [to wit, which rotteth the house, hurteth the household-stuffe, annoyeth those of the household or family, yea in the end driveth them also out of the house. Comp. bel. ch. 27. 15.]

14. House and riches are an inheritance of the fashers: [That is, are inherited by children from their parents] but an understanding wife is from the LORD. [to wit, as a peculiar and principal gift, which is not given to every one, neither cometh it by inheritance, or succession. See above chapter 18. 22.]

15. Slothfulness causeth (a man) to fall into a deep sleep: [Slothfulness begetteth idleness; idleness causeth sleepiness, whence issueth unhealthiness, languishing of the members, and dulness of the spirit; where-with poverty is also wont to follow. See ab. ch. 6. 9, 10, 11. and bel. ch. 20. 13.] and a deceitful soul [meaning a man that will not work, and therefore seeketh to get a livelihood by evil and wicked practises. Comp. ab. ch. 10. 4.] shall suffer hunger.

16. He that keepeth the commandement [That is, the commandments; to wit, the commandments of God; and especially those which he enjoineth and commandeth in the Moral law. See Gen. 26. on verse 5.] keepeth his (own) soul: [comp. ab. ch. 3. 21, 22.] be that despiseth his ways, [that is, taketh no heed to his life and conversation, or to his intentions, purposes, and actions, so as to order and form them all according to the Word of God] shall die.

17. He that hath pity upon the poor, lendeth unto the LORD: and he [Namely, the Lord] will recompence his benefit unto him.

18. Correst thy son, [To wit, with words and blows. See of the Hebrew word above chap. 9. on verse 7.] while there is yet hope: [to wit, that he may be made better by instruction, and by chastening. Comp. ab. ch. 13. 24; and bel. ch. 23. 13.] but lift not up thy soul, to kill him. [to wit, through want of punishment, or too much beating, or other severity. That is, break not out into anger, with an evil desire, to, &c. The lifting up of the soul signifieth indeed sometimes a good and lawful motion or moving of the minde, united and conjoined with an eager desire, and earnest longing, as Deut. 24. 15. Psalm 25. 1. Jer. 44. 14. but it signifieth also desire, and moving to that which is evil, as here, and Psalm 24. 4. Hos. 4. 6. Oth. and let not thine heart pardon (him) to his destruction, or, lift not up thy soul for his roaring; that is, care not for it.]

19. He that is great in wrath, [To wit, the son, that is very wilful, and froward, or who because of the punishment roareth mightily, and maketh a loud noise] shall suffer punishment. [that is, ought not to escape punishment, yea even for the immoderate noise and great adoe that he maketh] for if thou deliver (him), [to wit, from the punishment which he hath deserved] then thou must yet go on. [to wit, in punishing of him; because he being freed from chastening, will grow worse, and be the cause of much evil and mischief. Or, he shall pay a fine: for if thou ease him of it, that is, pay the fine for him, thou must do it more. Some take these words to be meant in general of all wrathful men, or of all men that are exceedingly bent and prone to wrath.]

20. Hear counsel, [To wit, good and wise counsel] and receive discipline, [that is, true instruction by words, or, also chastening by blows. See of the Hebrew word, above chapter 7. on verse 22. and compare above chapter 9. on verse 7.] that thou mayest be wise in thy last. [See of this word, Psalm 37. on verse 37.]

21. In the heart of man [The Hebr. word rendred here man, signifieth properly the male sex, but it comprehendeth the female also, to wit, the woman as well as the man. See Job 12. on verse 10.] are many thoughts. [to wit, which never issue out of the heart into act, yea neither into words; as this sense may be gathered from the opposition of the following clause of this verse] but the counsel of the LORD [that is, that which God hath determined; so Ps. 33. 11. Isa. 25. 1. Acts 2. 3.] that shall stand. [comp. Job 23. 13. Ps. 33. 11. and 115. 3. Isa. 46. 10.]

22. The wish of a man is his kindnes: [To wit, to be rich, that he might do good to the needy. The wish (or desire) of a man; to wit, that fain would be rich, that he might (as he saith) do every man good, but yet notwithstanding when he is grown rich, doth it not. Oth. let the wish (or desire) of a man be his kindnesse, or bounty] but the poor (man) [that is, he that hath nothing to help others withhold, neither maketh a fair outward shew by vain and empty promises] is better then a lying man. [to wit, who can, and promileth to shew kindnesse and liberality, but indeed and in truth doth it not.]

23. The fear of the L O R D is unto life: [That is, is profitable both for temporall, and eternall life, 1 Timothy 4. 8.] for men shall [to wit, when they have the true feare of God]

Fffff

God]

God] being satisfied [to wit, with the benefits and blessings of God] overnight; [that is, enjoy good rest. Compare Psalm 25. 13. Of the contrary, see Psalm 59. 15, 16.] they shall not be visited [namely, to their destruction. Of the word visiting, see Gen. ch. 21. on verse 10.] with evil. [to wit, the evil of punishment.]

24. A sluggard hideth (his) hand in (his) bosom: [That is, he will not lay hand on any work: Oth. in the dish, or platter: to wit, to make meat, or food out of it. The meaning is, that he is so idle and lazy, that he will hardly take pains to eat. It is an hyperbole, or excessive manner of speaking. Comp. bel. ch. 26. 15.] and he will not bring it to his mouth again.

25. Smite the scorner, [To wit, to punish him for his scorning. Of the word scorner, see Psalm 1. on verse 1.] then will the simple [this word is here taken in a good sense, for the ignorant, and sincere, that are docile, and fit, or desirous to be taught, and instructed. See above chap. 1. on verse 4.] become prudent: and reprove a man of understanding: [to wit, with words, so Gen. ch. 21. verse 25. Job 15. 3. ab. ch. 9. 8.] he will apprehend knowledge. [comp. bel. ch. 21. 11.]

26. Whoso maketh (his) father, [That is, maketh him bare and naked. See of the Hebrew word also, Judg. 5. on verse 27.] or chaseth away (his) mother: [to wit, his own father, or his own mother] is a son that maketh ashamed, [see above chapter 10. on verse 5. Oth. he that maketh (his) father, chaseth away (his) mother, he is a son, &c.] offereth disgrace.

27. Cease, my son, [See above chapter 1. on verse 8.] bearing the discipline, to err from the words [Oth. Cease, my son, from hearing the instruction, (tending) to the erring from, &c. to wit, evil instruction, evil discipline. See above chapter 7. 22. and 16. 22. and the annot.] of knowledge. [to wit, which engender knowledge.]

28. A witness of Be. isil [Meaning a wicked varlet, that will hearken to no man. See Deut. 13. on verse 13.] scorneth judgement: [forasmuch as he deceiveth the Judge by his false testimony, or evidence. Oth. coloureth the cause: that is, he giveth it a kind of lustre or splendour with his fair words, and seeming reasons. See above chapter 14. on verse 9.] and the mouth of the wicked swalloweth down iniquity, [as drunkards swallow down their liquor. Compare Job 15. 16. Oth. devoureth iniquity: that is, covereth it, or hideth it under a fair shew of words. For that which is devoured, and swallowed down, is hid, and taken away from the sight of men.]

29. Judgements [Both divine and humane, temporal and eternal. So Psalm 119. 120. Jer. 48. verse 47. Luke 24. 20. Rom. 13. 2.] are prepared for scorners, and stripes for the back of fools.

CHAP. XX.

Abuse of wine, verse 1. Kings, 2, 8, 26, 28. Contention, 3. Laziness, 4, 13. Counsel, 5, 28. Boasting of ones own goodness, and faithfulness, 6. Uprightness, 7. The sinful state of all men, 9. Weight and measure, 10, 23. Judgement of childrens doings, 11. The hearing ear, and seeing eye, 12. The policy of buyers, 14. The preciousness of wise speeches, 15. Suretyship, 16. Unrighteous gain, 17. Backbiting, 19. Cursing ones parents, 20. Riches hastily gotten, 21. Desire of revenge, and waiting on God, 22. God ruleth mans going, 24. Vows, 25. The soul of man, 27. Youth and old age, 29. Punishment of the wicked, 30.

Wine is a mocker, strong drink is outragious: [Or, raging, or, a disturber, or causer of trouble and raging: that is, that provoketh a man to cry, roar, make

a noise, to chide, brawl, scold, fight, squabble, &c. See bel. chapter 23. 20. also Hos. 4. 11. 18. and of the Hebrew word, ab. chapter 7. 11. The meaning is, that wine, and other strong drink, being abused by excess and intemperance, maketh those men, that do abuse them, to become mockers, and outragious or raging persons. The word rendered here strong drink, is in Hebrew shechar. See of this word, Levit. ch. 10. on verse 9.] who soever erreth therein, [that is, exceedeth measure in drinking thereof. See the same phrase taken in a bad sense, Isa. 28. 7. and in a good sense, ab. ch. 5. 19. on the word erreth] shall not be wise. [that is, shall not learn true wisdom, as being unfit for it. Or, is not wise; that is, is not prudent, not well advised, not godly, nor vertuous.]

2. The terror of a King [To wit, the terror, which a King in his wrath causeth or produceth in a man. Understand so likewise the terror of men, Gen. 9. 1. the terror of God, Gen. 35. 5. the terror of the Israelites, Deut. 2. 25.] is as the roaring of a young lion: [see above chapter 19. on verse 12. Compare also above chapter 16. 14.] he that is angrily affected towards him, [namely, the King, that is, he that useth harsh and angry language against the King] smiteth against his (own) soul. [that is, against his own life, which he bringeth into great danger. Compare Numb. 16. 38. and 1 Kings 2. 23. and ab. ch. 8. 36. together with the annot.]

3. It is an honour for a man to tarry away [Hebr. to sit. Sitting for staying, or tarrying, see 2 Chron. 32. on verse 10.] from strife: [comp. ab. ch. 17. 14.] but every fool will mingle himself in it.

4. The sluggard will not plow by reason of winter: [To wit, which is nigh at hand, in seed-time; that is, by reason of the cold that then beginneth to come, or because of the badness of the weather. Oth. the sluggard will not plow in harvest. But the Hebrew word choreph is opposed unto summer, Gen. 8. 22. Psalm 74. 17. Amos 3. 15. Zach. 14. 8. And Winter is so called, because it is as it were the reproach of the earth; taking away all the beauty, greenesse, and loveliness of it] therefore shall he beg [the Hebr. word is so taken, Psalm 109. 10.] in harvest: but there shall be nothing. [to wit, for him to reap, as there is for others, that have plowed, and sown.]

5. Counsel [That is, wisdom, whereby men are able to give themselves and others good advice in all things that fall out] in the heart of a man, [to wit, that is wise, understanding, and prudent] is (as) deep waters: [see above chapter 18. on verse 4.] but a man of understanding [that is, a man that is wise and understanding: so above chapter 10. 23. and 11. 12. will fetch it [to wit, counsel] out. [that is, draw it out, and pluck it out: to wit, by moving questions to wise men, and hearing what they can say to them, and so learning of them. Compare above chapter 1. 5. Or, the meaning is, that the bent and purpose of a deep-witted and retired man may yet in a manner be searched, sifted out, and discovered by a wise and understanding man.]

6. Every one of the multitude of men proclaimeth his own goodness; [That is, boasteth of his own good deeds, and kindnesses shewed unto others; though oftentimes not in-reality, and in truth; but merely out of ambition, and a greedy and eager desire of honour and vain-glorie] but who can finde a right faithful man? [Hebrew a man of faithfulness. The question intimateth here, that there be but few such men to be found. See the like manner of asking, bel. ch. 31. 10.]

7. The righteous walketh continually in his uprightness: [See Gen. 20. on verse 5.] his children are blessed after him.

8. A King [To wit, that is wise, godly, and righteous] sitteth on the throne of judgement, [to pronounce judgement, or to give sentence amongst his people] scattereth away all evil with his eyes. [to wit, by summing malefactors, or wicked doers before him, by taking knowledge of their offences, by convincing them of their wicked crimes, by sentencing and condemning of them, and by causing them to be punished according to their deservings, yea he knoweth how to frighten them, and to chase them away with a very look, or cast of his eye. The meaning is, that a wise, godly, and righteous King, that sitteth among his subjects in the place of Judicature, to execute justice, and judgement, causeth all wickedness, and wicked doers to remove from him, and from his people, yea to be destroyed and rooted out of his land, and that by his very looks, or casting his eyes upon them; even as the sun by its beams and shining dispelleth and driveth away the thick mists and vapours, that arise out of the earth. Compare Psalm 101. 4. below verse 26.]

9. Who can say [To wit, indeed and in truth. It is a question, that implyeth a strong denial. See Gen. 18. on verse 17.] I have made mine heart clean? I am pure from my sin? [Compare 1 Kings 8. 46. Job 14. 4. Psa. 51. 7. Eccles. 7. 21. 1 John 1. 8.]

10. A twofold weighing stone, [That is, a twofold weight. See Lev. 19. on verse 36.] (and) a twofold Ephah, [that is, a twofold measure. What kinde of measure the Ephah properly was, see Exod. 16. on verse 36. Hebr. stone and stone, Ephah and Ephah; that is, a twofold stone, and a twofold Ephah; to wit, a great one, to buy by, and a small one, to sell by. So Deut. 25. 13. see the annot. thele, also below verse 23.] is an abomination unto the LORD, [Hebr. is the Lord's abomination. See above chapter 3. on verse 32.] ye, ihey both. [See the same phrase, above chapter 17. 15. and below verse 12. Compare Deut. 25. 16. above chapter 11. 1. and below ver. 23.]

11. A boy will also make himself known by his dealings, [That is, by his childish manners, that discover themselves in his first years] whether his work [meaning his life, which he shall lead hereafter, in time to come] (shall bee) pure, and whether it shall be right.

12. An hearing ear, and a seeing eye, the LORD hath made, yea both of them. [The meaning is, that of, or from God, do proceed not only the instruments, and work tools of the outward senses, but also the power and faculty to use them, and the gift to use them well. Compare Exod. 4. 11. Psalm 34. 9. Some understand this in particular of the obedience and loyalty which subjects owe unto their Prince, or Sovereign, and of the wife and prudent government, whereby Princes and Magistrates ought to have faithful eies upon, and a tender care of the welfare and prosperity of their subjects.]

13. Love not sleep, [To wit, that which is immode-
rately, and which proceedeth from idleness, or laziness, above chapter 19. 15.] lest thou become poor: open thine eyes, [to wit, after that nature hath had her due sleep. Then apply thy self to honest labour in thy lawful calling, for to get thy living by] satiate thy self with bread. [it is a commandement, containing in it a promise that we shall be satisfied if we take pains in a lawfull and honest calling. See of such kinde of phrase, above chapter 3. on verse 25. By bread is meant here all bodily necessaries. See Gen. 3. 19. and 18. 5. together with the annot.]

14. It is naught, it is naught, will the buyer say: [To wit, the wate, or the commodity, which the buyer cheapmeth, and intendeth to buy: thus out of a desire of seeking his own profit and advantage, he disparageth the commodity as if it were worth nothing, which notwithstanding he eagerly and greedily covets to have] but

when he is gone away, then he will boast. [that is, when he hath made the bargain for his own advantage, he goeth his way, and commendeth himself, that by his crafte and subtillty, he hath bought the commodity at an under rate.]

15. There is gold, and a multitude of rubies: [Of Rubies, see Job 28. on verse 18] but the lips of knowledge [that is, the lip, which utter, or bring forth knowledge, meaning wise, and vertuous speeches. So above chapter 14. 7. Compare also above chapter 12. 19. and see the annot.] are a precious jewel. [Hebr. vessel, or, instrument, furniture. See Job 28. on verse 17. Comp. above ch. 3. 14. 15.]

16. When (any one) [Of the insertion of this word, compare above chapter 11. 15. and below ch. 17. 23.] is become surety (for) [this word is here inserted from the following clause of this verse. Comp. ab. ch. 11. 15. and bel. ch. 27. 13.] a stranger, [that is, that is unknown unto thee, and of whose estate thou hast no certain knowledge or assurance, so as to be out of fear, that he will pay what he oweth] take [to wit, thou, for whose security the surety standeth bound] his garment; [to wit, the garment of him, that is become surety for one that he knoweth not, and that for a pledge and security, that he will pay the debt for the stranger, in case he come to fail or fall into want] and pawn it for the unknown. [to wit, persons, or men. Oth. for a stranger, or, oulandish woman. So bel. ch. 27. 13. Understand by a strange, or, oulandish woman, an harlot, or, she that is unknown to thee. See ab. ch. 2. on verse 16.]

17. Bread of lying [That is, wealth gotten by false and indirect means. See ab. ch. 4. on verse 17. also compare ab. ch. 17. and the annot.] is sweet to a man; [comp. ab. ch. 9. 17.] but afterwards his mouth shall be full of gravel stones. [or, little sharp stones, or flint-stones. See the Hebrew word also, Lam. 3. 16. The meaning is, that such wealth or riches will prove hurtful to him in the end, and procure much sorrow and grief unto him.]

18. Every thought is established by counsel, therefore make war with wise deliberations.

19. He that walketh (as) a backbiter, [See Lev. 19. on verse 16.] revealeth the thing that is privy: [that is, the secret of another, that he is entrusted with. So ab. ch. 11. 13.] mingle not thy self then with him, that enticeth [or, sootheth, flattereth, seduceth] with his lips. [that is, that cometh upon a man with fair enticing flattering words, to catch somewhat out of his mouth, which he afterward goes and carries to others. See of the Hebrew word rendred here enticing, Judg. 14. 15. upon the word persuading.]

20. Who so curseth his father, or his mother, his lamp shall be put out [That is, his welfare, prosperity, and happiness shall perish. See Job 18. on verse 6. Comp. Exo. 21. 17. Lev. 20. 9. Deut. 27. 16. Mat. 15. 4.] in black darkness. [Hebr. in the blackness of darkness; that is, when darkness is so great, that it is very black and thick. Comp. ab. ch. 7. 9. and the annot. Understand thereby a very sad and miserable estate, wherein the curse shall be left by God. See Genesis 15. on verse 12.]

21. When an inheritance [Meaning all manner of wealth and riches, that might befall a man, and which he might leave behinde for his heirs, when he dies] is over-hasted at the first, [that is, is gotten, and heaped up in a short time, with much stirring and moving to and again by all manner of ways and means. Compare bel. ch. 21. 5.] then it is last (or the end thereof) shall not be blessed.

22. Say not, [To wit, with thy self, or also with thy neighbour] I will recompence evil: [comp. Deut. 32. 35. ab. ch. 17. 13. bel. ch. 24. 29. Rom. 12. 17. 1 Thess. 5. 15. 1 Pet. 3. 9.] wait on the LORD, and he shall deliver thee.

23. *A twofold weigh-stone* [Hebr. *stone and stone*. See above on verse 10.] *is an abomination unto the LORD; and the deceitful scales* [Hebr. *the balance of deceit*. That is, wherein a man deceiveth and wrongeth his neighbour, by not allowing him his full weight, and by taking for ones self more then is ones due] *are not good.* [that is, they are very bad; see above chapter 17. on verse 26.]

24. *Mans goings* [That is, his thoughts, purposes, words, and works, commissions, and omissions] *are of the LORD;* [to wit, not only in regard of the work of Creation, but also in regard of the works of Preservation, and Government. Compare Job 31. 4. Psalm 37. 23. and 139. 2. 3.] *how shoulde a man then understand his (own) way?* [that is, know what shall befall him in his life time. Compare Jer. 10. 23.]

25. *It is the snare of a man* [To wit, wherein he himself is taken: that is, it is a dangerous and hurtful thing for a man] *that he devoureth* [to wit, by eating or drinking it: which was against the Law, Lev. 27. 9. Deut. 23. 21.] *that which is holy;* [that is, that which by vows was consecrated to God] *and after vows (made) to make enquiry.* [to wit, whether thou shalt keep thy vows, or not.]

26. *A wise King scattereth away the wicked:* [See the annot. above verse 8.] *and he bringeth the wheel over them.* [that is, he causeth a grievous punishment to be inflicted upon them. In former time great malefactors, or evil doers, were thus punished, to wit, that a cart with sharp iron wheels was drawn over them. See 2 Sam. 12. on verse 31. understand under this punishment here mentioned, all sorts of hard and severe punishments.]

27. *The soul of man* [Meaning the rational or reasonable soul, which is endowed with the natural light of understanding, and distinction between good and evil, or also with the supernatural light of regeneration, whereby a man is in a capacity to apprehend and understand, what he ought to believe, and how he ought to live] *is the lamp of the LORD:* [that is, it is a clear and bright shining light or candle of knowledge, given and lighted by God himself, whereby a man knoweth himself both without, and within, and under Gods dispose and government is guided and directed in all his ways, actions and omissions. Compare Math. 6. 22, 23. Luke 11. 34, 35. 1 Cor. 2. 11.] *searching all the inner chambers of the belly.* [that is, all the most inward parts of the thoughts, inclinations, affections, and of the most secret and hidden conscience. See Job 15. on verse 2.]

28. *Mercy and truth preserve the King:* [See Psalm 101. 1. and below chap. 25. 5.] *and by mercy he upboreth his throne.*

29. *The ornament of young men is their strength;* and the glory of old men, is the hoariness of the head. [To wit, because old age is oftentimes a blessing, wherewith God honoureth those that are godly; and because that for the most part there is with it also wisedome, experience, and advice or counsel. Compare above chapter 16. 31.]

30. *The swellings of the wound are a cleansing in the wicked:* [The meaning is, that no amendment can be expected in a man that is wholly given over to sin and wickednes, but by grievous bodily punishments] *together with the stripes of the innermost (parts) of the belly.* [that is, which pierce thorow into the innermost parts both of body and foul. Compare above chap. 10. 13.]

gence, and hasting to be rich, 5. *Unrighteous riches,* 6. *Wicked,* 7, 10, 12, 15, 18, 27, 29. *Corruption, and purity of man,* 8. *Brawling women,* 9, 19. *Discipline,* 11. *Unmercifulnesse to the poor,* 13. *Gifts and rewards,* 14. *Righteous, upright, merciful,* 15, 18, 21, 26, 29. *Wisdom, understanding, and counsel,* 16, 20, 22, 30. *Pleasure,* 17. *Tongue,* 23. *Slothfulness,* 25. *Covetousnesse,* 26. *False witness,* 28. *Irresistibility of Gods counsel, and works,* 30. *Victory,* 31.

THE Kings heart is in the hand of the LORD, [That is, in his command and power, to direct and guide it according to his wisdome] (as) *water-brooks:* [that is, as water-brooks are in the hand of gardiners, and husband-men, to let them in and out at their pleasure, and to carry them whithersoever they list for the use and benefit of the land and countrey] *be enclineh it to all that he will.*

2. *All (Or every) way of a man, is right in his (own) eyes:* [See the exposition of this verse above chap. 16. on verse 2.] *but the LORD weighth the hearts.* [or, *spirits*, as above chap. 16. 2. In this regard the word *hearts* signifieth here, as much as the word *spirits* doth there; to wit, the thoughts, affections, inclinations, motions, and purposes. So Psalm 7. 10. and 26. 2.]

3. *To do justice, and judgement,* [See the exposition of this phrase, Gen. 18. on verse 19. and 1 Kings 10. on verse 9.] *is a more choice (thing) with the LORD, then offering.* [Compare 1 Sam. 15. 22. Psalm 50. 8, 14. Isa. 1. 11, 16. Hos. 6. 6.]

4. *Haughtiness of eyes,* [See above chap. 6. on verse 17.] *and pride of heart,* [Hebr. *breadth of heart*; that is, stoutnesse, and pride of heart. See Psalm 101. 5. and the annot.] *(and) the plowing of the wicked,* [that is, the practice of the wicked. To wit, whatsoever they secretly plot and invent, and do publickly put in practice; so is the word *forging* taken, see above chapter 3. on verse 29. where the Hebrew word may likewise be translated *plowing*] *are sin.* [or thus: *highnesse of eyes, and broadnesse of heart, are the plowing, or, the practice of the wicked, (and) sin.* Oth. *the lamp of the wicked;* that is, their welfare and prosperity, *is sin.*]

5. *The thoughts of the diligent are (or tend) onely* [Oth. *truly, or, certainly*; to in the following clause of this verse] *to a remainder,* [that is, they are to blessed by God, that the diligent labourer, or pains-taker, gets not onely his daily necessaries supplied thereby, but also somewhat over and above for an extraordinary time of need, and for to give and leave unto his children, compare above chapter 10. 4. and 13. 4.] *but of every one, that is hasty,* [that is, that with a rash and improvident or unadvised hastinesse seeketh to grow rich by all manner of means or ways whatsoever. Compare above ch. 20. 21.] *onely to want.*

6. *To labour for treasures* [Hebr. *the work of treasures*; that is, the labour that is done, or the pains that is taken to get store of wealth] *with a false tongue* [Heb. *tongue of falsehood*; that is, a tongue that uteth falsehood and deceit. Understand under this notion of false tongue, all manner of injustice or wrong-dealing. Compare ab. ch. 6. 17. and the annot.] *is a vanity driven forward* [meaning a vanity, which is of no value, exceeding empty, and unprofitable, being to be compared with chaff, and dust, that by reason of its lightnesse is blown and tossed to and fro by a strong or mighty winde. Compare above chap. 10. 2, 4. and 13. 11.] *of them that seek death.* [that is, of those that rush into danger both of temporal and eternal punishment.]

7. *The wasting of the wicked* [To wit, whereby they waste and devour their neighbour, or as some, whereby they themselves shall be wasted] *shall cut them asunder;* [or, *shall sawe them asunder, cast them down;* as when a tree is sawen down; that is, shall be an occasi-

CHAP. XXI.

The Kings heart in Gods hand, verse 1. Self-conceit, and the weighing of the hearts, 2. Justice, and sacrifice, 3, 27. Pride, and practice of the wicked, 4, 24. Dilige-

on,

on, that by Gods just judgement they be utterly destroyed. It seemeth that here respect is had to that kind of punishment, whereby malefactours were by the Magistrate cut asunder with the sawe, or sawen in pieces. See 2 Sam. 12. on verse 31. Oth. shall tarry, or, abide with them; to wit, until they also shall be wasted, or destroyed. Oth. the robbery of the wicked shall affrighten them] because they refuse to doe judgement. [that is, to give every one his due.]

8. The way of man is exceeding perverse, [To wit, by the corruption of his nature] and strange: [to wit, from God, or from true purity and holiness] but the work of the pure, [that is, of him that is cleansed and purified by the spirit of sanctification] is right.

9. It is better to dwell in a corner of the house-top [For the tops of the houses in the land of Canaan were flat, wherein it was not convenient to dwell, because they lay open both to wind and rain: and especially in the corners of those house-tops, where the rain-water did gather, and run down. Compare Deut. 22. on verse 8.] then with a brawling wife, and that (in) an house of company. [that is, in a wide, or large house, wherein a man may easily dwell with a great company, without being straitned for want of room, as in a corner. An house of company may also be understood of an house, wherein man and wife live together, being comprehended under one family or house-keeping. Compare below verse 19.]

10. The soul of the wicked desireth evil: [Meaning the evil of guilt; that is, sin] his neighbour [or, companion, or, friend] getteth no favour in his eyes. [the meaning is, that a wicked man is wholly bent to do every one mischief; or, that he spareth not even his own friend. See of the Hebrew word above chapter 14. on verse 20.]

11. When the scorner is punished, [To wit, not only repreved or rebuked with words, but also by charging a fine, or an amercement upon him, as the word here used importeth, or also with blowes, as the Text holdeth forth, above chapter 19. 25.] the simple is made wise: [compare above chapter 19. 25.] and when the wise is instructed, [to wit, with words, see above ch. 19. on verse 25. Oth. when he; to wit, the simple, understandingly heedeth the wife] he receiveth knowledge. [that is, he adderth unto his former knowledge yet other also, forasmuch as he entertaineth, and followeth the doctrine that is good. Compare above ch. 1. 5.]

12. The righteous heedeth understandingly the house of the wicked; [To wit, so as to profit by the observation of Gods judgements that come upon it] when (God) poureth the wicked into evil. [to wit, into the evil of punishment. Oth. overthroweth the wicked for evil, to wit, for the evil of sin; that is, consumeth and destroyeth them for the sins, which they daily commit. Otherwise this verse might be thus rendered, or translated: he, to wit, God, instructeth the righteous by the hand of the wicked, who poureth the wicked into evil. Or thus: which (to wit, house) poureth the wicked into evil.]

13. He that stoppeth his ear at the cry of the poor; [To wit, whereby he cryeth for help and relief in his poverty] he shall also cry, [to wit, unto God, or unto men, when he is in any strait, or distresse] and not be heard.

14. A gift in secret [To wit, given to the Judge, or to one that is exceedingly provoked to anger] restraineth anger: [that is, removeth it, crusheth it down, or quencheth it] and a reward in the bosome, [see above ch. 17. on verse 23.] strong wrath. [compare above ch. 17. 8. and 18. 16.]

15. It is joy to the righteous, to do right: [To wit, either in his private life, or in a peculiar office, wherein he is placed, to administer right and justice unto others] but it is terror [or, amazement, or, trouble; to wit, either when he must do justice himself, or when it is done

by others] for the workers of iniquity. [whether they work iniquity as private men, or as publick persons.]

16. A man that wandereth out of the way of understanding, shall rest [That is, continually remain] in the congregation of the dead. [meaning such as are not only dead in body, but also in soul. See of the Hebrew word above ch. 2. on verse 18.]

17. He that loveth gladnesse, [To wit, unlawful, wicked, and immoderate joy, or gladnesse] he shall suffer want: [Hebr. shall be a man of want: or, of need] he that loveth wine, and oil, [that is, he that delighteth to live a voluptuous, and intemperate life. Heretofore at merry feasts they used many oils and ointments, wherewith they anointed their members, and especially the head, for the preservation of health, and reviving of the spirit. See Ruth 3. on verse 3. Psalm 23. 5. below ch. 27. 9. Cant. 1. 3. Amos 6. 6. Mat. 26. 7. Besides this, oil had yet other uses in the land of Juda. See Judg. 9. on verse 9. and below verse 20. But here is spoken of the abuse of oil, and wine, all other things (that are given for the comfort and clearing of man) being comprehended under these two.]

18. The wicked is a ransome [By ransome is meant the price, or summe of money, that is paid to redeem a man out of misery, or suffering] for the righteous; and the faithlesse, for the upright. [the meaning is, that in many common calamities godly persons get out of dangers, that are wont to threaten them most, and wicked men by the wise and just Providence of God come in their stead, as if so be they were their ransome, or redemption-money. See above ch. 11. on verse 8.]

19. It is better to dwell in a waste land; [Hebrew in a land of wilderness] then with a very brawling, and angry wife. [Hebr. a wife of brawlings, and of anger. Compare above verse 9. and ch. 19. 13. and below ch. 25. 24.]

20. In the dwelling of the wise is a desired treasure; [Serving to the preservation, and clearing of man; under which was also oil comprehended, mentioned in the following words. See above the annotations on verse 17.] and oil: but a foolish man devoureth such things.

21. He that pursueth after righteousness, [To wit, whereby a man giveth to every one that which is his due, according to the civil law, or the law of nations] and mercy, [to wit, whereby we do good unto a man out of love, and liberality, as the law of God, and the law of nature requireth, see above chap. 3. on verse 27.] shall find life, righteousness, [that is, God will cause that justice and equity be likewise done unto him by men] and honour.

22. The wise scalper the city of the mighty; [To wit, in time of war] and casteth down the strength of the confidence thereof. [that is, the castles, and strong holds, whereon the city relied. The meaning is, that wisdom is to be more esteemed, and regarded, than strength, Eccles. 9. 16. as experience teacheth, that oftentimes there is more good done by the wise managing or direction of one Commander, than by the great multitude of soldiery in the Army.]

23. He that keepeth his mouth, and his tongue, [That is, he that taketh heed that he provoke not God, nor incense his neighbour against himself, by evil, vain, and contentious words] keepeth his soul from distresses. [compare above ch. 18. 21.]

24. He that is a proud boaster, his name is scorner; [That is, as he is indeed and in truth a scorner, so may he likewise be justly so called; because he casteth aside all good admonitions, and falleth proudly upon his neighbour with contempt and disdainings of him. See an example in Haman, Esth. 3. 5, 6.] he dealeth in proud wrath. [that is, he doth all things with a lofty and soaring spirit, following not the guide or dictates of reason, but his own loose passions and disordered affections. Or,

he that is proud, (and) haughty, or, presumptuous, whose name is scorne, dealeth in proud wrath.

25. The desire of the slothful [To wit, whereby he desirereth to have his want or need supplied, without endea-vouring to attain unto it by honest labour] shall kill him; [that is, it shall not onely bring him to great poverty, but also to his utter ruine] for his hands refuse to work.

26. He coveteth all the day long desirable things : [Hebr. the desire. Oth. he coveteth the covetous ; that is, the man that is very covetous , or desirous ; to wit, to get wealth. See Job 34. on verse 13.] but the righteous shall give, [to wit, unto the poor and needy, and that according to his ability , of that which God hath given him] and not refrain. [compare Psalm 37.26.]

27. The sacrifice of the wicked is an abomination : [Compare above ch. 15. 8. Isa. 1. 13. Jer. 6. 20. Amos 5. 21.] how much more when they bring it with a wicked intent ? [to wit, expisly intending to effect or accomplish some wicked act thereby, and as it were calling upon God to be an help to advance and set forward their villany. See an example hereof in Bileam , Numb. 23. 1.]

28. A lying witness [Hebr. a witness of lies] shall perish : [Compare above chapter 19. 5, 9.] and a man that barketh, [to wit, unto the law of God, and especially to the commandement of bearing no false witness; or, he that giveth diligent attention, and witnesseth nothing else, but what he hath heard, or seen] shall speak unto victory. [Oth. always : to wit, whether he be summoned in judgement, to give in evidence, or else to relate a thing that he knoweth, according to truth, when it is needful, and profitable to edification.]

29. A wicked man strengtheneth himself in his face ; [Or, stiffneth himself : that is, hardneth his face. The meaning is, that he with great obstinacy, and impudency followeth his own minde, without giving heed to that which is just and right , and is enjoined him] but the upright, he maketh his way sure. [to wit, because he ordereth and directeth all actions and affairs according to the Word of God.]

30. There is no wisdom ; neither is there any understanding, neither is there any counsel against the LORD. [That is, that is to be compared with the wisdom , or understanding , or counsel of God ; or which is able to withstand or resist it.]

31. The borse is prepared against the day of battel ; [Understand under this word borse, all outward means, that are wont to be used and employed in war, or in battel] but the victory [see 2 Sam. 8. on verse 6.] is the L O R D S . [that is, cometh from the Lord. Compare Psalm 33.16, 17.]

CHAP. XXII.

Good name and favour, verse 1. Rich and poor, 2, 7, 16.

Prudence, and simplicity, 3. Humility in the fear of God, 4. The perverse, 5. Instruction, and correction of youth, 6, 15. Unrighteous persons, 8. The good eye, 9. Scorners, 10. Purenese of heart, and grace of lips, 11. Right knowledge, and faiblesnes, 12. Sluggard, 13. Seducing woman, 14. Oppression of the poor, 16, 22, 23. Words of the wise, 17, 18, 19. Commendation of these proverbs, 20, 21. Company of an angry man, 24. Suretyship, 26, 27. Ancient borders, 28. Diligence in labour, 29.

The name [Meaning a good name, and honest report among men. Name for good name. The word good must here be supplied, to make up the sense from the following branch of this verse. Compare above chapter 18. on verse 22.] is a more choice

(thing) then great riches : the good favour, [that is, the good opinion that the godly have of a man, and the good affection which they bear unto him. Compare ab. ch. 3. 4. the annot. upon the word favour] then silver, and then gold. [compare Eccles. 7. 1.]

2. The rich, and poor, meet together : [That is, they live among one another, and have need of one another. Compare bel. ch. 29. 13.] the L O R D hath made them all, [to wit, the Lord, who forbiddeth the rich to despise the poor, and the poor to envy the rich. The rich are bound to help and relieve the poor in way of love, and the poor are bound to serve the rich, for reward.]

3. A prudent man [That is, that is provident , and of wise understanding. See ab. ch. 1. 4.] feeth the evil, and hideth himself : [he forefeeth the evil, to wit, which hangeth over men , and which will certainly fall upon them, and provideth for himself against it, that he may escape it] but the simple passe on, and are punished. [to wit, because they do not foresee the evil that hangeth over them, or because they despise it.]

4. The reward of humility , (with) the fear of the L O R D , [That is, which is joined with the fear of the Lord. In the same sense the words may be also rendred, (and) of the fear of the L O R D] is riches, and honour, and life. [that is, as the fear of God is united and conjoined with true humility, so hath also the fear of God the promise of the life that now is, and of that which is to come, 1 Tim. 4. 8.]

5. Thorns, (and) snares are in the way of the froward (one) : [That is, calamities, and plagues, wherein the wicked by his evil and wicked doings is so entangled and ensnared , that he cannot deliver himself out of them. By the froward , or, perverse person here, is meant the unregenerate man, and he that is estranged from the fear of God] be that keepeth his soul, will keep farre off from him.

6. Teach a boy the first principles [The Hebrew word signifieth properly to instruct a man from his youth, or childhood in some science, and especially in the grounds and principles of Christian Religion, to the comfort and salvation of his soul. Compare Gen. 14. on verse 14. It is here as much as Catechizing , which is often so used in the New Testament. See Luke 1. 4. Acts 18. 25. Rom. 2. 18. 1 Cor. 14. 19. Gal. 6. 6.] according to the nature of his way ; [Hebr. according to the mouth (that is, according to the request, or condition) of his way ; that is, of his age, apprehension, and tenderness. Oth. in the beginning, or, entrance of his way, that is, in the beginning of his life] also when he shall be grown old, he will not depart from it, [to wit, from which thou in his youth hast infused into him with his first institution.]

7. The rich [To wit , he that lendeth something to the poor, or sheweth him some kindness or favour] ruleth over the poor : [to wit, over him that hath borrowed something of the rich, or hath received a kindness or favour at his hand] and he that borroweth, is the lenders servant. [that is, he must be at his service, and ready to wait upon him. He speaketh not properly of that which ought to be done, but of that which for the most part cometh to pass in the world.]

8. He that soweth iniquity, shall reap trouble : [See Job 4. on verse 8. also Hos. 10. 13.] and the rod of his indignation shall have an end. [that is, the plague, or punishment, whereby he vexed, annoyed, and opprest others in his fierce wrath, shall cease. It seemeth to be a similitude, borrowed from a staffe , wherewith we are wont to thresh seed, or grain.]

9. He that is of a good eye, [That is, he that is friendly, liberal, compassionate , and bountiful. So Mat. 20. 15. For commonly the nature and disposition of a man is seen and discovered in the eyes. The good eye is also called a single eye , Mat. 6. 22. See of an evil , or, wicked

wicked eye, *Deut.* 15. on verse 9. and below chap. 23. 6.] *he shall be blessed*: [Compare *2 Cor.* 9. verse 6.] for he hath given of his bread to the poor. [Heb. to the thin (ones).]

10. Drive out the scorner, and brawling [to wit, which he is wont to raise] shall go away; and contention with reproach [to wit, the reproach which he offereth to others by his strifes and contentions] shall cease.

11. He that loveth purenesse of heart, [That is, sincerity, or uprightness of minde: of which see *Gen.* 20. verse 5. *1 Kings* 9. 4. *Psalms* 5. 12. *Mat.* 5. 8.] whose lips are gracious, [that is, that is so eloquent, that he can utter and expresse his upright thoughts with a kinde of grace. Heb. whose lips are grave; that is, pleasantnesse, or acceptablenesse. See of this, *Psalms* 45. 3. *Ecles.* 10. 12.] the King is his friend. [The Translation may be also thus rendred: with, or, by, or, because of the grace of his lips the King is his friend.]

12. The eyes of the *LORD* [That is, the Providence and care of God. See *2 Chron.* 16. on verse 9.] preserve knowledge: [that is, him that is endowed with true knowledge, and godly wisdome, and ordereth his words and actions according to it. Compare the phrase with *Job* 3. 5. on verse 13.] but he will overthrow the affairs [Oth. words] of the faithlesse (one.) [that is, of the wicked man, who not keeping faithfully the covenant of God, transgresseth wilfully both in words and deeds.]

13. The slothful man saith there is a lion without: I may be slain in the midst of the streets. [To wit, he speaketh so, that he may escape labour, or pains. When he is bid to work, or to take pains to get his living, he then findeth easily a pretence of this or that danger, which he feigneth to be present or ready at hand to hinder him, when he should go about any businesse. So bel. ch. 26. 13.]

14. The mouth of strange women [See above chapter 2. on verse 16.] is a deep pit: [to wit, of miseries, both for body and soul. Compare below chapter 23. 27. Her mouth is a deep pit, to wit, by reason of her flattering, soothing, and enticing words. See above chapter 2. 16. and 5. 3. and 7. 5.] (he) against whom the *LORD* is provoked to anger, shall fall therein.

15. Foolishnesse [See above chapter 12. on verse 23.] is bound in the heart of a boy: [it is a similitude or comparison, signifying that sin is tyed as fast unto youth, or to the younger sort, as things that are tyed and bound fast together with cords and lopes] the rod of discipline [that is, the rod whereby a childe is chaffised, or corrected] shall remove it far from him. [compare above ch. 13. 24. and 19. 18. and below ch. 23. 14. and 29. 15. 17.]

16. He that oppresseth the poor [To wit, by deceit, or violence. Compare above chapter 14. on verse 31.] to increase his own (substance); [or, to make himself great] (and) giveth to the rich, [to wit, to get his favour, help, and assistance against the poor] (cometh) surely to want. [oth. onely, or, to nothing but want. Compare above chapter 21. 5. and the annot.]

17. Incline thine ear, and hear [This exhortation is here inserted, to stir up the Reader to the due and right consideration of these proverbs, yea of all the commandments of God] the words of the wife: [Salomon calleth these proverbs not onely his proverbs, but also the proverbs of all other truly wise, that consented thereto, and joined in the making and publishing of them, of which some are named below chap. 30. and 31.] and apply thine heart unto my knowledge. [that is, my doctrine, and commandments, which thou oughtest to know. See above ch. 15. on verse 7. Oth. to know me. Me; to wit, wisdome.]

18. For it is pleasant when thou keepest them [To wit, the words of the wife] in thy innermost (parts):

[Hebr. in t'y belly: that is, in the innermost parts of thy heart. See above chapter 18. on verse 8. and 20. on verse 30. *Job* 15. on verse 2.] they shall be together fitted to thy lips. [to wit, that thou mayest utter them conveniently, and profitably unto men.]

19. That thy trust may be in the *LORD*, [Compare above chapter 3. 5. 6. Hereby is shewed the end of these proverbs, which is, to believe in God, and to expect all good things from him, on condition that we also obey him] I do make (them) known to thee this day, thou also [to wit, who seekest after wisdome, hearing, or reading these proverbs] (make them known). [Oth. (do) thou them also. Compare the phrase with the 15. verse of the next chapter.]

20. Have not I written to thee glorious things [That is, which become Lords, and Governoress, or Rulers, and deserve to be pondered, spoken, and practised by them. Compare above ch. 8. on verse 6. Oth. have I not written three times, that is, often?] of all manner of counsel, and knowledge? [that is, of all manner of good instruction and admonition, to order thy self aright according to the Word of God, both in a publick and private course of life.]

21. To make known unto thee the certainty of the sayings of truth; that thou mightest answer the sayings of truth to them [That is, that thou mightest not only know the truth thy self, but also that thou mightest make it known unto others, according to the state and condition of thy calling] that send thee. [to wit, to doe some businesse for them in particular, or to perform some office or duty for all in general. Oth. that send (unto) thee: to wit, to have some good counsel and instruction from thee.]

22. Rob not the poor because he is poor: [The rich, and mighty are not excluded: but the poor are specially mentioned, ch. 3. on verse 27. compare *Zach.* 7. 10] neither grinde the afflicted in pieces in the gate: [that is, in Judgement, or in the place of Judicature. See *Genesis* 22. on verse 17. compare *Exodus* 23. 6. *Job* 31. 13. *Psalms* 82. 3. 4.]

23. For the *LORD* will plead their cause [That is, defend and maintain their causes, or their suits. See the same phrase, *1 Sam.* 25. 39. below chapter 23. 11. *Jer.* 51. 36.] and he will spoil the soul [that is, take away the life] of those that spoil them, [that is, of those that take away the goods and means, or estates, from them that are afflicted and miserable. Compare *Exodus* 22. 22, 23. *Psalms* 10. 18.]

24. Keep not company with an angry man: [Hebr. Lord; or, possejour of anger: that is, one that is by nature, and by use and custome very prone and bent to anger. So below chapter 29. 22. a Lord of wrath. Compare *Gen.* 14. on verse 13.] neither converse with a furious man. [Hebr. man of furies, or, of burning anger: that is, that is soon kindled with great anger. Compare *Job* 11. on verse 13. and *Psalms* 5. on verse 7.]

25. Left thou learn his paths, [Or, ways: See *Genesis* 6. on verse 12.] and get a snare upon thy soul. [that is, bring mischief and destruction upon thy self, which thou shalt not be able to escape. Compare above chapter 18. on verse 7.]

26. Be not thou among them that strike hands, [To wit, with the creditour, for a token, that they are become sureties, and stand bound for the debtour. See *Job* 17. on verse 3. and above ch. 6. on verse 1.] among them, that are surety for debts. [compare above ch. 6. 1. and 11. 15.]

27. If thou hast nothing to pay, [To wit, unto the creditour, for whose security thou art become surety for the debtour] why should they take away thy bed from under thee? [to wit, if there were nothing else in thine house to satisfie the creditour with, but that. Understand

stand this of him, that undertook to be surety for another mans debt : for thereby he declared that he was rich, and able to pay ; so that he might not help himself with that law, that is mentioned, *Exod. 22. 26, 27.* and repeated, *Deut. 24. 6.* Therefore although the law of charity commanded, that the poor mans necessary goods should not be pawned, or taken to pledge ; yet the civil law (or the law of nations) permitted it in some cases, yea even to make the debtor himself a slave or vassal for some certain time, *2 Kings 4. 1.* see also above chapter 20. 16.]

28. Set not the ancient borders [Hebr. borders of eternity. See of these borders, *Deut. 19. 14.* and *27. 17.* above chapter 15. on verse 25. and below chapter 23. 10. and of the word eternity, which is here taken for a long, and unlimited time, *1 Kings 1. on ver. 31.*] back, which thy fathers have made.

29. Hast thou seen a man that is at his work ? he shall be set before the face of Kings : [To be set, or, to stand before a mans face, is to minister unto him, or to be advanced and called to that office. See *Deut. 1. on verse 38.* and *1 Kings 1. on verse 2.*] he shall not be set before the face of men not regarded. [Hebr. dark, obscure ; to wit, people, or men ; that is, common, unknown, mean, and of no repute, or respect.]

C H A P. XXIII.

Eating with Lords, and with envious men, verse 1, 2, 3, 6, 7, 8. Riches, 4, 5. Speaking before fools, 9. Ancient borders, 10. Fatherless, 10, 11. Discipline, 12, 13, 14, 23. Wisdome, truth, and understanding, 15, 16, 19, 23, 24. Envy at the wicked, and the fear of the Lord, 17, 18. Good children, 24. Wine-bibbers, and gluttons, 20, 21, 29, &c. Slumbering, 21. Obedience unto parents, 22, 25. Admonition to beware of whores, 26, 27, 28.

WHEN thou shalt sit down to eat with a Ruler ; [That is, King, Prince, Duke, Lord, or one that is greater than thy self, and is able to do thee a mischief, if thou shouldest give him occasion to be angry with thee] then shalt thou sharply heed [Hebr. heeding, heed ; that is, narrowly, or diligently heed] him that is before thy face. [to wit, whom thou must honour and respect, that thou mayest not offend him either in word, gesture, or action. Oth. that which is before thy face, to wit, that thou mayest not eat thereof, then with such modesty and temperance, as is becoming, or decent.]

2. And put a knife to thy throat, [That is, restrain thine inordinate desire, or appetite to eat and drink immoderately, as if thy throat were frightened from it by a knife. Or, otherwise thou shouldest put a knife to thy throat ; that is, thou shouldest incurre the uttermost hazard of bodily sickness, or of some other dangerous grief, if the liquorish meats and dainty dishes should allure thee to intemperance. Oth. translate the Hebrew word, rendred here *knife, thorns* : but the sense is all one, or one and the same] if thou be a gluttonous man. [Hebr. a Lord of the soul ; that is, of lust, and appetite, or desire. Meaning one that is very greedy and covetous after meat and drink. Compare *Job 39. verse 1.* and the annot. upon the word *greediness*. Oth. if thou be master, or, lover of thy self.]

3. Covet not his savoury meats : [Or, dainties, which are very pleasant, and toothsome to the mouth. So below verse 6. Compare *Gen. 27. 4, 7, 9, &c.*] for it is a lying bread. [Hebr. bread of lies ; that is, lying, or deceitful meat. The meaning is, that Court-delights are as a bait, whereby men are enticed, and allured, and commonly deceived in their expectations. Compare

pare above chapter 20. 17.]

4. Trouble not thy self to grow rich : desist from thine (own) understanding. [To wit, which thou mightest employ to grow rich.]

5. Wilt thou suffer thine eyes to fie upon that which is not ? [To wit, upon riches, whereof mention is made in the former verle. That which is not : that is, is very uncertain, and unconstant, and in many necessaries very impotent and weak. Compare *Psalm 37. 35, 36.* and *49. 13, 18.* *1 Tim. 6. 17.* Oth. that which (soon) will not be] for it [to wit, temporal wealth, or riches, it will soon get away, and leave thee, as followeth] will certainly make [Hebr. making, make] it self wings : as an eagle, that flieth toward Heaven. [to wit, that flieth so swiftly on high towards Heaven, as that he is soon vanished away out of a mans sight : even so do riches perish and decay in a short time, so that a man cannot tell whether they are gone, or what is become of them.]

6. Eat not the bread of him that is of an evil eye, [That is, of him that is covetous, grudging, and envious. See *Deut. 15. on verse 9.* allo below ch. 28. 22. *Mark 7. 22.* To this is opposed the good eye, whereof see above ch. 22. 9. and the annot.] neither be desirous of his savory meats. [See above on verse 3.]

7. For as he hath thought in his soul, so will he say unto thee, [Oth. as he conceiveth in his soul, so is he ; that is, thinketh or imagineth evil with himself, to wit, that thou consumest and devourest that which is his] eat and drink ; but his heart is not with thee : [to wit, bearing thee no good will at all, but yet so, as that his covetous minde may be in a manner gathered from his gestures and words, although he seeketh thereby to manifest the contrary.]

8. Thy morsel which thou hast eaten, shalt thou vomit up ; [That is, it will vex and grieve thee that thou hast eaten of his meat, and hast had some friendly discourse at table with him]. and thou shalt spoil thy pleasant words. [that is, lose them, and reap no profit or benefit by them.]

9. Speak not before the ear of a fool : for he will despise the understanding of thy words. [That is, that which thou hast spoken understandingly, learnedly, or prudently. Comp. ab. ch. 9. 8. *Mat. 7. 6.*]

10. Set not the ancient border back : [See above ch. 22. on verse 28. Hebr. border of eternity] and enter not into the fields of the fatherless : [to wit, to wrong them : by deceit, or violence.]

11. For their Redeemer [To wit, God] is strong : he shall plead their cause against thee. [See above ch. 22. on verse 23.]

12. Apply thine heart unto discipline : [To wit, unto good instruction, to learn wisdome. See above ch. 1. on verse 2.] and thine ears to the speeches of knowledge. [that is, whereby true knowledge and wisdome, is learned, and obtained.]

13. Withhold not discipline [Meaning the discipline, which is not onely done by words, but also by blowes : see ab. ch. 7. on verse 22.] from the boy : [compare ab. ch. 13. 24. and 19. 18. and 22. 15. and below chap. 29. 15, 17.] when thou shalt beat him with the rod, he shall not die : [to wit, neither here by the temporal punishment of the Magistrate, nor hereafter by the everlasting punishment of God.]

14. Thou shalt beat him with the rod, and deliver his soul from hell.

15. My son ; if thine heart be wise ; mine heart shall rejoice, yea I. [The same phrase which hath great strength to confirm and ratifie that which is related, is used above ch. 22. 19.]

16. And my reins [Understand by this word the innermost powers and faculties of the soul. See *Job 19. on verse 27.*] shall leap up for joy, when thy lips shall speak equities. [or, right things. Comp. ab. ch. 1. on v. 3.]

17. Let

17 Let not thine heart be envious against sinners : [That is, those that are wholly bent unto sinne, and make it their busines to commit sinne, and wickednes. See Gen.13.13. 1 Sam.15.18. Psal. 1.1. and the annotat. Compare Psal.37.1. and 73.3. above chap.3.31. below chap.24.1.] but be (thou) in the fear of the LORD all the day (long) : [that is, continually, all thy life-time]

18 For surely [See of these two first words in Hebrew chi im, Job 42. on ver. 8.] there is a reward : [Hebr. bidermost end, or, uttermost ; that is, reward, or blessed and happy end. So is the reward called, because it is the end of the work, or followeth after the work. God hath of his grace promised a reward to those that persevere and continue in his fear unto the end. Compare Psal.37.37. below chap.24.14. 20. Elsewhere it signifieth an evil reward, and unhappy end. See above chap.5.4. and the annotat.] and thine expectation - [that is, the good which thou expectest, and lookest for of Gods free glace. See Job 5. on ver. 18.] shall not be cut off.

19 Hear thou, my son, [See above chap. 1. on verse 8.] and be wise : and direct thine heart in the way. [to wit, of the Lord, See of this way, Genes. 18. on verse 19.]

20 Be not amongst the Wine-bibbers, nor amongst the flesh-devourers. [To wit, to imitate or follow them in their excessive drinking, and riotous or gluttonous eating ; which those easily do, that converse and keep company with them. See above chap.13.20. Hebr. amongst those that do swallow down, or, devour flesh for themselves. Compare Isa.5.22. Luk.21.34. Rom. 13. 13. Ephes. 5.18.]

21 For a bibber, and (a) glutton shall be poor : and drowsiness [The Hebrew word signifieth properly (according to the opinion of some) the beginning, and the proneness or inclination, or aptness to sleep. Consequently by the word here used in the Text, is to be understood the sleepiness or drowsiness, to wit, which issueth from laziness, and carelessness] causeth (a man) to wear rent clothes.

22 Harken unto thy Father, that begat thee : and despise not thy Mother, when she is grown old. [Compare above chap.18.]

23 Buy the truth, [That is, the right and true knowledge of all things, concerning faith, and life, which we ought to know, that we may please God, and be saved] and sell it not : [that is, endeavour to get it by all honest and lawful wayes and means ; and when thou hast gotten it, lose it not, neither forget it : as the sellers do, that are willing to part with their wares and commodities for something else] (together with) wisdom, discipline, and understanding. [Compare above chap. 4. 7.8.]

24 The father of the righteous shall greatly rejoice : [Hebr. rejoicing rejoice : that is, greatly rejoice to wit, because he hath a righteous, and gracious son, that is, that is honest, godly, and prudent] and he that begetteh a wise (son) shall be glad because of him. [Compare Prov. 10.1. and 15.20.]

25 Let thy father be glad, also thy mother : [That is, cause thy father and thy mother to be glad, when they behold thy understanding, and thy vertuous life] and let her rejoice that bare thee. [To wit, for the sorrow which she hath had in bearing thee]

26 My son, give me thine heart : [That is, apply thine understanding, and thy mind hereunto, that thou hear, understand, receive, and keep my commandements] and let thine eyes [to wit, the eyes of thine understanding] keep my wayes. [That is, the manner and course of life, which I command, and prescribe unto thee, and especially warning the avoiding of whoredome, and adultery]

27 For an whore is a deep ditch : [To wit, of miseries, out of which a man cannot easily get : as also not out of a narrow pit. Compare above chap.22.14. and the annotat.] and a strange woman [see above chap.2. on vers. 16.] is a narrow pit.

28 She also lu. keth [To wit, for those whom she seeketh to seduce, and to insnare in her immodest and unchaste love] as a robber : [or, (a man) of prey. Compare Job 24.20. and chap.35.13. and the annotat. Oth. as (for) a prey ; Compare above chap. 7. 10, 11, 12. 13, 14. 15.] and she multiplieth the faulch's (ones) among men. [That it, she is the cause or occasion that very many fall into evil, and become disloyal unto their God]

29 With whom is wo, with whom (is) alas ? [The Hebrew word seemeth proper to those, who make great moan by reason of poverty whereinto they are fallen] with whom (are) brawlings ? with whom (is) complaint ? [Or, vain babling, or unprofitable chattering and prating] with whom (are) wounds [or, blows : to wit, which a man easily gets about his ears, by ill-speaking when he is in drink, or by keeping company with drunkards] wit out cause ? with whom (is) redresse of eyes ? [This is a relation of the plagues and calamities, which issue from drunks, propounded by way of questioning or asking. The question is answered in the following verie]

30 With those, that tarry long at the wine : [That is, that sit long by it, without making an end of drinking. Compare Isa.5. 11, 12.] with those that go to seek after mixt wine, [Hebr. mixture ; that is, mingled wine. See above chap.9. on ver. 2. also Isa.5.22.]

31 Look not upon the wine [To wit, with an immoderate desire] when it appeareth red ; when it giveth his colour [Hebr. eye, see Numb.11. on ver.7.] in the cup (when) it goeth upright : [Hebr. goeth in, or, with righenes, or, causeth it self to go in, or, with rightnesse ; that is, when it moves it self in the cup, and by its strength leapeth up as with little sand, and mounteth straight upward. Oth. goeth straight in.]

32 (In) the end thereof it will bite like a serpent, and sting like an adder. [Oth. Basilisk]

33 Thine eyes shall look after strange women ; [That is, those that are not thine. See above chap. 2. on ver. 16.] and thine heart shall speak perversenes. [That is, all things that tend to satisfie thy delight : or, idle, vain, and unprofitable words, and discourse, that cause hatred, envie, and strife]

34 And thou [To wit, that overlauesth thy self with drink] shalt be as one that slippeth into the heart of the sea, [that is, in the midst of the sea. See Exod.15. on ver 8. The Exposition is in Exod.14.22,29 So the heart of ha-ven, Deut.4.11, &c See there the annotat. Thou shall be as one that sleepeth in the heart of the sea, &c. To wit, because thine head shall be so out of temper by the v. pours of the drink arising, or ascending up out of the stomach into the head, as the sea is disturbed or distempered by reaon of the winds that blow mightily upon it] and as one that sleepeth upon the top of the mast. [To wit, as upon the top-gallant. Understand one, that is in great danger of falling into some grievous mischief]

35 They have stricken me, (shalt thou say) (and) I was not sick : they have beaten me, (and) I felt it not : when shall I awake ? [to wit, from the wine] I will seek it [to wit, the wine] yet more. [The words contained in this ver. are the words which Solomon appropriateth unto drunks, briefly signifying thereby, that they are without feeling ; not only without feeling, because they feel not the blows or stripes that are given them, but also without spiritual feeling, because having hardly slept out, or slept away their drinck, they fall presently to it again.]

C H A P . XXIV .

Envying, and company of wicked persons, scorner and fools, also their nature and condition, verse 1, 2, 8, 9, 15, 16, 19, 20. Wisdome and counsel, 4, 5, 6, 7, 13, 14. Fainting, 10. Delivering the innocent, 11, 12. The condition of the righteous, 15, 16. Rejoycing at another, 17, 18. Fear of God, and of the King, also sedition, 21, 22. The office of a Judge, 23, 24, 25. Right answer, 26. House-keeping and tillage, 27. Witnesses, desire of revenge, 28, 29. Slothfulness, 30. &c.

1. **B**E not (thou) envious against wicked men ; [See Psal. 37. on verse 1. and 73. 3. above chap. 3. 31. and 23. 17. before verse 19. Hebr. men of wickedness, or, of evil ; that is, men that are addicted unto wickedness, or that are proud and bent to all evil. See Job 11. on vers. 11.] and cover not to be with them.

2. For their heart deviseth desolation ; [That is, harm, and destruction, which they intend to do unto their neighbour, yea will also thereby bring the same upon themselves] and their lips speak trouble. [Compare Psal. 10. 7.]

3. Through wisdome is an house builded ; and by, understanding (it is) established. [Understand this not only of a material house, but principally of house-keeping, and of the means, whereby an house, or family is maintained. So is the word house taken, Gen. 39. 4. and the word building, or, to build, above Chap. 14. 1. See the Annotat. The meaning is, that a good house-keeping is ordered and managed by wisdome and understanding, and is thereby greatly advanced and maintained.]

4. And by knowledge are the inner chambers filled with all precious and pleasant goods.

5. A wise man is strong : [Hebr. in strength : that is, indued with strength. Understand not the outward and bodily strength, but the inward and spirituall strength] and a man of knowledge maketh strength sure. [that is, if so be he have outward strength, knowledge will make him yet stronger. Therefore he excelleth also a man that is strong, and yet hath no understanding. In brief, wisdome is better then strength. Compare above chap. 21. 22. Eccles. 9. 15.]

6. For by wise counsels [See of the Hebrew word, Job 37. 12.] shall thou wage war for thy self : [that is, for thy good, or for thy benefit, and the welfare of the Land] and in the multitude of counsellours [to wit, of good counsellours. See above chap. 18. on verse 22. Or, in the greatness ; that is, worthiness, fitness, and wisdome of them] is the victory. [Or, safety. See of the signification of the Hebrew word tesbugh, 2 Sam. 8. on verse 6. Compare above Chap. 11. 14. and 15. 22. and 20. 18.]

7. All wisdome [Hebr. wisdoms] is too high for the fool : [that is, is above his apprehension : but wisdome is easie to a man of understanding, above chap. 14. 6.] he shall not open his mouth [to wit, to utter some special and excellent matter, forasmuch as he is without wisdome and counsel. Compare Job 33. and the annot. on verse 2.] in the gate, [that is, in the Senate-house, or in the assembly of Lords. See Gen. 22. on verse 17.]

8. He that deviseth to do evil, he shall be called a Master [That is, a practitioner, and an evil artificer, that is prone to villany and mischief, and knoweth how to put it in practice. See of the Hebrew word Baal, Gen. 14. on veric 13.] of wicked intentions. [See of the Hebrew word, Job. 21. on verse 27.]

9. The thought of foolishness [That is, of the man, that is foolish. Compare Job 24. on verse 20. and 35. on

verse 13. Or, the foolish thought] is sinne : and a scorner is an abomination to man.

10. (If) thou shewest thy selfe seeble [To wit, so that thou faintest under adversity and temptations] in the day of distress, [that is, when a man should have the best trial of his strength,] thy strength is narrow. [that is, small, mean, nipt, shrunk, restrained. This verse is also thus rendered : (If) thou shew thy self slack, that is, negligent to learn wisdome, and careles to fear God, thy strenght shall be narrow, or, straitned in the day of thy distress]

11. Deliver them that are taken unto death : [Namely, wrongfully. This doth properly concern Judges, and Magistrates, who by virtue of their office are bound to defend the innocent, yea even when they are condemned to die, and have the sentence of death past upon them, if so be that at last their innocency may appear. Compare Psal. 82. 4. Moreover, it concerneth also all godly people in general, who according to the nature and condition of their calling, and by lawful meane, are bound to protect and help thole that be innocent] for they reel unto the slaughter, [or, are carried away, or, bend down to the slaughter ; that is, they are in danger to be put to death,] if thou restrain thy self. [Oth. For shouldest thou refrain thy self from those that are haled away to be put to death ? This question implyeth a strong denial, that this thing should be neglected by those, who by reason of their office are bound to use all good meane for the performing of it]

12. When thou sayest, Behold we know it not ; [Namely, that he is innocent, or how we may be able to help him. - Oth. we know him not or, we know not this man] shall not he that pondereth the heart, [that is, God. See above chap. 16. 2. and the annotat.] consider (it) ? and he that looketh to thy soul, [to wit, not only in respect of temporal, but also of eternal death] shall not he know it ? [namely, whether thy excuse be true, and well-grounded] for he [to wit, God, who pondereth the hearts, &c.] will reward a man according to his work. [Compare Job 34. 11. Psal. 62. 13. Jer. 32. 19. Rom. 2. 6. Rev. 22. 12.]

13. Eat honey, my son, for it is good : and the honey-combe is sweet for the palate. [That is, in thy mouth. Unto the palate taste is attributed and ascribed, Job 12. 1. and 34. 3. honey was a common, and a very dainty and pleasant food in Palestina. Compare Exod. 3. on verse 8. Now the Prophet relateth, that it might indeed be eaten for the good, and nourishment of the body, but that men should chiefly and principally seek and endeavour after wisdome, which is a most pleasant and acceptable food for the soul]

14. Such is the knowledge of wisdome for thy soul : [Oth. So know wisdome (to be) for thy soul. Compare Psal. 19. 14. and 119. 103.] when thou findest it, [that is, gettest, or obtainest it. So above chap. 8. 9. See Gen. 26. on verse 12.] then there shall be a reward : [Hebr. a last, or, hindermost : that is, a good after-reward. See below verse 20. Compare also above chap. 23. 18.] and thine expectation [that is, the good which thou expectest and lookest for of Gods free grace. See Job 5. on vers. 16.] shall not be cut off.

15. Lurk not, O wicked man, for the dwelling of the righteous : waste not his ramping place. [He forbiddeth next to crafty devices, also open violence]

16. For the righteous man shall fall [To wit, into miseries and troubles. So in the next verse also, Psal. 37. 24. Or also into sins, and infirmities, whereinto also the godly are also said to fall, 1 Cor. 10. 12.] seven times [that is, often, a certain number for an uncertain. See Lev. 26. on verse 8.] and rise up (again) : [that is, be delivered and helped out, to wit, by G. ds gracious assistance, Job 5. 19. Psal. 34. 20.] but the wicked shall stumble down into evil, [to wit, into the evil of punishment, and of adversity ; that is, they shall be so cast down, as that they shall not be able to rise again]

17. Be not glad when thine enemy falleth : [To wit, into mischief, or trouble. Compare Job 31. 29. above chapter 17. 5.] and let not thine heart rejoice, when he stumbleth down ;

18. Lest the LORD see it, and (it) be evil in his eyes : [That is, displease him. See Genesis 21. on verse 11.] and (he) turn away his wrath from him. [to wit, to turn it against thee.] *

19. Kindle not thy self because of evil doers : bee not envious against the wicked : [Compare Psalm 37. 1. and 73. 3. above chapter 3. 31. and 23. 17. and here verse 1.]

20. For the evil (man) shall have no reward : [Meaning no good, or desired reward, or, no good end. See above chapter 18. on verse 22. Heb. hindermost, or, uttermost, or, end. But the Hebrew word is also taken for reward. See above chapter 23. on verse 18. Oth. posterity ; the wicked man shall have no posterity, and if he get any, they shall perish, wheresinto the following verse is applied by some] the lamp of the wicked shall be put out. [See ab.ch. 20. on v. 20. Job 18. on v. 6. and Prov. 13. 9.]

21. My son, fear the LORD, and the King : and mingle not thy self with them that stand for a change. [Hebr. with them that change. That is, those that are addicted to changes, and novelties, departing from the obedience which they owe unto God, and to their lawful Magistrate, and rising up in rebellion against them.]

22. For their destruction shall rise suddenly ; and who knoweth the ruine of them both ? [As if he had said, A judgement shall light upon them, whereof they had not the least thought : or whereof a man is not able to know or conjecture, how heavy it shall be. Of them both ; to wit, as well of those that fear not God, as of those that do not stand in awe of the civil Magistrate. Or, the mischief of those two * to wit, which shall bee sent upon them both by God, and the King.]

23. These (proverbs) are also (the proverbs) of the wife. [Or, (belong) to the wife, or (are) for the wife, or, concern the wife] To know the face in judgement [See Deut. 1. 17. and the annot. also ch. 16. 19. The same is elsewhere called accepting, and honouring the face. See Lev. 19. 15. and the annot. Compare also Exod. 23. 3, 6. Deut. 16. 19. above chapter 18. 5. and below chapter 28. 21. John 7. 24. James 2. 1.] is not good. [that is, it is evil, it is odious. See above chapter 17. on verse 26.]

24. He that saith unto the wicked, Thou art righteous ; [Compare above chapter 17. 15. Isa. 5. 23. and 24. 24.] him shall the people [to wit, that are good, and godly, that hate wickedness, and love virtue and piety. Compare above chapter 18. 32. on the word wife] curse, the nations shall be angry with him :

25. But for them that rebuke (him), [To wit, the wicked man] shall be delight ; [that is, it shall go well with them, matter of joy and comfort shall be given unto them] and the blessing of good shall come upon them. [that is, all good shall happen unto them, both from God and men. Upon them ; to wit, upon those that rebuke the wicked.]

26. They shall kisse the lips of him that answereth right words. [The meaning is, that he that uttereth good matter, and speaketh profitable words in due season, shall be honoured, and loved of those that hear him, even as if they received and entertained him with a friendly kisse. In old time kissing was a token of reverence, and a manifestation of good will. See Gen. 27. on verse 26. and 41. on verse 40. Oth. he kisseth the lips, that answereth right words. That is, he sheweth the most, or the greatest friendship.]

27. Order thy work without, and prepare it for thy self in the field, and afterwards build thine house [Understand this latter clause not so much of the building of an house, as of the trimming of it up, and setting of

it out. The meaning of the whole verse is this : Remember first to furnish thine house with that which is most needful, to get thy living in an honest way, as by means of tillage, and the like ; then after that thou mayest think of that which may tend to the recreation and delight of those that be of the family, and to the beautifying and adoring of the house.]

28. Be not a witnesse against thy neighbour without cause ; [That is, without considerable and apparent necessity, which bindeth a man to give in evidence : or without good certainty and assurance of the thing, that is to be witnessed] for shouldest thou seduce [that is, by giving in false, or uncertain evidence, or else by suborning witnesses] with thy lip ? [that is, with thy words and speeches. See Job 2. on verse 10.]

29. Say not, Like as he hath done to me, so will I do to him : I will recompense to every one according to his work. [Compare Rom. 12. 17, 19.]

30. I went by the field of a slothful man, and by the vineyard of a man void of understanding : [See above ch. 6. on verse 32.]

31. And lo, it [To wit, the field, or vineyard] was all grown over with thistles ; the face thereof was covered (with) nettles, the stone-partition-wall thereof was broken down. [In Palestina, the fields, farms, and vineyards were for the most part separated and divided one from another by some slight kinde of walls made of stones heaped and piled up together, without any lime or mortar at all, that wilde beasts might not spoil or hurt them. Comp. Numb. 22. 24. Ezra 9. on verse 9. Psalm 80. 13.]

32. When I beheld it, I took it to heart, [Hebr. I set mine heart (upon it) : that is, I observed, and considered it. Compare the phrase with Job 1. 8. and the annot. thereon] I saw it, and received instruction. [that is, I became wiser by another mans harm.]

33. A little sleep, a little slumber, a little folding of the hands, lying down : [See the exposition of this verse, and of the next that followeth, above chapter 6. on ver. 10, 11.]

34. So shall thy poverty come upon (thee as) a traveller, and thy manifold want as an armed man. [Hebr. a man of the shield.]

CHAP. XXV.

Gods glory, and counsel, verse 2. also the honour of Kings, their deep apprehension, their office, and conversing with them, 2, 3, 4, 5, 6, 7. Cattes, or Law-suits, 8, 9, 10. To speak and reprove in due season, 11, 12. False boasting of liberality, 14. Long forbearing, soft tongue, 15. Eating honey, or right moderation in corporals, and spirituals, 16, 27. Conversing with friends, 17. False witnesse, 18. Unfaithful persons, 19. Sorrowful men, 20. Kindnes unto haters and enemies, 21, 22. Hypocritical tongue, 23. Brawling woman, 24. Good tidings, 25. Weaknesse of the godly before the wicked, 26. Hasty anger, 28.

These are also Proverbs of Salomon, which the men of Hizkia King of Juda copied out. [Understand by these, wise men, or Prophets, that lived in King Hizkia's time, and to whom he committed this work to be done, which they performed by the instinct, or inspiration of the holy Ghost. This is thought to have been done, when King Hizkia settled both the Ecclesiastical and Civil state of his Kingdome in order. For Salomon had spoken three thousand proverbs, 1 Kings 4. 32.]

2. It is the glory of God, [That is, it tendeth to Gods glory] to conceal a matter ; [to wit, concerning that which he secretly decreeth with himself, and executeth in due time, which is oftentimes incomprehensible to wisdom

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and understanding of all reasonable creatures, and which we may not curiously dive, and search into, but ought with all humility and reverence to admire and adore ; whereby he is honoured and exalted. Compare Deut. 29. 29. Rom. 11. 33.] but the honour of a King is to search out a matter. [to wit, that concerneth their government, and whereof they ought to have knowledge, and understanding, that they may doe justice and judgement unto their subjects, and wisely and prudently manage their government.]

3. At the height of heaven, and (at) the depth of the earth, and (at) the heart of Kings, (there) is no searching. [To wit, which may be done fully and perfectly by any, and is or can be done but in part by many, and by the greatest part of men in no wise at all.]

4. Take away the dross from the silver ; and there shall come forth a vessel for the finer.

5. Take away the wicked from the face of the King : and his throne shall be established in righteousness. [As silver that is purified from scum and dross, becometh fit matter for the Gold-smith to make some precious vessel thereof ; so a King by putting away from him the scum and dross of wicked and unrighteous persons, maketh his Court honourable, and establisheth his Throne and Kingdom thereby. Compare above chapter 20. verse 8. and 28.]

6. Be not proud [Or, do not demean thy self stately, or, haughty ; to wit, either in words, or behaviour, or apparel, or any other way] before the face of the King : and stand not in the place of great men. [to wit, in regard thou art not of the number of great men. Understand by great men, those that be great in regard of birth, honour, office, gifts, dignity, &c. See 2 Kings 10. on ver. 6.]

7. For better it is, that it be said unto thee : Come up hither ; then that thou shouldest be put lower before the face of the Prince, [Compare Luke 14. 8, 9, 10. Of the Hebrew word rendered here Prince, see Job 12. on verse 21.] whom thine eyes have seen. [that is, unto whom thou hast joyned thy self too near, as to look him in the face with too great boldness. Oth. that thine eyes should see it ; that is, that thou shalt be fain to see it with thine own eyes, without being able to shun it.]

8. Go not forth hastily [That is, rashly, unadvisedly] to strive : lest peradventure in the end thereof [To wit, of entering hastily into strifes and suits] thou do act something, [to wit, that should be unseemly, and worthy of punishment, as quarrelling, fighting, wounding, and killing] when thy neighbour [to wit, that contendeth, or goeth to law with thee] shall have made thee ashamed. [to wit, by conquering thee at law, and by making it appear, that thou hast impleaded him wrongfully and erroneously.]

9. Debate thy cause with thy neighbour ; [That is, if thou hast a controversie with thy neighbour, endeavour first to take up the busines among your selves, and be not over hasty to sue one another presently at law] and reveal not anothers secret : [that is, behave thy self so modest and temperate in thy suit, that thou wrong not thy neighbour in his reputation ; by discovering that which might very well be concealed. Or dilcover not that which another hath told thee in private, whether it be he that hath given thee counsel concerning thine own affair, or whether it be such a thing, as he would by no means have another to know it.]

10. Lest he that beareth it, reproach thee, [To wit, by calling thee a whisperer, or tale-bearer] for thy ill report will not be turned away. [that is, will not cease, but will abide continually with thee.]

11. A sentence fitly spoken [That is, in due time, and place, and to purpose. Hebr. according to its ways, or, wheels] is (as) golden apples in silver pictured

bowl. [or, silver pictures, or, images. Oth. adorned with silver leaf-work.]

12. A wise repressor to an hearing ear [That is, to an ear that is willing, and diligent to hearken to good instruction and advice] is a golden ear-ring, [that is, as a golden ear-ting. See of the Hebrew word, Gen. 24. on verse 22.] and a neck-lace [oth. collar. Oth. jewel, or, ornament] of the finest gold.

13. A faithful ambassadour is to them that send him, as the cold of snow in the day of harvest ; [To wit, is to the reapers, when being very thirsty by reason of the heat of the day, and the hardness of their labour, they long for a draught of cool drink to quench their thirst. Hee hath respect to the manner or custome of those that dwell in hot countries, and in the heat of summer cool their drink with ice, or snow, which for that very purpose they keep in deep cellars under the ground] for he refresheth the soul of his masters. [to wit, when he bringeth good tidings back. See of the Hebrew word rendered refreshing, Psalm 19. on verse 8. compare above chapter 13. 17.]

14. A man that boasteth himself of a false gift, [That is, which he indeed promiseth in words, but giveth it not in deed, and in truth. Hebr. gift of falsehood] is (as) clouds, and windes, where no rain is withhold. [See also of the same similitude, 2 Pet. 2. 17. and Jude verse 12. The Hebrew word geshem rendered here rain, signifieth for the most part a great shoure of rain, which falleth down in great abundance, and with a mighty violence, as Gen. 7. 12. and 8. 2. Ezra 10. 9. but here it seemeth to signify all kinde of rain, as 1 Kings 17. 7.]

15. By long forbearing a Ruler is persuaded ; [That is, moved, as with reasons and arguments to doe that, whereunto otherways he had no minde nor inclination] and a soft tongue breaketh the bone. [that is, the minde, which is as hard as bone, or (as we use to say) as hard as stone. Compare above chapter 15. 1. and 16. 14.]

16. Hast thou found honey ? eat that which is sufficient for thee. [Understand under the word honey all manner of pleasant food, whereof as much as may suffice nature, so as to avoid all excessive and immoderate abuse of the creature. Some understand hereby the fearing after high and heavenly things, which are indeed delightful and pleasant to the spirit of man, but do exceed and surmount the measure of his apprehension. This verse may be likewise understood of the right use of true friendship, which is very pleasant and delightful, whereof mention is made in the next verse. Hebr. thy sufficiency, that is, as much as sufficeth nature, as much as thy health will bear, or suffer thee to eat] Lest thou be filled therewith, and vomit it up. [to wit, thou shouldest eat more then is sufficient for thee, or more then will doe thee good.]

17. Spare thy foot from thy neighbours house, [Or, withdraw thy foot, &c. Hebr. keep thy foot precious ; that is, sparing, from going too boldly into thy neighbours houle, and discourteously abusing the familiarity and kindness which he sheweth towards thee. Compare 1 Sam. 3. on verse 1.] lest be be full of thee, and hate thee.

18. A man speaking [Hebr. answering. See Judg. 18. on verse 14.] false witness against his neighbour, is a hammer, and a sword, and a sharp arrow. [compare Psalm 11. 2. and 57. 5. and 59. 8. and 120. 4. above chapter 12. 18.]

19. Confidence in an unfaithful man in the day of distress, [Hebr. the confidence of an unfaithful man ; that is, the confidence that is put in an unfaithful friend, or the confidence which an unfaithful person himself hath in any thing in time of need] is like a broken tooth, [to wit, to chew therewith, when a man is hungry] and a foot out of joint. [to wit, to run therewith, when a man must haste away. The Hebrew word signifieth properly a foot, that because it is out of joint, is ever ready

ready to stumble and fall.]

20. *He that singeth songs to a sorrowful* [Hebrew evit, or, bat ; that is, sorrowful, or heavy, or grieved. See Gen. 40. on verse 7. So the word good is likewise taken for merry, or joyful. See 1 Kings 21. on verse 7.] *heart, is as he that putteth off a garment in the day of cold,* [which is a thing very unseasonable] *(and as) vi-*
neg.vr upon salt-peter. [which dissolveth the salt-peter, or causeth it to melt. The meaning is, that it is not a seemly thing to sing merry songs in the presence of those that are sad and heavy ; for with those we ought to be sad and heavy, and to be joyful with those that are joyful. Rom. 12. 15.]

21. *If he that hath thee, be hungry, give him bread to eat ; and if he be thirsty, give him water to drink :* [Understand by bread, and water, all bodily necessities ; to wit, meat and drink, see 1 Kings 13. 8. and the annot.]

22. *For ihou shalt heap* [Hebr. take ; that is, taking heap. The Hebrews do often comprehend under one word also the signification of another. See Gen. 12. on verse 15.] *fiery coals upon his head :* [that is, thou shalt bring him to this, that he will soon lay aside all malice, and enmity, that he hath against thee, as one that should have hot burning coals laid upon his head, he would presently shake them off from him. Or thou shalt soften his heart, and make it pliable, that he shall be convinced of the wrong that he hath done thee : as Smiths are wont to mollifie and sharpen iron with hot burning coals] *and the LORD shall reward thee.* [to wit, the good that thou hast done to thine enemy, although he be unthankful toward thee.]

23. *The north-winde driveth away* [Hebr. causeth, or, procureth sorrow, or, pain : which lome understand of driving away, others of bearing or bringing forth] *rain : and an angry countenance* [to wit, of a wife, and godly man, who taketh no delight in such a tongue as is here mentioned] *the secret tongue.* [Hebr. a tongue of secrecy ; that is, that speaketh not down-right, but useth deceit, flattering, back-biting, stinging, and provoking, &c.]

24. *It is better to dwell in a corner of the house-top, than with a brawling wife,* [Hebr. a wife of brawlings] *and that in an house of company.* [See the exposition of this verse above chapter 21. on verse 9. Compare also verse 19. of the same chapter.]

25. *Good news from a far land is as cold water to a wearied soul.* [That is, man, or person. See Gen. 12. on verse 5. The meaning is, that a man is well refreshed and cheared by hearing good news, as one that is weary and thirsty, is refreshed and cheared with fresh cool water.]

26. *The righteous man stumbling before the face of the wicked,* [To wit, committing some fault in the sight of a wicked man. Or, not daring to do his duty, in reproofing a wicked person. Compare Job 4. on verse 4.] *is a troubled fountain, and corrupt spring.* [the mouths and teachings of godly men are resembled to fountains and springs, whence all good instructions flow, above ch. 10. 11. and 12. 14. and 16. 22. When therefore by reason of some cross or affliction, they come to fail in the performance of this duty of theirs, then is it as if the fountain were troubled, and muddy, and the spring or well stopped.]

27. *It is not good to eat much honey :* [But indeed bad, and hurtful. Compare above verse 16.] *but the searching of the glory of such things,* [to wit, that are like unto honey ; that is, that are sweet, pleasant, and delightful, as the searching of the nature of Gods works, of things done in the world, &c.] *is honour.* [to wit, when men keep due measure and moderation therein, follow the right line and rule of truth, and obtain the right use and end. This verse is otherwise thus rendred : It is

not good (for a man) to eat much honey, and (no) glory the searching of their own glory.]

28. *A man that cannot restrain his (own) spirit,* [That is, he that cannot bridle, or master his mind, or affections, and motions. Hebr. whose spirit hath not restraint, or, rule] *is a city broken open without a wall.*

CHAP. XXVI.

Honouring fools, verse 1, 8. Undeserved curse, 2. Correction of fools, 3. To answer fools, 4, 5. Foolish messengers, 6. Excellent sayings or sentences of fools, 7, 9. The oppression done by great men by means of their wicked servants, 10. Repented folly, 11. Self-wisdom, 12. Slothful man, 13, 14, 15, 16. Unnecessary strife, 17. Deceit, with pretence of jesting, 18, 19. Whisperer, 20, 22. Contentious people, 21. Hypocrite, barbed concealed, and devices, 23, &c.

AS snow in summer, and as rain in harvest ; [To wit, are not seemly, but unseasonable and hurtfull. In the land of Juda it rained not in harvest-time, or very seldom. See 1 Sam. 12. 17.] so honour is not seemly for a fool. [that is, dignity, and government, whereby he would bring shame upon himself, and oppres others, befitteh him not.]

2. *As a sparrow is (given) to wander away,* [See of the Hebrew word (which is here taken for a sparrow), Gen. 7. on verse 14. and Lev. 14. on verse 4.] *as a swallow to flying away ; so the curse, which is without cause,* [that is, which is done to an innocent person] *shall not come.* [that is, not hurt him that is cursed, but flie away from him as a bird.]

3. *A whip for the horse, bridle for the asse ;* [Compare Psalm 32. 9, 10.] *and a rod for the back of fools,* [compare above chapter 10. 13.]

4. *Answer not the fool according to his folly :* [To wit, in that manner, which he useth in his discourse, namely, with tears of reproach, flanderings, false accusations, and derisions ; and so, as that thou suffer thy self by contention to be led away unto unseeming passions, as is hinted in the following words] *lest thou also be like unto him.*

5. *Answer the fool according to his folly :* [To wit, according as his folly requireth ; namely so, as that it be reproved and confuted upon a good and sure ground] *lest he be wise in his own eyes.* [that is, in his own judgement, or whereby he imagineth and persuadeth himself that he is wise. So below verse 12, 16.]

6. *He cutteth off (his own) feet,* [That is, he maketh that he cannot go on with his busyness. Or he taketh away from himself the occasion and fitness to perform his affairs, in regard he may do them far better by himself, or by others, then by a fool] *(and) drinketh violence* [that is, wrongeth himself, and getteth shame and damage by those, to whom he sendeth the fool. The phrase signifieth as much as to endure any mischief, or to be punished therewith. Compare Psalm 75. - the annot. on verse 9.] *that sendeth messages* [Hebr. word.] *by the hand* [that is, by the Ministry. See Exod. 3. on verse 13.] *of a fool.*

7. *Lift up the legs of the cripple : so is a proverb in the mouth of fools.* [Lift up the legs of the cripple, &c. To wit, that he may be able to use them well in any work. But as this cannot be conveniently done, so neither can a fool utter a wise sentence or proverb aright. Oth. the legs of a cripple are lifted up : meaning one leg more than the other, so that they are unequal. The meaning is, as the legs or shanks of a cripple have no proportion, so are the words and speeches of a fool absurd, and agree not together. This verse may be likewise rendred thus :

this : Take away the legs from the tripple ; and the proverbs (which) are in the mouth of fools. Some understand also by legs, the ornaments of the legs, which seem not to become a cripple well : and so the sense or meaning would be this , that wife speeches or sentences in the mouth of fools suit no better then the legs, or ornaments of the legs doe to those that be lame or crippe.]

8. As he that bindeth a (precious) stone [The Hebrew word is likewise taken for a precious stone , Exod. 31. 5. see the annot.] in a sling : [Oth. he that bindeth a (precious) stone in an heap of stones] so is he, that giveth honour to a fool. [that is, dignity, offices, riches, which the fool cannot use aright, but letteþ them perish. Hebr. as to bind a precious stone , or, the binding of a precious stone , &c. to wit, is very absurd and unseemly , because the precious stone being flung, cannot effect any special thing, or do any notable exploit, but is lost and gone, as soon as ever it is thrown out of the sling : so is he, &c.]

9. (As) a thorn entereth [Heb. goeth up] into the hand of a drunkard ; so is a proverb in the mouth of fools. [That is, as a drunkard hurteth himself , or others, when he handleth a thorn : so neither can a fool use a good proverb or sentence well.]

10. The great ones cause grief to every man : and hire fools , [Of fools, see above chapter 1. on verse 22.] and hire transgressours . [oth. passengers, or, those that pass by, who ever they might be, if they be but onely bent to do as the great ones that hire them , would have them to do. Heb. the great one causeth grief to every one : and hirerh a fool, and hireth transgressours . Meaning Tyrants; or Lords, and Princes, or such kinde of great ones , who are so awed and reverenced by them, that they cause trouble and grief to every one. For which end they entertain fools and transgressours in their service , whereof the first cannot , and the other will not doe good.]

11. As a dog returneth to his vomit : [To wit , to swallow it in again , having forgotten that what he had vomited up, did not well agree with him] (so) doth a fool re-assume his folly. [compare 2 Pet. 2.22.]

12. Hast thou seen a man, that is wise in his (own) eyes ? [See above on verse 5.] (there) is more expectation [to wit, of becoming wise and vertuous] of a fool, [see above chapter 1. on verse 22.] then of him. [so bel. ch. 29. 20.]

13. The slothful man saith, There is a fierce lion in the way ; a lion is in the streets. [Compare above ch. 22. 13.]

14. (As) a door turneth about upon his hinge ; [To wit, whereon it hangeth, and is fastned] so (doth) the slothful man upon his bed. [to wit, without coming off from it, to do the work that concerneth him.]

15. The slothful hideth his hand in (his) bosome ; [Oth. in the dish] he is too weary , to bring it again to his mouth. [see above chapter 19. 24. and the annotat. thereon.]

16. The sluggard is wiser in his (own) eyes, [See ab. on verse 5. Item below chapter 28.11.] then seven men [that is, then many men. It is a certain number for an uncertain. See above chapter 6. on verse 31.] that answer (with) reason. [that is, that are able to speak rationally , or wisely , or with good understanding , and right judgement. Of the Hebrew word, see Job 12. 20. on the word judgement.]

17. The passenger that fretteth himself at a strife, (that) concerneth him not, [Heb. not his : that is, that is not his] is (like) him that taketh a dog by the ears, [that is, is like him that without cause runneth into danger of trouble and mischief, as he that pulleth a dog by the ears, provoketh him to leap upon him , and bite him.]

18. As one that feigneth himself to be mad, [That is, behaveth himself as if he were out of his wits ; or simple] who casteth fire-sparks , [or , firebrands , or, flames. Oth, festers, bond , or, snares, wherewith a man is tied, and made fast, especially about his hands] arrows, and deadly things : [Heb. death ; that is , which are able to bring death unto a man.]

19. So is a man, that deceiveth his neighbour : and saith, Am not I in sport ? [Heb. am not I sporting , or, jesting ; that is, that which I did, was not done wilfully, and with an evil intent , but onely in jest , and in sport, and in way of delight, to recreate my self, and to make others merry. As under a pretence of feigned madness, in throwing of fire-brands, arrows and deadly things, no man can excuse himself , when he hath done mischief to a man ; so neither is he to be excused , that under a cover and pretence of jesting, and sporting, hurteth his neighbour: Oth. that feigneth himself to faint.]

20. When there is no word , the fire goeth out : and when there is no whisperer [Of the word whisperer, see above chapter 16. on verse 28.] brawling is stilled. [Heb. is silent ; that is, is still, and ceaseth. See of the Hebr. word, Job. 10. on verse 12. Compare above chapter 22. 10.]

21. (As) the dead coal is to the burning coal, and the wood to the fire : so is the brawling man, [Heb. a man of brawlings, or, of contentions] to kindle strife. [Compare ab. ch. 15.18. and bel. ch. 29.22.]

22. The words of a whisperer are as (the words) of them that are beaten, and which go down into the innermost (parts) of the belly. [See above chapter 18. 8. where the same proverb is propounded in the self-same words.]

23. Burning lips, and a wicked heart , [Meaning thole men, that seem to speak out of fervent love, and good affection, but yet bear an evil heart to those , to whom they speak] are (as) a pot-sherd over-laid with drossie of silver. [which (to wit, pot-sherd) is in it self but of small value, but outwardly in regard of the brightness and similitude or likelens of the silver, sendeth forth a brave lustre and splendour, which deceiveth many men, who think the pot-sherd that is onely covered over and over-laid with drossie and scum of silver, to be nothing but pure beaten or substantial silver.]

24. He that beareth hatred, behaveth himself strange with his lips : but in his innermost (parts) [That is, in his heart. See Job 20. on verse 14.] he useth deceit. [that is, he feigneth himself to be otherwise, without by his words, then he is really and indeed within in his heart.]

25. When he [To wit, the hater , or he that beareth hatred, of whom is spoken in the foregoing verse] interreateth with his voice, believe him not : for seven [that is, many, as above verse 16. and chapter 24. 16. See above chapter 6. on verse 31.] abominations [that is, abominable thoughts and devices to do mischief] are in his heart.

26. (Whose) hatred is covered by deceit, [Oth. (as) in a wilderness ; that is, in a place wherein no man is , that seeth, or heareth .wickednesse] his wickednesse shall be discovered in the congregation : [that is, shall be laid open before all the world , either in this life (as oftentimes cometh to pass) or leastwise at the last day in the general and univeral judgement, unless he do repent.]

27. He that diggeth a pit, [To wit, to cause another to fall into it] shall fall therein ; [Compare Ps.7.16. and 9.16. and 10.2. and 57.7.Eccles.10.8.] and he that rolleth a stone, it shall return upon him. [to wit, upon him, that rolled the stone upwards against or towards an high place , to cause it to fall upon some or other.]

28. *A false tongue* [Hebr. *a tongue of falsehood*: that is, a man that useth, or dealeth with a false tongue] *battereth those whom it bruiseth in pieces*: [Or, *shall bruise in pieces*: that is, consume and destroy] *and a slippery* [that is, flattering, and soothing. Compare above chap. 3. 3. and the annot.] *mouth, causeth overthrow*. [that is, striketh a man down to the ground.]

C H A P. XXVII.

Presumption, verse 1. *Self-commendation*, 2. *Wrath of fools*, 3. *Envie*, 4. *Faithful reproofs, and feigned love*, 5, 6, 14. *Satiety and hunger*, 7. *Pain and rash altering of a mans condition or calling*, 8. *Faithful friends and neighbours*, 9, 10. *Wisdom and simplicity*, 11, 12. *Surteifship*, 13. *Brawling wife*, 15, 16. *Witty discourses*, 17. *Faithful servants*, 18. *Mens hearts against one another*, 19. *Insatiability of the eyes*, 20. *Trial by praise*, 21. *Obstinate fools*, 22. *Prudent house-keeping*, 23, 25, 26, 27. *Temporall wealth*, 24.

BOAST not thy selfe of to morrow: for thou knowest not what the day [To wit, not onely the time of to morrow, or of the next day, but also of all future days, or days to come; as even the remaining part of this present day] will bring forth. [that is, bring to light, whereby thy future intentions and expectations may come to be hindered, and disappointed. Compare James 4. 13, 14, &c.]

2. *Let a stranger praise thee, and not thine (own) mouth: an unknown (person), and not thine (own) lips.*

3. *A stone is heavy, and the sand weighty: but a fools wrath is heavier than them both.* [That is, is more intollerable; to wit, not onely because it is unequal, and unjust, but also immoderate, unbridled, and united or conjoined with cruelty. See the following phrase. Heb. There is heauiness of a stone, and weight of the sand.]

4. *Wrath and excesse of anger* [To wit, when a man by reason of his unruly and raging passions poureth himself violently out like a flood] *is cruelty*: [that is, bringeth forth cruel deeds and works] *but who shall stand before envy?* [the meaning is, that envy is worse then anger, and wrath, because it is deeper rooted in the heart, and an hardening in wickednes is mixed therewith.]

5. *Open reproof is better* [That is, more profitable, and more to be desired] *then secret love*. [to wit, whereby a man indeed beareth good will unto his neighbour, and wisheth him all good successe and happiness, but notwithstanding doth not reprove him, when need requireth, to manifest thereby his true and unfeigned love.]

6. *The wounds* [That is, the reproofs, that being done with sharp and smarting words, make as it were a wound in the soul] *of the lover are faithful*; [that is, they issue from a faithful and constant love, and tend to the well-being and safety or preservation of him that receiveth them. Compare Psalm 145. 1.] *but the kisses* [meaning all manner of feigned demonstration of love] *of the baser are to be depredated*. [that is, we ought by fervent and constant prayer to beg of God, that he would keep and preserve us from them, both because they would be hurtful to us, and also because they issue and proceed from a false heart. Oth, the kisses of the baser are various, or, manifold.]

7. *A satisfied soul* [That is, a satisfied man, or person. So in the following words. See Gen. 12. 5. and the annot. Or understand the word soul of the desire and appetite that a man hath unto food; as Ezek. 7. verse 19.]

See the annot.] *treadeth upon* [that is, despiseth, disdainteth, loatheth, abhorreth] *the honey-comb*: [understand under this name all pleasant, dainty, and delicate food. Compare above chapter 24. on verse 13.] but to an hungry soul all (or, every) bitter (thing) is sweet.

8. *As a bird is, that wandereth from her nest*: [To wit, subiect to much danger, and in continual disquietnesse, until she hath gotten a new nest, which she oftentimes can hardly make or attain unto] so is a man, that wandereth from his place. [to wit, rashly, without necessity, and a lawful calling.]

9. *Oil and frankincense rejoice the heart*: [Compare above chapter 21. on verse 17.] so is the sweetnesse of a mans friend, [that is, his kindness, assistance, and friendly discourse] *in respect of the counsel of the soul*: [that is, by reason of the good counsel or advice that he giveth him for his soul, or which cometh from a good heart that his friend beareth to him. Oth. more then the counsel of his own soul.]

10. *Forsake not thine (own) friend, nor thy fathers friend; neither go into thy brothers* [That is, thy kinsmans. See Genes 24. on verse 27.] *house in the day of thine aduersity*: better is a neighbour that is near then a brother that is far off. [the reason is, because a friend loveth at all times, above chapter 17. verse 17. and especially in time of trouble: but oftentimes there is discord and dissention between brethren, above chapter 18. verse 19. especially in time of aduersity, above chapter 19. verse 7. therefore a friend many times beareth stronger loue and affection then a brother, above chapter 18. 24. Some understand it thus, that a faithful neighbour ought to be highly esteemed of, because he is nigh at hand, whereas a brother may be at a great distance, afar off, and not so ready to help a man, as the other may be.]

11. *My son, be wise, and make my heart glad, that I may have something* [Hebr. *a word*] (wherewith) *to answer my reproacher*. [understand under this word reproacher, all those that are wont to upbraid Parents, Masters, or Teachers, that their children, or scholars, &c. are not well tutored, and instructed, or, that they do not behave themselves well.]

12. *The prudent man seeth the evil, (and) hideth himself: the simple go on (and) are punished.* [See the exposition of this verse, above chap. 22. on verse 3.]

13. *When (a man) is become surety (for) a stranger, take his garment: and pawn it for an unknown (woman)* [See the exposition of this verse, above cha. 20. on verse 16. Compare also above chap. 6. 1, 2. and 11. 15. and 17. 18.]

14. *He that blesseth his friend* [That is, saluteth him, wishing the blessing of God, and all happiness and good success to attend him. See Gen. 31. on verse 55.] *with a loud voice*, [Heb. *great voice*; that is, immediately, unbecomingly, and unseasonably, as flatterers are wont to do] *getting up herimes in the morning*, it [to wit, such, blessing, or salutation] *shall be counted a curse* [to wit by God, who hateth flattery: Or, by the friend that is blessed, who will bear no good will to the flatterer, but will rather have a bad suspicion of him] to him. [To wit, who hath so unseasonably blessed or saluted his friend in a publicke flattery way to get something of him.]

15. *A continual dropping in a day of a great shower of rain*; and a brawling wife [Hebr. *a wife of brawlings, or, contentions*; that is, a wife that is addicted to brawling and contention, or, that is brawling and contentious] *are even alike*. [that is, are to be compared, or likened together. The wife may be also rendered thus: a brawling, or, contentious wife is to be likened to a continual dropping in a day, &c. See a further exposition hereof above cha. 19. on verse 13.]

16. *Every one that hideth her*, [To wit, the brawling,

ling or contentious woman] would hide the winde, [the meaning is, that if a man were able to hide, that is, to rule, and tame her, he were able to hide, and shut up the winde : Intimating, that neither the one, nor the other is possible to be done] and the oil [meaning the oil or ointment, which casteth such a great smell, as that it cannot in any case be hid or concealed from men, whensoever it cometh before their noses] of his right hand [that is, wherewith he annointed his right hand. The right hand is here specially mentioned, because in all dealings and transactions of men, the same cometh first to light, or is first put forth, whence then the smell of the oil or ointment that is put upon it may be apprehended or perceived] (which) crieth. [that is, which bewrayeth or discovereth it self by its smell, which as it cannot be kept in, and hid, so can neither the brawling or contention of a bad wife.]

17. Iron is sharpened with iron: so a man sharpeneth the face of his neighbour. [Meaning the visage, or countenance, or behaviour of the face, that is bent and composed to grief, fear, anger, &c. which another man, according to the nature and quality of the thing, by discoursing with his friend, rowleth and stirreth up, when by his good instruction, comfort, and counsel, he setteth and strengtheneth the heart of his friend in a due manner. Others render the words thus: Iron maketh iron glad, (that is, maketh it bright, or shining) so doth a man make glad the face of his neighbour.]

18. He that keepeth the fig-tree, [Understand hereby all good and faithful service, which servants do owe unto their masters] shall eat the fruit thereof: and he that heedeth his Lord, shall be honoured. [That is, shall receive recompence, and reward. Compare above chap. 13. on vers. 18.]

19. As (in) water face is against face: so is the heart of man against man. [That is, as the face or countenance of a man that looketh into the water, doth in a manner represent and shew it self there, though not fully and perfectly; so the heart of man doth in part discover and make known it self unto others by his gestures, words, and works, but not so, as that a man may certainly and infallibly judge of it, Jer. 17.9. 1 Cor. 2.11. This verse may be also rendered thus: Faces are to faces (that is, men in regard of their outward behaviour and countenance compared with other men) as waters: (to wit, that are very like one another, though they differ in colour, thickness, taste, &c.) so is the heart of man to man: (that is, so is man inwardly to be compared with his neighbour, because they have all one corrupt nature, and are subject to like infirmities.) Some take it thus: that as a mans face sheweth, or representeth it self in the water, so is one friend toward another.]

20. Hell, [Oth. the grave. See Job 25: 6. "and compare above chap. 15.11."] and destruction are not satisfied: [to wit, because whatsoever cometh into it, is devoured, and consumed] so the eyes of man [that is, the desires and lusts, which enter thorow the eyes into the heart of man] are not satisfied.

21. As (the melting cup is for silver, and the furnace for gold): [See above chap. 17. on ver. 3.] so is a man (so be tried) according to his praise. [that is, according to the report that goeth, or is spread abroad of him, concerning his words and actions: for according as men observe how he taketh the report that goeth of him, so is he then judged what manner of man he is]

22. Though thou shouldest bray a fool in a mortar with a pestle in the midst of beaten grains: (yet) would not his foolishness depart from him. [This is an hyperbole, or excessive manner of speaking, intimating that some fools do persist so obstinately in their folly, that by no means whatsoever, they can possibly be brought from it]

23. Be diligent to know, knowing thou shalt know,

[The word knowing is taken here for taking care, or beeding: See Gen. 18. on ver. 19.] the face of thy sheep: [that is, the state and condition of thy sheep. This word seemeth to import, that an householder, or a father of a family must by whiles look after his own flock, and not to leave others to have all the care alone] and set thine heart upon the flock. [the meaning is, that every one should diligently mind the gaining, keeping, and governing of his own estate, which in old times consisted much in cattle, and beasts. Compare the phrase with Job 1.8 and the annotat.]

24. For the treasure is not for ever: or shall the crown [That is, dignity, state, and honour, which are wont to accompany riches] be from generation to generation. [as if he should say, By no means. It is a question, which implieth a strong negation]

25. When the grafts appeareth, and the grass-plants are seen, let the herbs of the mountains be gathered. [To wit, for fodder and provision for thy cattle]

26. The limbs [To wit, their skins and wooll] shall be for thy cloathing, and the be-goats (shall be) the price of the field. [that is, to buy, or pay therewith a field, or meadow, or other necessaries]

27. Besides, thou shalt (have) sufficiency of goats-milk for thy food, [Hebr. bread. So in the following words. See Gen. 3. on ver. 19.] for the food of thy house, [that is, household. See Gen. 7. on ver. 1.] and (for) the livelihood [Hebr. life; that is, whatsoever is requisite and necessary for the sustentation of this present life] of thy maidens.

C H A P. XXVIII.

Bad and good conscience, ver. 1. Alteration of Rulers, and their long life, 2. Cruelty of one poor man against another, 3. Praising the wicked, and opposing them, 4. Right understanding, 15. Poor and rich, 6, 11. Good and bad sorts, 7. Usury, 8. The prayer of the wicked, 9. Seducing, 10. Self-wisdom, good and bad government, 12, 15, 16, 28. Confession of sins, 13. Fear of God, and hardning the heart, 14. Man-slayer, 17. Upright and perverse conversation, 18. Diligence and idleness, 19. Kings, 20, 22. The office of a Judge, 21. Reproving and flattery, 23. To rob ones Parents, 24. Boldnes, and confidence in God, 25. Self confidence, and wisdome, 26. Alms-deeds, and unmercifulnes, 27.

1. The wicked flee, where (there) is no pursuer: [Compare Lev. 26.36. Deut. 28.28. I/2. 57. 21.] but every righteous man is bold, [to wit, by reason of the sure trust and confidence, which they put in God] as a young Lion. [which is ordinarily bolder, and less fearful than a Lions whelp, or an old Lion. Compare above chap. 19. the annotat. on ver. 12. Oth. the righteous are as a young Lion, (which) is bold. Hebr. is confident, or trusteth]

2. For the transgression of the Land [That is, of the inhabitants of the Land] many are the Princes thereof: [to wit, because one dieth soon his natural death, another is murdered and destroyed. See examples, 1 King. 16. and 2 King. 24. &c. Hereby great changes and alterations happen in a Land, which are very dangerous, and hurtful to the inhabitants] but for understanding (and) knowing mans state, (there) shall likewise be a lengthening. [To wit, of the life of a good Ruler, and of good government]

3. A poor man, that oppresseth mean ones, [The poor man, that is an oppressour of the poor, is here especially named, because he ought to have more pity and compassion

on, then a rich man hath on those that are poor, for that he also feeleth, and is sensible of the misery they endure, and because the poor cannot restore the means which they have taken away from the poor, aswell as the iicher sort can, yea also because they being more needy, and in greater want, are oftentimes not contented with a little wrong, or a small injury done to others, but are still desirous to do more] is a sweeping rain, so that there is no bread, [understand this of a rain, which by reason of its greatness and continuance, maketh a great flood, or causeth a great inundation of water, whereby the corn and other grain, and the fruits of the ground are beaten down, destroyed, and as it were swept and carried away, so that there is no store or provision of bread and other victual left in the field.]

4 They that forsake the Law, praise the wicked: but they that keep the Law, mingle themselves (in battel) against them. [To wit, against those that forsake the Law: namely, by reproving their wickedness by words, and in a good and godly conversation among them, and otherwise, according to the nature and condition of their calling.]

5 Evil men [Hebr. the men of evill: that is, those that are addicted to evil, and practise it. See Job 11. on v. 11.] understand not judgement: [that is, that which they are bound to believe, to do, and to leave undone] but they that seek the LORD, [see 2 Chron. ch. 12. on v. 16.] understand all things. [to wit, that are requisite and needfull for their salvation, concerning matters of faith and conversation.]

6 The poor, walking in his uprightness, [Compare above chap. 2. 7. and the annotat.] is better, then he that is perverse in (his) wayes, [compare above chap. 2. on v. 15. The Hebrew word rendered here wayes, signifieth two wayes. It seemeth that the Holy Ghost speaketh so, because the right way, which is placed in the midst of two extremes, is left by the wicked, in that they decline or turn aside not only to one of the two extremes, but also oftentimes unto both. We may also understand it thus, that some ungodly ones do feign themselves so, as if they were godly, and yet walk and deal wickedly and ungodly: which are two wayes: the one is, to feign ones self outward by words and gestures, to be that which he is not inwardly: the other, to make it appear by deeds that a man is really and truly such as he outwardly appeareth. Or two wayes are, to feign ones self in the company and presence of godly men, as if a man were godly too, and to demean ones self in the company and presence of wicked men, as he that is down right, or extreamly wicked. Compare below v. 18.] though he be rich. [compare above chap. 19. 1.]

7 He that keepeth the Law, is an understanding son: but he that is a companion [That is, a nouisher and maintainer. Hebr. feeder. Compare above chap. 13. on v. 20.] of gluttons, [see of these also, Deut. 21. 20. and above chap. 23. 20, 21. and understand by them all gross transgrefors of the Law] shameth his Father. [see above chap. 10. on v. 5. Under the name of Father comprehend also the Mother. See above chap. 15. 20. compare below chap. 29. 3.]

8 He that by usury, and by excess of gain, [See of these two words, usury, and excess of gain, Lev. 25. on v. 36.] increaseth his substance, gathereth it for him, that pitieith the poor. [to wit, by the secret dispose of divine Providence, without having the least thought of it.]

9 He that turneth away his ear from hearing the Law, [To wit, the Law of God] even his prayer shall be an abomination. [to wit, unto God, see above chap. 3. on v. 32. and compare above chap. 15. 8. and 21. 27.]

10 He that causeth the upright to go astray in an evil way, [Of evill way, see above chap. 2. on v. 12.] shall fall himself into his (own) ditch: [to wit, which he had made for the righteous, or the upright one. See a-

bove chap. 26. 27.] but the godly shall inherit good things.

11 A rich man is wise in his (own) eyes: but the poor that hath understanding searcheth him out. [That is, heedeth him (to wit, the rich man) eying moche his actions and conversation, then the lulture and splendour of his riches, which can neither give wisdome nor vertue.]

12 When the righteous [Understand especially the godly Rulers of Countries and Cities] do leap up for joy, [that is, prosper, are happy, flourish and blossom] there is great glory: [or beauty, ornament, that is, good and well-composed order both in Ecclesiastical and Civil affairs, faichfull administration and dispensing of all offices, with all manner of blessings from God] but when the wicked rise, a man is narrowly sought. [to wit, because he hideth and concealeth himself, through fear of persecution and oppression, which wicked and ungodly Rulers raise, especially against righteous and godly persons. Compare below v. 28.]

13 He that covereth his transgressions, shall not prosper, but he that confesseth them, [To wit, before the Lord, or also before men when need requireth] and forsaketh (them) shall obtain mercy. [compare Psa. 32. 3, 5. 1 John 1. 9, 10.]

14 Happy is the man that feareth continually; [That is, he that being truely and sincerely converted, out of true reverence, and an awfull respect which he beareth unto God, feareth to offend him, and letting before his eyes the judgements that are prepared for the wicked, ordereth his conversation in humility, and a child-like fear according to the commandements of God, that he may not perish] but he that hardneth his heart, [that is, he that behaveth himself very wilfully, and giveth himself over to obstinacy and rebellion. Compare Exod. 4. on v. 21. and 8. on v. 15. and 32, on v. 9. and 2 Kin. 17. on v. 14.] shall fall into mischief.

15 The wicked (man) ruling over a poor people, is a roaring lion, and a bear that runneth too and fro. [To wit, in regard of hunger, to get a prey, as is said of the Devil, 1 Pet. 5. 8.]

16 A Prince [Or Leader, or Ruler, that goeth before the people in the office of ruling or governing. See Nehem. 11. 11. and the annotat.] that is void of all understanding, is also manifold in oppressions, [that is, is a great oppresour, or oppresleth his subjects many and sundry waies, and is therefore himself liable to Gods judgements, and to many cruel torments and oppressions] but he that hateth covetousnes, [or every one (to wit, of the leaders) that hateth filthy lucre, or covetousnes] shall prolong the daies. [to wit, of his life, that is, he shall enjoy long life by or through the means therunto appointed by God, compare above chap. 3. on v. 2.]

17 A man pressed for the blood [That is, for the murder or slaughter, see Gen. 37. on v. 26.] of a soul, [that is, of a man, see Gen. 12. on ver. 5. The meaning is, a man that is pursued by the avenger of blood, and is troubled and tormented by his own conscience for shedding of blood, and for murdering and killing of a man. Oth. he that hath done violence to the blood of a soul; to wit, which he hath shed wilfully and wrongfully] shall flee [to wit, through fear of divine vengeance so that he taking flight this way, and that way, shall unawares fall into some mischief and danger] to the pit, [that is, to destruction or to his own ruine. So is the word pit taken, Psa. 7. 16. and 28. 1. and 36. 4. and 40. 3.] let him not be supported. [oth. let no man stay him, or stop him, or hold him fast] to wit, that he may at least get into the pit, wherein he must needs be. That is, let no man seek to deliver him, or to hide him, or any other way to rescue and free him from punishment.]

18 He that walketh uprightly, [See above chap. 2. on v. 7.] shall be saved: but he that behaveth himself perverely [see above chap. 2. on v. 15. and below v. 6.] in two wayes, [see above on v. 6.] shall fall into one (of them.) [that is, shall perish in one of those two wayes, to wit, whether he joyn himself to the godly in his outward conversation, that he may seem like unto them, or in some shew to associate himself and keep company with the wicked, to enjoy and taste of their profits and outward contentments.]

19 He that tilleth his land, shall be satisfied with bread: but he that followeth vain (men) [Of vain men, or vain persons, see above chap. 12. on v. 11.] shall be satisfied with poverty. [see Job 7. on v. 4.]

20 A very faithfull man [Hebr. a man of truths, or of faithfulness, see above chap. 11. on v. 17.] Meaning one that is true, upright and faithfull in his dealing] shall be manifested in blessings: [that is, shall be exceedingly blessed. God will do him good, and godly men will wish good unto him] but he that is hasty to be rich, shall not be guiltless, [that is, shall not be free from suspicion of unrighteous dealings, abuses and sins; and consequently shall not be held to be undeserving of punishment.]

21 To know faces [See Deu. 1. 17. and the annot. This is as much as to accept faces, or persons, Lev. 19. 15. see likewise there the annotat.] is not good: [that is, is very bad, see above chap. 17. on v. 26. compare above chap. 18. 5. and 24. 23.] for a man will transgress for a piece of bread. [the meaning is, if men might have respect of persons in judgement, they would make no bones of finning or transgressing. For a bit of bread (as we say) yea for nothing at all, men would commit gross and out-ragious villanies.]

22 He that basteth after wealth [Understand an hastening that is united and conjoined with great trouble and unpiety of spirit, as also the Hebrew word is translated for being troubled, 2 Sam. 4. 1. in the annotat. Job 4. 5. and 21. 6. and 23. 15.] is a man of an evill eye: [that is, a man that hath an evill eye, understand an envious, surly and covetous man. See Deu. 15. on v. 9. and above chap. 23. on v. 6.] but he knoweth not that want shall come upon him. [to wit, both from God, whom he offendeth by his covetousness and cruelty; and from men whom he hurteth therewith.]

23 He that reproveth a man, [To wit, with words. See above chap. 15. on v. 31.] shall afterward [to wit, when he that was reproved, shall find and perceive, that the reproof hath done him good. Oth. following me] find more favour, then he that flattereth with the tongue. [compare above chap. 2. 16. and the annotat. on the word flattery, or to flatter.]

24 He that robbeth his Father, or his Mother, and saith, it is no transgression; [As if he had said; it is no theft, which God forbiddeth in his Law, because the estate belongeth to me after their decease] the same is the companion of a destroying man. [or to the destroying man, or of the man of destroying, or of a murderer; because he taketh away from his Father, or from his Mother, or from both, the means whereby they are to maintain and uphold their life: or of a waster, or spend-thrift; of whom see above chap. 18. 9. Of the word destroying, see Judg. 20. on v. 21.]

25 He that is high minded [Hebr. broad, or wide in soul] stirreth up brawling, [compare above chap. 13. 10. and 15. 18. and below chap. 20. 22.] but he that trusteth in the LORD, shall wax fat. [that is, rich and prosperous both in body and soul. To wit, because he being humble, and relying upon God alone, seeketh nothing else but to live in peace and quietnes with his neighbour.]

26 He that trusteth in his (own) heart, [That is, he that will have his own mind fulfilled, and will follow

only his own conceit] the same is a fool: but he that walketh in wisdome, [that is, according to the doctrine which is true and right wisdome, prescribed unto us in the word of God, and according to the counsel of those that follow it] he shall not lack.

27 He that giveth unto the poor, shall not lack, [Com. pare Deu. 15. 7. 8. 10. above chap. 19. 17. and 22. 9.] but he that hideth his eyes, [to wit, from the poor, through unmercifulnes and covetousnes] shall be much cursed. [Hebr. shall be manifold in cursings: that is, shall be exceedingly cursed, see above v. 20. manifold in blessings, for him that is exceedingly blessed.]

28 When the wicked rise, a man hideth himself, [Com. pare above the last annotat. on v. 12.] but when they perish, the righteous do multiply.

C H A P . XXIX.

Obstinacy, v. 1. good and bad government, 2, 4, 12, 24, 16. Wisdome and Harlotry, 1. 3. flattering, 5. evil, wicked, unrighteous and righteous men, 6, 7, 27. Scorners, fools and wise men, 8. 11. Contention of a wise man with a fool, 9. Hatred and envy of the upright, 10. Speeches, 11. 20. Poor and usurers, 13. Discipline, 15, 17, 19, 21. Prophecy, 18. Wrath, 22. pride and humility, 23. partnership with thieves, 24. immoderate fear and confidence in God, 25. Gods providence, our Law-suits, 26.

A man that being often reproved, [Hebr. a man of reproof; that is, that is much and often reproved. So a man of sorrows, Isa. 53. 3. for him that endueth many sorrows; a man of desires, Dan. 10. on ver. 11. for him, that is much desired] hardneth (his) neck, [see Exod. 32. on v. 9.] shall suddenly be broken, so that there be no healing (him.) [see above chap. 6. on v. 15.]

2 When the righteous become great, [That is, when they come to great authority, and sit in place of government, as may be gathered from the other clause of this verse. Compare 2 Kings 5. 1. and 10. 6. and 25. 9. with the annotat. Oth. become many, or do multiply] the people rejoice: [compare above chap. 11. 10. and 28. 12.] but when the wicked beareth rule, the people groan. [to wit, under the burden of tyranny, wherewith they are oppressed by wicked Rulers. See an example, Exod. 2. 23. compare above chap. 28. 28.]

3 A man that loveth wisdome, rejoiceth his Father: [Compare above chap. 10. 1. and 15. 20.] but he that is a companion of harlots [that is, a follower, nourisher and maintainer of whores. Hebr. feeder, see above ch. 13. on v. 20.] spendeth (his) substance. [compare above chap. 28. 7. Luke 15. 13.]

4 A King [To wit, that is wise and godly. See above chap. 18. on v. 22.] by judgement [that is, by making and maintaining good lawes, whereby the good are protected, and the wicked deservedly punished] establisheth the land; [that is, the government, or the state of the land, and the prosperity of the inhabitants or subjects] but one that is inclined to (receive) gifts, [Hebr. a man of heaving, or of heav-offerings. Of the Hebrew word terumah, see Lev. 7. 14. and Num. 5. 9. in the annotat.] Here the same is to be understood of the heaving or lifting up of gifts, whereunto a Ruler of the Land might be prone and inclined, to shew favour unto some, without having respect unto Law or equity. The word may be also understood of the imposing of taxes, which a Prince tyrannically levith and gathereth of his poor subjects, and thereby greatly burdeneth and oppresseth them.] troubleth it.

5 A man that flattereth his neighbour, [To wit, by praising him excessively, by favouring and sparing him in

in his sins, and by closely provoking & encouraging him to the committing of all manner of wickednesse. [¶c.] *spreadeth a net abroad for his goings.* [that is, bringeth him into danger of destruction, which is hid under flattering words : as a bird is enticed, by the bait, to be caught in the net, which it was not aware of, or not suspected.]

6 In the transgression of an evil man (there) is a snare : [To wit, hid, which bringeth him into danger of destruction ; yea, wherein he shall certainly perish, unless God, by repentance, pluck him out] *but the righteous shouteth, and is glad.* [to wit, because he, taking heed of sin, feareth no such snare.]

7 The righteous [To wit, Judge] *taketh notice of the cause of the poor :* [that is, undertaketh to search into the suit or controversie of the poor, is careful to understand and know it aright, and to help and assist the poor in their cause, so far as may stand with justice and equity. Compare, Job 29.16.] *(but) the wicked apprehendeth not knowledge.* [namely, whereby he ought to understand, both his duty, which engageth him to help and aid the poor, and also the right manner and way, to do it well and seasonably.]

8 Scornful men [Hebr. men of scorning, or mocking] *set a City on fire,* [to wit, by kindling the fire of divine vengeance, through their abominable sins ; or also the fire of dissension, or of mutiny and war, by their evil counsel and disloyalty. Otherwise, *ensnare a city, or bring a city into a snare*] *but the wise turn away wrath.* [to wit, the wrath of God, by their pious prayers ; and the wrath of men, by their prudence, meekness, modesty, &c.]

9 A wife man going to law with a foolish man, whether he [To wit, the wise man] *be troubled, or laugh, yet there is no rest.* [to wit, no rest or end of the suit : for the foolish man will always seek some evasion or other, and will always have something or other still to alledge. The meaning is, that a wise man going to law with a foolish man, whether he be displeased, or whether he be well pleased, it is all one ; there is no end of the controversy for all that. Others understand this of the foolish man, that is sometimes angry, and sometimes laugheth, but all with one kind of sad or heavy evet.]

10 Blood thirsty men [Hebr. men of blood : that is, blood-thirsty men, or they that are prone to shed blood, and to commit murder, see Psal. 5. on ver. 11.] *hate the godly man,* [of the godly man, see Gen. 6. on v. 9. and Job 1. on ver. 1.] *but the upright seek his soul.* [to wit, to save and deliver it from destruction. Compare, Psal. 142.5. Otherwise, to seek the soul of a man, is to seek to take away his life. See Exod. 4. on ver. 19. and 2 Sam. 4. on ver. 8.]

11 A fool uttereth his whole spirit : [That is, all his thoughts. Compare above, chap. 1. on ver. 23. also affections, motions, inclinations, see 2 King. 19. on ver. 7. compare also above, chap. 14.33.] *but a wise man keepeth it in (till) afterwards.* [that is, he restraineth and keepeth himself in, so that he doth not reveal and discover all his thoughts, knowledge, minde, and intention at once.]

12 A Ruler [Meaning one that is supream head and governour over a Country or people, see 2 Sam. 23. on ver. 3.] *that giveth heed to lying,* [to wit, so that he is inclined to believe and maintain it. Heb. the word of falsehood, so above, chap. 13.5.] *all his servants are wicked.* [meaning, the greatest part of them, because a wicked Ruler desirith to have such to wait upon him that are like himself, and by the ordering and managing of those that belong unto him, doth commonly get such servants as are like him ; or if so be they be pious and godly that he getteth, then he indeavourereth to frame and fashion them, according to his mind, or else to discard and cashier them.]

13 The poor and the deceiver [Heb. the man of *deceit*, or of *usurries*, or of *subtilties*. Understand an unrighteous rich man that getteth his riches by crafty and unjust dealings or devices. Others, *a man of crafty diligence*, that is, one that gathereth riches by diligence mixt with policy or subtirly] *meet together ;* [that is, live and trade together. Compare above, chap. 22.2. and the Annotat.] *the Lord lightenth both their eyes.* [to wit, with the light of the Sun, so that he preserveth and keepereth them both alive as long as he pleaseth, Matth. 5. 45. Some understand it of the enlightening of the natural understanding. Compare Job. 1.9.]

14 A King that in faithfulness doth justice to the poor, [That is, taketh notice of their cause, judgeth rightly thereof, without respect of persons ; and, if he find them to be in the right, maintaineth and defendeth them against their oppressours, both by sentence and execution, without growing weary, or fainting therein, by reason of the meanness and poverty of the one, or being subverted and turned about, by reason of the greatness and riches of the other, so Psal. 82.3. Isa. 1.17, &c. *to the poor, to wit, to those that may easily be oppressed by the injustice and violence of others, and do hardly find help or aid, by reason of their own disability and poverty*] *his throne shall be established for ever.* [compare above, chap. 20.28. &c. 25.5.]

15 The rod [meaning the punishment which is done by blows, see above, chap. 10. on verse 13.] *and reproof* [to wit, which is done by words ; although the word in the original doth sometimes also signify the rebuke or punishment which is done actually by blows, see above, chap. 3. on ver. 11.] *give wisdom :* [compare above, chap. 13.24. and 22.15. and 23.13.] *but a child that is left (to himself)* [that is, that is suffered to be his own master, and is under no mans tuition, guidance or instruction] *maketh his mother ashamed.* [yea, and also his father ; but especially his mother, because she hath been most busied in his education, and bringing of him up, as also the female sex is commonly most subject to the reproach and scorn of wicked and rebellious children, and do least take it to heart. Compare above, chap. 10. 1. and 17.21,25.]

16 When the wicked grow many, [Heb. do multiply, or grow great. Compare above, verse 2.] *transgression groweth much ; but the righteous shall behold their fall.* [Compare Psal. 37.34. and 58.11. and 91.8.]

17 Correct thy son, [To wit, with words and blows, as the cause requireth, see above, chap. 9. on ver. 7.] *and he shall give thee rest ;* [compare above, chap. 13.24. and 22.15. and 23.13,14.] *and he shall give delight to thy soul.*

18 When there is no prophecie, [Heb. vision, meaning no preaching of the Word of God, whereby the will of God to us, and our duty to him, is shewed and made known unto us : so is the word vision taken, 1 Sam. 3.1. 1 Chron. 17.15.] *the people are made wicked ;* [to wit, of the grace, blessing, and protection of God, and consequently of their temporal and eternal welfare, compare Exod. 32.25. and the Annotat. Oth. are forsaken, or cast off ; or turn back.] *but happy is he that keepeth the law.* [that is, that keepeth the way of the Lord, see Gen. 18. on ver. 19.]

19 A servant will not be corrected by words ; [To wit, to do that which his master commandeth him, and whereunto he is also ingaged. The meaning is, that all those that be of a servile and slavish spirit or disposition, they cannot be brought or won to the performance of their duty by soft words, by good instructions and admonitions, but have need to be compelled and forced thereto by hard and heavy blows] *although he understand (thee) yet will he not answer.* [to wit, neither with unseigned words, nor with obedient deeds. Or, when he understandeth (thee) and answereth not.]

20 Hast thou seen a man that is hasty in his words ; [Or, works and deeds] there is more expectation [to wit, of speaking prudently and seasonably, or of doing things with good advice and counsel] of a fool, than of him. [compare above, chap.26.12.]

21 When a man keepeth his servant delicately from a child, he will at last desire to be a son. [A son of the family, that will draw unto himself the right of sonship, and of inheritance. Compare the examples of Abner, 2 Sam. 3.7,8. of Jerobeam, 1 Kings 11.26,27,28. of Simri, 1 Kings 16.9.]

22 An angry man [Heb. a man of anger ; that is, that is prone to anger, see Job 11. on vers. 11.] stirreth up brawling, [compare above, chap.15.18.and 26. 21.] and the wrathful (man) [Heb. a lord of wrath, compare above, chap. 22. on vers. 24.] is manifold in transgression.

23 A mans pride shall humble him : but the humble in spirit shall hold honour fast. [That is, shall surely get, and constantly keep honour ; to wit, in the sight of God, in the presence and esteem of good men, and in the witness and testimony of his own conscience. See the like phrase above, chap.11.16. Oth. but honour shall uphold the humble in spirit. Compare Job 22.29. Prov. 15. 33. and 18.12. Isa.66.2. Mar.23.12. Luke 14.11. and 18.14. Jam.4.6.10. 1 Pet.5.5.]

24 He that is partner with a thief, hateth his (own) soul ; [That is, is his own enemy, bringing great shame and disgrace upon himself. See the like phrase above, chap 8.3.6. and in the Annotat.] he beareth a curse, and he bewrayeth it not. [the meaning is, that he, being required by the Judge upon his corporal oath, and with a curse denounced against him that is privy to the theft, and discoverereth it not, notwithstanding he knowing thereof, utterly denieth to have any knowledge of it. Oth. (so) he that beareth a curse, and bewrayeth it not, (as it is, Levit.5.1.) he hateth also his own soul.]

25 The trembling of man [To wit, which is too great and immoderate, whereby men do not in dangers and difficulties threatened trust and rely on God so as they ought to do] layeth a snare, [that is, bringeth the fearful man into great danger of sinning more against God, and of being more punished of God by many unhappy disasters and sad accidents] but he that trusteth in the L O R D , shall be set in a high place of refuge [to wit, where he shall be safe, free from all dangers.]

26 Many seek the Rulers face, [To wit, to require something of him, that may tend to the advancing and promoting of their cause, and of their suit, which they have against another. Compare above, chap. 19. 6.] but every mans judgment is from the L O R D . [to wit, who absolutely loveth righteousness, and hath all the hearts of Rulers in his hand, see above, chap. 21.1. and therefore must first of all, and before all others be sought unto. See examples hereof, Nehem.1.4. Esther 4.16.]

27 An unjust man [Heb. a man of injustice, that is, that loveth injustice. Compare above, chap. 6. on verse 14.] is an abomination to the just : but he that is right in way, [that is, he that is wise and godly, or upright. Compare, Psal.37.14. and 119.1.] is an abomination to the wicked. [Heb. an abomination of the wicked. See above, chap.3.on v.32.]

C H A P. XXX.

Agur confesseth his own and all mens ignorance in matters divine, without the word of God, v. 1, &c. and declareth, that the wisdom, creation, and governing of all things, pertaineth to God the Father, and to his son, 4. He extolleth the purenesse and perfection of the word of God, 5, 6. his prayer for two things, 7,8,9. Of accusing a servant to his master. 10. Four evil ge-

nerations, 11, &c. Four unsatiable things, 15,16. Contempt of parents, 17. Four things hard to be known, 18,19. Four intolerable things, 21,22,23. Four small, but wisc creatures, 24, &c. Four creatures, stately in their going, 29, 30, 31. Ceasing and prevention of wrath, 32,33.

THe words of Agur, [Some do understand by this name, Solomon himself, by reason of the gathering of his Proverbs all together into one volume or book ; for the name Agur cometh from a word, that signifieth gathering and bringing together. Others conceive, that Agur is the name of a Prophet, that made the Proverbs of this chapter, inscribed and dedicated them to the two persons that are here named or mentioned] the sonne of Iakob, a burden ; [that is, the doctrine. See of the Hebrew word, 2 Kings 9. on vers. 25, where it signifieth a prophetical threatening ; but it is here taken for all manner of good instruction, whereby a man is edified] the man speakest unto Ithiel, unto Ithiel and Uchal. [some concieve these two (Ithiel and Uchal) to be the names and titles of our blessed Saviour, the Lord Jesus Christ, of whom mention is made in the fourth verse : Ithiel is as much, as God is with me, agreeing very neer with the name, Immanuel, Isa.7.14. Uchal signifieth, I shall prevail, or be able. Others conceive them to be the names of Agurs companions, or scholars, or (as some are of opinion) sons, who received the insuing proverbs at his hand, or of him.]

2 *Verily I am more brutish then any man ; and I have no humane understanding :* [The Prophet beginneth his Proverbs with a preface concerning the meanness, and (as I may say) nothingnesse of his understanding and apprehension, both to set bounds and limits unto himself, in the searching and diving into secret and hidden things, and also to instruct and teach others, that they ought not curiously to pry into high and deep matters, that exceed and surmount the capacity of man, but to keep themselves within the bounds of humble docility] *then any man,* [Agur, by reason of the mean conceit that he hath of himself, maketh himself, in regard of the high, transparent, mysterious questions, viler and baser then any man.] *And I have no humanc understanding,* [or, I have not the understanding of a man, to wit, not as it is now since the fall, but as it was at first, when created in Adam.]

3 *Neither have I learned wisdom,* [To wit, that I should be able to apprehend things that are so high] *nor known the knowledge of the holy (ones.)* [Of the word holy (ones) or saints, see Job 15.15. and the Annotat. Oth. Should I then know the knowldg of the holy (ones?)

4 *Who hath ascended up into heaven, and descended ?* [It is as much as if he had said ; Who is the wisdom of God, and the power of God, as the only begotten Son of God, the Messias, in whom are hid all the treasures of wisdome and knowledge ? Compare above, chap.8. from vers.22. to verse 32. and 1 Cor.1.24. Col. 2. 3. And see further these very words applied to our Saviour Christ, Job.3.13. Eph.4.9,10.] *who hath gathered the wind in his fists ?* [as God the Father, and his only begotten Son doth, without excluding the Holy Ghost, who proceedeth from them both, and is the spirit of the Father and of the Son. Compare, John 1. 3. Heb.1. 3, &c.] *who hath bound the waters in a garment ?* [meaning, the superiour waters, or the waters that are above ; that is, the clouds, which God alone keepeth and holdeth hanging in the air, as if they were bound and shut up in a garment, which he looseneth and unfoldeth at his pleasure] *who hath established all the ends of the earth ?* [to wit, that they are founded in the midst of the air, upon their own weight. Compare, Job 38.4. Psal. 104.3. Isa.40.12.] *how is his name, and how, if thou know*

know it, his sons name? [to wit, God the Fathers name, and his eternal Sons name. Compare, *Psal. 2.7. and 80. 16. Isa. 9.5.* whose name (that is, whose eternal divine essence) no creature is able to comprehend, see *Exod. 3. 13. 14. Judg. 13. 17. 18.*]

5 All (or every) saying of God [Meaning the word of God revealed unto us in Scripture, containing in it the doctrine which we are to believe, and the commandments which we ought to keep and perform, without troubling our selves too much with the secrets which God hath kept for himself alone, and which excell and transcend our capacity and apprehension, *Deut. 29. 29.*] *is purified:* [compare, *Psal. 12. 7. and 18. 31. and 19. 9. and 19. 40.*] *be it a shield* [compare, *Gen. 15. 1.* and the Annotat.] *unto them that trust in him.*

6 Add not unto his words, [Compare, *Deut. 4.2. and 12. 32. Rev. 22. 19.*] *lest he reprove thee, and thou be found lying.* [he forbiddeth not to diminish ought from the words of God, nor because it is lawfull to do so, for that is likewise forbidden, *Deut. 4.2. and 12. 32. Revel. 22. 19.* but because men are most prone and inclined to adding; and that under a colour of rightly interpreting and expounding the word, and also of singular and eminent holiness.]

7 Two things have I required of thee; [Namly, O God] *with-hold them not from me, before I die.* [that is, before I depart out of this transitory life: wherein mans soul is alway subject to a sinful nature and condition, and his body hath always need of temporal necessities to support it.]

8 Vanity, [Meaning all infidelity, error, and falsehood in doctrine. So is the word taken, *Lament. 2. 14. Ezek. 12. 24. and 13. 6. 7. Zach. 10. 2.*] *and lying* [meaning all manner of falsehood, hypocrisy, deceit, flattering, circumvention, lewdness and perverseness in life, to *Psal. 4. 3. and 62. 5.* above, chap. 19. 22. and 23. 3.] *remove far from me,* [to wit, by the illumination and sanctification of thy spirit. This is the first thing that he desireth or requireth at the hand of God] *give me neither poverty nor riches,* [this is his second request] *feed me with the bread of mine appointed distinct portion.* [see *Job 23. on v. 12.*]

9 Lest I being full, shouldest then deny (thee,) and say, who is the L O R D ? [That is, being full in regard of the possession of great riches, or of a great estate, and wanton, by reason of the immoderate and excessive abuse of them. Compare, *Deut 31. 20 and 32. 15. Nch. 9. 25 26. below, v. 22.*] or *lest I being impoverished, shouldest then steal, and take hold of the Name of my God.* [to wit, by vain and idle abuse of it, or by perjury and taking a false oath, to get wealth, or by denying thet committed by me, or by murmuring against God for visiting me with poverty.]

10 Accuse not a servant unto his master, [That is, accuse him not rashly, and wrongfully, without any fault at all by him committed, see *Psal. 101. on verse 5.*] *lest he curse thee,* [that is, beg vengeance of God upon thee, who hath promised to help and defend the poor that are oppressed and afflicted, *Exod. 22. 23.* but when the accusation is well grounded and justly made, a man needeth not to fear any curse at all, above, chap. 26. 2. but may on the contrary expect a blessing, *2 Sam. 16. 12.*] *and thou become guilty.* [that is, be not only convicted of thy sin, but also be punished of God for it. Compare, *Gen. 41. 21. Levit. 4. 22. Num. 5. 6. 7.*]

11 There is a generation [That is, a sort or kind of men, so *Deut. 1. 35. and 32. 5. Psal. 14. 5.* and here in the following 12, 13, 14 verses] *that curse their father,* [the Prophet relateth here, and in the three following verses, some sort of sinners that are very odious and abominable in the sight of God] *and doth not bless their mother.* [that is, will also curse her. That which was before related, is again repeated, with a denial of the]

contrary unto that which was related and asserted, so *Deut. 33. 6. Isa. 38. 1. &c.c.*]

12 A generation that is poor in their (own) eyes, [That is, in their own conceit and judgment. Compare, *Job 18. 3.* and see the Annotat. Understand here by these, all hypocrites, and such as seem holy in outward shew and appearance, who count themselves to be clean and pure from sin, (or at least very little defiled therewith) in comparison of others] *and is not washed from their dung.* [that is sins, which are here called by a word which signifieth filth or excrements, which are voided by going to stool, so, *Isa. 4. 4.*]

13 A generation, whose eyes are lofty, and whose eyelids are lifted up. [Meaning, proud men, that have a high conceit of themselves, despise every one, and desire to look over all mens heads, see above, chap. 6. on vers. 12.]

14 A generation, whose teeth are swords, [Compare *Psal. 57. 5.*] *and whose great teeth* [see *Job 29. on v. 17.*] *(are) knaves, to consume* [that is, to devour and to destroy, see *Exod. 15. 7.* and the Annotat. *Levit. 32. 42. 2 Sam. 2. 26.*] *the miserable from off the earth, and the needy from among men.* [understand in general, those that being extream cruel, and without any pity or compassion at all, abuse their power and authority, to destroy those that are poor and mean in the world: as there are such as are back-biters, defamers, or takers away of others good name and repute, and slandereis: also those that violently oppresse and wrong the poor, as likewise covetous persons, that wrong and oppresse their neighbour by counsening and fraudulent dealing, or suck them dry by usury and extoition.]

15 The blood-sucker [Meaning a thick water-worm, otherwise called an horse-leach, that liveth in ponds, or pools, and moors, having a sharp tongue cloven in two branches, wherewith being applied to the body, the pinchetth thorow the skin of it, and then sucketh in so much blood, as that she falleth off from the body of her own accord, her appetite being not fully satisfied, but her body so filled and puff'd up with blood, that it can hold no more. The comparison is well to be heeded] *hath two daughters,* [the Hebrew word signifieth properly daughters, but it is also taken for branches or spigs, because they are as daughters of the stock from whence they issue, *Gen. 49. 22.*] *Understand here the split or cloven tongue, whereof mention was made in the former Annotat.] Give, Give,* [that is, wherof every one faith, Give, or Bring, or both of them may be so called, to expie their infatirability thereby] *These three things* [see above, chap. 6. on vers. 16.] *are not satisfied:* (yea) four [see the same place] *say not, It is enough.*

16 The grave, [Compare above, chap. 1. 12. and 27. 20.] *the closed womb,* [Heb. the closing up of the womb: that is, the closed and barren womb, see *Gen. 20. on vers. 18.* The Israelitish women were in those times exceeding (yea, beyond measure) desirous to have children, see *Gen. 30. 1. 23.* with the Annotat.] *the earth,* (that) *is not satisfied with water:* [to wit, the dry and sandy earth: for although it be much moistened, yet in a short time it becometh again so dry and thirsty, that it seemeth not to have been watered at all] *and the fire,* (which is never weary of burning, though never so much combustible matter be thrown into it) *fairest not, it is enough.* [Compare, *Job 14. 7.* and the Annotat.]

17 The eye that mocketh (his) Father, or despiseth the obediency of (his) Mother, the ravens of the brook [That is, the ravens about brooks, rivers and streams of water, to drinck there, or to seek their prey from dead bodies or carcasses, and other things, that do often drinck or float in them. Oth. the ravens of the valley, such as afterwards was the valley of Hinnom, where there lay sometimes dead carcasses, and other filthy and noisome things, *2 Kings 23. 10.*] *shall pick it out, and the Eagles*

gles young ones shall eat it. [the meaning is, that stubborn and rebellious children that mock and deride their parents, do at last come to the gallows, or unburied are wont to be cast before birds, as a prey to be eaten and devoured by them. The eye is specially mentioned in his punishment, because the tokens of mocking, despite, contempt and stubbornness are for the most part seen in the eye.]

18 These three things are too wonderfull for me : yea four, which I know not.

19 The way [That is, the manner of acting. See above chap. 6. on v. 6.] of an eagle in the heaven, [her way of acting is wonderfull, because she flieth both exceeding swift and exceeding high all at once. Oth. because she with her flying rendeth and cutteth the air asunder, and yet leaveth no mark or print to be seen in it] the way of a serpent upon a rock : [which is wonderfull, because without feet she creepeth speedily, and climbeth up into slippery rocks. Oth. because in the rock, upon which she creepeth, she maketh no furrow, nor leaveth any slime behind her, as water-snakes do, nor feathers, as birds do, nor dung, as almost all other creatures do] the way of a ship in the heart of the sea, [that is, in the midjt of the sea, see above chap. 23. on ver. 34. This is likewise wonderfull, because a ship in the midst of the sea nowgoeth down into a deep profundity, as into the very bottome of the sea, anon riseth up again, and mounteth aloft as if it would tear the very skie, without tossing upside down and drowning. Oth. because in a still and calm water it leaveth a kind of print and furrow behind it, but which suddenly vanisheth, neither can it so be discernd in the midst of the sea, by reason of the mighty waves and billowes, that drive and carry the waves up and down] and the way of a man with a maid. [which is wonderfull, both in the respect of the rare and wonderfull bridging and uniting of his heart with the maid, and also in respect of the wonderfull means used by him for the getting and enjoying of her.]

20 So is the way of an adulterous woman : [That is, so wonderfull or hidden, as the four afore-recited things are : To wit, by reason of the great wickednes and vileness, which she knoweth how to use, aswell in the practising of her unclean and immodest actions, as in the excusing and hiding of them, when she hath done ; as followeth in the text] she eareth [that is, she enjoyeth the unchaste carnal copulation. Compare above chap. 9. 17. and 20. 17.] and wipeth her mouth and saith, I have wrought no iniquity. [that is, she feigneth to know of no wickednes at all, as if she were one of the honestest women in the world.]

21 For three things [Compare above chap. 6. on v. 16.] the Earth [that is, the inhabitants of the Earth. Compare Gen. 41. 30. and the annotat.] is disquieted : yea for four (which) it cannot bear.

22 For a servant, when he reigneth : [That is, is in place of authority, and advanced to high dignity, whereby he obtaineth great powers which he abuseth to the oppression of others, and to his own destruction] and a fool [see 1 Sam. 25. on v. 25.] when he is satisfied [see above on ver. 9.] with bread. [that is, all manner of good things tending to the preservation and upholding of his temporal life, see above chap. 4. on v. 17.]

23 For an hatefull (woman) when she is married ; [Meaning a woman that is hated of every body, and deserueth to be hated for her bad qualities and ill conditions : for being married she is intolerable to her husband, children, servants, neighbours, &c. Some understand by this hated woman, the wife of an husband, who among other wives, (which he had all at once, according to the custome of those times) loved her at the first least, but afterwards most of all, whereby she became odious and intolerable unto her companions and corrials] and an

hand-maid, when she is heir of her mistres. [that is, when she marrieth her master after her mistresses decease. Hebr. when she inheriteth her mistres. Compare Judg. 11. 23, 24.]

24 These four (things) are of the least (things) of the Earth : but they are wise, [That is, are prudent and intelligent, which they manifest and discover by certain works, which they do by the dictate and instinct of nature, whereby men ought to be provoked and stirred up to the practising of sundry vertues] well furnished with wisdom ; [Hebr. made wise : that is, furnished and endued with wisdom : to wit, by God, who by the work of creation infused the same into their natures.]

25 The Ants are a weak people : [That is, a kind of unreasonable creatures. So in the next verse] yet they prepare their meat [Hebr. bread] in the summer. [concerning the application of this example unto man, see above chap. 6. 6, &c.]

26 The Conies [See Lev. 11. on v. 5. and of the same creature, Deu. 14. 7. and Psa. 104. 18. Oth. mountain-mice, or bear-mice, because the cony in those countreys hath not her holes or burrowes in the rocks] are a feeble folk, yet make their house [or hole, or nest, or burrow. Compare Job 8. 14. Psa. 84. 4. and 104. 17.] in the rock. [to wit, mixt with earth and sand.]

27. The Grasse-hoppers have no King : yet go they all forth, dividing themselves (into heaps.) [That is, as it were in battell array marching into the field, that so, keeping their bandes and forces together, they might be the more dreadfull and terrible, and not so easily driven away from their pasture. Oth. gathered together, or assembled into one, or they go all forth shooting, or all (as) an arrow, or cutting all asunder ; that is, devouring, eating down all.]

28. The Spider [Oth. the Ape] taketh hold with (her) bands : [meaning her paws which she maketh use of, not only for to go upon them, but also to make her web withall, for to catch flies and gnats in] and is in Kings palaces. [to wit, where she is in most danger of being hunted away and killed, and in more fear for to do her work.]

29 These three make a good pace , yet there be four [Compare this phrase with Job 5. 19. and the annotat.] that make a good going. [After the recital of four small, weak and fearfull creatures, there are here represented and held forth four great, strong and undaunted creatures, which do exhort and stir us up to courage and boldness in our calling.]

30 The old Lion [The word in the Original signifieth properly a Lion, who with his great age, hath also great boldnes and courage. Compare above chap. 5. on v. 11.] strong aming the beasts. [that is, the strongest of beasts. So Job. 14. 15. Great among the Anakims ; that is, the greatest of the Anakims. Itcm. Cant. 1. 8. fair among women ; that is, the fairest of women] who will not turn away for any : [Heb. from all, or from all (or every) face, that is, will not turn away for any, to wit, neither for man nor beast, that might come against him.]

31 A Greyhound of good loynes : [The word rendered here, Grey-bound, &c. hath its original from the Hebrew *zeraz* ; that is, to spread : or as others conceive from the Chalde *zeraz* ; that is, to tuck up, or dress up ; and therefore there is meant by it a creature, that is in it self stout and courageous, well set in regard of his body, and strong and lusty in his feet, and ready for the work he is set about, which others conceive to fit the horse well. See Job. 39. 22. Others translate it a cock, or leopard of good loynes, or an he-goat ; [who goeth very proudly and stately with an exalted head (or an head lifted up) before his flock. The Grecian Empire, which subdued the Persian, is resembled to an he-goat,

Dan. 8. 3, &c.] and a King, who is not to be resisted.

32 If thou hast done foolishly, in lifting up thy self, [To wit, unto wrath, whereof mention is made in the following verse, which dependeth on this verse] and if thou hast thought evill; (lay) thine hand upon (thy) mouth, [that is, turn thy self and take heed of speaking, much less of doing the evill which thou intendest, and excuse not thy former wrath, see Job 21. on v. 5.]

33 For the pressing of milk [That is, the churning of milk] bringeth forth butter; and the pressing of the nose [that is, the hard blowing of the nose] bringeth forth blood; and the pressing of wrath [that is, the kindling of wrath; to wit, awel his, that by wrath provoketh another unto wrath, as his, that is provoked unto wrath] bringeth forth strife.

CHAP. XXXI.

Lemuel's lesson concerning the modesty and sobriety of Kings, v. 1, &c. Of comforting and assisting those that are grieved and afflicted, 6, &c. The praise and properties of a virtuous wife, 10 &c.

The words of King Lemuel, [That is, the words which were given unto this King for an instruction, and by him embraced, recorded, and thus left unto all men for their use and edification. This Lemuel is also called Lemoel, below v. 4. Which word signifieth as much as unto, or before God; that is, he that belongeth unto God, or is dedicated unto him. The common opinion is, that by this man is meant King Salomon himself, who is also called fedidja, that is, the beloved of the Lord. See 2 Sam. 25. and the annotat.] the burden, [see above chap. 30. on v. 1.] whereby his Mother [namely, Beth-sheba, of whom see 2 Sam. 11. 3. 1 Kings 1. 11. and chap. 2. 13. &c.] instructed him. [to wit, before he was crowned King, or presently after.]

2 What O my son? and what, o son of my womb? and what, o son of my vow? [These are the words of his Mothers instruction, as if she had said, what (shall I say)? or how shall the thing be, o my son? I must needs teach and instruct thee in that, which I count to be most needfull and necessary for thee. Son of my womb. Compare Isa. 49. 15. So are children also called in respect of their Father, Job. 19. 15. So likewise the fruit of the womb; to wit, of their parents, Deu. 28. 4. 18, 53. Son of my vows; that is, for whom I made so many vows unto the Lord, (which I have also performed) to wit, that thou mightest come to the crown and Kingdom, and therein quit thy self so, as becometh a godly and religious King to do.]

3 Give not thy strength [That is, the powers and faculties of thy soul and body, together with thy temporal estate. Compare above chap. 5. 9, 10.] unto women; [compare Deu. 17. 17.] nor thy waies, [that is, thy inclinations, dealing and works] to destroy Kings. [that is, presumptuously and without cause, to conquer the lands and cities of Kings, making war against them out of mere arrogancy, pride and covetousnes. Oth. give not thy affections unto women, whib tendeth to destroy Kings; that is, utterly to consume them, and to cause them to perish.]

4 It is not for Kings, O Lemuel, it is not meet for Kings to drink wine; [To wit, inconsiderately. Oth. be it far from Kings, &c. to drink wine, &c.] and for Princes to desire strong drink. [Or, nor for Princes strong drink, or, and (to enquire) where strong drink is.

5 Lest he [To wit, every one of the Kings and Princes] drink, and forget the statute [the Hebrew word signifieth that which is not only once ordained and

established, to be kept as a Law; but which is also for such an end and purpose ingraved, carved and written in stone, copper or any other material, according to which the Judges sentence must at all times be formed and framed] and alter the judgement of all afflicted ones. [Heb. children of affliction; that is, afflicted men. So children of death, Psa. 79. 1. for men appointed unto death; children of alteration, or of ruine, or destruction, v. 8. children of the captivity, Eph. 4. 1. for men that had been carried away captive: children of the curse, 2 Pet. 2. 14. for cursed men.]

6 Give strong drink unto him that is ready to perish; [That is, that pineth and melteth away, and (as it were) consumeth away to nothing, by reason of some grief, wherein he is plunged. Compare Deu. 26. 5.] and wine unto those, that are bitterly grieved in soul; [Heb. that are bitter in soul; that is, that are bitterly grieved in their heart. See 2 Kings 4. on v. 27.]

7 Let him drink, [To wit, he that perisheth and is bitter in soul. Here is a change or alteration of the number. Compare Job 24. on v. 8.] and forget his poverty; and remember his trouble no more.

8 Open thy mouth [So in the next verse, see Job 33. on v. 2.] for the dumb; [that is, for him that is not able to speak for himself by reason of his unfitness and impediment in his speech; or dare not speak, through fear of his potent adversary] for the cause of ill that are about to perish. [Heb. children of alteration, or of destruction; that is, that are in danger of suffering wrongfully some hurtfull change or alteration, that is, great damage in their estates, body or credit, yea which might tend to their utter undoing. Oth. of all the children of passage; that is of all men, whose life here is nothing else but as it were a throw-fare, and stepping over, or passage unto death.]

9 Open thy mouth, judge righteously: [Heb. judge righteousness; that is, righteously or rightly, so Deu. 1. 16. Oth. in or with righteousness, as this full and entire phrase is found, Lev. 19. 15. Psa. 9. 9.] and do justice to the afflicted and needy.

10 Aleph. Who shall find a virtuous wife? [This praise and declaration of the vertues of a prudent and diligent Mother of a family, is here placed, and set down in the first letters of every verse, according to the order of the Hebrew ALPHABET: and therefore the names of the letters are put in the beginning of the verse. See Psa. 25. on v. 1. Heb. a wife of virtue, or piety, or valour. So Ruth 3. 11. see Gen 47. 6. the annotat. on the word valiant, compare above chap. 12. 4.] for her value is far above Rubies. [of Rubies see Job 28. 18. and the annotat.]

11 Beth. The heart of her Lord [That is, of her husband. See 2 Sam. 11. 26. and the annotat.] trusteth in her, so that no good (thing) shall be wanting unto him. [the Hebrew word selab, (rendred here good) signifieth properly spoil, or prey; that is, all moveable goods, which in time of war are spoiled, or taken away from the Enemy: but understand here by way of comparison, or similitude, all kind of goods, that are requisite and necessary unto house-keeping, and are gained and gotten by labour or trading. Compare herewith below v. 15. the signification of the word tereph, meat, or food.]

12 Gimel. She doth him good, and not evill, all the dyes of her life, [Or, she rewardeth good unto him, &c. See of the Hebrew word 2 Chron. 20. on v. 11. Prov. 12. on v. 17. The idiom and propriety of the Hebrew tongue is, to repeat the same thing again with a denial of the contrary, Psa. 102. 18. Luke 1. 20. &c.]

13 Daleth. She seeketh wool and flax, and worketh [The Hebrew word asab is also elsewhere taken for working. See Gen. 39. on v. 30. Exod. 31. 4. Ruth 2. 10. and the annotat. 2 Chron. 2. 7.] with delight of her bands

bands. [so to the hands is ascribed refusing or dislike and unwillingness, above chap. 21. 25.]

14. *He. She is like the merchants ships;* [That is, like the merchant men ; or the ships that go upon merchants affairs, and trade for merchandise] *she causeth her bread* [that is, whatsoever tendeth to the sustentation and preservation of this temporal life. Compare above chap. 4. on v. 17.] *to come from a far.* [that is, she provideth and furnisheth her self opportunely, not only of those things that are to be had there in the country where she liveth, but also of those that must be fetched and brought from far and remote places ; for which she either payeth money, or wares made by her own folks.]

15. *Vau. And she riseth, when it is yet night, and giveth meat* [The Hebrew word, *Tereph*, signifieth properly prey, or victual that is gotten by robbing or plundering, as Num. 23. 24. Job. 24. 5. but it is also taken for other food or victual, as here, and Psal. 111. 5. Malach. 3. 10. as also the word *bitiriph*, above, chap. 30. 8. is as much as feeding with ordinary food] *to her house,* [that is, to her household, see, Gen. 7. on v. 1.] *and the appointed portion* [see Job 23. on v. 8.] *to her maidens.*

16. *Zain. She thinketh of a field,* [The word *Zaim* is for the most part taken in a bad sense, and for evil and wicked thoughts, as Deut. 19. 19. Psal. 37. 12. above, chap. 30. 32. &c. but here it is taken in a good sense, for diligent, prudent, and pious thoughts. Compare, Zeph. 8. 15. So the word, *Mezimmah*, signifying thought, is taken likewise both in a good and in a bad sense. See, Job 21. on vers. 27.] *and getteth it* [to wit, with an intention to raise yet more gain and profit thereby for her family. Compare above, chap. 24. 27.] *with the fruit of her hands* [that is, with the gain and profit which she getteth by her handy-work and trading] *she planteth a vineyard.*

17. *Cheth. She girdeth her loines with strength,* [That is, she applieth her self with diligence and courage to the work, she goeth roundly to it, as we say, see Exod. 12. on v. 11.] *and she strengtheneth her arms.* [that is, she maketh her self ready for the work, or (as we use to say) she strips up her arms. Here mention is made especially of the loines and armes, because therein lieth the greatest strength that is requisite and needful for labour.]

18. *Teth. She tasteth,* [That is, judgeth, conceiveth, findeth, and perceiveth. Understand this of the taste of the heart. Compare, Psal. 34. on vers. 9. and Job. 12. on v. 20.] *that her merchandize is good :* [that is, profitable, so Jerem. 5. 15. 1 Cor. 7. 1.] *her lamp goeth not out by night.* [to wit, because she useth it a long while in the night, or in night-time.]

19. *Jod. She putteth forth her hands to the spindle.* [To wit, whereby she windeth or twisteth her threed or yarn. Oth. *wberne*] *and the palms of her hand take hold of the distaff.* [to wit, to turn it by whiles, and to pull or draw her flax or wool off from it. It is conceived, that the old fashion or custome of spinning was not done with a wheel, but (as at this day, is yet much and frequently used) with a spindle and distaff.]

20. *Coph. She stretcheth out the palm of her hand to the miserable :* (or poor) *and she putteth forth her hands to the needy.* [to wit, to help them ; for she is diligent, not only to provide for her own family, but also to communicate unto the poor.]

21. *Lamed. She feareth not for her house,* [That is, household, so above, v. 15. and straightway again in this same verse.] *because of the snow :* [understand hereby all manner of intemperance issuing from the air] *for all her house is cloathed with double garments.* [that is, with two suits of apparel. Oth. *with scarlet*; that is, not only for necessity, to keep off the cold, but also for ornament to those that belong to the family of a great woman or Lady. Some understand by her house, none but her husband, and her children. Yet forasmuch as it seemeth,

that scarlet was somewhat common in those countreys, 2 Sam. 1. 24. it is not incredible, but that some servants and waiting Gentle-women, pertaining to such great houses and families, might have worn such kind of apparel, and therefore (doubtless) were much more stoided with other garments, to fence and protect them against the coldnesse and sharpnesse of the weather.]

22. *Mem. She makeith for her self Tapestry-orniment,* [See above, chap. 7. on v. 16.] *her cloathing is fine linen* [see Gen. 41. on v. 42.] *and purple.* [that is, a garment that is of a dark or deep red, or crimson colour.]

23. *Nun. Her husband is known in the gates ;* [That is, houses or places of Judicature, see Gen. 22 on v. 17.] *when he sitteth with the eldest of the land.* [that is, the Rulers and Governours of the land, who are commonly chosen out of those that are old in years (at least old in wisdome and understanding) see 2 Kings 23. 1.]

24. *Samech. She makeith fine linen cloath,* [See here-of, Judg. 14. on v. 12.] *and selleth it : and she delivereith girdles* [which served in war, to be thereby, as by a military token or badge, admitted to the use and practice of arms, 2 Kings 3. 21. to hang the sword on it, 2 Sam. 20. 8. and to make the members of the body ready, firm, and strong for any work or busynesse, see Exod. 12. on v. 11. Eph. 6. 14. The girdle served also for an ornament to the body, Isa. 3. on vers. 24.] *unto the merchant.* [Hebr. unto the Canaanite. See Job 40. on vers. 25.]

25. *Ain. Strength,* [That is, valour, courage, confidence in God, and undauntednesse of spirit] *and glory* [that is, ornament of piety, and vertuous manners] *are her cloathing :* [that is, she is therewith well stored and provided, and keepeth her self close thereunto, as unto an ordinary and daily cloathing or wearing apparel, compare Job 29. on vers. 14.] *and she laugheth at the day that is a coming.* [that is, she is quiet, void of care, and without fear, in respect of the time to come, and that by reason of the sense & apprehension of Gods favour and blessing, and by reason of a good conscience, and the order which she hath made and taken in her house-keeping. Laughing is here taken, for being without fear, and for despising, see Job 5. on v. 22.] *at the day that is a coming.* [meaning, the time to come, wherein she might be visited with adversity, want, or poverty. Others understand the time of old age, or the time of death, or the day of judgment that is to come.]

26. *Pe. She openeth her mouth with wisdom, and in her tongue is the doctrine of kindness.* [That is, speech of desiring to do well unto all, and exhortation to provoke and stir up others thereunto.]

27. *Thade. She beholdeth the goings of her house,* [That is, how things go in her family, minding her children, her servants, the busynesses and imployments they are about, the moveables and household-stuff, as also the means and moneys that she is intituled withall by her husband] *and she eateth not the bread of idleness.* [that is, the bread that is gotten without honest labour and taking of paines. Compare above, chap. 4. on verse 17.]

28. *Koph. Her children* [Or sons] *rise up,* [that is, are ready and prepared to praise and commend her ; as they likewise do straightway perform it. So, to rise up, or to get ones self up, is as much as to fit and make ones self ready for, or to apply ones self to any busynesse, Gen. 37. 35. Exod. 2. 17. Job. 18. 4. 1 Sam. 25. 29. &c.] *and pronounce her blessed :* (also) *her husband* ; [to wit, getteth him up] *and he praises her ; (saying)*

29. *Resch. Many daughters* [That is, many women, so, Gen. 30. 13. Luke 23. 28.] *bave done virtuously ;* [to wit, in house-keeping, so is the word Chail taken, Ruth 3. 11. and here above, verse 10.] Oth. *have*

have done vertue, or, gathered riches] but thou excelleſt them all. [these and the former words of the verſe, are the words of the husband and his ſons.]

30 Schin. Favour, [Meaning, outward comelinesſe, and grace, or handsomeneſſe, which ſome women-kinde might have in or about them. See, Nabum 3. 4.] is deceit, [Hebr. a lie, or falſhood, to wit, because they are deceived that relie upon it, as upon a ſure and laſting eſtate; and because oftentimes great and groſſe vices are hidden under it] and beauty (is) vanity; [that is, fading, and ſoon or eaſily vaniſhiſing, ſee Job 15. on verſe 31.] (but) a woman that feareth the L O R D, [or a woman of the fear of the Lord; that is, a woman that

is indued with the fear of the Lord] ſhe ſhall be praifeſed.

31 Tau. Give her of the fruit [Of the word, fruit, ſee above, chap. 1. on verſe 31.] of her hands: [that is, works. To give ſomething in words, is to praife, or command, Jerem. 13.16. he intimateth by the fore-mentioned words, that others ſhould from the work of her hands take matter for to praife and command her] and let her works praife her in the gates. [that is, in the publick Congregations and Assemblies of the people, which were wont to be in the gates, where Judgment was kept, and Justice adminiſtred.]

Iiiii THE

THE BOOK
O F
ECCLESIASTES,
OR, OF
THE PREACHER:
C A L L E D i n H E B R E W
K O H E L E T H.

The Argument of this Book.

Many among the Learned are of opinion, that Salomon wrote this Book in his old age, after that he had for many years together turned away from the right path of true godliness; but was now again converted unto God. (See the annotat. *in Chron.* 11. on v. 17.) Wherin he by inspiration of the Holy Ghost, before the whole Congregation of God, testifieth his earnest sorrow and repentance for the former part of his life, loathing and abhorring it, as being vanity of vanities, whereby a man is not able to attain unto temporal rest, and satisfaction or contentment of mind, much less unto the highest and chiefeſt good, which is everlasting salvation. In like manner his intent and purpose is, by his own example and pattern to lead all men to vertue and piety. To this end and purpose he doth in the first place make a ſhort recital of the whole course of his life, and wherein he had chiefly taken his delight and recreation. Then in the ſecond place he relateth also, that he heeded and observed the praefice and course, about which many men did moſt busie and trouble themſelves in this life, being for the moſt part vanities, yea also wicked and ungodly deuiſes, he testifying that the All-wiſe and Almighty God di-receſteth and governeth all things according to his will and pleasure, and that things do not fall out in the world by fortune or chance, as many men do imagine. Laſtly, Salomon exhorteth all men to fear and ſerve God uprightly, and to praefice and perform all good works and duties, rejoicing in an honest and godly manner in the things which they do en-joy, and have received at the bountiſh hand of God, eſpecially while they are yet young, ſtrong and of perfect memory and understanding; having at all times the ſevere and righteous judgement of God before their eyes.

As for the Title of this Book, the ſame is in the Hebrew Koheleth, in the Greek Ecclesiastes. Koheleth cometh from Kohal, that is, to gather, and it ſignifieth as muſch as gathering; to wit, a gathering ſoul; that is, person. All men by nature are like ſcattered ſheep; but God ſendeth his Minifters forth as ſhepherds, for to gather them. Some are of opinion, that Koheleth is one of King Salomons proper names, which they conclude from thence, because ever and anon in this Book it is laid in the masculine gender, amar Koheleth. This is likewiſe the opinion of many among the Jewiſh Rabbins.

Now as concerning the Greek Title of this Book Ecclesiastes, that is, the Preacher, the ſame muſt not be ſo underſtood here, as if Salomon did give his mind that way, namely, to preach conſtantly before the Congregation of Gods people, (this was properlly the office and duty of Prophets, Priests and Levites) but in that reſpect it is called Ecclesiastes or the Preacher, because he doth as it were make a Sermon here in this Book, full of good and profitable doſtrines and iſtructions. And it may very well be, that either he himſelf read the ſame, or cauſed and procured it to be read in a full meeting or assembly of the Church and people of God. Others understand by the word Ecclesiastes, one that maketh a Speech in the Congregation; as they are wont to do, who do publicly before the Congregation of the Faithfull openly confeſſ the ſins they have committed.

E C C L E .