

SELECT
Moral Books

OF THE *Henry*
Old Testament

AND
Apocrypha,
PARAPHRAS'D.

Job. Ps. VIZ.

Proverbs. } { Wisdom.
Ecclesiastes. } { Ecclesiasticus.

L O N D O N;

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THE PREFACE.

SINCE the *Morals of Cicero and Seneca* have of late Years been published in English with good Approbation ; for the Encouragement of the best Study in the World, which is that of Moral Vertue : I thought that something might be contributed to that good Design, by translating some Select Moral Books of the Old Testament into modern English : So that the sense and meaning of their Writers may be understood by the common Reader , who Understands not the Original Languages in which they are written.

The English Translation is not sufficient for this End ; partly because many of the Words used therein are become obsolete , and not well understood at present ; and if any Translation of the Bible would answer the end I design , there would be no Occasion for so many Comments and Annotations.

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tations which are extant in all Languages, to set forth the meaning thereof; the reason of which seems to me to be this: Most Translators of the Bible have run into the same Notion with Cardinal Cajetan, who engaging himself in the same Labour, thought that a Translation of the Holy Scripture could not be too literal; it being the Word of God, to which nothing might be added, or from it diminished. Now the Hebrew Tongue being very barren of Words, so that very many Words thereof are used in several Senses, such a Translator who will not apply himself to determine the Sense of the equivocal Word, according to the subject matter in Hand, will make a very ambiguous Translation, and give little satisfaction to his Reader.

Hereupon I must own, that in this Paraphrase I have proceeded upon a Notion quite contrary to that Learned Cardinal, having endeavoured only to express the Sense of the Original Writing, which is that which I take to be the Word of God: And for that reason I have added nothing to it, nor diminished ought from it; but have made it my Endeavour to set it forth to a common Capacity in as clear a Light as I could: meaning nothing by what I have called a Paraphrase, but only to translate the Sense of the Jewish Writer into plain English, and this is what I have with all sincerity endeavoured, having consulted the various Readings of those Copies which I could get, and the several Critical Writers thereupon; and after ha-
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ving compared the several Opinions of the Criticks one with another, I chose out that Sense which I thought to be most agreeable to the Mind of the Sacred Writer : Nor is there any more than one single Verse in all this Paraphrase wherein I varied from the Sense of all the Commentators I had Read. I must likewise own, That I have taken the Liberty to leave out the last Verse of the 20th Chapter of Ecclesiasticus, because it is not to be met with in any Ancient Copy ; nor has it any Coherence with what goes before, or follows after.

One thing the Reader will take notice of, viz. That I have not paraphrased every Verse of the English Translation distinctly by it self, but have taken the Liberty to make the Paragraphs as long or short as I thought fit ; the reason was, because I could not but observe that the Division of Chapters into Verses (which was first set forth by Henry Stephens a Paris-Printer) was not very judiciously made ; nay, sometimes a Chapter breaks off in the middle of a Sentence. So that for want of putting the Periods in their proper Places, the Sense was interrupted, and could not appear so plain to the Reader as if its Connexion were continued to a full Stop. This is what I had to say by way of a General Preface. The particular Books I have paraphrased are the Proverbs of Solomon, Ecclesiastes, the Book of Wisdom, and Ecclesiasticus.

A Paraphrase of this Nature has been twice attempted.

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tempted in France of late Years ; once by the Messieurs of the Port-Royal in Paris, and once by Monsieur Bellegarde; but these Writers have filled their Paraphrases and Annotations so full of their own Fancies, that they have rather incumber'd than clear'd up the Sense of their Authors.

The Proverbs of Solomon contain great variety of Memorable Sayings, for our Direction in all Occurrences of Humane Life. Here are Wise Counsels for Princes and Subjects, Masters and Servants, Parents and Children, and for all Persons, with Relation to the Government of their Thoughts, their Words, their Passions and Behaviour to the World.

The Motives to Vertue which are contain'd in this Volume are many, but the chiefest are the delightful Satisfaction which is inseparable from the practice of it ; the Credit and Reputation it carries along with it , and the Benefit it yields to our own Persons, our Parents, Children, and Relations, as well as to the Poor, the Neighbourhood, and the Community. So that it may with Modesty be said, That better Morals upon Wiser Motives are no where to be found ; nor such as are better suited to the common Circumstances of Humane Life.

*As to the Structure of this Book (which is written by way of Advice to a Son) it seems to contain a Triple Collection out of the Three Thousand
proverbs*

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Proverbs spoken by King Solomon, whereof you Read in the first Book of Kings, Chap. 4. v. 32. And he spake Three thousand Proverbs, and his Songs were a Thousand and Five; great part of this Number of Proverbs are lost to us; for the whole Book which is left containeth no more than Eight hundred Verses, and is (as I conceive) a threefold Collection, besides a general Preface which is comprehended in the Nine first Chapters. But since this Preface in the very Front of it, bears the Title of the Proverbs of Solomon, it is not unlikely to have been a Collection of those Directions; which Solomon intended only as Preparatory to Vertue; such whereby his Disciples should be made more capable of receiving Instructions well, when they should be given: Wherefore this Preface chiefly contains a serious Exhortation to a profound Reverence of God, a Dutiful regard to the Admonitions of our Parents, and to take special care to avoid the Company of loose People, who bear little Regard either to God or Man: It likewise recommends a strict watchfulness over our Senses and our Appetites, particularly with Relation to lewd Women; it may likewise be observed, that it is written with a peculiar Design to awaken the Reader's Attention, and prepare in him an earnest desire of Instruction.

Then follows the Tenth Chapter bearing in its first Verse this Inscription, The Proverbs of Solomon; and here properly speaking, begins the Book of Proverbs, which consists of Three Parts;

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the first whereof reaches from the beginning of this Tenth Chapter, to the 17th Verse of the 22d Chapter, where the Style varieth into another Form; that first part of this Book having been written in short Sentences, with very little Connexion to each other, every Sentence containing a Period to it self. But this Second Part varieth into Counsels, and Admonitions; beginning with a short Prefatory Exhortation, which seems design'd to maintain and uphold, or (if need be) to retrieve Attention: This second Part contains Instructions of like Nature with the first; it being directive of Men's Behaviour in the common Occurrences of Life, and ends with the 24th Chapter; after which the Title to the third Part immediately follows in this Form, These are also Proverbs of Solomon, which the Men of Hezekiah King of Judah Copied out. And these contain chiefly Matter of Civil Policy, directing to a right Administration of publick Affairs; Yet not omitting some Moral Instructions, which belong to great Men in common with the rest of the World; which may be the reason why some Sentences are twice or thrice repeated in this whole Volume.

In the 29th Chapter of the Second Book of Chronicles, 'tis Recorded, that Hezekiah restored the Worship of the Lord, that he Cleansed the House of God, and restored the Priests and Levites to their former Occupations about the Temple, which for some time had been neglected, and out of use. 'Tis very probable that at this
Time

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Time he also restored the Schools of the Prophets, some of which he might employ in making this Collection, out of Solomon's Proverbs, of such Matters as chiefly concern the Political Relation between a King and his People: Or perhaps some of the Prophets of their own accord (being encouraged thereto by his Piety) might present the King with this Collection, for his proper Use, and the publick Benefit. This Collection ends with the 29th Chapter. The other two which follow, being only short Appendages to the fore-going Volume.

The former of those two Chapters is a small Abridgment of Augur's Institutions; and the last Chapter contains the Pious Advice of a Mother to her Son: 'Tis conjectur'd, that she was a Jewish Woman of Quality, Married to an Arabian Prince, who was also a Profelyte to the Jewish Law, and that the Issue of this Match was Lemuel.

As to Augur's Sayings, 'tis plain that they are distinct Answers to divers Questions proposed to him by his two Scholars, Ithiel and Ucal, because they are written by way of Resolution. Now that Augur's Words are intituled by the Name of a Prophecy, signifies no more in the common Jewish Acceptation of that Word, than that they contain'd matter of serious Importance; for which reason they were joyn'd with the Proverbs of Solomon; as was also the Advice of

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the devout Mother to her Son, whereby she warns him against a loose Behaviour, by perswading him to a severe and steady Temperance in the use of Meats and Drinks, to the intent that he might at all times be capable to do the Duties of his Calling; especially in a careful Administration of Justice.

As to the Paraphrase on this Book, it was intended only for common Use, and therefore all that I aim'd at, was to write in plain and familiar Language what I thought to be the meaning of the Writer, as well as I could gather it from the Original Hebrew, and also from those Criticks, who have spent their pains there-upon.

But yet I do heartily wish, that the Proverbs of Solomon might be Adorn'd by a Genius which is Master of acuteness of Wit, as well as gracefulness of Expression: That the wise Counsels of that great Prince might appear lively and brilliant upon the Reader's Imagination; and so by their own clear Light prevail upon his Judgment. In the mean time I beg the Serious Reader to supply the want hereof by a steady application of his Mind to those Reproofs of Vice, and cogent Motives to a virtuous Life, which with great plainness are here set forth; and then I hope he will not altogether lose his Labour.

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It is generally agreed, That the Book Ecclesiastes was written by Solomon after that he had experienced the Follies of a Loose and Sensual Life, which terminated (as he frequently confesseth) in Vanity and Vexation.

Who wrote the Book of Wisdom is uncertain, but the Writer's Design is manifest; which was to discourage Vice and recommend Moral Vertue, not only by such Motives as Solomon made use of in his Proverbs, but also from several wise Observations deduced from the Books of Moses; and especially from his Account of the Plagues of Egypt, and the driving of the old Inhabitants out of Canaan, in order to make way for the Israelites to Inhabit that Land.

Ecclesiasticus was Originally written in Hebrew (as were the other three Books) by a Wise and Learned Jew whose Name was Jesus, and was also Translated into Greek by the Author's Grand-son of the same Name. The Greek Fathers call'd that Treatise Πανάριον or a Treatise of all Vertues; Moral, Political, and Oeconomical. These two Apocryphal Books I selected to joyn with the Canonical Scriptures, thereby to set forth the Excellency of the Canonical Writings; as an Impression well made upon Wax, setteth forth in a most lively manner the Curious Engraving of the Seal, from whence

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whence it is derived : And my only Aim herein, is, to render the Sense of these Selected Sacred Writers, as Easie and Intelligible as I can, for the encouragement of Vertue in the Reader; to whom I wish all Happiness hereafter.

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Farewell.

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T H E
P R O V E R B S
O F
S O L O M O N.

C H A P. I.

Paraphrase.

1. **T**HE Proverbs of Solomon, Son of David, King of Israel.

2. To know *Wisdom* and *Instruction*, to perceive the words of *Understanding*.

3. To receive the *Instruction* of *Wisdom*, *Justice*, and *Judgment*, and *Equity*:

4. To give *Subtilty* to the *Simple*, to the young man *Knowledge* and *Discretion*.

5. A wise Man will hear and increase *Learning*: and a Man of *Understanding* shall attain unto wise *Counsels*;

6. To

THE moral Sentences or wise Sayings of Solomon, Son of David, King of Israel, written to improve Men's Understandings, and to teach them *Wisdom*; that they might live virtuously, and keep to the Rules of *Justice* and *Equity*; that the *Simple* and *Ignorant* might by them become *Able* and *Knowing*; and *Young Men* get *Knowledge* and *Discretion*.

A wise Man will be willing to hear, learn, and be instructed; and one of *Understanding* shall improve his *Parts*,
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6. *To understand a Proverb, and the Interpretation; the Words of the Wise, and their dark Sayings.* and be able to penetrate into the Depths of Wisdom, delivered in short figurative Sentences, or obscure Ancient Parables.

7. *The fear of the Lord is the beginning of Knowledge; but Fools despise Wisdom and Instruction.* The Fear of Almighty God, is the true Principle and Foundation whereon to build Wisdom; but Fools despise the Knowledge and Instruction that should bring them to it.

8. *My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother.*

9. *For they shall be an Ornament of Grace unto thy Head, and Chains about thy Neck.* Have a due Regard also to the Instruction of your Parents, whereby such Discretion and Virtue shall be derived to you, as will be the Ornament of your whole Life.

10. *My Son, if Sinners entice thee, consent thou not.*

11. *If they say, come with us, let us lay wait for Blood, let us lurk privily for the Innocent without cause:*

12. *Let us swallow them up alive like the Grave: and whole as those that go down into the Pit.*

13. *We shall find all precious*

Have

cious Substance, we shall fill our houses with spoil;
 14. *Cast in thy Lot among us, let us all have one Purse.*

15. *My Son, walk not thou in the way with them, refrain thy Foot from their Path.*

16. *For their Feet run to Evil, and make haste to shed Blood.*

17. *Surely in vain the Net is spread in the sight of any Bird.*

18. *And they lay wait for their own Blood, they lurk privily for their own Lives.*

19. *So are the ways of every one that is greedy of Gain, which taketh away the Life of the Owners thereof.*

20. *Wisdom crieth without, she uttereth her Voice in the Streets.*

21. *She crieth in the chief place of Concourse, in the opening of the Gates, in the City she uttereth her Words, saying,*

22. *How long, ye simple ones, will ye love simplicity, and the scorn-ers delight in their scorn.*

Have no Conversation with Men of such ill Principles and desperate Practices, but abhor their abominable Villanies which they are so eagerly bent upon. Let the wretched Condition of such Men be a Warning to you; for you will see that their vile Practices shall bring down Vengeance upon their own Heads. For so it falls out, that every covetous and cruel Person is making haste to his own Destruction.

But hearken rather to the Calls of Wisdom by the Dictates of your own Conscience, the Laws of God, the Admonitions of your Parents, and the Examples of good Men. All which are as plain to be heard as Noise in the street; but particularly, by every Sentence and Judgment pronounced in the pub-

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scorning, and Fools hate Knowledge?

23. *Turn you at my reproof: Behold I will pour out my Spirit unto you, I will make known my Words unto you.*

24. *Because I have called, and ye refused, I have stretched out my Hand and no Man regarded;*

25. *But ye have set at nought all my Counsel, and would none of my Reproof:*

26. *I also will laugh at your calamity, I will mock when your fear cometh;*

27. *When your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you:*

28. *Then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me.*

29. *For that they hated knowledge, and did not choose the fear of the Lord,*

30. *They*

lick Courts of Judicature, which are held in the City Gates. For every Sentence of the Judge, is a loud Reproof of the unaccountable Folly and Stupidity of wicked Men, and is likewise an earnest Call to Amendment.

But, if you will not hearken to the Call of God, neither will he be concerned for your Supplications, nor supply your greatest Exigencies.

Nay, tho' the Severity of God's Wrath may move you to call for Mercy; yet your own Conscience will tell you that you can have no reasonable Hopes of finding it, because you have so long slighted the reasonable Instructions & happy Opportunities which God had formerly allowed you.

30. They would none of my Counſel: they deſpiſed all my Reproof:
31. Therefore ſhall they eat the fruit of their own way, and be filled with their own devices.
32. For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them.
33. But whoſo hearkeneth unto me ſhall dwell ſafely, and ſhall be quiet from fear of evil.

CHAP. II.

Paraphraſe.

1. **M**Y Son, if thou wilt receive my words, and hide my commandments with thee;
2. So that thou incline thine ear unto Wiſdom, and apply thy heart to Underſtanding.
3. Yea, if thou criest after knowledge, and liſteſt up thy voice for underſtanding:
4. If thou ſeekeſt her as ſilver, and ſearchest for her as for hid treasures:
5. Then ſhalt thou underſtand the fear of the Lord; and find the knowledge of God.
6. For the Lord giveth Wiſdom: out of his Mouth cometh Knowledge and underſtanding.
7. He
- I**F you give your Mind to underſtand your Duty and carefully to preſerve it in your Memory, eſpecially if you earneſtly implore the Aid both of God and good Men herein, and ſhall perſevere in the Purſuit thereof with a ſteady Reſolution.
- Then ſhall you come to diſcern wherein your Duty to God does conſiſt, and that there is no wiſdom comparable to it. For God never failerh to impart Divine Wiſdom to thoſe who ſeek it in earneſt. B 3 Nor

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7. He layeth up sound wisdom for the righteous : he is a Buckler to them that walk uprightly.
8. He keepeth the paths of judgment, and preserveth the way of his Saints.
9. Then shalt thou understand righteousness, and judgment, and equity, yea, every good path.
10. When Wisdom entereth into thy heart, and knowledge is pleasant unto thy Soul ;
11. Discretion shall preserve thee, Understanding shall keep thee.
12. To deliver thee from the way of the evil man, from the man that speaketh froward things.
13. Who leave the paths of uprightness, to walk in the ways of darkness.
14. Who rejoyce to do evil, and delight in the frowardness of the wicked.
15. Whose ways are crooked, and they froward in their paths.
- Nor is he ever wanting to a well-inclin'd person in affording both Instruction and Protection : Assisting him, not only to begin, but to finish a course of Virtue; by directing his Behaviour in all the important Circumstances of Life. So that when good Sense has gain'd the Possession of your Mind, and good Affections of your Heart, you will find not only great inward Satisfaction, but outward Security and Advantage.
- Hereby you will be secured, in general, from all such ill Principles as are commonly infused into Men's Minds by Persons of loose Life and ill Designs ; who are so brutish as to take pleasure in Mischief and Wickedness ; and at last become as pernicious to themselves, as formerly they were to others.

16. To deliver thee from the strange woman, even from the stranger who flattereth with her words :

17. Who forsaketh the guide of her youth, and forgetteth the Covenant of her God:

18. For her house inclineth unto death, and her paths unto the dead.

19. None that go unto her, return again, neither take they hold of the paths of Life.

20. That thou may'st walk in the way of good men, and keep the paths of the righteous.

21. For the upright shall dwell in the land, and the perfect shall remain in it:

22. But the wicked shall be cut off from the Earth, and the transgressors shall be rooted out of it.

Particularly, this Wisdom, will preserve you from the Inticements of leud Women, who have forgotten the Instruction of their Parents, or broken their Marriage-Contract; which was solemnly made in the presence of God.

Such Conversation perverteth a Man's Judgment, impairs his Health, and leaves a Stain upon his Memory.

So that thereby a Man is irrecoverably lost, both to God, to the World, and to himself.

And thus by Wisdom you will clearly discern, that as true Happiness is the Product of Virtue, so Misery is the certain Consequence of Vice.

C H A P. III.

Paraphrase.

1. *M*Y Son, forget not
my law, but let
thine heart keep my
commandments:

2. For length of days, and
long life, and peace shall
they add to thee.

3. Let not mercy and truth
forsake thee: bind them
about thy neck, write
them upon the table of
thine heart.

4. So shalt thou find fa-
vour, and good under-
standing in the sight of
God and man.

5. Trust in the Lord with
all thine heart; and
lean not unto thine own
understanding.

6. In all thy ways acknow-
ledge him, and he shall
direct thy paths.

7. Be not wise in thine
own eyes: fear the Lord
and depart from evil.

8. It shall be health to thy
navel, and marrow to
thy bones.

9. Honour the Lord with
thy substance, and with
the

*L*ET me again with
a Fatherly Affection
put you in mind of your
Duty, for the sake of
your Health and Life,
and the inward Peace of
your Mind.

Let Truth adorn all
your Words, and good
Nature grace all your Ac-
tions; so shall you gain
the love of God, and the
esteem of all good Men.
But yet, expect the Suc-
cess of your Undertak-
ings, from God's Provi-
dence, rather than from
your own Precautions:
And therefore ascribe all
prosperous Events to his
Conduct, whereby you
will gain a further Inte-
rest in his Assistance.

But be not so self-con-
ceited as to overlook the
Instructions of God, from
whence spring all the
Comforts of Life.

In like manner, if you
obey the Law of God, in
expending

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*the first-fruits of all
thine increase.*

10. *So shall thy barns be
filled with plenty, and
thy presses shall burst
out with new wine.*

11. *My Son, despise not
the chastening of the
Lord: neither be weary
of his correction.*

12. *For whom the Lord
loveth, he correcteth;
even as a father the
son in whom he de-
lighteth.*

13. *Happy is the man that
findeth wisdom, and the
man that getteth un-
derstanding.*

14. *For the merchandise
of it is better than the
merchandise of silver,
and the gain thereof
than fine gold.*

15. *She is more precious
than rubies: and all
the things thou canst
desire, are not to be
compared unto her.*

16. *Length of days are in
her right hand: and in
her left hand riches and
honour.*

17. *Her ways are ways of
pleasantness, and all her
paths are peace.*

18. *She*

expending some part of
your Substance upon re-
ligious and charitable
Duties, you will take the
best way to improve your
Estate.

But if after this you
find your self aggrieved
in your Health or Estate,
let not your regard to
Virtue or divine Provi-
dence be lessened there-
by; but submit to the
fatherly Correction of
God, who always lov-
eth the Virtuous. And
account this Virtuous
Perseverance to be the
greatest Addition to your
Happiness, as it is in-
deed an unvaluable Treas-
ure.

For it does in its Nature
directly tend, in the first
place to prolong your
Life, and also to improve
your Estate and Reputa-
tion. Moreover, the in-
ward Satisfaction which

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18. *She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.* the virtuous Movements of the Mind carry along with them, is a Pleasure superior to all other Comforts of Life. And will restore you to that happy Estate which you may suppose to have been lost by the Fall from Paradise.
19. *The Lord by wisdom hath founded the earth; by understanding he hath established the heavens.* For what an inconceivable Advantage must it be for you, to be directed by the same Wisdom by which the Heavens and Earth were framed, and by which the Order of the Universe is supported? Wherefore I cannot shew my Affection to you more, than by a repeated recommendation hereof to you: And likewise by putting you in mind again, that sound Health, long Life, and a good Name are acquired thereby.
20. *By his knowledge the depths are broken up, and the Clouds drop the dew.* Not to mention the Ease and Safety which will attend you through all the Stages of your Life; whilst God's Providence watcheth over you both sleeping and waking. Infomuch,
21. *My Son, let not them depart from thine eyes: keep sound wisdom and discretion.* that
22. *So shall they be life unto thy soul, and grace to thy neck.*
23. *Then shalt thou walk in thy way safely, and thy foot shall not stumble.*
24. *When thou liest down thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.* 25.

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25. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26. For the Lord shall be thy confidence, and shall keep thy foot from being taken.

27. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

28. Say not unto thy neighbour, go, and come again, and to morrow I will give; when thou hast it by thee.

29. Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30. Strive not with a man without a cause, if he have done thee no harm.

31. Envy thou not the oppressor, and choose none of his ways.

32. For the froward is abomination to the Lord: but his secret is with the righteous.

33. The curse of the Lord is in the house of the wicked: but he bleisseth the

that when God's Judgments spread their Terror upon the Earth, you will have no cause to be afraid.

But the highest Satisfaction will arise from a good disposition to help your fellow-creatures, when their Wants and your Abilities make it necessary. In such cases be sure to afford a speedy relief. And as God is willing to answer the Confidence you have in him; so let it be far from you to design ill against those who rely on your Kindness, or to give disturbance to any innocent Person.

Tho' you should see an ill man prosperous, do not envy, but rather pity him: For how prosperous soever such a one may seem in the eye of the World, every good man knows, that the secret design of God is to bring him to destruction

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- the habitation of the just.*
34. *Surely he scorneth the scorners, but he giveth grace to the lowly.*
35. *The wise shall inherit glory, but shame shall be the promotion of fools.*
- tion ; and that the curse of God is entail'd upon the wicked, as surely as his blessing on the virtuous. That a Proud Oppressor shall fall into Contempt, when an upright Man shall be highly esteemed. And that Virtue paves the Way to Honour and Glory, when Vice betrays a Man to Contempt and Scorn.*
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C H A P. IV.

Paraphrase.

1. **H**Ear ye children, the instruction of a father, and attend to know understanding.
 2. For I give you good doctrine, forsake you not my law.
 3. For I was my Father's Son, tender and only beloved in the sight of my Mother.
 4. He taught me also, and said unto me, let thy heart retain my words: keep my commandments and live.
 5. Get wisdom, get understanding, forget it not,
- T**HE Fatherly Affection I bear to you, constrains me to require the closest Attention : But more especially the Dignity of the Matter I recommend to you. And likewise the Remembrance of my own Father's pious Instructions to me, who was his dearly beloved. He was wont, in the most endearing Manner, to engage my Attention and raise my Affections to a sincere Love of divine Wisdom ; which he frequently

not, neither decline from the words of my mouth.

6. Forsake her not, and she shall preserve thee; love her and she shall keep thee.

7. Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding.

8. Exalt her and she shall promote thee, she shall bring thee to honour when thou do'st embrace her.

9. She shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee.

10. Hear O my Son, and receive my sayings, and the years of thy life shall be many.

11. I have taught thee in the way of wisdom, I have led thee in right paths.

12. When thou goest, thy steps shall not be straitened, and when thou runnest thou shalt not stumble.

13. Take fast hold of instruction, let her not go: keep her, for she is thy life.

14.

quently instilled into my Mind, by his most affectionate Expressions; a setting before me the absolute Necessity and vast Advantages of a constant virtuous Inclination; and telling me, That the first step towards Virtue is to discern its true and intrinsic Value. And that if I had a just Veneration for Virtue, I should be highly esteem'd my self. Since even the Crown of Israel which he should leave me, must receive all its Lustre from thence.

This, as my Father taught me, so have I instructed you in the Nature of that moral Wisdom, upon which Life with all its Comforts depends; whereby all Difficulties may be made easie, and all Incumbrances removed. For I know that Life it self is but an Incumbrance without it.

C

For-

24 *The Proverbs of* S O L O M O N.

14. *Enter not into the path of the wicked, and go not in the way of evil men.*

15. *Avoid it, pass not by it, turn from it, and pass away.*

16. *For they sleep not except they have done mischief, and their sleep is taken away except they cause some to fall.*

17. *For they eat the bread of wickedness, and drink the wine of violence.*

18. *But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

19. *The way of the wicked is as darkness, they know not at what they stumble.*

20. *My Son attend to my words, incline thine ear to my sayings.*

21. *Let them not depart from thine eyes, keep them in the midst of thine heart.*

22. *For they are life to all that find them, and health to all their flesh.*

Forbear therefore the Company of wicked Men, as you would avoid the greatest of all Evils. For these are the Men who pursue their mischievous and bloody Designs with a restless Vigilance; And revel in the Calamities they have brought upon the Innocent. But Virtue sheds Comfort upon all who are within its Influence; and is both a Light and Lustre to every one who hath attain'd to it: Whereas a Man blinded with Vice, is ever ready to fall into the Pit of Destruction.

Consider therefore again the Fatherly Counsels I have given you. Be steadily attentive to them, and fix your Affections upon them. For they will preserve both Soul and Body from Anguish and Pain.

23. *Keep thy heart with all diligence, for out of it are the issues of life.*

24. *Put away from thee a froward mouth, and perverse lips put far from thee.*

25. *Let thine eyes look right on, and let thine eyelids look straight before thee.*

26. *Ponder the path of thy feet, and let all thy ways be established.*

27. *Turn not to the right hand, nor to the left; remove thy foot from evil.*

Above all things settle your Affections upon proper Objects, and keep them within due bounds; for as the Heart is the Spring of natural, so are good Affections the Fountain of spiritual Life.

Speak no Evil of your Neighbour, neither countenance Detraction in any: And in every Action aim at some virtuous End, without the mixture of any indirect purpose. In order to which, a due and serious Consideration of the Circumstances which attend your Actions, is needful to establish you in the sure way of Virtue, that you deviate not from thence.

C H A P. V.

Paraphrase.

1. *MY Son, attend unto my wisdom, and bow thine ear to my understanding,*

2. *That thou may'st regard direction, and that thy lips may keep knowledge.*

YOur close Attention to my Discourses, will form your Judgment upon such Principles as will teach you to distinguish sound Reasons from enticing Words.

3. *For*

C 2

Espe

16 The Proverbs of S O L O M O N.

3. For the lips of a strange woman drop as an honey-comb, and her mouth is softer than oil.

4. But her end is bitter as wormwood, and sharp as a two-edged sword.

5. Her feet go down to death, her steps take hold on hell.

6. Least thou should'st ponder the path of life, her ways are moveable, that thou canst not know them.

7. Hear me therefore O ye Children, and depart not from the words of my mouth.

8. Remove thy way from her, and come not nigh the door of her house.

9. Lest thou give thine honour to others, and thy years to the cruel.

10. Lest strangers be filled with thy wealth, and thy labours be in the house of a stranger.

11. And thou mourn at the last, when thy flesh and thy blood are consumed.

12. And say, how have I hated instruction, and my heart despised reproof.

13. And

Especially such as fall from the lips of a lewd Woman. Whose Allurements are soon embittered, and wound both Soul and Body.

And will certainly bring you to a miserable and shameful End. Not permitting you so much as to endeavour to return to a virtuous course of life. Let this matter therefore be carefully considered by you.

And avoid the House of such a Woman, as if it were infected with the Plague. For otherwise you will forfeit your Reputation and Health, to one whose Kindness is Cruelty. And as your Affections, so will your Estate be alienated from your Family. And at last you will feel the Terrors and Anguish of a fruitless Repentance. For to what purpose will it be to call to Mind your former stupid Perverseness: Your

13. *And have not obeyed the voice of my teachers, nor inclin'd my ear to them that instructed me.*

14. *I was almost in all evil, in the midst of the Congregation and Assembly.*

15. *Drink waters out of thine own Cistern, and running waters out of thine own Well.*

16. *Let thy fountains be dispersed abroad, and rivers of waters in the streets.*

17. *Let them be only thine own, and not strangers with thee.*

18. *Let thy fountain be blessed, and rejoyce with the wife of thy youth.*

19. *Let her be as the loving hind, and pleasant roe. Let her breasts satisfy thee at all times, and be thou ravished always with her love.*

20. *And why wilt thou, my Son, be ravished with a strange woman, and embrace the bosom of a stranger?*

Your obstinate Behaviour to your Parents and Tutors. Together with your numerous and shameless Impieties.

Wherefore satisfy the Desires of Nature in chaste Embraces; from whence, as from a pure Fountain, you may expect a lawful Issue, fit for publick Honours and Trusts. Whereas a doubtful Issue cannot be honourable.

But a Virtuous and agreeable Wife, will entail God's Blessing upon your Posterity; And you cannot be too much delighted in the Enjoyment of such a one: Whereas your Fondness of an Harlot, is both dangerous and grievous.

18. The Proverbs of S O L O M O N.

21. For the ways of a man are before the eyes of the Lord, and he pondereth all his goings.

22. His own iniquities shall take the wicked himself, and he shall be holden with the cords of Sin.

23. He shall die without instruction, and in the greatness of his folly he shall go astray.

First, because God, who discerns all your secret Actions, will be displeased with you. Likewise, because the Nature of Lust is such, that it will entangle your Affairs during the whole Course of your Life, and will so Stupify your Understanding, that you will never be able to shake off your vicious Inclinations.

CHAP. VI.

Paraphrase.

1. **M**y Son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger.

2. Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3. Do this now, my Son, and deliver thy self when thou art come in at the hand of thy friend: go humble thy self, and make sure thy friend.

4. Give not sleep to thine eyes, nor slumber to thy eye-lids.

NOW to preserve Peace with your Wife, and Plenty in your Family, be cautious how you pass your Word for a Neighbour, but more especially for a Stranger. By which you may forfeit your liberty in the disposal of your own Estate. Therefore use your utmost Endeavours to get the Debt discharged by your Friend, or to obtain from him a good Security to your self. And never rest till you have discharg'd your self from this Obligation.

5. Deliver thy self 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: consider her ways, and be wise.

7. Which having no guide, overseer, nor ruler,

8. Provideth her meat in the summer, and gathereth her food in the harvest.

9. How long wilt thou sleep O Sluggard? when wilt thou arise out of thy sleep?

10. Yet a little sleep, a little slumber, a little folding of the hands to sleep.

11. So shall thy poverty come as one that travel-eth, and thy want as an armed man.

12. A naughty person, a wicked man, walketh with a froward mouth.

13. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.

14. Frowardness is in his Heart, he deviseth mischief continually: he soweth discord:

For till that be done you are in no better case than a Bird, or Beast, under a close Pursuit.

Likewise, for the preservation & increase of your Estate, no degree of Industry is to be omitted. This Lesson may be learnt from the Ant, who is diligent in making a seasonable provision for her Subsistence. How does the Example of this industrious Creature reproach the Sloathfulness of Men? Who being born and bred to an active Life, yet indulge themselves in Idleness. By which means they are at last surprized with irresistible Wants and Necessity. Whereby ill Men are tempted to blaspheme God; as also to speak falsely and deal deceitfully with Men.

Besides, the idle Person is commonly a Busy-body; and by a perverse meddling in other Men's mat-

20 *The Proverbs of* S O L O M O N.

15. *Therefore shall his calamity come suddenly, suddenly shall he be broken without remedy.*

16. *These six things doth the Lord hate, yea seven are an abomination to him.*

17. *A proud look, a lying tongue, and hands that shed blood.*

18. *An heart that deviseth wicked imaginations, feet that be swift in running to mischief.*

19. *A false witness that speaketh lies, and him that soweth discord among brethren.*

20. *My Son, keep thy Father's commandments, and forsake not the law of thy Mother.*

21. *Bind them continually upon thine heart, and tie them about thy neck.*

22. *When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.*

23. *For the commandment is a lamp, and the law is light, and reproofs of instruction are the ways of life.*

ters, gives frequent occasions of Disturbance, which brings upon him a speedy and unavoidable Destruction.

And among such idle Companions, there are six or seven ill Qualities found. Haughtiness of Behaviour, Falshood in Speech, a violent Disposition of Mind, a Readiness in devising, and an Alacrity in doing Mischief, an Impudence in bearing false Witness against his Neighbour, and a dexterity in setting Friends at Variance.

Slight not therefore any Admonitions you have received concerning these Iniquities; But esteem such Admonitions as the Treasure of your Heart, and Ornament of your Mind. For thereby you will be enabled to do your Business honestly and successfully; after which you may sleep soundly and awake chearfully.

Nay, in the darkest Times, and most dubious Cases, take God's Law, and friendly Reproofs, for
your

24. To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

25. Lust not after her beauty in thine heart, neither let her take thee with her eye-lids.

26. For by means of a whorish woman, a man is brought to a piece of bread, and the adulteress will hunt for the precious life.

27. Can a man take fire in his bosom and his cicaths not be burnt?

28. Can one go upon hot coals and his feet not be burnt?

29. So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

30. Men do not despise a Thief, if he steal to satisfy his soul when he is hungry.

31. But if he be found, he shall restore seven fold, he shall give all the substance of his house.

22. But whoso committeth adultery with a woman, lacketh understanding; he that doth it destroyeth his own soul.

your comfortable Direction. For the secret reproofs of a Friend are highly preferable to the most enticing Flatteries of a lewd woman. Let me therefore once more warn you against the wanton Charms of Beauty.

For a Harlot will bring you to Beggary; but an adulterous Woman will engage you in the Murder of her own Husband. Nor can you carry on lewd Intrigues with innocence and safety, any more than you can restrain Fire from Burning, or your Flesh from feeling the force thereof; no more shall an Adulterer escape Punishment.

Men are not very severe against a Thief, who steals only to supply the Necessities of Nature: Yet when such a one is caught, the Law requires ample Satisfaction, even to the utmost of what he possesses. But there being no Necessity of committing Adultery, he who doth so, deserveth the severest Punishment.

22 *The Proverbs of* S O L O M O N.

33. *A wound and dishonour shall he get, and his reproach shall not be wiped away.*

34. *For jealousy is the rage of a man, therefore he will not spare in the day of vengeance.*

35. *He will not regard any ransom, neither will he rest content, though thou givest many gifts.*

Add to this the Disgrace which such a one undergoes during his Life, and the Infamy that will follow him after Death. Not to mention the continual Danger he is in from the just Vengeance of the wrong'd Husband; who in this Case will admit of no Equivalent or Compromise.

C H A P. VII.

Paraphrase.

1. *MY Son keep my words, and lay up my commandments with thee.*

2. *Keep my commandments and live, and my law as the apple of thine eye.*

3. *Bind them upon thy fingers, write them upon the table of thine heart.*

4. *Say unto wisdom, thou art my sister: and call understanding thy kinswoman.*

5. *That they may keep thee from strange women, from the stranger that flattereth with her words.*

6. *For*

THE Cautions I have already given you, deserve your constant Animadversion. Because all the Comforts of your Life depend upon your Observance of them: Wherefore look upon'em as upon what is most tender and dear to you. And by frequent Practice let 'em become habitual to your Thoughts; whereby Virtue will attract your settled Affections, and dearest Familiarities; and will become your Preservative against all the alluring Charms of leud Women.

One

6. For at the window of my house I looked thro' my casement.

7. And beheld among the simple ones; I discerned among the youths, a young man void of understanding.

8. Passing through the street near her corner, and he went the way to her house.

9. In the twilight, in the evening, in the black and dark night.

10. And behold there met him a woman with the attire of an harlot, and subtil of heart.

11. She is loud and stubborn, her feet abide not in her house.

12. Now is she without, now in the streets, and lieth in wait at every corner.

13. She caught him, and kissed him, and with an impudent face said unto him,

14. I have peace-offerings with me, this day have I paid my vows.

15. There-

One of which comes now into my Mind. For looking once out of my Window upon the Youth of the City, who were walking in the Streets, I took particular notice of one foolish young man, walking with a nice Gait, towards the place where these leud Women went for their Prey.

This happen'd in the close of the Day, when dark Night was coming on. He was met by a Woman in so leud a Dress, that she could discover any thing to him besides the Falshood of her heart.

Such a Woman is usually full of Words, and very importunate in her Addresses; neglecting the care of her Family, she is either to be seen in the Porch of her House, or walking in the Streets, & watching at every Turning.

This impudent Woman lays hands on the foolish Loiterer; and after she had saluted him, she addresseth him thus. Having prepar'd an Entertainment, out of the thank-offering I have this day paid to God,

24 The Proverbs of SOLOMON.

15. *Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.*

16. *I have decked my Bed with coverings of Tapestry, with carved works: with fine linnen of Egypt.*

17. *I have perfumed my Bed with Myrrh, Aloes, and Cinamon.*

18. *Come, let us take our fill of love until the morning, let us solace our selves with love.*

19. *For the good man is not at home, he is gone a long journey,*

20. *He hath taken a bag of money with him, and will come home at the day appointed.*

21. *With much fair speech she caused him to yield: with the flattering of her lips she forced him.*

22. *He goeth after her straitway, as an Ox goeth to the slaughter: or, a fool to the correction of the stocks.*

23. *Till a dart strike thro' his liver, as a Bird hasteth to the snare, and knoweth not that it is for his life.*

I am happy to meet with so worthy a Person as you are, to partake of my holy Joy.

Decent Ornaments are not wanting to my Bed-Chamber, nor rich Perfumes to my Bed. Come in, and see my Apartment prepar'd for the Extasies of Love. Alas! the Man of the House has taken a great Journey; and a great sum of Money to bear his Charges; and cannot speedily return.

With these Allurements she prevailed over him, and in a manner constrained him to follow her into her House; which will be to him, if not a Slaughter-house, yet a house of severe Correction; even such as may endanger his Life, since he is (thro' Ignorance) already caught in the snare.

24.

Where-

24. *Hearken unto me now therefore, O ye children, and attend to the words of my mouth.*

25. *Let not thine heart decline to her ways: go not astray in her paths.*

26. *For she hath cast down many wounded, yea, many strong men have been slain by her.*

27. *Her house is the way to hell, going down to the Chambers of death.*

Wherefore 'tis better for you to hear my sharp Re-proofs, than such soft In-vitations to Evil. Entertain not therefore the least thought of pleasure which may arise from thence. For not only Youth, but Men of years have been utterly destroyed thereby; and every approach you make to a leud Woman is a Step toward the Grave.

C H A P. VIII.

Paraphrase.

1. **D**Oth not wisdom cry and understanding put forth her voice?

2. *She stands in the top of the high places, by the way, in the places of the paths.*

3. *She cries at the gates of the entry of the City: at the coming in at the doors.*

4. *Unto you O men I call, and my voice is to the sons of men,*

5. O

WHAT can excuse your hearkening to the secret whispers of a loose woman, when God's Law gives you so full and plain directions to the contrary? So that the common Crier is not more plainly seen or heard in the Streets, than the Direction of God is made known to Men, whether they be conversant in Courts of Judicature, or Places of Traffick.

'Tis made known to Men of all degrees by the universal Light of Nature; and

26 The Proverbs of SOLOMON.

3. O ye simple, understand wisdom, and ye fools, be of an understanding heart.

6. Hear, for I will speak of excellent things, and the opening of my lips shall be right things.

7. For my mouth shall speak truth, and wickedness is an abomination to my lips.

8. All the words of my mouth are in righteousness, there is nothing froward or perverse in them.

9. They are all plain to him that understandeth, and right to them that find knowledge.

10. Receive my instruction and not silver, and knowledge rather than choice gold.

11. For wisdom is better than rubies, and all the things that may be desired, are not to be compared to it.

12. I wisdom dwell with prudence, and find out knowledge of witty inventions.

13. The fear of the Lord is to hate evil: pride, and

and is sufficient to direct the weakest Capacity which will give Attention. So that you may be enabled thereby, to comprehend those matters which are of the greatest importance to you; and likewise to avoid every thing that is base & unworthy of you.

For the design of God is not to Perplex, but Instruct you. And every well-meaning Man will fully comprehend this beneficial Instruction. Wherefore moral Wisdom is of a value superior to all earthly Riches; 'tis the brightest of all Jewels, nor can your Fancy suggest any thing to your wishes of equal value.

This wisdom will not suffer you either to deceive, or to be deceived. For he who has a just Reverence of God, will be free from any evil design,

and arrogancy, and the evil way, and the forward mouth, do I hate.

14. Counsel is mine, and sound wisdom: I am understanding, I have strength.

15. By me Kings reign, and Princes decree Justice.

16. By me Princes rule, and Nobles, even all the Judges of the Earth.

17. I love them that love me, and those that seek me early shall find me.

18. Riches and honour are with me, yea, durable riches, and righteousness.

19. My fruit is better than gold, yea, than fine gold, and my revenue than choice silver.

20. I lead in the way of righteousness, in the midst of the paths of judgment.

21. That I may cause those that love me to inherit substance, and I will fill their treasures.

sign, all haughtiness of Carriage, Lying, Calumny, and Detraction. He will be enabled to deliberate warily, determine wisely, and prosecute his Resolutions vigorously.

Hereby Kings are safe upon their Thrones, and Senators sit honourably upon their Seats. And the Authority of all superior Powers over their inferiours, ariseth from hence.

This moral Wisdom is never wanting to those who love it; and they who seek it, shall be sure to find it; It will also bring along with it a durable Estate, and lasting Reputation; besides such a Treasure of inward Comforts, as will stand you in greater stead than all worldly Advantages. Such spiritual Comforts, will ever arise from the practice of moral Virtue.

For the Possession of Wisdom, yields a solid and satisfactory Enjoyment.

28 *The Proverbs of S O L O M O N.*

22. *The Lord possessed me in the beginning of his way, before his works of old.*

23. *I was set up from everlasting, from the beginning, or ever the earth was.*

24. *When there were no depths, I was brought forth: when there were no fountains abounding with water.*

25. *Before the Mountains were settled, before the hills, was I brought forth.*

26. *While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.*

27. *When he prepared the heavens I was there: when he set a compass upon the face of the depth.*

28. *When he established the clouds above, when he strengthened the fountains of the deep.*

29. *When he gave to the Sea his decree that the waters should not pass; his commandment, when he appointed the fountains of the earth.*

'Twas that Enjoyment which God was possessed of before the World was made: By which he governed the designs of his own Mind from all Eternity. From this inexhaustible Fountain arose the vast Ocean and all the Rivers which run into it.

By the direction hereof the Mountains were rooted in the Earth, and the Hills were lifted up. All the variety of things which you see upon the Earth was contriv'd thereby.

By which the Heavens were also framed, and the Earth and Waters cast into a round Shape. Whereby the Clouds are hanged up in the Air till they are exhausted into the Channels of the Earth. Whereby due Bounds and Bottom were fixed to the Sea.

30. *Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him.*

31. *Rejoicing in the habitable part of his earth, and my delights were with the sons of men.*

32. *Now therefore hearken unto me, O ye children: for blessed are they who keep my ways.*

33. *Hear instruction, and be wise, and refuse it not.*

34. *Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.*

35. *For whoso findeth me findeth life, and shall obtain favour of the Lord.*

36. *But he that sinneth against me, wrongeth his own soul: all they that hate me, love death.*

For Wisdom was the eternal Delight and Satisfaction of God; which he display'd chiefly in creating the World for the use and delight of Mankind.

Hearken therefore to the Wisdom of God; since all the Blessings you can enjoy depend thereupon: And govern your self by the dictates of your own Reason, and by the Word of God. Happy is he who applies himself diligently to the Means of sound Information; whereby the greatest pleasures of Life are obtained, together with the Favour of the Almighty. But he who neglects Instruction, will render himself extremely Miserable.

CHAP. IX.

Paraphrase.

1. **W**isdom hath builded her house, she hath hewn out her seven pillars.

2. She hath killed her beasts, she hath mingled her wine: she hath also furnished her table.

3. She hath sent forth her maidens, she crieth upon the highest places of the City.

4. Whoso is simple let him turn in hither; as for him that wanteth understanding, she saith to him,

5. Come eat of the bread, and drink of the wine which I have mingled.

6. Forsake the foolish and live, and go in the way of understanding.

7. He that reproveth a scorner, getteth to himself shame: and he that rebuketh a wicked man, getteth to himself a blot.

8. Reprove not a scorner lest he hate thee, rebuke a wise man and he will love thee.

THis wisdom you may attain to in the Schools of the Prophets; where you may feast your self with divine knowledge. From whence the Interpreters of God's Law are sent forth, chiefly for the Instruction of the ignorant and extravagant sort; to whom they apply themselves, giving them to partake of their profitable and delightful Instructions, pressing 'em to avoid ill Company and evil Customs.

They do not indeed apply themselves to profane Scoffers at all Religion, who will treat them with Scorn for their good Will. For Reproofs are thrown away upon such Persons, & should be given to Men of better Sense.

9. Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning.

10. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.

11. For by me thy days shall be multiplied, and the years of thy life shall be encreased.

12. If thou be wise thou shalt be wise for thy self, but if thou scornest, thou alone shalt bear it.

13. A foolish woman is clamorous, she is simple, and knoweth nothing.

14. For she sitteth at the door of her house, on a seat in the high places of the City.

15. To call passengers who go right on their way.

16. Whoso is simple let him turn in hither: and as for him that wanteth understanding, she saith to him;

17. Stolen waters are sweet, and bread eaten in secret, is pleasant. 18.

For only those who are sensible and well disposed will receive benefit thereby: But a Scoffer wants that awful Regard of God, in which the foundation of true Religion is laid, and by which all the Comforts of Life are supported.

'Tis for your own benefit that you are invited by them; and 'tis your own loss alone, if you despise their Invitation. The Invitations of a lewd Woman may be more earnest than those which I advise to; but void of all good Design.

For in the same place where the Prophets exhort you to Virtue, she placeth her self, to pervert those who are passing through the Street upon their lawful Occasions; & impudently calls those men Fools who deny themselves those dishonest Sensualities to which she inviteth them.

32 The Proverbs of SOLOMON.

18. But he knoweth not that the dead are there: and that her guests are in the depth of hell. But those who hearken to her, are ignorant that she deludes them to their final Destruction.

CHAP. X.

Paraphrase.

1. **T**H E Proverbs of Solomon: A wise Son maketh a glad Father: but a foolish Son is the heaviness of his Mother.
 2. Treasures of wickedness profit nothing, but righteousness delivereth from death.
 3. The Lord will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked.
 4. He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.
 5. He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.
- AS a careful Education of Children bringeth Joy, so a contrary Breeding bringeth Grief to the Parents: And an Estate well laid out will do you more good than an Estate ill gotten: For God's Mercy will supply the Wants of a liberal Man, but his Justice will take the Forfeiture of what you are wrongfully possessed of.
- As Sloath tendeth to Poverty, so a diligent Application to Business brings in Wealth. Especially if all seasonable Opportunities be made use of; which he who neglects, will have reason to be ashamed of himself.

6. *Blessings are upon the head of the just: but violence covers the mouth of the wicked.*

7. *The memory of the just is blessed: but the name of the wicked shall rot.*

8. *The wise in heart will receive commandments: but a prating fool shall fall.*

9. *He that walketh uprightly walketh surely, but he that perverteth his way shall be known.*

10. *He that winketh with the eye causeth sorrow: but a prating fool shall fall.*

11. *The mouth of a righteous man is a well of life: but violence covers the mouth of the wicked.*

12. *Hatred stirreth up strifes: but love covers all sins.*

13. *In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.*

The Blessing of God shall attend the liberal Man, when Mischief overtakes the Oppressor. And after Death his Memory shall be blessed; when the Character of an ill Man shall be abhorred.

A thoughtful Man will receive Instruction, which a talkative Man neglects to his own Disadvantage. An Honest Plain-dealer needs not fear those Discoveries which the Crafty Man is always apprehensive of. A sly Knave brings Mischief upon other Men; while a prating Fool bings it on himself.

The Discourses of good Men are beneficial and refreshing: but the talk of an ill Man tends to Mischief. Ill Nature will raise Contentions about those faults which a good natur'd Man will not take notice of.

Virtue it self is sufficient to attract the Heart of a good Man, whilst only Affliction will bring an ill Man to serious Consideration.

34 The Proverbs of S O L O M O N.

14. *Wisemen lay up knowledge: but the mouth of the foolish is near destruction.*

15. *The rich man's wealth is his strong City, the destruction of the poor is their poverty.*

16. *The labour of the righteous tendeth to life: the fruit of the wicked to sin.*

17. *He is in the way of life that keepeth Instruction: but he that refuseth reproof erreth.*

18. *He that hideth hatred with lying lips, and he that uttereth slander, is a fool.*

19. *In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.*

20. *The tongue of the just is as choice silver: the heart of the wicked is little worth.*

21. *The lips of the righteous feed many: but fools die for want of Wisdom.*

The well-weigh'd Discourse of a good Man, is seasonably beneficial: But the rash Counsels of the Wicked are Destructive.

Wealth supports the Interest and Spirit of a Man; but Poverty exposeth to Injuries, and dejecteth the Mind.

A good Man takes Pains to support the Necessaries of Nature: An ill Man labours to gratify his Vicious Inclinations.

A due regard to Instruction, discovers an improving Virtue: But he who refuses a just Reproof, is harden'd in his vicious Temper.

'Tis a base thing to flatter a Man to his Face, & slander him behind his back.

Much Talking also is vain and inconvenient; but he who knows when, and where, and what to speak, is prudent. Such a Man's words are valuable; but let an ill Man devise what he will, 'tis not worthy of regard: For a good Man may advise many, but an ill Man is unable to direct himself.

22. The blessing of the Lord,
it maketh rich, and he ad-
deth no sorrow to it.

23. It is a sport to a fool
to do mischief: but a
man of understanding
hath wisdom.

24. The fear of the wicked
it shall come upon him:
but the desire of the righ-
teous shall be granted.

25. As the whirlwind pas-
seth, so is the wicked no
more: but the righteous
is an everlasting foun-
dation.

26. As vinegar to the teeth,
and as smoak to the
eyes, so is the sluggard
to them that send him.

27. The fear of the Lord
prolongeth days: but the
years of the wicked shall
be shortned.

28. The hope of the righ-
teous shall be gladness:
but the expectation of
the wicked shall perish.

29. The way of the Lord
is strength to the up-
right: but destruction
shall be to the workers
of iniquity.

The Blessing of God upon
our honest endeavours,
gives Wealth, with the
comfortable Enjoyment
thereof.

That which affordeth
Laughter to the Wicked,
yields matter of serious
Consideration to the good
Man. But Terrors shall
succeed the Laughter of
the Wicked, and Comforts
shall follow the wise Con-
sideration of the Just.

And the Terrors of the
wicked shall suddenly de-
stroy them, but the Com-
forts of the just Man shall
preserve him.

Vinegar is not more of-
fensive to the Teeth, nor
Smoak to the Eyes, than
a sloathful Servant is to
his Master.

Virtue does as naturally
tend to prolong our Lives,
as Vice to shorten them.
Likewise Virtue answers
our expectations with de-
light: but the hopes of
an ill Man are disappoint-
ed. And hereby a good
Man is supported and en-
couraged, when an ill
Man is dispirited and
dejected.

Nay,

36 The Proverbs of S O L O M O N.

30. *The righteous shall never be removed: but the wicked shall not inhabit the earth.*
31. *The mouth of the just bringeth forth wisdom, but the froward tongue shall be cut out.*
32. *The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.*
- Nay, by Virtue a Man supporteth his Poverty: whereas by vicious practices whole Families are destroyed. The one by his wise Counsels acquires Friends for his Support, whereas the other by his froward Tongue makes many Enemies to himself. Nor is it strange that the Words of a wise Man should gain him Friends, or the Tongue of an evil Man procure him Enemies.

C H A P. XI.

Paraphrase.

1. *A False balance is abomination to the Lord: but a just weight is his delight.*
2. *When pride cometh, then cometh shame: but with the lowly is wisdom.*
3. *The integrity of the upright shall guide them: but the perverseness of the transgressors shall destroy them.*
- ALL unjust Dealing is abominable in the sight of God; but strict Justice on all occasions is well-pleasing unto him. Pride brings a Man into Contempt, but a modest Behaviour gains Esteem. An honest Man walks free from Danger, when an ill Man is ensnar'd in his own wicked Devices.

4. *Riches profit not in the day of wrath: but righteousness delivers from Death.*

5. *The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.*

6. *The righteousness of the upright shall deliver them, but transgressors shall be taken in their own naughtiness.*

7. *When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.*

8. *The righteous is delivered out of trouble: and the wicked cometh in his stead.*

9. *An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be deliver'd.*

10. *When it goeth well with the righteous the City rejoiceth: and when the wicked perish there is shouting.*

11. *By the blessing of the upright, the City is exalted: but it is overthrown by the mouth of the wicked.*

In Publick Calamities, Riches are not so beneficial to Men, as Virtue. For then (as I said before) Virtue will direct to the safest course: when wickedness will confound the Evil-doer. Wherefore, always remember that Virtue is your greatest Preservative in time of Danger, and Vice your unavoidable Ruin.

And tho' a wicked Man may Prosper for a time, yet Death soon puts an end to all his Projects. But before that, it is sometimes seen, that the wicked falls into the Snare which he had laid for the Righteous. And sometimes it falls out, that a good man delivers not only himself, but others from the Snare of the Wicked.

Likewise you cannot but perceive the different esteem men have for Virtue and Vice, by their rejoicing at the Prosperity of the Good, and the Adversity of the Ill Man. And good Reason for this; because the one sort are a

38 The Proverbs of S O L O M O N.

12. *He that is void of wisdom despiseth his neighbour : but a man of understanding holdeth his peace.*

13. *A tale-bearer revealeth secrets : but he that is of a faithful spirit, concealeth the matter.*

14. *Where no counsel is, the people fall : but in the multitude of Counsellors there is safety.*

15. *He that is surety for a stranger, shall smart for it : and he that hateth surety-ship is sure.*

16. *A gracious woman retaineth honour : and strong men retain riches.*

17. *The merciful man doeth good to his own soul : but he that is cruel troubleth his own flesh.*

18. *The wicked worketh a deceitful work : but to him that loveth righteousness shall be a sure reward.*

Blessing, the other a Misfortune to Public Societies.

'Tis better to be silent than to speak Reproachfully of another man. Nay, a good man will be so far from revealing the Secrets of another, that he careth not to hear them. By the Rash and Treacherous Advices of ill Ministers and Favourites, Nations are undone, which might have been preserved by the wise deliberations of a Publick Council.

'Tis dangerous to be Bound for the Debt of another Man; but to be out of Bonds is great Satisfaction.

Beauty and Virtue prefer Women to Honour, as Industry and Labour procure Riches for Men.

He who is Liberal to others will want nothing that is fit for himself, but a Niggard Pinches his own Belly ; yet his Covetousness does not answer his Expectation, whereas a Liberal Man shall be sure of a Reward.

For

19. *As righteousness tendeth to life: so he that pursueth evil, pursueth it to his own death.*

20. *They that are of a forward heart are abomination to the Lord: but such as are upright in their way are his delight.*

21. *Tho' hand joyn in hand the wicked shall not be unpunished: but the seed of the righteous shall be delivered.*

22. *As a jewel of gold in a swine's snout, so is a fair woman who is without discretion.*

23. *The desire of the righteous is only good: but the expectation of the wicked is wrath.*

24. *There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty.*

25. *The liberal soul shall be made fat, and he that watereth shall be watered himself.*

For thus 'tis order'd in the Course of Things; that Virtue tends to the Happiness, and Vice to the Misery of Man-kind.

And so it is with Relation to God's especial Providence, whereby he punisheth the Wicked, and rewardeth the Righteous. Nay, tho' ill Men strengthen themselves with many Alliances, they shall not be able to deliver themselves, or oppress the Righteous.

Beauty can recommend an ill Woman, no more than Jewels can Adorn Swine.

As Men wish well or ill to others, so it falls well or ill with themselves. Thus the Liberal Man increaseth, when the Penurious Man lesseneth his Estate. Nay, the more extensive your Charity is to others, so much the more plentifully God's Blessing will be power'd down upon you.

40 *The Proverbs of S O L O M O N.*

26. *He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.* He who extorteth great Gain to himself from the pressing Wants of others, is justly abhorred: but he that is willing to Relieve the Necessity of others, is beloved both by God and Men.
27. *He that diligently seeketh good, procureth favour: but he that seeketh mischief, it shall come unto him.* He who maketh it his Business to do either Good or Evil to others, shall accordingly find his own Account in it.
28. *He that trusteth in his Riches, shall fall: but the righteous shall flourish as a branch.* The Covetous Man shall decay like a withered leaf, whilst the liberal shall grow like a flourishing Tree.
29. *He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise in heart.* He who pincheth his Family gets nothing by it, and only makes his Servants boisterous and unruly: but a prudent care keeps all the Family in Order.
30. *The fruit of the righteous is a tree of life: and he that winneth souls is wise.* To relieve Mens Bodily Wants is a great Charity, but to draw Men from Vice to Virtue, is a greater beneficence.
31. *Behold, the righteous shall be recompenced in the earth: much more the wicked and sinner.* And if good men are Chastised in this Life for their Faults, how shall the wicked think to escape.

C H A P. XII.

Paraphrase.

1. *Who loveth instruction, loveth knowledge: but he that hateth reproof, is brutish.*

2. *A good man obtaineth favour of the Lord: but a man of wicked devices he will condemn.*

3. *A man shall not be established by wickedness: but the root of the righteous shall not be moved.*

4. *A virtuous woman is a crown to her husband: but she that maketh ashamed, is as rottenness to his bones.*

5. *The thoughts of the righteous are right: but the counsels of the wicked are deceit.*

6. *The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.*

HE who kindly receives a Reproof is in the way of Wisdom: but he who cannot bear a just Reprehension, is void of Reason.

He who studies to do good to others, attracts God's Favour to himself; but the Face of God is against a man of ill Designs.

Wherefore no Man shall establish himself or Family by evil Arts; whereas a good Man, like a Tree well rooted, shall flourish.

A good Wife is an Honour and Ornament to her Husband; an ill one is both a Shame and a Vexation.

The designs of good men are managed with Justice: but the designs of ill men are managed by Fraud. These men consult to do Mischief, as much as good men contrive to prevent it.

42 The Proverbs of S O L O M O N.

7. *The wicked are overthrown, and are not: but the house of the righteous shall stand.* But then God overthrows their wicked designs: and preserveth the Families of the Innocent.
8. *A man shall be commended according to his wisdom: but he that is of a perverse heart, shall be despised.* Besides, a man of honest designs shall gain applause in the World, whilst ill-designing men are justly abhorred.
9. *He that is despised and hath a servant, is better than he that honoureth himself, and lacketh bread.* He that hath a competency whereby to maintain himself, is happier than many a one who makes a great Figure in the World.
10. *A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.* A Well-minded Man hath a compassion to all living Creatures; when an ill Man maketh a shew of kindness, to bring to pass designs of Cruelty.
11. *He that tilleth his Land shall be satisfied with bread: but he that followeth vain persons is void of understanding.* An Industrious man will not want sufficient Maintenance; but a loose person wants both Bread and Understanding.
12. *The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.* An ill man designs to entangle, but a good man labours to deliver his Neighbour:
13. *The wicked is snared by the transgression of his lips: but the just shall come out of trouble.* But this ill man is often caught in the same Snare which he laid for a good man, who is delivered from it:

The Proverbs of S O L O M O N. 43

14. *A man shall be satisfied by the fruit of his mouth: and the recompence of a man's hands shall be rendred unto him.*

15. *The way of a fool is right in his own eyes, but he that hearkeneth unto counsel is wise.*

16. *A fool's wrath is presently known: but a prudent man covereth shame.*

17. *He that speaketh truth, sheweth forth righteousness: but a false witness's deceit.*

18. *There is that speaketh like the piercings of a sword: but the tongue of the wise is health.*

19. *The lip of truth shall be established for ever: but a lying tongue is but for a moment.*

20. *Deceit is in the heart of them that imagine evil: but to the counselors of peace is joy.*

21. *There shall no evil happen to the just: but the*

But no man gives good advice, or kind assistance to another, who will not find his own Account in it.

'Tis a sign of Folly for a man to rely wholly upon his own judgment in all things, and not to take the advice of others.

A weak man soon discovereth his Anger: but a wise man will conceal his Resentments.

He who boldly and freely speaketh the Truth, shews himself to be an honest man: but a doubtful way of speaking is Suspicious.

A Liar breeds discords and divisions; which a wise man endeavours to make up and heal.

Truth will always be credited, but a Liar will soon be confuted.

Ill-minded men are deceived when they expect inward Comfort, which only belongs to good men.

For such men are under the immediate Protecti-

44 *The Proverbs of S O L O M O N.*

the wicked shall be filled with mischief.

22. *Lying lips are abomination to the Lord: but they that deal truly are his delight.*

23. *A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.*

24. *The hand of the diligent shall bear rule: but the slothful shall be under tribute.*

25. *Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.*

26. *The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.*

27. *The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.*

28. *In the way of righteousness is life: and in the path-way thereof is no death.*

on of God, whilst the others are given up to bear the burden of their own iniquities; God having a singular detestation to all false dealing, as Justice and honesty are his delight.

A prudent man is as modest to conceal his wisdom, as a Fool is ostentatious of his Ignorance.

Industry advances a man to Power, whom Sloath would keep always under low Subjection.

Anxious Cares depress the spirit of a man, which is yet rais'd by the kind word of a Friend.

A good man hath this advantage above others, that he is not deluded with vain hopes as the wicked are.

That which a man comes lightly by is little esteemed: but what is gained by Industry is highly valuable; and so is every virtuous habit of mind, because it leadeth to Joy and Comfort.

C H A P. XIII.

Paraphrase.

1. *A Wise son heareth his father's instruction: but a scorner heareth not reproof.*

Wisdom teacheth Children a modest Behaviour under Reproof: but there is no hopes of one who laughs when he is admonished.

2. *A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.*

A good Tongue is beneficial, and an ill Tongue mischievous, not only to others, but to those that use it. Wherefore, to watch over your Words, tends to your preservation; but to be regardless of what you say is dangerous.

3. *He that keepeth his mouth, keepeth his life: but he that openeth his lips shall have destruction.*

Satisfaction of Desire arises not from Sloath, but is attained only by diligent application.

4. *The soul of the sluggard desireth and hath nothing: but the soul of the diligent shall be made fat.*

An honest man hateth to deceive, whilst an ill man is hated for his deceit.

5. *A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.*

An honest Design is its own support: an ill Design is its own overthrow.

6. *Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.*

46 The Proverbs of S O L O M O N.

7. *There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.*

Some love to make their Condition appear better than really it is; others love to appear meaner than they are.

8. *The ransom of a man's life is his riches: but the poor heareth not rebuke.*

Wealth delivers a Rich Man out of many Dangers, to which a Poor Man is not Exposed.

9. *The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.*

A good man finds that real Joy and Comfort in Prosperity; which an ill man, though in a thriving Condition, is not sensible of.

10. *Only by pride cometh contention: but with the well-advised is wisdom.*

Self-conceit occasions many Quarrels, which he who takes advice from others will wisely avoid.

11. *Wealth gotten by vanity, shall be diminished: but he that gathereth by labour shall increase.*

Ill-gotten Wealth soon falls to decay; but the Gains of honest Industry are lasting.

12. *Hope deferred maketh the heart sick: but when the desire cometh it is a tree of life.*

The delay of what we expect is a lingering Disease: but when our expectation is answered, our vigour is renewed.

13. *Who so despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.*

As a man shall have regard to the Law of God, so shall his Condition be, either well or ill in the World.

14. *The law of the wise is a fountain of life, to*

Also the instructions of wise men, yield a constant re-

The Proverbs of S O L O M O N. 47

*to depart from the
Snares of death.*

refreshment, as they tend
to prevent our falling into
Mischief.

15. *Good understanding
giveth favour: but the
way of transgressors is
hard.*

Virtuous Designs find
favourable Events, where-
as ill Designs bring men
into great difficulties.

16. *Every prudent man
dealeth with knowledge:
but a fool layeth open
his folly.*

A wise man engageth
not in matters beyond his
Ability; but he who
wants this Prudence ex-
poseth his own weak-
ness.

17. *A wicked messenger
falleth into mischief:
but a faithful ambassa-
dor is health.*

The Praise or Blame
which is due to publick
Transactions, does not
belong only to Princes,
but to their Ministers.

18. *Poverty and shame
shall be to him who re-
fuseth instruction: but
he that regardeth re-
proof shall be honoured.*

'Tis a mistake to think
that wise Admonitions
bring a Reproach upon
the Person that is Admo-
nished; he only who dis-
dains Reproof shall be
brought to shame.

19. *The desire accomplish-
ed is sweet to the soul:
but 'tis an abomination
to fools to depart from
evil.*

He who willingly re-
ceives Instruction, gains
to himself that Comfort,
which an obstinate Spi-
rit can never attain to.

20. *He that walketh
with wise men shall be
wise: but a companion
of fools shall be destroy-
ed.*

As all virtuous Conversa-
tion tends to Happiness, so
Vicious Conversation to
Misery and Destruction.

48 The Proverbs of SOLOMON.

21. *Evil pursueth sinners:
but to the righteous good
shall be repayed.*

Virtue will never want
its reward, nor Vice its
just punishment.

22. *A good man leaveth
an inheritance to his
children; and the
wealth of the sinner is
laid up for the just.*

A Virtuous Man leaveth
his Estate with God's
Blessing to his Posterity;
whilst a wicked man for-
feits his Estate to those
that will do more good
with it.

23. *Much food is in the
tillage of the poor: but
there is that destroyeth
for want of judgment.*

A small Estate in the
hands of an honest and
industrious man, produ-
ceth greater plenty than
the large Estate of the
wicked and slothful.

24. *He that spareth his
rod hateth his son: but
he that loveth him, chast-
eneth him betimes.*

By the fondness of Pa-
rents, Children are ruin'd:
but by early Correction
they are preserved.

25. *The righteous eateth
to the satisfying of his
soul: but the belly of
the wicked shall want.*

A good man will be sa-
tisfied with a little: an
ill man will be satisfied
with nothing.

CHAP. XIV.

Paraphrase.

1. **E**VERY wise woman
buildeth her house:
but the foolish plucketh
it down with her hands.

A Virtuous Woman rai-
seth a Family, which
an ill Woman by Luxu-
ry and Negligence de-
stroyeth.

2. *He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him.*

A Virtuous Man is filled with a due Reverence for God, which is defaced and lost by vicious habits of Mind.

3. *In the mouth of the foolish is a rod of Pride: but the lips of the wise shall preserve them.*

A Reproachful Tongue giveth matter of great Provocation; the effects whereof are avoided by a due Caution.

4. *Where no Oxen are the crib is clean: but much increase is by the strength of the Ox.*

Poverty ariseth from the want of Industry, which is the Mother of Plenty.

5. *A faithful witness will not lie: but a false witness will utter lies.*

A Man of Honour will not speak an untruth: but he who hath no Conscience cares not what he saith.

6. *A scorner seeketh wisdom, and findeth it not: but knowledge is easie to him that understandeth.*

To profit by what we read or hear from others, is not given to the censorious, but to the serious person.

7. *Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.*

'Tis not to be supposed that an ill man ever will make a good companion.

8. *The wisdom of the prudent is to understand his way: but the folly of fools is deceit.*

A wise man manageth his Affairs with Justice and Honesty, and looks upon all Craft to be but Folly.

9. *Fools make a mock of sin, but among the righteous there is favour.*

A wicked man derides one who has fallen into a sin, but a good man pitieth him.

50 The Proverbs of S O L O M O N.

10. *The heart knoweth his own bitterness: and a stranger doth not intermeddle with his joy.*

11. *The house of the wicked shall be overthrowen: but the tabernacle of the upright shall flourish.*

12. *There is a way that seemeth right unto a man: but the end thereof are the ways of death.*

13. *Even in laughter the heart is sorrowful, and the end of that mirth is heaviness.*

14. *The back-slider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.*

15. *The simple believeth every word: but the prudent man looketh well to his going.*

16. *A wise man feareth, and departeth from evil: but the fool rageth, and is confident.*

17. *He that is soon angry dealeth foolishly: and a man of wicked dealings is hated.*

The inward state of a man is better known by consciousness, than by conjecture:

And 'tis Virtue only which makes the outward state of a man truly prosperous.

Look not therefore upon the seeming advantage but to the real virtue of all your actions:

And think not loud Laughter to be a certain mark of inward Joy.

He who Revolts from Virtue shall surely feel trouble: but he who persevereth therein hath a spring of comfort arising from himself.

Credulity is a mark of Folly; but Caution becometh a wise man.

Hereby a wise man will make use of that good advice, which a foolish man will not endure to hear.

Sudden resentments are foolish; but deep laid malicious designs are abominable.

18. *The simple inherit folly: but the prudent are crowned with knowledge.*

19. *The evil bow before the good: and the wicked at the gates of the righteous.*

20. *The poor is hated even of his own neighbour: but the rich hath many friends.*

21. *He that despiseth his neighbour, sinneth: but he that hath mercy on the poor, happy is he.*

22. *Do they not err that devise evil? but mercy and truth shall be to them that devise good.*

23. *In all labour there is profit: but the talk of the lips tendeth to penury.*

24. *The crown of the wise is their riches: but the foolishness of fools is folly.*

25. *A true witness delivereth souls: but a deceitful witness speaketh lies.*

Sometimes rash men will persist in their follies, when the Cautious are made happy by instruction. And the worst of men are sometimes constrain'd to beg the aid of those good men whom formerly they despised.

But the deceitful World most commonly hateth the Poor, and admireth the Rich. Yet he who overlooks the wants of the Oppressed will never enjoy those Comforts which they only can feel who relieve 'em. He who doth Injury to them, wrongs himself highly; But he who doth them good shall be rewarded.

The reward of Industry is Wealth; but of Boasting and ill Talk is Want. Riches are the means by which a wise man discovers his Wisdom, and a fool his Folly.

A good man will speak as bold truths for the preservation of the Innocent, as an ill man will tell impudent lies for their destruction.

52 *The Proverbs of S O L O M O N.*

26. *In the fear of the Lord is strong confidence: and his children shall have a place of refuge.* Virtue gives Security, not only to the present Generation, but to their Posterity. 'Tis a perpetual Spring of Satisfaction; a preservative from danger.
27. *The fear of the Lord is a fountain of life: to depart from the snares of death.* The Grandeur and Safety of a Prince is increased or diminished according to the increase or lessening of his People. He who bridleth his Passion, discovers his wisdom in as high a measure as the Passionate man exposeth his Folly.
28. *In the multitude of people is the King's Honour: but in the want of People is the destruction of the Prince.* A quiet Spirit freeth the Body from those pains and labours which never fail to attend an Envious and Ill-natur'd Man.
29. *He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.* Our Reverence for God is no way so discoverable as by shewing a regard to our fellow-creatures in Distress.
30. *A sound heart is the life of the flesh: but envy the rottenness of the bones.* An ill man cannot support himself under a small Calamity; nor can the greatest Danger terrify a good man.
31. *He that oppresseth the poor reproacheth his maker: but he that honoureth him sheweth mercy on the poor.* A Prudent man discovereth his Abilities only as occasion requires: A foolish
32. *The wicked is driven away in his wickedness: but the righteous hath hope in his death.*
33. *Wisdom resteth in the heart of him that hath understanding: but that which*

which is in the midst of fools is made known.

34. *Righteousness exalteth a nation: but sin is a reproach to any people.*

35. *The King's favour is towards a wise servant: but his wrath is against him that causeth shame.*

foolish man is always boasting of his Knowledge.

As the Virtue of a Nation increaseth or diminisheth, so does its strength at home, and Credit abroad; Wherefore a good Prince will always encourage a Virtuuous Ministry, and not suffer Vice to Reign under him.

C H A P. XV.

Paraphrase.

1. *A Soft answer turns away wrath: but grievous words stir up anger.*

2. *The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.*

3. *The eyes of the Lord are in every place, beholding the evil, and the good.*

4. *A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.*

5.

Good words gain good Will; but insolent Language is provoking. A prudent man will express himself in such a manner, as to render his Sentiments acceptable & useful to others, not seeking applause to himself: For God knows the design of every man: whether he speaketh to a good, or an ill purpose.

A healing Discourse makes up those Breaches, which a furious Zealor makes wider.

54 The Proverbs of S O L O M O N.

5. *A fool despiseth his father's instruction: but he that regardeth reproof is prudent.*

A prudent man will instruct himself from the Reproaches of his Enemy, when a foolish man will not regard the Advice of his dearest Friend.

6. *In the house of the righteous is much treasure: but in the revenues of the wicked is much trouble.*

A good man enjoyeth what he possesseth, but an evil man hath possessions without enjoyment.

7. *The lips of the wise disperse knowledge: but the heart of the foolish doth not so.*

'Tis a great part of Wisdom, to know that you ought not to be wise for your self alone.

8. *The Sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.*

Ceremonious performances are not accepted when moral Virtue is wanting; but Morality without Ceremony is always well-pleasing. For no outward Forms of Worship can recommend an ill man to God; nor want of Form prejudice an honest man.

9. *The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness.*

An ill Life brings a man to abhor Reproof; and hatred of Reproof confirms him in the evil of his Way.

10. *Correction is grievous to him that forsaketh the way: and he that hateth reproof shall die.*

11. *Hell and destruction are before the Lord: how much more then the hearts of the children of men?*

But God, from whom nothing is hidden, knoweth the secret Reproofs which an ill man's Conscience hath given him.

12. *A scorner loveth not one that reproveth him: neither will he go unto the wise.*

But a Prophane Person will not hearken to the Reproofs of God or Man, or of his own Conscience.

13. *A merry heart maketh a chearful countenance: but by sorrow of the heart, the spirit is broken.*

A good Conscience maketh a chearful Countenance; but the terror of an ill Conscience appears in a man's Face.

14. *The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth upon foolishness.*

A good man is careful of improving his Thoughts, as an ill man is lavish of his words.

15. *All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.*

Nothing besides a good Conscience, can relieve and enliven a man who lies under Afflictions.

16. *Better is little with the fear of the Lord, than great treasure and trouble therewith.*

Wherefore, a good Conscience with a small Comperency, is better than a large Estate with trouble of Mind.

17. *Better is a dinner of herbs where love is; than a stalled Ox, and hatred therewith.*

By hearty Welcome and mutual Affection, the meanest Entertainment becomes a Feast. But a peevish man will disturb the most peaceable Company: whilst a quiet Spirit is useful in composing Differences.

18. *A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.*

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19. *The way of the sloathful man is as an hedge of thorns: but the way of the righteous is made plain.*

A sloathful man always pretends those difficulties in Business, which an Industrious man cannot perceive.

20. *A wise Son maketh a glad Father: but a foolish Man despiseth his Mother.*

A Virtuous Off-spring is an Ornament, but Vicious Children are a Disgrace to their Parents.

21. *Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.*

An ill thing may be well-pleasing to an ill man, but regular Actions only can please the Virtuous.

22. *Without Counsel, Purposes are disappointed: but in the multitude of Counsellors they are established.*

Rash undertakings come to nothing, but mature Deliberations take Effect.

23. *A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it?*

'Tis therefore a pleasure to give wise Counsel to others; especially, when their wants make it seasonable and useful.

24. *The way of life is above to the wise, that he may depart from hell beneath.*

A Virtuous course of life hath in it somewhat so great and sublime, that it will not suffer a man to do any thing that is mean, and below the Dignity of his Nature.

25. *The Lord will destroy the house of the proud: but he will establish the border of the Widow.*

But God will bring down the empty Grandeur of an Oppressor, and deliver the Poor from his Oppression.

26. *The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words.*

27. *He that is greedy of gain troubleth his own house: but he that hateth gifts shall live.*

28. *The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.*

29. *The Lord is far from the wicked: but he heareth the prayer of the righteous.*

30. *The light of the eye rejoiceth the heart: and a good report maketh the bones fat.*

31. *The ear that heareth the reproof of life, abideth among the wise.*

32. *He that refuseth Instruction, despiseth his own soul: but he that heareth reproof getteth understanding.*

33. *The fear of the Lord is the instruction of wisdom: and before honour is humility.*

F 5 CHAP.

For God abhorreth every ill design: but delights in those who advise others for their well-fare.

Nor will he suffer Families to be rais'd by fraudulent, but by just Practices.

A good man considereth before he speaketh: an ill man for want thereof, speaketh to ill purpose. Therefore the Prayers of ill men are rejected by God, who will not fail to hear the Petitions of the good.

'Tis delightful to behold the Beauty of God's Creation: but more pleasant to hear that a man's own good Actions are well accepted in the World.

He who is desirous of Instruction, will take care to converse with wise men. He that refuseth such Conversation, despiseth his own greatest Advantage, whereby he might become wise himself. In Fine, an awful sense of God is the best disposition for Wisdom, as Humility is the best preparation for Honour.

C H A P. XVI.

Paraphrase.

1. **T**HE preparations
of the heart in man,
and the answer of the
tongue is from the Lord.

MEN may contrive
either what they
will say or do, but the
Success thereof depends
wholly on Divine Provi-
dence.

2. All the ways of a man
are clean in his own
eyes: but the Lord
weigheth the spirits.

Men look upon them-
selves with a favourable
eye, though in the sight
of God they are very
defective.

3. Commit thy works to
the Lord: and thy
thoughts shall be esta-
blished.

The surest way to gain
our honest Ends, is to com-
mit the intended Success
to God's Providence. For
'tis Providence so dis-
poseth of all things, that
even wicked men are
employ'd to be the vo-
luntary Executioners of
his Justice.

5. Every one that is proud
in heart, is an abomi-
nation to the Lord: tho'
hand joyn in hand, he
shall not be unpunish-
ed.

An insolent Oppressor is
exceeding hateful to God,
who will pull him down,
notwithstanding all the
Confederacies he may
make to support his In-
justice.

6. By mercy and truth ini-
quity is purged: and
by the fear of the Lord
men depart from evil.

Succeeding Virtues at-
tone for former Vices:
and Reverence for God,
preserveth from either
doing or suffering evil.

7. *When a man's ways please the Lord, he maketh even his enemies to be at peace with him.*

8. *Better is a little with righteousness, than great revenues without right.*

9. *A man's heart deviseth his way: but the Lord directeth his steps.*

10. *A divine sentence is in the lips of the King: his mouth transgresseth not in judgment.*

11. *A just weight and balance are the Lord's: all the weights of the bag are his works.*

12. *It is an abomination to Kings to commit wickedness: for the throne is established by righteousness.*

13. *Righteous lips are the delight of Kings: and they love him that speaketh right.*

14. *The wrath of a King is as messengers of death: but a wise man will pacify it.*

15. *In the light of the King's countenance is life: and his favour is as a cloud of the later rain.*

Nay, such is the power of Virtue, that it will abate the Envy and Malice of evil men: Wherefore, a small Estate well-gotten is better than vast Revenues unjustly gained.

'Tis in a man's power to form his designs: but by God's leave only they can be executed.

Princes and Magistrates are strictly enjoined to a great Exactness of Justice in all their Affairs:

And the same Justice is required in our common Dealings with one another.

But Princes are chiefly engaged to support Justice, because Justice is the best support of their Thrones. Wherefore a good King loves those best who deal most sincerely with him: Such a wise Counsellor shall be able to prevail over the most passionate Resolutions of a Froward King; he shall turn his Fury into Favour, to the great Comfort and Refreshment of an unfortunate Subject. Vir-

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16. *How much better is it to get wisdom than gold? and to get understanding, is rather to be chosen than silver.*

17. *The high-way of the upright is to depart from evil: he that keepeth his way preserveth his Soul.*

18. *Pride goeth before destruction; and a haughty spirit before a fall.*

19. *Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud.*

20. *He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he.*

21. *The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.*

22. *Understanding is a well-spring of life unto him that bath it: but the*

Virtue therefore is to be preferred before all the Advantages which Wealth can procure; For perseverance in a Virtuous Course of Life is the great preservative of life it self.

Insolent Behaviour is the forerunner of Ruin; nor is a man so near to a Fall, as when he is over-much Exalted; Therefore it is better patiently to bear Injuries with the Afflicted, than to partake in Spoil and Rapin with the Oppressor.

He who is diligent in his Calling may expect benefit thereby; more especially if he dependeth upon God for Success.

Wisdom laid up in the Mind of a Man deserveth Respect, but is never so valuable as when it is produced for publick use, and attended by powerful Charms of Eloquence.

As a wise man communicateth his Wisdom to others, so a Fool can com-

the instruction of fools is folly.

23. *The heart of the wise teacheth his mouth: and addeth learning to his lips.*

24. *Pleasant words are as an honey-comb: sweet to the soul, and health to the bones.*

25. *There is a way that seemeth right to a man: but the end thereof are the ways of death.*

26. *He that laboureth, laboureth for himself: for his mouth craveth it of him.*

27. *An ungodly man diggeth up evil: and in his lips there is as a burning fire.*

28. *A froward man soweth strife: and a whisperer separateth chief friends.*

29. *A violent man enticeth his neighbour: and leadeth him into the way that is not good.*

30. *He shutteth his eyes to devise froward things: moving his lips he bringeth evil things to pass.*

communicate nothing but his Folly.

A wise man will speak judiciously, pertinently, and to the advantage of those who hear him.

As his Words are soft and sweet, so will they be delightful and restorative to the Soul.

But yet there is a false Eloquence, which may delude a Man to his Undoing.

'Tis an Encouragement to honest Industry, that a Man may enjoy the fruit of his Labour. But 'tis a great misapplication of Industry, to Plot and devise Mischief to others. Whether it be by a Slandrous Tongue, whereby Friends are set at Variance: Or by an earnest perswasion of others to joyn in violent and pernicious Courses.

Such ill Courses, which by profound Study have been contriv'd for the Ruin of others, and are ready to be executed upon the speaking of a word.

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31. The hoary head is a crown of glory, if it be found in the way of righteousness. Old-age is then Venerable, when a Man has passed his Life in virtuous Courses.
32. He that is slow to anger is better than the mighty: and he that ruleth his spirit, than he that taketh a City. He that can govern his Passions is a greater Man, than he who has Conquer'd a Warlike Nation.
33. The lot is cast into the lap: but the whole disposal is of the Lord. 'Tis good to have an eye to God's Providence, in the management of the smallest Affairs.

C H A P. XVII.

Paraphrase.

1. **B**ETTER is a dry morsel and quietness therewith, than an house full of Sacrifices with strife. **A** Piece of dry Bread eaten in peace and quietness, is more satisfactory than the greatest Plenty with Contention.
2. A wise Servant shall have rule over a Son that causeth shame: and shall have part of the inheritance among the brethren. Prudence is so far beyond Noble-birth, that a faithful Servant may sometimes deserve to be entrusted when a profligate Son shall be rejected.
3. The fining-pot is for silver, and the furnace for gold: but the Lord trieth the hearts. The Art of Man can find out if Silver or Gold be pure: but God alone can discover the hearts of Men.
4. A wicked doer giveth heed to false lips: and also

a liar giveth ear to a naughty tongue.

5. *Whoso mocketh the poor reproacheth his maker : and he that is glad at calamities, shall not be unpunished.*

6. *Children's children are the Crown of old men : and the glory of children are their fathers.*

7. *Excellent speech becometh not a fool : much less do lying lips a Prince.*

8. *A gift is as a precious stone in the eyes of him that hath it : whosoever it turneth it prospereth.*

9. *He that covereth a transgression, seeketh love : but he that repeateth a matter, separateth very friends.*

10. *A reproof entreteth more into a wise man, than an hundred stripes into a fool.*

11. *An evil man seeketh only Rebellion : therefore a cruel messenger shall*

also to hear ill reports of others : as a liar loveth to hear lies.

To despise a poor man upon account of his Poverty, is to reproach God's Providence ; as to rejoice at the misery of others is inhumane.

A numerous Progeny is Honourable : especially if they do not degenerate from the Virtue of their Ancestors.

A good Discourse is disgraced by the mouth of an ill man : and ill discourse dishonoureth the greatest of men.

Rich Presents corrupt the Judgment of Men, and make them degenerate from the ways of Justice.

Oblivion of Injuries creates esteem and friendship, which is lost again by a repetition of former Wrongs.

Soft words will make a greater Impression upon an ingenuous Nature, than hard Blows upon the Obstinate. Such an obstinate Person who sets his heart upon Mischief,

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shall be sent against him. is fitted only for severe Punishment.

12. *Let a bear robbed of her whelps meet a man, rather than a fool in his folly.* 'Tis better to meet with a raging Bear, than with a Man of such violent and intractable inclinations.

13. *Who rewardeth evil for good, evil shall not depart from his own house.* He who returneth evil for good, entaileth a Curse upon his Posterity.

14. *The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with.* The beginning of Contention is like cutting the Banks of a River; 'tis easier to avoid than to withdraw from the Flood.

15. *He that justifieth the wicked, and he that condemneth the just; even they both are abomination to the Lord.* He who acquitteth the Wicked, is as hateful to God and obnoxious to his Justice, as he who Condemneth the Righteous.

16. *Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?* Tho' an ill Man hath Ability to do good, yet he doth it not, for want of Inclination.

17. *A friend loveth at all times: and a brother is born for adversity.* Time sheweth him to be a true Friend, who behaveth himself like a Brother to the Distressed.

18. *A man void of understanding striketh hands: and becometh surety in the presence of his friend.* He who engageth himself openly for another Man's Debt, encourageth him to be careless in the payment thereof.

19. *He loveth transgression that loveth strife: and he that exalteth his gate, seeketh destruction.*
20. *He that hath a forward heart findeth no good: and he that hath a perverse tongue falseth into mischief.*
21. *He that begetteth a fool, doth it to his own sorrow: and the father of a fool hath no joy.*
22. *A merry heart doth good like a medicine: but a broken spirit drieth the bones.*
23. *A wicked man taketh a gift out of the bosom, to pervert the ways of judgment.*
24. *Wisdom is before him that hath understanding: but the eyes of a fool are in the ends of the earth.*
25. *A foolish son is a grief to his father, and bitterness to her that bare him.*
26. *Also to punish the just is not good: nor to strike*

Contention betrays a Man to all Iniquity: as Pride leadeth to Poverty.

In like manner, a forward Disposition, and a false Tongue, lead a Man to his own Destruction.

A lewd Son bringeth constant matter of Grief to his Parents, sufficient to shorten their days: For as Chearfulness supporteth, so Grief oppresseth the Spirit of a Man.

He who taketh a Bribe, tho' privately, loses his Integrity, and is no longer to be trusted with the Administration of Justice.

A Virtuous Man hath good Resolutions always about him: whereas the Thoughts of the Vicious are always wandring and unsteady.

An untoward Son provoketh his Father to Anger, and pineth away his Mother with Grief.

'Tis highly Injurious to Oppress the Innocent, or

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strike Princes for equi-
ty.

to Oppose a good Magi-
strate in the Execution of
his Office.

27. He that hath know-
ledge, spareth his words:
and a man of under-
standing is of an excel-
lent spirit:

A good Man will keep
a diligent watch, not only
over his Words, but his
Thoughts also.

28. Even a fool when he
holdeth his peace is
counted wise: and he
that shutteth his lips is
esteemed a man of un-
derstanding.

A foolish Man whilst he
is silent may be account-
ed wise; and deserve in
some measure to be
thought so, because he
restraineth his Folly.

CHAP. XVIII.

Paraphrase.

1. **T**Hrough desire a man
having separated
himself, seeketh and in-
termedleth in all wis-
dom.

BUT through affecta-
tion of Singularity, a
smatterer in Learning will
take upon him to con-
tradict the wisest men.

2. A fool hath no delight
in understanding, but
that his heart may dis-
cover it self.

Not that he seeks after
wisdom in earnest; but
his delight is in the Of-
tentation of his Folly.

3. When the wicked com-
eth, then cometh con-
tempt, and with igno-
miny reproach.

And whatever Company
he comes into, he brings
with him Pride and Scorn,
which break forth into
Affront and Reproach.

4. The words of a man's
mouth are as deep wa-
ters: and the well-spring
of wisdom as a flow-
ing brook.

But a wise man is never
exhausted, tho' he will
often overflow for the
Common good.

'Tis.

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5. It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

6. A fools lips enter in to contention, and his mouth calleth for strokes.

7. A fools mouth is his destruction: and his lips are the snare of his soul.

8. The words of a tale-bearer are as wounds: and they go down into the innermost parts of the belly.

9. He also that is sloathful in his work, is brother to him that is a great waster.

10. The name of the Lord is a strong Tower: the righteous runneth into it and is safe.

11. The rich man's wealth is his strong City: and as an high wall, in his own conceit.

12. Before destruction the heart of man is haughty: and before honour is humility.

13. He that answers a matter before he hears it, it is folly and shame unto him.

'Tis a horrible Corruption in Ministers of Justice, to try Men's Characters and not their Causes.

An ill man thrusteth himself into a Quarrel, not to compose, but increase it: And yet it commonly falls out so, that his Words are most prejudicial to himself.

A private Slanderer is as pernicious to Society, as he who for hire would stab a Man to the heart.

The sloathful man brings himself to Want, as well as the spendthrift.

The Power, Wisdom, and Goodness of God, are the securest resort for good men. But a Worldly-minded man vainly conceits his Wealth to be a sufficient Security: Whereas such a vain confidence is as surely the fore-runner of Destruction, as humility is the best preparative for Advancement.

'Tis a shame to any man, much more to a Judge, to give Sentence before the Cause be heard. So

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14. *The spirit of a man will sustain his infirmity: but a wounded spirit who can bear?*

15. *The heart of the prudent getteth knowledge: and the ear of the wise seeketh knowledge.*

16. *A mans gift maketh room for him, and bringeth him before great men.*

17. *He that is first in his own cause seemeth just: but his neighbour cometh and searcheth him.*

18. *The lot causeth contentions to cease and parteth between the mighty.*

19. *A brother offended is harder to be won than a strong City: and their contentions are like the bars of a Castle.*

20. *A man's belly shall be satisfied with the fruit of his mouth: and with the increase of his lips shall he be filled.*

21. *Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.*

So long as Virtue preserveth Courage, outward Afflictions may be born; but when through Vice the Soul becomes mean and abject, nothing is tolerable. A wise man therefore will learn that knowledge of God himself, as may fortify his Spirit.

Tho' Princes may be corrupted with Presents, and inferiour Magistrates with Bribes of less value, yet a wise and good man will determine no Matter before he hath heard both Parties. But when the difficulties on both sides are insuperable, the best determination is by Lot.

Yet when Friends fall out, 'tis very difficult to find out any way of Reconciliation. And therefore 'tis best to preserve the advantages of Friendship by speaking well and worthily of our Friends. For as a man delighteth to speak well or ill of others, so commonly fa-
reth it with himself.

12. *Whoso findeth a wife, findeth a good Thing: and obtaineth favour of the Lord.*

13. *The poor useth intreaties: but the rich answereth roughly.*

14. *A man that hath friends, must shew himself friendly: and there is a friend that sticketh closer than a brother.*

An agreeable Marriage is a happy state, for which a man ought to be thankful.

Poverty often disposeth the Mind to Humility, and Riches to Pride.

Friendship cultivated by mutual returns, engageth men to one another more closely than the nearest Consanguinity.

C H A P. XIX.

Paraphrase.

1. **B**ETTER is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

2. *Also that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.*

3. *The foolishness of man perverteth his way: and his heart fretteth against the Lord.*

4. *Wealth maketh many friends: but the poor is separated from his neighbour.*

5. *A false witness shall not*

A Poor man that is simple and honest, is in a better condition than one that hath gained Wealth by Craft and Deceit: But yet gross ignorance and want of consideration are apt to cast men headlong into Mischief. And when their own Folly and Rashness hath undone them, they are ready to blame God's Providence. Yet let not the rich man trust in his Wealth: nor the poor man despair, thro' want.

He who calumniates, or bears false witness

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not be unpunished: and he that speaketh lies shall not escape. *ness, shall not go unpunished.*

6. *Many will intreat the favour of the Prince: and every man is a friend to him that giveth gifts.*

7. *All the brethren of the poor do hate him, how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.*

8. *He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.*

9. *A false witness shall not be unpunished: and he that speaketh lies shall perish.*

10. *Delight is not seemly for a fool: much less for a servant to have rule over Princes.*

11. *The discretion of a man deferreth his anger: and it is his glory to pass over a transgression.*

12. *The King's wrath is as the roaring of a Lion:*

Great is the Number of those who endeavour to insinuate themselves into the favour of Princes, because they have much to give. But such is the Way of the World, that if a man hath nothing to bestow, even his nearest Relations will avoid him, tho' he implore their assistance. Nevertheless, a Virtuous man shall not be left wholly destitute of help in his Necessity. Nor shall those who are False and Malicious escape the just Punishment they have deserv'd.

To offer a delicious morsel to a Mad-man, is not more absurd; than to advance one to the highest Dignity, who ought to be a Servant.

A good man passeth by Offences, and a great Spirit scorneth Revenge.

But the Anger of a Prince is most Terrible;

but his favour is as dew upon the grass. as his Favour is very refreshing and comfortable.

13. *A foolish Son is the calamity of his Father : and the contentions of a wife are a continual dropping.* A Dissolute Son and a froward scolding Wife, make a Man exceedingly unhappy.

14. *House and riches are the inheritance of fathers : and a prudent wife is from the Lord.* An Inheritance may come to us from the care of our parents : but a prudent Wife is the gift of God's special Providence.

15. *Slothfulness casteth into a deep sleep : and an idle soul shall suffer hunger.* Sloathfulness brings a man to such a degree of Stupidity, as will render him unconcern'd for the necessary Provision of Life.

16. *He that keepeth the commandment keepeth his own soul : but he that despiseth his ways shall die.* He who walketh in God's way is in the way to happiness ; he who is out of that way, is in the way to Destruction.

17. *He that hath pity on the poor, lendeth unto the Lord : and that which he hath given, will he pay him again.* He who hath been beneficial to the distressed, makes God his Debtor : who will not fail to reward him abundantly.

18. *Chasten thy Son while there is hope : and let not thy soul spare for his crying.* Let not a foolish and unseasonable pity, prevent the timely Correction of your Children.

19. *A man of great wrath shall suffer punishment:* If you are too severe upon them, you will do them

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*for if thou deliver him,
yet thou must do it a-
gain.*

them Mischief; but if you never correct them, you will encourage them to run into Mischief of themselves.

20. *Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.*

Good Advice, if carefully follow'd, will be highly advantageous in the whole course of one's life.

21. *There are many devices in a man's heart: nevertheless the counsel of the Lord, that shall stand.*

The designs of Men are frequently disappointed by the over-ruling Providence of God.

22. *The desire of a man is his kindness: and a poor man is better than a liar.*

Ability to Relieve others is desirable: but 'tis better to be Poor, than to make profession of Charity without Practice.

23. *The fear of the Lord tendeth to life: and he that hath it shall abide satisfied, he shall not be visited with evil.*

A Virtuous inclination is attended with inward satisfaction of Mind, which makes a Man free from Fear.

24. *A sloathful man hideth his hand in his bosom: and will not so much as bring it to his mouth again.*

The folly of Sloath is hereby discovered, in that it will not suffer a Man to do the most necessary thing for himself, though it may be done with the greatest ease.

25. *Smite a scorner, and the simple will beware: and reprove one of understanding, and he will*

The Punishment of the Incurable is of use to the by-standers: but a gentle reproof is sufficient

understand knowledge.

26. *He that wasteth his father, and chaseth away his mother, is a Son that causeth shame, and bringeth reproach.*

27. *Cease, my Son, to hear the instruction that causeth to err from the words of knowledge.*

28. *An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.*

29. *Judgments are prepared for Scorners: and stripes for the back of fools.*

ent to a well-inclin'd Man.

A Lewd Son is the greatest mischief and dishonour to his Parents. Wherefore let young men be ware of any sort of Opinions which tend to lessen their Obligation to moral Virtue. Since some Men have been so impudently Vicious, as to cast off all regard to the justice of God or Man. Yet such hardned Sinners shall be made sensible of the Punishments which at present they despise.

C H A P. XX.

Paraphrase.

1. *W*ine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

2. *The fear of a King is as the roaring of a Lion: whoso provoketh him to anger, sinneth against his own soul.*

3. *It is an honour for a man to cease from strife: but every fool will be meddling.*

A Void Excess of drinking; for a Drunkard is Scurrillous and Contentious.

The Anger of a King is terrible as the Rage of a Lion, pursuing his Prey to Destruction.

To begin or carry on a Quarrel, is below the Character of a wise man.

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4. *The sluggard will not plow by reason of the cold; therefore shall he beg in Harvest, and have nothing.*

He who will not work without Compulsion, will meet with no Pity, when he has brought himself to Want.

5. *Counsel in the heart of man is like deep water: but a man of understanding will draw it out.*

One man is not so reserv'd, but that another man may fathom him.

6. *Most men will proclaim every one his own goodness: but a faithful man who can find?*

Notwithstanding all the pretences men make to Friendship, and their obligations to each other, 'tis hard to find a Friend in time of Need.

7. *The just man walketh in his integrity: his children are blessed after him.*

And yet a kind well-disposed Man, entails a Blessing upon his Posterity.

8. *A King that sitteth in the Throne of Judgment, scattereth away all evil with his eye.*

A Prince who diligently applies himself to promote the publick good, cannot fail of a faithful Ministry and a righteous Government.

9. *Who can say, I have made my heart clean, I am pure from my sin?*

But yet there is no state of Perfection in this Life. And every act of injustice in the least degree, is abominable in the sight of God, who discerns the hearts of men as clearly as a man can discover the inclinations of his Children.

10. *Divers weights, and divers measures: both of them are alike abomination to the Lord.*

11. *Even a child is known by his doings: whether his work be pure, and whether it be right.*

And

12. *The hearing ear, and the seeing eye, the Lord hath made even both of them.*

13. *Love not sleep, lest thou come to poverty: open thine eyes and thou shalt be satisfied with bread.*

14. *It is nought, 't is nought, saith the buyer: but when he is gone away, then he boasteth.*

15. *There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.*

16. *Take his Garment who is surety for a stranger: and take a pledge from him for a strange woman.*

17. *Bread of deceit is sweet to a man: but afterwards his mouth shall be filled with Gravel.*

18. *Every purpose is established by counsel: and with good advice make War.*

19. *He that goeth about as a talebearer, revealeth secrets: therefore meddle not with him that flattereth with his lips*

And has given to Men the Organs of their Senses, and Objects of their Knowledge.

Therefore be not Sloathful in making good use of these gifts of God, and you will want nothing which is necessary.

Purchase every thing as cheap as you can, but make the best use of it afterwards.

But of all things which you can purchase, nothing is so valuable as moral Wisdom.

If a Man be so foolish as to be bound for an unknown Person, or a lewd Woman, take good Security before you trust him.

Whatsoever is wrongfully gotten, tho' for the present it may be delightful, yet in the end it will be hurtful.

Rashness spoils those great Designs, which Caution would certainly bring to pass.

Say little to one that frowns upon you, for he will disclose it to ingratiate himself with another man.

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20. *Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.*

He who is disrespectful to his Parents, forfeits his Credit at present, and shall lose his Name hereafter for want of Posterity.

21. *An inheritance may be gotten hastily at the beginning: but the end thereof shall not be blessed.*

An Estate suddenly gotten, layeth a sure foundation of future trouble.

22. *Say not I will recompense evil: but wait on the Lord, and he shall save thee.*

Revenge not your own Cause, but refer it to the Vindication of God's Providence, which will set all things right at last.

23. *Divers weights are an abomination unto the Lord: and a false ballance is not good.*

To cheat another, tho' but in a small matter, is abominably Vicious.

24. *Man's goings are of Lord: how can a man then understand his own way?*

God's Providence does so over-rule our Actions, that we cannot tell what the end of our Undertakings will be.

25. *It is a snare to a man who devoureth that which is holy, and after vows to make enquiry.*

Nothing is gotten by Sacrilege, nor is any thing sav'd by non-payment of your Vows.

26. *A wise King scattereth the wicked: and bringeth the wheel over them.*

A good King, by a due Execution of the Laws, separateth the bad from the good, as Chaff is winnowed from Corn.

27. *The spirit of a man*

God gave man understanding

*is the candle of the Lord,
searching all the inward
parts of the belly.*

standing to this end;
that he might keep a
Watch upon his own In-
clinations.

28. *Mercy and Truth pre-
serve the King : and his
Throne is upholden by
Mercy.*

The strongest Guard of
a Prince's Throne is a Re-
ligious Observation of his
Word, with a due mix-
ture of Benevolence and
Clemency.

29. *The glory of young
men is their strength :
and the beauty of old
men is their grey head.*

Young-men are recom-
mended by their Vigour :
Old-men by their Gra-
vity and Experience.

30. *The blueness of a
wound cleanseth away
evil : so do stripes the
inward part of the bel-
ly.*

The severest Punish-
ments are necessary for
incorrigible Offenders.

C H A P. XXI.

Paraphrase.

1. **T**HE King's heart
*is in the hand of the
Lord : as the rivers of
water be turneth it whi-
ther so ever he will.*

THE Wills of Prin-
ces are Over-ruled
by God's Providence, as
Rivers are guided by
their own proper Chan-
nels.

2. *Every man's way is
right in his own eyes :
but the Lord pondereth
the hearts.*

A man examineth his
own Actions superficially
and favourably, but God
considereth them tho-
rowly and with Justice.

3. To

H. 3

Not

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3. *To do justice and judgment, is more acceptable to the Lord than Sacrifice.* Nor will he be pleased with Ceremonies, without moral Virtue.
4. *An high look, and a proud heart, and the ploughing of the wicked, is sin.* Haughty thoughts, supercilious looks, and unmerciful behaviour, are great evils.
5. *The thoughts of the diligent tend only to plenteousness: but of every one that is hasty, only to want.* A cautious Industry bringeth to Wealth; but inconsiderate rashness to want.
6. *The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death.* A durable Estate, or lasting Reputation, are not gained by Flattery, Calumny, or Perjury.
7. *The robbery of the wicked shall destroy them: because they refuse to do judgment.* For the Rapine of such wicked men will turn upon them; because they have sinned against their Conscience.
8. *The way of man is froward and strange: but as for the pure, his work is right.* As is the Man, so are his Ways, either fraudulent or sincere.
9. *It is better to dwell in the Corner of an housetop, than with a brawling woman in a wide house.* Poverty and Solitude may better be endured, than Plenty with Vexation.
10. *The soul of the wicked desireth evil: his neighbour findeth no favour in his eye.* A man that is set upon an ill design, spareth neither Friend nor Foe to compass his Ends.
11. *When the scorner is punished, the simple is made.* Tho' Punishment amend not a Flagitious Person, yet

made wise: and when the wise is instructed he receiveth knowledge.

12. The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.

13. Whoso stoppeth his ears at the cry of the poor: he also shall cry himself, but shall not be heard.

14. A gift in secret pacifieth anger: and a reward in the bosom, strong wrath.

15. It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.

16. The man that wandereth out of the way of understanding, shall remain in the congregation of the dead.

17. He that loveth pleasure shall be a poor man: he that loveth wine and oyl, shall not be rich.

18. The wicked shall be a ransom for the righteous: and the transgressor

yet it may instruct those who have been deluded by him: but softer Admonitions are sufficient to instruct the Wise. Who cannot but discern how much the wicked fall under the displeasure both of God and Man.

He who refuseth Compassion to the Miserable, shall himself be both Miserable and Unpitied.

The best use of Bribery, is to induce men to lay aside Anger and implacable Wrath.

The execution of Justice is a joy to the Just, and a terror to the Wicked:

And he who walketh in the way of the wicked, must expect to share in the punishment of the wicked.

He who lives profusely, will certainly be poor; and he who loveth to live deliciously will not be rich.

In publick Calamities 'tis sometimes so order'd by God's Providence, that

gresser for the upright.

19. *It is better to dwell in the wilderness, than with a contentious and an angry woman.*

20. *There is a treasure to be desired, and oil in the dwelling of the wise: but a foolish man spendeth it up.*

21. *He that followeth after righteousness and mercy, findeth life, righteousness, and honour.*

22. *A wise man scaleth the City of the mighty: and casteth down the strength of the confidence thereof.*

23. *Whoso keepeth his mouth and his tongue, keepeth his soul from trouble.*

24. *Proud and haughty scorner is his name, who dealeth in proud wrath.*

25. *The desire of the sloathful killeth him: for his hands refuse to labour.*

26. *He coveteth greedily all the day long: but the righteous giveth, and spareth not.*

that the punishment of the Wicked is a preservation to the righteous.

The remotest Desert is more eligible, than the company of a brawling Wife.

A vitious man squandereth away the means by which a virtuous man procureth the enjoyments of life.

He who maketh it his business to oblige, will never want esteem and good will.

'Tis frequently seen, that the Virtue of the Mind is more prevalent than strength of Body.

He who is inoffensive in his Words, will be easie in his Mind.

Insolent fierceness of Behaviour towards Men, shews a man to be without due respect to God.

Sloth is a tormenting Vice, because it prevents men from providing for the necessities of Nature. Such a man's wants are always craving, when an industrious man hath enough and to spare.

Ce-

27. *The sacrifice of the wicked is abomination : how much more when he bringeth it with a wicked mind.*

28. *A false witness shall perish : but the man that heareth speaketh constantly.*

29. *A wicked man hardneth his face : but as for the upright, he directeth his way.*

30. *There is no wisdom, nor understanding, nor counsel against the Lord.*

31. *The horse is prepared against the day of Battle : but safety is of the Lord.*

Ceremonial Services are little regarded by God : but when they are performed by ill men they are utterly abhorred.

A false witness loseth ; but a true man preserveth his Credit.

Whilst a vitious man endeavours to outface the reproof of others, a good man will examine and severely censure his own Actions.

No humane Design, Foresight, or Management can oppose Divine Providence. For though the use of means is in the power of man, yet all events are only in the hand of God.

C H A P. XXII.

Paraphrase.

1. *A Good name is rather to be chosen than great riches : and loving favour rather than silver and gold.*

2. *The rich and poor meet together : the Lord is the maker of them all.*

TIS not Wealth, but the good use thereof which deserveth esteem, and gaineth the love of good men.

Rich and poor live together, because they have need of each other, and the same Providence is over both. H 5 A

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3. *A prudent man foreseeth the end, and hideth himself: but the simple pass on and are punished.* A wary man foresees and prevents those Troubles which the Careless suffer under.
4. *By humility and the fear of the Lord, are riches and honour and life.* An humble Opinion of our selves, joyn'd with a Religious Sense of the Divine Majesty, will procure all the Comforts of Life.
5. *Thorns and Snarcs are in the way of the froward: he that doth keep his Soul shall be far from them.* Wicked men fall into the Snarcs which they have laid for others; whilst good men escape from them.
6. *Train up a Child in the way he should go: and when he is old he will not depart from it.* Season a Child with early Admonitions to Virtue; and they will make lasting Impressions upon him.
7. *The rich ruleth over the poor: and the borrower is a servant to the lender.* Wealth gives a man Dominion, not only over the poorer sort, but over all who have any dependance thereupon. But
8. *He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.* if a Rich man make an ill use of his Power, Hatred, or Contempt will wrest it from him. Whereas
9. *He that hath a bountiful eye shall be blessed: for he giveth of his bread to the poor.* a Compassionate man shall gain the love of God and Man by his Liberality,
10. *Cast out the scorner and he shall go* Where Selfconceited Opiniators are discouraged, pub-

out: yea, strife and reproach shall cease.

11. *He that loveth pureness of heart, for the grace of his lips the King shall be his friend.*

12. *The eyes of the Lord preserve knowledge: and he overthroweth the words of the transgressor.*

13. *The sloathful man saith there is a lion without: I shall be slain in the streets.*

14. *The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein.*

15. *Foolishness is bound in the heart of a Child: but the rod of correction shall drive it far from him.*

16. *He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.*

17. *Bow down thine ear, and hear the words of the wise: and apply thine heart to my knowledge.*

publick Peace and good Neighbourhood are maintain'd.

An honest man, who speaketh his mind sincerely, is fit to be Privy Counsellor to a King.

And the rather, because God's special Favour goes along with the Wisdom of such a Man: but he hateth an artificial Courtier.

An Imaginary Difficulty, will be sufficient to excuse a Slothful Man from Labour.

If thou gaineſt the Favour of Lewd Women, 'tis a Mark of God's Displeasure against thee.

An Obstinate Temper in a Child, can be removed by nothing but severe Correction.

He who oppresseth the Poor to maintain his profuse Expences upon the Rich, makes double speed towards Want.

And now let me exhort you again to diligent attention and serious Consideration.

'Twill

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18. For it is a pleasant thing, if thou keep them within thee: they shall withal be fitted in thy lips.

19. That thy trust may be in the Lord, I have made known unto thee this day, even to thee.

20. Have not I written to thee excellent things in counsels and knowledge?

21. That I might make thee know the certainty of the words of truth: that thou mightest answer the words of truth to them that send unto thee.

22. Rob not the poor because he is poor: neither oppress the afflicted in the gate.

23. For the Lord will plead their cause, and spoil the soul of those that spoiled them.

24. Make no friendship with an angry man: and with a furious man thou shalt not go.

25. Lest thou learn his ways: and get a snare to thy soul.

'Twill be a great satisfaction for you to bear this in your mind, but greater to use it for the benefit of others. And what greater Satisfaction can you receive, than to gain the Favour of God? as I have directed you.

I have written to you such Advice as is fit for a King to give, and Princes to take. That you may discern all practical Duties by their own native light, and be able to recommend them to others.

Never make use of your Power to Oppress the Distressed, especially when they apply to you for Justice. For God will hear their Cause, and take severe Vengeance on their Oppressors.

Chuse not a Cholerick Man for your Friend: such a one not being fit for common Conversation. For if you become like to him, or take part in his Quarrels, you hazard your Life. Nei-

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|---|--|
| <p>26. Be not thou one of them that strike hands: or of those that are surety for debts.</p> <p>27. If thou hast nothing to pay, why should he take thy Bed from under thee?</p> <p>28. Remove not the ancient Land-mark which thy Fathers have set.</p> <p>29. Seest thou a man diligent in his business? he shall stand before Kings: he shall not stand before mean men.</p> | <p>Neither engage your self in the Debts, any more than in the Quarrels of others. For why should you run great hazards without great cause.</p> <p>Content your self with your paternal Estate, not seeking to enlarge it by Fraud.</p> <p>A man who is diligent and dextrous in dispatch of Business, is fit for the highest Employments in the State.</p> |
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CHAP. XXII.

Paraphrase.

1. *When thou sittest to eat with a Ruler, consider diligently what is before thee.*
2. *And put a knife to thy throat, if thou be a man given to appetite.*
3. *Be not desirous of his dainties: for they are deceitful meat.*
4. *Labour not to be rich: cease from thine own wisdom.*

BUT if you should become a Prince's Favourite, be sure to keep your self reserv'd, even at his Table. Take all possible care that you exceed not the Bounds of Temperance. Let not the most exquisite Delicacies betray you to Intemperance.

Be not over-solicitous to get an Estate: but let God's
I Provi

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5. *Wilt thou set thine eye upon that which is not? for riches certainly make themselves wings, and flee away as an Eagle towards Heaven.* Providence guide your Desire. For 'tis uncertain that you shall gain an Estate: and having gain'd it, 'tis yet more uncertain that you shall keep it.
6. *Eat not thou the Bread of him that hath an evil eye: neither desire thou his dainty meats.* Be not forward to accept the Invitation of a Sordid man; though it be to a Splendid Entertainment; Because such a one's Invitation is not hearty, but only from the Teeth outward. So that 'twill be nauseous for you to partake of, and more to commend his Entertainment. Nor can you improve such a Man by your Discourse at his Table, by reason of the narrowness of his Heart.
7. *For as he thinketh in his heart so is he: eat and drink saith he to thee but his heart is not with thee.*
8. *The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.*
9. *Speak not in the ears of a fool: for he will despise the wisdom of thy words.*
10. *Remove not the old land-mark: and enter not into the fields of the fatherless.*
11. *For their Redeemer is mighty: he shall plead their cause with thee.* Be just to all, but especially to those who are not able to help themselves. For they have a Protector, who has Power and Will to do them Right.
12. *Apply thine heart unto instruction: and thine ears to the words of knowledge.* Wherefore give diligent Attention to Discourses of this Nature.

And

13. *Withhold not correction from the child: for if thou beatest him with the rod he shall not die.*

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

15. *My Son, if thine heart be wise, my heart shall rejoyce: even mine.*

16. *Yea, my reins shall rejoyce when thy lips speak right things.*

17. *Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long.*

18. *For surely there is an end: and thine expectation shall not be cut off.*

19. *Hear thou my Son, and be wise: and guide thine heart in the way.*

20. *Be not among winebibbers: amongst riotous eaters of flesh.*

21. *For the drunkard and glutton shall come to poverty: & drowsiness shall cloath a man with Rags.*

And if your Children will not attend to such Admonitions, quicken them with due and wholesome Correction. Such suitable Corrections being both Preservative and restorative. But let them also know that you correct them, to the end that you may receive comfort from them. Such a joy as may more easily be felt than expressed, flowing from the good Government your Children have over their Tongues.

Let not the Prosperity of ill Men raise your Envy; or diminish any thing from the Veneration you have for God. For the Prosperity of ill men shall not last long: nor the hopes of good men be disappointed.

Moreover, give diligent care to what I am now going to say to you. Take heed of all Excess in Eating and Drinking; which will bring you to Want by wasting your Estate, and weakning your Intellectual Faculties. I 2 Let

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22. *Hearken to thy Father that begat thee: and despise not thy mother when she is old.*

23. *Buy the truth, and sell it not: also wisdom and instruction and understanding.*

24. *The father of the righteous shall greatly rejoyce: and he that begetteth a wise child shall have joy of him.*

25. *Thy father and thy mother shall be glad: and she that bare thee shall rejoyce.*

26. *My Son, give me thy heart: and let thine eyes observe my ways:*

27. *For a whore is a deep ditch: and a strange woman is a narrow pit.*

28. *She also lieth in wait as for a prey; and increaseth the transgressions among men.*

29. *Who hath woe? who hath sorrow? who hath contentions? who hath babling? who hath wounds without cause? who hath redness of eyes?*

30. *They that tarry long at the wine, they that go to seek mixt wine.*

Let the Years, the Experience, and the tender natural concern of your Parents, gain your Respect always to them.

Spare neither pains nor cost to obtain Virtue, and to purchase the means thereof. For this Reason amongst others, that you may rejoyce the hearts of your Parents, which is all the requital you can make them; and let them not want this Comfort, because 'tis all the return they desire.

Let me yet carry on your Attention to a farther particular. Avoid a Lewd Woman; who will waste your Estate before you can get away from her. Her seeming Love is real Treachery, and tends to the Destruction both of Soul and Body.

And if you intend to avoid lewd Women, avoid Intemperance in drinking, which not only betrays you to that, but many other inconveniences: Which may affright you from excess of drinking. Please

31. *Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth it self aright.*
32. *At the last it biteth like a Serpent, and stingeth like an Adder.*
33. *Thine eyes shall behold strange women: and thy heart shall utter perverse things.*
34. *Yea, thou shalt be as he that lieth down in the midst of the Sea: or as he that lieth on the top of a Mast.*
35. *They have stricken me (shalt thou say) and I was not sick, they have beaten me and I felt it not: when shall I awake? I will seek it yet again.*
- Please not your eyes therefore with the fineness, colour, or motion of generous Wine: But consider the cruel Effects of it, which when too much indulged, will be mortal as the biting of a Serpent, or the sting of a Basilisk.
- It will stir up Lustfull Desires in you, and also give vent to unseemly Discourses. And after you have wallowed in a Sea of Filthiness, it will bring you to an unquiet and dangerous sleep. Neither when you awake will you be sufficiently sensible of the wrongs you sustain'd during your fit of Drunkenness; but will seek Opportunities to do the like again.

C H A P. XXIV.

Paraphrase.

1. **B**E not thou envious
against evil men:
neither desire thou to
be with them.

2. For their heart studieth
destruction: and their
lips talk of mischief.

3. Through wisdom is a
house builded: and
by understanding it is
established.

4. And by knowledge shall
the chambers be filled
with all precious and
pleasant riches.

5. A wise man is strong:
yea, a man of knowledge
increaseth strength.

6. For by wise Counsel
thou shalt make thy
War: and in the mul-
titude of Counsellors
there is safety.

7. Wisdom is too high for
a fool: he openeth not
his mouth in the Gate.

8. He that deviseth to do
evil, shall be called a
mischievous person.

LET not the Prospe-
rity of ill men move
you to impatience: much
less to seek their Com-
pany, or to take their
Measures. For who
would grow Rich by the
Miseries and Calamities
of other men? Since an
Estate may be gain'd,
and preserv'd by honest
means and management.
Whereby your house may
be furnished, not only
with Necessaries, but de-
lightful Ornaments.

Wisdom supplies the
Want of Strength where
it is not, and increaseth
the force of it where it is.
Good Conduct makes an
Army Victorious; and a
Civil Government pro-
perous. Wherefore wise
men ought to be valued
because there are few
men fit for the discharge
of Publick Trusts. But
he who betrays the Pub-
lick ought to have a mark
of Infamy set upon him.

To

9. The thought of foolishness is sin: and the Scorners are an abomination to men.

10. If thou faint in the day of adversity, thy strength is small.

11. If thou forbear to deliver them that are drawn into death, and those that are ready to be slain,

12. If thou sayest behold we know it not, doth not he who pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

13. My Son, eat thou honey because it is good: and the honey-comb which is sweet to the taste.

14. So shall the knowledge of Wisdom be to thy soul: when thou hast found it, then there shall be a reward: and thy expectation shall not be cut off.

15. Lay not wait O wicked man, against the dwelling of the righte-

To design any evil thing is sinful: but he who takes pleasure in wickedness, is to be abhorred of all men. He who cannot bear Adversity, is not a man of Courage. Fail not to come to the assistance and rescue of innocent persons when they are in danger, and affect not to be ignorant of their condition, for God is not ignorant of such your affectation, but will withdraw his assistance from you if you are found wanting to the relief of others.

Receive these my Advices, which are as necessary, delicious and wholesome as honey which drops from the Comb: Besides, the practice of moral Virtue is no less advantageous than delightful, and will never fail to answer Expectation.

Though an honest man may be reduc'd to mean Circumstances, yet let not his

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ous : spoil not his resting place.

16. *For a just man falleth seven times and riseth up again, but the wicked shall fall into mischief.*

17. *Rejoyce not when thine enemy falleth : and let not thine heart be glad when he stumbleth.*

18. *Lest the Lord see it, and it displease him : and he turn away his wrath from him.*

19. *Fret not thy self because of evil men : neither be thou envious at the wicked.*

20. *For there shall be no reward to the evil man : the Candle of the wicked shall be put out.*

21. *My Son fear thou the Lord and the King : and meddle not with them that are given to change.*

22. *For their Calamity shall rise suddenly, and who knoweth the ruin of them both?*

23. *These things also be-*

his Condition be a Temptation to an ill Man; to use either Fraud or Violence against him.

For a good man frequently surmounts all Difficulties, when an ill man sinks under the least Calamity.

'Tis inhumane to take pleasure in the misfortune of any man, though he be an Enemy. And such a behaviour may also move God to transfer his Affliction upon you.

Likewise, never suffer your self to be perswaded that any circumstances which attend an ill man are worth your Envy. For the seeming Prosperity and Splendor of such a one shall soon vanish and be extinguish'd.

Fear God, Honour the King, and converse not with those who are Irreligious or Seditious. For no man can foresee how severely and unexpectedly such men may be punished.

These things also belong
to

long to the wise: it is not good to have respect of persons in judgment.

to the Virtuous Conduct of your Life. 'Tis an ill thing in a Judge to Try men's Persons. and not their Causes.

24. *He that saith unto the wicked, thou art righteous, him shall the people curse: nations shall abhor him.*

He who acquits a Notorious Malefactor deserves the Curses of a whole Country; As they who put a stop to wicked Proceedings, shall receive Blessings from God and Thanks from Men. Such upright men shall for their Justice and Wisdom be had in universal Esteem.

25. *But to them that rebuke him shall be delight; and a good blessing shall come upon them.*

Observe this Order, to prefer things that are necessary before ornamental improvements.

26. *Every man shall kiss lips that give a right answer.*

Wrong no body, either by open information or private insinuation.

27. *Prepare thy work without, and make it fit for thy self in the field: and afterwards build thy house.*

Neither repay to others the injuries which they have done to you.

28. *Be not a witness against thy neighbour without cause: and deceive not with thy lips.*

29. *Say not, I will do to him as he hath done to me: I will render to the man according to his work.*

As I beheld the Estate of Inheritance belonging to a Sloathful Person, I perceived that it was all over-grown with Weeds,

30. *I went by the field of the sloathful, by the vineyard of the man void of understanding.*

31. *And lo! it was all*

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grown over with thorns: and destitute of any Fence
and nettles had covered to preserve it; But I
the face thereof: and the likewise soon perceived
Stone-wall thereof was by what means this came
broken down. to pass. By indulging

32. Then I saw and consi- himself in a daily course
dered it well: I looked of Laziness.
upon it and receiv'd in-
struction.

33. Yet a little sleep, a
little slumber, a little
folding of the hands to
sleep.

34. So shall thy poverty
come as one that tra-
velleth: and thy want
as an armed man.

Thus Poverty stealeth
upon Men, whereby they
are brought to extream
Want and irresistible Ne-
cessities.

C H A P. XXV.

Paraphrase.

1. **T**Hese are also the
Proverbs of Solo-
mon, which the men of
Hezekiah King of Ju-
dah Copied out.

2. It is the glory of God
to conceal a thing: but
the honour of Kings
is to search out a mat-
ter.

3. The Heaven for height,
and the Earth for
depth: and the heart
of Kings is unsearcha-
b.

THese following Pro-
verbs, were Collect-
ed out of the Writings
of Solomon by the Ser-
vants of Hezekiah.

God may in Mercy
pass by those Offences,
which Sovereign Princes
by their Office are obli-
ged to Punish. Yet a
wise Prince who lays o-
pen the ill Designs of o-
thers is himself not
to be Fathom'd.

As

4. *Take away the Dross from the Silver : and there shall come forth a vessel for the finer.* As a Refiner by separating the Dross makes the Silver more pure, useful, and beautiful ; So a King by Removing an ill Ministry, rendereth his Government Just, Illustrious, and Durable.
5. *Take away the wicked from before the King, and his Throne shall be established in righteousness.*
6. *Put not forth thy self in the presence of the King, and stand not in the place of great men.* Let private men cease from Ambition, and not intrude into Places which are above their Rank, and Merit ; For 'tis better to be invited to Honour when you stand at a distance, than to be removed from the presence of a Prince after you have nearly approached him.
7. *For better it is that it be said unto thee, come up hither : than that thou shoul'dst be put lower in the presence of the Prince whom thine eyes have seen.*
8. *Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.* Examine well the goodness of your Cause, and your Ability to Manage it before you go to Law, lest in the conclusion you wish you had not begun.
9. *Debate thy cause with thy Neighbour himself, and discover not a secret to another.* Debate matters privately among your selves, that your Secrets may not be divulged. For he that divulgeth the Secrets of another (tho' his Adversary) will be repaid with Infamy and just Reproach
10. *Lest he that beareth it put thee to shame : and thine infamy turn not away:*

11. *A word fitly spoken, is like apples of gold in pictures of silver.* proach. But Counsel given in due time and place, will be gratefully accepted, and valued like a rich and beautiful Present.
12. *As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.* Nay a prudent Reproof to a considering Person, is as valuable as a rich Jewel.
13. *As the cold of Snow in the time of Harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters.* An able and faithful Ambassador, at his return from dispatch of Business, is as acceptable to the State that sent him, as cool Drink to a Reaper in the Harvest.
14. *Whoso boasteth himself of a false gift, is like clouds and wind without rain.* Fair promises without performance, are like Clouds and Wind without Rain.
15. *By long forbearing is a Prince perswaded: and a soft tongue breaketh the bone.* Patient forbearance and gentle Language, are the best means to soften the hardest hearts.
16. *Hast thou found Honey? eat so much as is sufficient for thee: lest thou be filled therewith, and vomit it.* Moderation in Pleasures, rendereth them both useful and delightful.
17. *Withdraw thy foot from thy neighbour's house: lest he be weary of thee, and so hate thee.* Nothing is sweeter than a Friend, yet be not too troublesome in your Visits to him, lest you turn his good will into loathing.

18. *A man that beareth false witness against his neighbour, is a Maul, and a Sword, and a sharp Arrow.*

19. *Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot of joynt.*

20. *As he that taketh away a Garment in cold weather, and as Vinegar upon Nitre; so is he that singeth Songs to a heavy heart.*

21. *If thine Enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink.*

22. *For thou shalt heap coals of fire upon his head: and the Lord shall reward thee.*

23. *The North-wind driveth away Rain: so doth an angry countenance a backbiting tongue.*

24. *It is better to dwell in the corner of a house-top than with a brawling woman, and in a wide House.*

25. *As cold waters to a*

A Lying Tongue breaks in pieces a Man's Fame and Estate, takes away his Life, and wounds at a great distance.

A misplaced Confidence not only faileth a man in time of Need, but also vexeth and sorely tormenteth him.

Unseasonable Mirth, makes an addition of Trouble to a sorrowful Man.

If your Enemy stand in great need of your Assistance, afford him so much Succour as may preserve him from Perishing. Perhaps by this means you may bring him to a better Temper: and if not, yet God will reward your good Endeavours.

Only discountenance Whisperers, Tale-bearers, and Back-biters, and they will not come near you.

The meanest Habitation with Peace and Quietness, exceeds a stately Palace with a brawling Wife.

Good News is as re-
K *fresh-*

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thirsty soul, so is good freshing to the Mind as news from a far Countrey. Water to a thirsty Body.

26. A righteous man falling down before the wicked, is as a troubled Fountain, and a corrupt Spring. To corrupt a good man who dischargeth any Publick Office, is as prejudicial as to Poison a publick Fountain.

27. It is not good to eat much Honey: so for men to search their own glory, is not glory. 'Tis Surfeiting to eat much Honey, or for a man to dwell too long upon his own Praises, though well deserved.

28. He that hath no rule over his own spirit, is like a City that is broken down, and without walls. He who cannot govern his Passions, is as weak as a defenceless City without Walls or Fortifications.

CHAP. XXVI.

Paraphrase.

1. **A**S Snow in Summer, and as Rain in Harvest, so honour is not seemly for a fool.

2. As the bird by wandering, as the swallow by flying: so the curse causeless shall not come.

3. A whip for the horse, a bridle for the ass, and a rod for the fool's back.

5 **T**IS not only unseasonable, but mischievous, to commit Publick Dignities and Trusts to the hands of ill Men.

Rash and undeserved Imprecations, can have no more power over you, than the Birds which fly from you.

He is as stupid as a Beast, who will be governed only by Force.

Trou-

4. *Answer not a fool according to his folly, lest thou also be like unto him.*

5. *Answer a fool according to his folly: lest he be wise in his own conceit.*

6. *He that sendeth a messenger by the hand of a fool, cutteth off the feet, and drinketh damage.*

7. *The legs of the lame are not equal: so is a parable in the mouth of fools.*

8. *As he that bindeth a stone in a sling, so is he that giveth honour to a fool.*

9. *As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.*

10. *The great God that formed all things, both rewardeth the fool, and rewardeth transgressors.*

11. *As a dog returns to his vomit, so a fool returns to his folly.*

12. *Seest thou a man wise in his own conceit: there is more hope of a fool than of him.*

13. *The sloathful man saith there is a Lion in*

Trouble not your self about the Calumnies which wicked men cast upon you. But use suitable means to restrain their Insolence.

A Fool sent upon an Embassie, will spoil all Business, and disappoint your Expectation.

A wise Saying becomes the mouth of a Fool, as Dancing becometh a Cripple.

Dignity and Power are thrown away, when they are conferred upon weak or wicked men.

'Tis as dangerous for a Fool to apply a Proverb, as for a Drunkard to handle a Thorn.

God and good Magistrates inflict Punishments, in proportion to the Crimes of Transgressors.

Custom inures a wicked man to the most nauseous and abominable Crimes. Yet such a Sottish Person may be sooner reclaimed, than he who is conceited of his own Worth.

A sloathful Person never wants pretences to excuse himself

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the way, a lion is in the streets.

14. *As the door turneth upon his hinges, so doth the sloathful upon his Bed.*

15. *The sloathful hideth his hand in his Bosom : it grieveth him to bring it again to his mouth.*

16. *The sluggard is wiser in his own conceit, than seven men that can render a reason.*

17. *He that passeth by and meddeth with strife belonging not to him, is like one that taketh a dog by the ears.*

18. *As a mad-man, who casteth fire-brands, arrows, and death:*

19. *So is he that deceiveth his neighbour, and saith am I not in sport ?*

20. *Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth.*

21. *As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife.*

22. *The words of a tale-bearer are as wounds : and they go down into*

himself from labour. He turns from one side to another, but remaineth in his Bed as a door on its hinges. Nay, so wretchedly Lazy are some, that one would think they would not be at the pains to feed themselves. And yet such a fool shall censure the Wisdom of the Industrious.

He who rashly engageth in another man's Quarrels, entangles his own Quiet.

As Counterfeit Madness is used sometimes as a Cloak for Malice. So feigned Jestings is made use of to cover Fraud.

Whisperers, and Tale-bearers, like Incendiaries, should be cast out of Doors, that Peace may remain within.

An angry man will keep up Contention, as Fuel maintains the Fire.

The Slanders of one who pretends to pity the Person he traduceth, are

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the innermost parts of the belly.

23. *Burning lips, and a wicked heart, are like a potsheard covered with silver dross.*

24. *He that hateth, dissembleth with his lips, and layeth up deceit within him.*

25. *When he speaketh fair, believe him not: for there are seven abominations in his heart.*

26. *Who's hatred is cover'd by deceit, his wickedness shall be shewed before the Congregation.*

27. *Who so diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.*

28. *A lying tongue hateth those that are afflicted by it: and a flattering mouth worketh ruin.*

as so many stabs to the heart.

A Slandorous Tongue and ill Will, are as agreeable as Dross in a Melting-pot. But the ill intentions of some men, are best understood by their pretended kindness.

Be not Credulous when a wicked man speaketh very kindly, for you know not the number of his ill Designs. But let such a fly Hypocrite consider that publick Justice will one time or other overtake him. For by God's just judgment the mischievous contrivances of ill men, return back upon themselves.

He who has Slandered you will never be your Friend: and he who flattereth you is no better than an Enemy.

CHAP. XXVII.

Paraphrase.

1. *Boast not thy self of to morrow: for thou knowest not what a day may bring forth.*

2. *Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.*

3. *A stone is heavy, and the Sand weighty: but a fool's wrath is heavier than them both.*

4. *Wrath is cruel, and anger is outrageous: but who is able to stand before envy?*

5. *Open rebuke is better than secret love.*

6. *Faithful are the wounds of a friend: but the kisses of an enemy are deceitful.*

7. *The full soul loatheth*

BE not confident of your undertakings; for you know not how soon, or by what means you may be disappointed.

Commend your self to others, only by doing things which are Praiseworthy.

Great and frequent Anger, is a sure indication of a weak mind and much ignorance.

Yet open Enmity may be allayed in time, and its Effects avoided: but Envy encreaseth, and is more exasperated by time.

A man may benefit himself more by the reproach of an Enemy, than by the too great tenderness of a Friend. But the just Reproofs of a Friend ought highly to be valued; when the Caresses of an Enemy ought to be suspected.

Hunger gives a delightful

an honey-comb: but to the hungry soul, every bitter thing is sweet. ful Relish: Plenty a distastful Surfeit.

8. *As a bird that wandreth from her nest: so is a man that wandreth from his place.*

He who through Levity forsakes his Settlement, seldom menderth his Condition.

9. *Ointment and perfume rejoyce the heart: so doth the sweetness of a man's friend by hearty counsel.*

The Presence and Advice of a true Friend in time of Need, is above all things most encouraging and refreshing.

10. *Thine own friend, and thy father's friend, forsake not; neither go into thy brothers house in the day of thy calamity: for better is a neighbour that is near, than a brother afar off.*

Hereditary Friendship is highly to be valued, and all neighbourly friendship is to be preferred before any Relations who live at a distance.

11. *My Son, be wise, and make my heart glad, that I may answer him that reproacheth me.*

My Son, know this, that your own virtuous and well Government of your self, is the best proof of the Care your Parents have taken in your Education.

12. *A prudent man foreseeth the end, and hideth himself: but the simple pass on and are punished.*

A cautious man withdraweth himself from those Dangers, which the Rash falls into.

13. *Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.*

Take good Security, before you trust a man who will be bound for an unknown Person, or a lewd Woman. Ful-

14. *He that bleſſeth his friend with a loud voice, riſing early in the morning, it ſhall be counted a curſe to him.*

15. *A continual dropping in a very rainy day, and a contentious woman, are alike.*

16. *Whoſoever hideth her, hideth the wind, and the ſyntment of his right hand, which betrayeth it ſelf.*

17. *Iron ſharpeneth Iron: ſo a man ſharpeneth the countenance of his friend.*

18. *Whoſo keepeth the Fig-tree ſhall eat the fruit thereof: ſo he that waiteth on his maſter, ſhall be honoured.*

19. *As in water, face answereth to face, ſo the heart of man to man.*

20. *Hell and deſtruction are never full: ſo the eyes of man are never ſatisfied.*

21. *As the ſining-pot for ſilver, and the furnace for gold: ſo is a man to his praiſe.*

Fulſome and affected Praiſes, are rather a Diſparagement than a Commendation.

A foaking Shower and a Scolding Woman, never know when to make an end; one can no more conceal the Perverſeneſs of ſuch a Woman, than reſtrain the Wind, or confine a ſtrong Perfume to the hand.

All Inventions and improvements, are chiefly owing to the converſation of ingenious men with one another.

As the Fig-tree recompenceth the Care of the Gardener, ſo doth every good Maſter the diligence of his Servant.

The kindneſs you ſhew towards others, the ſame you may expect from others.

Appetite Indulged, can be no more ſatisfied than the Grave.

Great Commendations diſcover, either the Virtue or Vanity of a Man's Mind.

Some

22. Tho' thou shouldst bray
a fool in a mortar a-
mong wheat with a pestle,
yet will not his foolish-
ness depart from him.

23. Be thou diligent to
know the state of thy
flocks: and look well to
thy herds.

24. For riches are not for
ever: and doth the
Crown endure for every
generation?

25. The Hay appeareth,
and the tender grass
sheweth it self, and herbs
of the mountains are
gathered.

26. The Lambs are for
thy cloathing: and the
Goats are the price of
thy field.

27. And thou shalt have
Goats-milk enough for
thy food, for the food
of thy household, and for
maintenance for thy
maidens.

Some are so Incorrigi-
ble, that no Reproof or
Corrections will reclaim
them.

Look after your Busi-
ness with your own Eyes.
But Husbandry, and
Breeding of Cattle, is
preferable to all other
Employments; because
no other is so durable as
these, which are always
encreasing. Besides, God
Blesseth and Assisteth
such a Man, by making
a plentiful Provision for
him. The Wooll of his
Sheep afford him Cloath-
ing, and their increase
will purchase a Field of
Corn. Thus a sufficient
Provision will be made
for the Maintenance of
your Family, both with-
in doors and without.

CHAP. XXVIII.

Paraphrase.

1. *THE wicked flee
when no man pur-
sueth: but the righte-
ous are bold as a Lion.*

A *Will Conscience Sub-
jects a man to Fear,
but a good Conscience
emboldens him with Re-
solution.*

2. *For the transgression of
a Land, many are the
Princes thereof: but by
a man of understand-
ing and knowledge, the
state thereof shall be
prolonged.*

*A Vicious and Corrupt
People become an easie
Prey to every Invader;
but a Wise and Virtuous
Prince knows how to
rectify those Disorders,
and to provide for the
Defence and Security of
a Nation. But an Indi-
gent Man in Power
cruseth the very begin-
nings of future Prospiri-
ty, as the Rain which
washeth away the Seed
that is Sown.*

4. *They that forsake the
Law, praise the wicked:
but such as keep the
Law, contend with them.*

*A wicked Ruler giveth
Countenance to wicked-
ness: but a Virtuous Ru-
ler gives a check to it.*

5. *Evil men understand
not Judgement: but
they that seek the Lord
understand all things.*

*For ill men make not
that difference between
good and evil, which
good men are careful to
observe.*

6. *Better is the poor that
walketh in his upright-
ness, than he that is
perverse in his ways,
tho' he be rich.*

*An honest poor man is
more happy, more use-
ful, and more commenda-
ble, than a Crafty Per-
son, tho' Rich.*

7. *Whoso keepeth the law, is a wise son: but he that is a companion of riotous men shameth his father.*

8. *He that by usury and unjust gain encreaseth his substance, he shall gather it for him that will pity the poor.*

9. *He that turneth away his ear from hearing the law, even his prayer shall be an abomination.*

10. *Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.*

11. *The rich man is wise in his own conceit: but the poor that hath understanding searcheth him out.*

12. *When righteous men do rejoyce, there is great glory: but when the wicked rise, a man is hidden.*

A Virtuous Son by his Wisdom honoureth his Father: but a Dissolute Son is a Reproach to his Parents.

Sometimes it pleaseth God in his Providence, to transfer an ill-gotten Estate to those who will make a good use of it.

Devotional Worship, without Virtuous Inclinations, is abominable Hypocrisy.

He who endeavours to Seduce good men into dangerous ways, shall fall into the same Mischief himself, which they shall escape, and flourish.

A Rich man is apt to attribute his Prosperity to his own Prudence, and mis-call his Craft Wisdom: but a man of mean Condition and good Sense will discover the Mistake.

When virtuous men are in Authority, the whole Nation feels the glorious Effects of it: but when the wicked are in Power, 'tis time for good men to be absent. Not

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13. *He that covereth his sin shall not prosper: but whoso confesseth, and forsaketh them, shall have mercy.* Not he that extenuates or excuseth his Faults, but he that acknowledgeth and forsaketh them shall be forgiven.
14. *Happy is the Man that feareth alway: but he that hardneth his heart shall fall into Mischief.* Which Favour of God is preserv'd by a due Caution: but lost by Vanity and Presumption.
15. *As a roaring Lion and a ranging Bear, so is a wicked Ruler over the poor people.* A Prince who will not Govern according to the Laws of his Country, is the most dangerous of all irrational Creatures.
16. *the Prince that wanteth understanding, is also a great Oppressor: but he that hateth covetousness, shall prolong his days.* Great are the Oppressions of a People under a Foolish and Cruel Prince, but he shall fall by an untimely Death; whilst a just Ruler shall prolong his life, and happy Reign.
17. *A man that doth violence to the blood of any person, shall flee to the pit, let no man stay him.* Let no man shew favour to a Murderer, or endeavour to prevent the Vengeance which is pursuing after him.
18. *Whoso walketh uprightly, shall be saved: but he that is perverse in his ways, shall fall at once.* Honesty and Temperance are Sovereign preservatives of Life, Health, and Credit; all which are lost by Fraud and Deceit.
19. *He that tilleth his land shall have plenty of bread: but he that* Honest Industry, will procure a sufficient Maintenance, if not Plenty: but

followeth after vain persons, shall have poverty enough.

20. *A faithful man shall abound with blessings: but he that maketh haste to be rich, shall not be innocent.*

21. *To have respect of persons is not good: for a piece of Bread that man will transgress.*

22. *He that hasteth to be rich hath an evil eye: and considereth not that poverty shall come upon him.*

23. *He that rebuketh a man, shall find more favour afterwards than he that flattereth with the tongue.*

24. *Who so robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer.*

25. *He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord, shall be made fat.*

but an idle, and loose way of living brings a man to Beggery.

A man who is just in his Dealings, shall be a gainer thereby; but a rapacious man, shall contract guilt and punishment.

When a Judge has greater respect to the Quality of the Person, than to the Merit of the Cause, he will easily be corrupted.

A Covetous Person shews no Pity, nor considering how soon he may stand in need of the Compassion of others.

Tho' a man may at first dislike a Reproof, yet upon consideration he will respect his honest Reprover far more than his base Flatterer.

He who at first pilfers from his Parents, is in the way to become a publick Robber and Murderer.

A haughty man sows his Pleasures, and mispends his time in fruitless Quarrels and Contentions: but a contented mind lives more comfortably and plentifully.

L

He

26. *He that trusteth in his own heart, is a fool: but whoso walketh wisely, he shall be delivered.* He who relieth on his own weak judgment, miscarries; when he who takes advice escapeth.
27. *He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.* A Charitable man shall be blessed, but a hard-hearted man, maketh himself liable to the Curse of God and Men.
28. *When the wicked rise, men hide themselves: but when they perish, the righteous increase.* When wicked men are in Power, the Virtuous and Wise are Oppressed and Persecuted; but when good men Govern, they receive Encouragement.

C H A P. XXIX. *Paraphrase.*

1. *HE that being often repoved hardeneth his neck, shall suddenly be destroyed, and that without remedy.* HE who will not be reclaimed by Chastisements of God, or Admonitions of Men, is irrecoverably lost.
2. *When the righteous are in authority, the people rejoyce: but when the wicked beareth rule, the people mourn.* Just and Prudent Governors make a Nation happy, but an ill Prince is a heavy Affliction.
3. *Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots, spendeth his substance.* A sober and temperate young man thriveth in his Business, and is a comfort to his Father: but Dissolution and Lust, bring a Prodigal Son to Misery, and his Father to Sorrow. A

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4. *The King by judgment establisbeth the Land: but he that receiveth gifts overthroweth it.* A Covetous and Raptious King is a destroyer of the People: a Just and Equitable Prince is their Preserver.
5. *A man that flattereth his neighbour, spreadeth a net for his feet.* All Flattery is but refined Treachery, as a beautiful Net spread before a Bird.
6. *In the transgression of an evil man there is a snare: but the righteous do sing and rejoyce.* Wickedness sinketh the Heart, when Virtue raiseth the Spirit.
7. *The righteous considereth the cause of the poor: but the wicked regardeth not to know it.* A righteous Judge will weigh the complaints of the meanest man: which are neglected by none but the wicked.
8. *Scornful men bring a City into a snare: but wise men turn away wrath.* He who turns serious Matters into Ridicule, is most Pernicious to a State, which is preserv'd by men of serious thoughts.
9. *If a wise man contendeth with a foolish man, whither he laugh or rage, there is no rest.* There is no end of contending with a fool, whether you use him gently, or roughly.
10. *The blood-thirsty hate the upright, but the just seek his soul.* A good Magistrate partaketh of the hatred of ill men, and of the love and protection of the Virtuous.
11. *A fool uttereth all his mind: but a wise man keepeth it in till afterwards.* A man void of Understanding brings out his whole Mind: which a wise man dispenseth cautiously

12. *If a Ruler hearkeneth to lies, all his servants are wicked.*

13. *The poor and the deceitful man meet together: the Lord lighteneth both their eyes.*

14. *The King that faithfully judgeth the poor, his Throne shall be established for ever.*

15. *The rod and reproof give wisdom: but a child left to himself, bringeth his mother to shame.*

16. *When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.*

17. *Correct thy Son, and he shall give thee rest: yea, he shall give delight unto thy soul.*

18. *Where there is no wisdom the people perish: but he that keepeth the law, happy is he.*

tiously and with reserve.

If a Prince will give ear to private whispers, his whole Court will turn Informers.

The poor and the rich might well agree, if it were consider'd that God is an equal Friend to both.

A King who dischargeth his Trust with regard to the meanest of his Subjects, will preserve his Throne by the Affection of his People.

Discipline is Instructive to Children, but those who want it will by their Folly reproach their Mother's Fondness.

Tho' the number of wicked men give encouragement to Vice, yet a virtuous man shall see its overthrow.

He who taketh due care of his Son's Education, prevents many Troubles, and receiveth the Comfort which a virtuous Issue brings with it.

Thro' want of Instruction a Nation becomes miserable: but the observation of God's Law makes every one happy.

19. A

19. *A Servant will not be corrected by words: for tho' he understand, he will not answer.*

Nothing but Severity will work upon a Slavish Nature.

20. *Seest thou a man that is hasty in his words? there is more hope of a fool than of him.*

An ignorant man may sooner be informed, than one who is conceited of his own sufficiency.

21. *He that delicately bringeth up his Servant from a child, shall have him become his Son at the last.*

A Servant who is used with too much Lenity, will grow Insolent, and claim the Priviledge of a Son.

22. *An angry man stirreth up strife: and a furious man aboundeth in transgressions.*

A man prone to Anger, is an ill Neighbour, and offensive to God and Man.

23. *A man's Pride shall bring him low: but honour shall uphold the humble in spirit.*

An Insolent man shall fall into Contempt: but a moderate Mind shall raise a man's Credit and Fortunes.

24. *Whoso is partner with a thief, hateth his own soul, he heareth cursing and bewrayeth it not.*

The Receiver is as bad as the Thief: and he who heareth a man Blaspheme against God and concealeth it, is a partaker of his Crime.

25. *The fear of man bringeth a snare: but whoso putteth his trust in the Lord, shall be safe.*

Fear of men betrays a man to many inconveniences, but the fear of God preserveth from evil.

26. *Many seek the Ruler's favour: but every man's judgment cometh from the Lord.*

Men are very Ambitious of the Favour of Princes; whereas their chief dependance ought

to be upon the Providence of God.

There is a perfect Antipathy between Virtuous and Vicious Men.

27. *An unjust man is an abomination to the just: and he that is upright in the way, is abomination to the wicked.*

CHAP. XXX.

Paraphrase.

1. **T**HE Words of Agur the Sen of Jakeh: even the Prophecy the man spake unto Ithiel, even Ithiel and Ucal.

2. Surely I am more brutish than any, and have not the understanding of a man.

3. I neither learned wisdom, nor have the knowledge of the holy.

4. Who hath ascended up into Heaven: or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? What is his name, and what is his son's name? if thou canst tell?

HERE follow the memorable Sayings of Agur, which he taught his Disciples Ithiel and Ucal.

Tho' you my Scholars think me wise; yet I am convinced of nothing so much as the weakness of my own Understanding; Neither was I Educated in the Schools of the Prophets. Who can explain the Works of God unless he had been in Heaven? and what Man can give a Reason for the variety of Winds, of the Water's Flowing, or the Earth's steady Firmness.

5. Every word of God is pure: he is a shield unto them that put their trust in him.

6. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7. Two things I have required of thee, deny me not them before I dye.

8. Remove far from me vanity and lies: give me neither poverty nor riches, feed me with food convenient for me:

9. Lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.

10. Accuse not a servant to his master, lest he curse thee: and thou be found guilty.

11. There is a generation that curseth their father, and doth not bless their mother.

12. There is a generation that are pure in their

The best Advice I can give you is, that you would Govern yourselves by the Law of God, and expect all your Satisfaction from thence.

Add nothing of your own to God's Word, lest you be found guilty of Forgery, in Counterfeiting Divine Inspiration.

As to your Question, touching what things you shall Pray for, they are but two. First, that God would give you a true Sense of Religion, without any mixture of Idolatry. And Secondly, That he would give you a competent Livelihood. Lest Superfluity tempt you to Carelesness and Profaneness, or Beggary tempt you to Theft and Perjury.

Be not hard-hearted towards poor Servants: lest God espouse their Cause, and Punish thee.

As to your Conversation. Avoid those who discover Unnatural Affections to their Parents. And such who conceit themselves to be Religi-

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own eyes, and yet is not washed from their filthiness.

13. *There is a generation, O how lofty are their eyes! and their eye-lids are lifted up.*

14. *There is a generation whose teeth are as swords, and their jaw-teeth are knives, to devour the poor from off the earth, and the needy from among men.*

15. *The horse-leach hath two daughters, crying, give, give: then there are three things that are never satisfied, yea, four things say not it is enough.*

16. *The Grave, and the Barren Womb, and the Earth that is not fill'd with water, and the Fire, that saith not it is enough.*

17. *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.*

18. *There be three things which are too wonderful*

ous, tho' they are destitute of all Moral Virtues. Likewise, such whose supercilious Pride appeareth in their looks, And also those who are of a narrow, griping, extorting, selfish Temper.

Such insatiable Persons are like the Horse-leach, who bursts it self with Blood before it be satisfied. The Grave, the Barren Womb, the dry Earth, and the devouring Fire are not more insatiable than such men.

As for Children who despise their Parents, their Death shall be Ignominious, and their Carcasses shall be exposed to Birds of Prey,

As to your Question concerning Things which
are

for me, yea, four which I know not.

19. The way of an Eagle in the Air, the way of a Serpent upon a Rock, the way of a Ship in the midst of the Sea, and the way of a Man with a Maid.

20. Such is the way of an Adulterous Woman: she catcheth and wipeth her mouth, and saith, I have done no wickedness.

21. For three things the Earth is disquieted, and for four which it cannot bear.

22. For a servant when he reigneth, and a fool when he is filled with meat.

23. For an odious woman when she is married, and an handmaid that is heir to her mistress.

24. There be four things which are little upon the earth, but they are exceeding wise.

25. The ants are a people not strong, yet they prepare their meat in the summer.

26. The Coney is but a

are Common, and yet scarcely Accountable for, I take these four to be such. The swiftness of an Eagle's Flight, or of a Serpent's crawling, or of a Ship sailing, and likewise the crafty insinuations of a young Lover.

Equal to this is the Subtlety of an Adulterous Woman, to conceal her Iniquity from her Husband.

As for your Question about things intolerable; these are some of the most insupportable Grievances in the World; a King of no more worth than a Slave, a Fool in a drunken fit, an imperious Wife; and a Maid Servant, who gaining her Master's Love has turn'd her Mistress out of Doors.

As to your Question concerning God's Wisdom appearing in the smallest things; take these four Instances. First, The Ant, who prepareth Granaries in the Earth, wherein she during the Harvest laith up Food for Winter.

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feeble Folk, yet make they their houses in the rocks.

27. *The Locusts have no King, yet go they forth all of them by Bands.*

28. *The Spider taketh hold with her hands, and is in King's Palaces.*

29. *There be three things which go well, yea four are comely in going.*

30. *A lion which is strongest among beasts: and turneth not away for any.*

31. *A grey-hound, an he-goat also, and a King against whom there is no rising up.*

32. *If thou hast done foolishly in lifting up thy self: or if thou hast thought evil, lay thine hand upon thy mouth.*

33. *Surely the churning of milk brings forth butter, and the wringing of the nose bringeth forth blood.*

34. *So the forcing of wrath bringeth forth strife.*

Secondly, Mountain-Mice have a Leader to give notice of Danger, and make their Holes in Rocks with such Entrances and Out-lets as will prevent Surprize. The Locusts make War without a Leader, and divide the Spoil without Quarrel. The Spider weaves curious webs & dwells in the Palaces of Princes.

As to your Question what things are most Stately: There are four things whose Motion is Majestick. First, the undaunted Lion; also a Horse, a He-goat, and a King who is Reverenc'd by his People.

If you have done ill, retract and amend it? if you have formed an ill Design, prevent it from taking Effect. For if you proceed to justify an ill Action, or to excuse an ill design, you will involve your self in Trouble.

CHAP. XXXI.

Paraphrase.

1. **T**H E Words of King Lemuel, the Prophecy which his Mother taught him.

2. What, my Son! and what the Son of my Womb! and what the Son of my Vows!

3. Give not thy strength unto Women, nor thy ways to that which destroyeth Kings.

4. It is not for Kings, O Lemuel, it is not for Kings to drink Wine, nor for Princes strong Drink.

5. Lest they drink and forget the Law, and pervert the Judgment of any of the afflicted.

6. Give strong drink unto him that is ready to perish: and wine to those that are of heavy hearts.

7. Let him drink and forget his poverty, and remember his misery no more.

Hereunto may be added the Instructions which King Lemuel received from his Mother.

O my dearest Son, for whose Welfare I made Prayers and Vows to God, even whilst I carried you in my Womb! Abstain from sloathful Pleasure, which by exhausting your Strength and Wealth, brings Princes to Destruction.

In Order hereunto, be sure to avoid Excess in Drinking, whereby Kings (who are to Rule others) are made incapable of Governing themselves; And hereby are rendred unfit to decide the Causes that are brought before them, according to the Rule of Justice.

Strong Liquors are only to be given as Cordials to poor and afflicted Persons; To revive the Spirits of the disconsolate, that they may forget their Troubles.

If

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8. *Open thy mouth for the dumb, in the cause of all such as are appointed for destruction.*

9. *Open thy mouth, judge righteously, and plead the cause of the poor and needy.*

10. *Who can find a virtuous woman? for her price is above rubies.*

11. *The heart of her husband doth safely trust in her: so that he shall have no need of spoil.*

12. *She will do him good and not evil, all the days of her life.*

13. *She seeketh wool and flax, and worketh diligently with her hands.*

14. *She is like the Merchant's Ships, she bringeth her food from afar.*

15. *She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.*

If you see a poor man like to be ruin'd for want of assistance in his Cause, then you should be his Advocate. And when you have cleared his Cause, be bold to pronounce Sentence without delay.

O that I could find a Wife for you who is Adorn'd with all suitable Virtues, which may render her more valuable than the brightest Jewels. To whose prudent conduct the increase of your Wealth might be owing; so that her Husband shall have no need to live by Rapine; Who would be constant in her Affection to you and your Children, and take a due Care of all your Family.

Such a one I would recommend to you who is a lover of honest Industry, an encourager of Manufactures in her own Family, which she can exchange for what she wants from abroad. An early riser to get Provisions ready for her Family.

She

16. *She considereth a field,
and buyeth it: with the
fruit of her hands she
planteth a vineyard.*

17. *She girdeth her loins
with strength, and
strengthneth her arms.*

18. *She perceiveth that her
Merchandise is good: her
candle goeth not out by
night.*

19. *She laieth her hands
to the Spindle: and her
hands hold the distaff.*

20. *She stretcheth out her
hand to the poor: yea,
she reacheth forth her
hands to the needy.*

21. *She is not afraid of
the Snow for her hou-
shold: for all her hou-
shold are cloathed with
scarlet.*

22. *She maketh her self
coverings of Tapestry:
her cloathing is Silk and
Purple.*

23. *Her husband is known
in the gates, when he
sitteth among the elders
of the land.*

24. *She maketh fine lin-
nen and selleth it: and
delivereth girdles unto
the Merchant.*

She is so far from wast-
ing her Husband's Estate,
that she very much im-
proveth it. She girdeth
her Cloaths close to her;
that she may be fit for
Labour. And the Advan-
tage which she gains by
her Industry, encourageth
her to incessant Labour,
still twisting the thread
and winding it up with
her own hands.

And this Industry pro-
duceth Liberality, where-
by she plentifully reliev-
eth the Necessities of
the Poor.

As for her own Family,
she takes care, not only
sufficiently to cloath, but
also to adorn them. She
likewise furnisheth her
House Magnificently;
and weareth her Apparel
according to her Quality.

Her Husband is taken
notice of for a happy Man
when he sitteth in the
Courts of Judicature.

She Adorns not only her
own Family, but Fo-
reigners also with her Em-
M broidery

25. *Strength and honour
are her cloathing, and
she shall rejoyce in time
to come.*

26. *She openeth her mouth
with wisdom: and in her
tongue is the Law of
kindness.*

27. *She looketh well to the
ways of her household:
and eateth not the bread
of idleness.*

28. *Her children arise up
and call her blessed;
her husband also, and
he praiseth her.*

29. *Many daughters have
done vertuously, but thou
excellest them all.*

30. *Favour is deceitful,
and beauty is vain, but
a woman that feareth
the Lord, she shall be
praised.*

31. *Give her of the fruit
of her hands, and let
her own works praise
her in the gates.*

broidery. But her principal Ornament is her own Vertue, which is her constant and durable Satisfaction.

Her Discourse is Graceful and Important, always season'd with the Sweetness of her Nature. And as the constant care of her Family well deserveth, so it gives a sweet relish to her Meals.

Happy the Children of such a Mother! happy the Husband of such a Wife! whom he can never sufficiently Commend. All he can say is, that she is a Woman of excellent Endowments. A Graceful Mien and comely Complexion may please for a small time, but Vertue is always lovely and delightful. Wherefore, let the incomparable Verrues of this Woman obtain the Commendations and respect of all good Men.

A
 PARAPHRASE
 UPON
 ECCLESIASTES.

The Argument of the Book.

TIS commonly suppos'd that *Solomon* wrote this Book, after he had, for some Time given himself up to a Life of Sensuality : Having been led thereunto by ill Women, and Supported in his Extravagancy by a plentiful supply of all things which the World could afford to the increase of his Pleasures. But after all, finding no Satisfaction, much less any solid Comfort in any of those Sensual Enjoyments ; he wrote this Discourse to shew the Emptiness and Insufficiency of all things which this World affords, to yield any true Content and Satisfaction to Mankind ; and after this he proceeds in an Inquiry after the *Chiefest Good of Man*.

The Foundation upon which he builds his Argument is this. Whatsoever Things are Perishable ; and afford not any durable Satisfaction to a Man

cannot make him happy: But such are all the things of this World, which are so eagerly pursu'd by Men. Such as *Knowledge of Natural Things*, which he himself so earnestly desired, and in so great a measure had attain'd. But this attainment increased his Grief and Sorrow: He complains against all Sensual Pleasures as leading Men to Extravagancies, and leaving an ill Farewell, and bitter Remorse oftentimes behind them.; at leastwise, all Mirth and Jollity is far from producing any solid Satisfaction in the Mind of Man. As for Honour, Greatness and Power; he observes how great an Occasion they Administer to the great Men of the World for doing much Mischief, and working the misfortunes of whole Nations that suffer under them. Wealth also produceth the like Effect; and all those three Acquists agree in this, that they disturb the Quiet, and increase the Trouble of their Owners.

After this the Wise man proceeds to give Directions how we may attain to real Comfort and Satisfaction. First, by a Submissive Acquiescence under God's Providence; laying aside all curious Speculations upon that Subject, which are too high for our mean Capacities: advising us likewise to refresh our selves with a moderate, chearful use of God's Creatures, to ballance the Troubles which in this World we are subjected unto: And this I take notice of particularly, because *Gregory Thaumaturgus* mistook this Matter so far as to introduce an *Atheist*, speaking his Sense in these Words; which our latest and most Learned Commentators upon this Book, *Dr. Reynolds* and *Dr. Patrick* Interpret so as to signify only a decent use of those Refreshments which God hath allow'd us; whereby to alleviate the Common Calamities of Humane Life.

Likewise,

Likewise, he directs us to Moderation in the Government of our Passions and Appetites, and to be as Charitable and Bountiful as our Circumstances will allow us, and in all things which concern us, to make use of practical Prudence; and at last he Concludes, That all our Happiness must arise from a Vertuous motion of Mind, in obedience to the Laws of God.

In short, the design of this Treatise is to shew, that all the things of this World are Empty and Insignificant in themselves: That an ill use of them renders them Troublesome and Pernicious, that a sober and vertuous Use of them makes them tolerable and Comfortable; but 'tis Vertue alone, which in its own Nature gives a Man his full Satisfaction in Life and Death.

C H A P. I.

Paraphrase.

1. **T**HE Words of the Preacher the Son of David, King of Israel.

2. *Vanity of vanities, saith the Preacher, all is vanity.*

3. *What profit hath a man of all his labour which he taketh under the Sun.*

4. *One generation passeth away, and another generation cometh: but the earth abideth for ever.*

5. *The Sun also ariseth, and the Sun also goeth down, and hasteth to his place where he arose.*

6. *The wind goeth towards the south, and turneth about to the north: it whirleth about continually, and the wind returneth again according to its circuits.*

THE serious and weighty Admonition of King Solomon, shewing the excessive Vanity and Insufficiency of all things in this World to satisfy the heart of man.

For what durable Enjoyment can be expected from all our Labours, since all mankind are born into a state of continual Waste and Decay; Though the Earth which supports them be of a durable Nature, as also the Sun, whose Course is regular and constant: Nay, the Winds, whose Motions are very irregular, do yet afford a constant and certain refreshment to all living Creatures. The like perpetual Circulation being found among the Waters; For though the Torrents which spring from Rain

run

run into the Sea, yet it never Swells beyond its Bounds, because it sends forth an equal quantity of Vapours to what it receiv'd in Rain.

7. *All the rivers run into the sea, yet the sea is not full: unto the place from whence the Rivers come, thither they return again.*

8. *All things are full of labour, man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.*

9. *The thing that hath been, is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the Sun.*

10. *Is there any thing whereof it may be said, see, this is new? it hath been already of old time, which was before us.*

11. *There is no remembrance of former things, neither shall there be any remembrance of things that are to come,*

And yet all this variety affords matter of Labour and hard Study, rather than Satisfaction to Men: Who, (were they to live ever so long) could but see the same things over again: It being only the shortness of our Lives which makes any thing appear new to us. For the Universe is constant and uniform in its circular Motion; and it is only our Ignorance which maketh any thing seem new to us, because we know not what was done heretofore; as Posterity will not know what is now in doing.

with those that shall come after.

12. *I the Preacher was King over Israel in Jerusalem.*

13. *And I gave my heart to seek and search out wisdom: concerning all things that were done under heaven: this sore travel hath God given to the sons of men, to be exercised therewith.*

14. *I have seen all the works that are done under the Sun: and behold, all is vanity and vexation of spirit:*

15. *That which is crooked, cannot be made strait: and that which is wanting cannot be numbred.*

16. *I communed with my own heart, saying, lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart hath great experience of wisdom and knowledge.*

17. *And I gave my heart to know wisdom, and to*

I am desirous to Instruct others from my own Experience, who having long been King of *Israel*, and thereby having had great Advantages of searching into the Nature of Things; I gave my Mind very much to the Improvement of Knowledge; and yet after much time spent, and great pains taken to little purpose, all that I gained by my Study hereof was an Addition rather to my Trouble than Contentment, to see the Incorrigible Perverseness, the innumerable Wants, and incurable Ignorance of Mankind.

And tho' after the Reflection which I made upon the Abilities and Opportunities, and large Experience which I had gain'd above other men, I still went on to increase my Knowledge, and raise my Speculations, and thereby throughly to penetrate into the Nature and Effects of both Good and

know madness and folly: I perceived that this also is vexation of spirit.

18. For in much wisdom is much grief and he that increaseth knowledge, increaseth sorrow.

and Evil; yet all this was so far from yielding Contentment, that it added to the trouble of my Mind; such being the over-balance of Evil in this World, that the increase of our Knowledge will necessarily tend to the increase of our sorrow.

CHAP. II.

Paraphrase.

1. *I said in my heart: go to now, I will prove thee with mirth, therefore enjoy pleasure: and behold this also is vanity.*

2. *I said of laughter, it is mad: and of mirth, what doth it?*

3. *I sought in mine heart to give my self unto wine, (yet acquainting mine heart with wisdom) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.*

BEING disappointed of Satisfaction in my pursuit of Knowledge, I resolved to give my self up to Pleasure, but herein I found no true contentment, but that extravagant Mirth was only an unprofitable distraction of the Mind: wherefore I gave my self up to such an exquisite use of Pleasures as by being free from Extravagancy, I might be able the more nicely to enjoy them, and so to discern if therein I could discover that chief and most desirable Good which a man should fix his heart upon. M 5 I

4. *I made me great works,
I builded me great houses,
I planted me vineyards.*
5. *I made me Gardens
and Orchards: and I
planted trees in them of
all kinds of fruit.*
6. *I made me pools of wa-
ter to water therewith
the wood that bringeth
forth trees.*
7. *I got me servants and
maidens, and had ser-
vants born in my house;
also I had great posses-
sions of great and small
cattel, above all that
were in Jerusalem be-
fore me.*
8. *I gathered me also sil-
ver and gold, and the
peculiar treasure of
Kings, and of the pro-
vinces: I got me men-
singers, and women-sing-
ers, and the delights
of the sons of men, as
musical instruments,
and that of all sorts.*
9. *So I was great. and in-
creased more than all
that were before me in
Jerusalem; also my
wisdom remained with
me.*

I built me a stately Palace in the City, and Magnificent Houses in the Country. I planted also Vineyards, and had my Gardens well stored with all sorts of Flowers and Fruits, and Adorned with variety of Fish-ponds, and Fountains to Water the Nurseries of Trees; nor did I want either Servants or Slaves to look after my Possessions, or to make up such an Equipage as had not been seen here before.

And to maintain this Magnificence I abounded in Royal Treasure, which was brought me from all parts of my Dominions, from whence also I was furnished with the best Voices, as well as Instruments and Compositions of Musick, being all this while as much Renowned for my Wisdom as for my Magnificence.

10. *And whatsoever mine eyes desired, I kept not from them, I withheld not mine heart from any joy: for my heart rejoiced in all my labour, and this was my portion of all my labour.*

11. *Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all was vanity and vexation of spirit, and there was no profit under the Sun.*

12. *And I turned my self to behold wisdom, and madness, and folly: for what can the man do, that cometh after the King? even that which hath been already done.*

13. *Then I saw that wisdom excelleth folly, as far as light excelleth darkness.*

14. *The wise man's eyes are in his head, but the fool walks in darkness: and I my self perceived also that one event happeneth to them all.*

But yet I laid no restraint upon my Pleasures, but carried them on as far as it was possible for them to go: looking upon these enjoyments as the Reward of all the Pains I had taken.

And yet upon Reflection I found, that all these Pleasures were not worth the cost and pains that I had laid out upon them, leaving also many tedious and melancholy thoughts behind them. So that by the review of my former Experience, I am still confirm'd in my Opinion of the Insufficiency of all outward Enjoyments: And were any other man able to make the same Experiment, he would be convinc'd likewise hereof

Hereby also I was convinced, that Wisdom, like the Sun, discovers the Beauty & usefulness of all things which Folly wraps up in darkness: So that hereby a prudent man may avoid those troubles which a fool draws down upon himself, tho' there
be

15. Then said I in my heart; as it happeneth to the fool, so it happeneth even unto me: and why was I then more wise? then I said in my heart, that this also is vanity.

16. For there is no remembrance of the wise more than of the fool for ever, seeing that which now is, in the days to come shall be forgotten; and how dieth the wise man? as the fool.

17. Therefore I hated life, because the work that is wrought under the Sun is grievous unto me: for all is vanity and vexation of spirit.

18. Yea, I hated all my labour which I had taken under the Sun: because I should leave it unto the man that shall be after me.

19. and who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have la-

be some Misfortunes common to all.

Now tho' the consideration of common Casualties did in some measure discourage me from the pursuit of Wisdom; yet I soon perceived the folly of forming a Judgment of Things upon casual Events.

But yet, when I considered that the wise man as well as the fool must die, and be forgotten, it renew'd my Grief, and gave me an aversion to all those Great, and Magnificent Designs which I had Contrived, and in some part Executed.

And more especially because I knew that Death would prevent me from any long enjoyment of my Labours, which, for ought I knew, might descend upon some Sor-
tish and unworthy Person, who, in a small time would squander away what I had been all my
life.

- loured, and wherein I have shewed my self wise under the Sun; this is also vanity.
20. Therefore I went about to cause my heart to despair of all the labour which I took under the Sun: this is also vanity.
21. For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity, and a great evil.
22. For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the Sun?
23. For all his days are sorrows, and his travel grief, yea, his heart taketh not rest in the night: this is also vanity.
24. There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour: This also I saw that it was from the hand of God.
- life-time gathering together. This was a great addition to the Prospect which I had taken of humane Calamities; and this consideration was so discouraging, that it made me despair of reaping any Satisfaction from what I had done, having also seen Instances of Industrious, Honest, and good Men, whose Labours have fallen to the share of ignorant, wicked and ungrateful Wretches: this was very grievous and tormenting.
- At this rate a Man can have no comfortable prospect of any good Effect arising from his Industry, after he hath spent both his Days and Nights in Care and Pains-taking; this is also a Matter of severe Reflection.
- Wherefore I conclude, that it is very convenient for every man to take part of the fruits of his own Labours in his lifetime, and to esteem the comfortable enjoyment thereof

25. *For who can eat? or who else can hasten hereunto more than I?* thereof as God's special gift to him: For who should partake of my Labours with greater pleasure and freedom than I my self?

26. *For God giveth to a man that is good in his sight, wisdom and knowledge, and joy: but to the sinner he giveth travel to gather and to heap up, that he may give to him that is good before God: this also is vanity, and vexation of spirit.* For to the Vertuous God giveth Wisdom to get, Knowledge to use, and enjoy the World; whereas a wicked man can have no enjoyment thereof, neither are his Possessions at his own certain disposal, which must add also to his Trouble.

CHAP. III.

Paraphrase.

1. **T**O every thing there is a season, and a time to every purpose under the Sun.

2. *A time to be born, and a time to die: a time to plant, and a time to pluck up that which is planted.*

3. *A time to kill, and a time to heal: a time to break down, and a time to build up.*

FROM the proper Seasons which are by Nature appointed for all productions, we may learn to refer the execution of all our Designs to suitable opportunities. Nature having prefix'd a certain time for the rise, growth, and decay of all living things, and Vegetables. Even Diseases have their Opportunity of Destroying, as Medicines of Preserving Life; as there are

are proper Seasons of pulling down an Old Building and raising up a new one.

4. *A time to weep, and a time to laugh, a time to mourn, and a time to dance.*

5. *A time to cast away stones, and a time to gather stones together : a time to embrace, and a time to refrain from embracing.*

6. *A time to get, and a time to lose, a time to keep, and a time to cast away.*

7. *A time to rent, and a time to sew, a time to keep silence, and a time to speak.*

8. *A time to love, and a time to hate ; a time of war, and a time of peace.*

9. *What profit hath he that worketh in that wherein he laboureth.*

10. *I have seen the travel which God hath given to the Sons of Men, to be exercised in it.*

So there are Calamitous Times which call for Sorrow, as Prosperity calls for Joy ; as also proper seasons to pick up Stones and cast them out of your Field, and another time to gather them again, in order to Wall it in. There is a time ; when Nature calls to Propagate each Species, and a time when such impulses cease.

Likewise times of Gain and Loss make way for Liberality and Parsimony ; some Seasons strike us with Grief and Horror, others are more indulgent and refreshing. Some Circumstances may turn Love into Hatred, and Peace into War.

Alas ! what durable advantage can a man purchase to himself in this World ? which is a place wherein God calls us chiefly to the Exercise of those Abilities which he

136 Ecclesiastes, or the Preacher.

11. *He hath made every thing beautiful in his time : also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.*

12. *I know that there is no good in them, but for a man to rejoyce, and to do good in his life.*

13. *And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.*

14. *I know that whatsoever God doth, it shall be for ever : nothing can be put to it, nor any thing taken from it : and God doth it that man should fear before him.*

15. *That which hath been, is now, and that which is to be, hath already been : and God requieth that which is past.*

16. *And moreover, I saw under the Sun the place of Judgment, that wickedness was there : and the*

has given' us : But tho' all the Variety which is in the whole Creation be Beautiful as it serves the wise Designs of God, yet no man, tho' ever so desirous, can comprehend it, by reason of the shortness of Life.

Wherefore, the best use a man can make of the World, is to take the pleasure of doing all the good he can in his lifetime ; not omitting cheerfully to enjoy the fruits of his honest Labours, with a due sense of God's Blessing upon them : Submitting himself to the steady, uniform, and uncontrollable course of God's Providence in all things ; which is the same towards us as it always hath been, and ever will be, to all future Generations.

But the greatest Grievance which I have observed, was that pernicious Corruption which invaded

*place of righteousness,
that Iniquity was there.*

17. *I said in my heart,
God shall judge the
righteous, and the wick-
ed: for there is a time
there, for every purpose,
and for every work.*

18. *I said in my heart
concerning the estate of
the sons of men, that
God might manifest
them, and that they
might see that they them-
selves are beasts.*

19. *For that which befall-
eth the sons of men,
befalleth beasts; even one
thing befalleth them:
as the one dieth, so di-
eth the other; yea, they
have all one breath,
so that a man hath no
preeminence above a
beast; for all is vanity.*

20. *All go unto one place,
all are of the dust, and
all turn to dust again.*

21. *Who knoweth the spi-
rit of man that goeth up-
ward, and the spirit
of the beast that goeth
downward to the earth?*

22. *Wherefore I perceive
that there is nothing
better, than that a man*

invaded the Publick Ad-
mistration of Justice:
But still I hop'd that a
time will come, when all
the unjust Judgments and
the unrighteous dealings
of men shall be reversed
by the just and final
Judgment of a Righteous
God: wishing in the mean
time that God would turn
the hearts of all Oppres-
sors who use their fellow-
creatures Barbarously, by
shewing them the Bru-
ishness of their own Na-
tures. For the same com-
mon calamities of life be-
fall both the Man and
the Beast, and Death is
common to them both.
So that being dead, their
Bodies are resolv'd into
the same Principles from
whence both the one and
the other arose: nor can
any man by his Observa-
tion distinguish between
the Spirits of Men and
Beasts in their departure
from the Body.

This Consideration of
humane mortality is fit to
restrain the Pride of Op-
pressours,

should rejoice in his own works : for that is his portion ; for who shall bring him to see what shall be after him ?

pressours, and also the Sordid Covetousness of Men, since they cannot foresee what use shall be made of all those Riches which they leave behind them.

CHAP. IV.

Paraphrase.

1. **S**O I return'd, and consider'd all the oppressions that are done under the Sun : and beheld the tears of such as were oppressed, and had no comforter : and on the side of their oppressours there was power, but they had no comforter.

2. Wherefore I praised the dead which are already dead, more than the living which are yet alive.

3. Yea, better is he than both they, which hath not yet been : who hath not seen the evil work which is done under the Sun.

4. Again, I considered all travel, and every right work : that for this a man is envied of

BUT when I took a review of those great Calamities which men suffer in this World, by means of wicked men set in great Places of Power, I then thought the State of the Dead to have been much happier than the State of the living : unless they who are yet unborn may be thought to be happier than either.

But of all Oppressions, none seemed to me more intolerable than for a man to be envied because he does.

his neighbour: this is also vanity, and vexation of spirit.

5. *The fool foldeth his hands together, and eateth his own flesh.*

6. *Better is an handful with quietness, than both the hands full with travel, and vexation of spirit.*

7. *Then I returned, and I saw vanity under the Sun.*

8. *There is one alone, and there is not a second, yea, he hath neither child nor brother: yet is there no end of his labour, neither is his eye satisfied with riches.*

9. *Two are better than one, because they have a good reward for their labour.*

10. *For if they fall, the one will lift up his fellow: but wo to him that is alone when he falleth; for he hath not another to help him up.*

11. *Again, if two lie together, then they have heat, but how can one be warm alone?*

does good to others. Yet this will not excuse the Folly of those, who, rather than do good, will do nothing at all, and so fall into extreme Want; alledging in behalf of their Sloth this Proverb: One handful with Ease, is better than two without it.

Again, when I considered this matter; I observed another Extreme: For some grow slothful, others are over-careful to get and save an Estate when they have no Relations to leave it to; this is also a wretched folly.

How much wiser is he that makes another the partaker of his Labours, and Enjoyments? for he who partakes of your Enjoyments, will assist you in your Troubles; whilst he who hath made himself no Friend must bear all his burdens alone; but as your Troubles are lessened, so your Comforts are increased by Society: And to conclude, as a Covetous

12. *And if one prevail against him, two shall withstand him, and a threefold cord is not quickly broken.*
13. *Better is a poor and a wise Child, than an old and foolish King, who will no more be admonished.*
14. *For out of prison he cometh to reign: whereas also he that is born in the Kingdom becometh poor.*
15. *I considered all the living which walk under the Sun, with the second Child that shall stand up in his stead.*
16. *There is no end of all the People, even of all that have been before them: they also that come after shall not rejoyce in him: Surely this also is vanity, and vexation of Spirit.*
- man stands single without Defence; so a Liberal man will never want Assistance in time of Need: Yet Wealth without wisdom is but of small value, 'tis better to be a Sensible poor young man than an old obstinate self-will'd Prince. For such a one may by his merit be rais'd to a Throne, when he who was born to a Crown may be Deposed. For how common a thing is it to see the hearts of a People turn'd away from the Reigning Prince towards his next Successour? Thus it hath been, and will be: which sheweth, that Happiness is not to be found in the greatest Honours and highest Dignities, which are subject, like other things to many Troubles, and great Disappointments.

CHAP. V.

Paraphrase.

1. **K**EEP thy foot when thou goest to the House of God, and be more ready to hear, than to give the Sacrifice of fools; for they consider not that they do evil.

2. Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God: for God is Heaven, and thou upon Earth: therefore let thy words be few.

3. For a dream cometh through a multitude of business: and a fool's voice is known by a multitude of words.

4. When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools: pay that which thou hast vowed.

5. Better it is that thou should'st not vow, than

PLace your Religion chiefly in a Reverence for God; and in a good Inclination, both to hear, and do his Will: Since outward Ceremonies may be performed by those who make no Conscience of their Ways. And let a sense of God's greatness and your own weakness, prepare your heart for your premeditated Devotions; for in a multitude of extemporary Petitions, many of them will be as foolish as idle Dreams.

Consider well what Vows you make to God, that they may not be such as you are either unable or unwilling to perform, for therein your Folly will be made appear: Perhaps it may sometimes be thought a neglect not to Vow, but not to pay what you have Vowed is a Contempt of God. Be careful therefore

*that thou ſhould'ſt vow,
and not pay.*

6. *Suffer not thy mouth to
cause thy fleſh to ſin,
neither ſay thou before
the Angel, that it was
an error: wherefore
ſhould God be angry at
thy voice, and deſtroy the
work of thy hands?*

7. *For in the multitude of
dreams are many words:
there are alſo divers
vanities, but fear thou
God.*

8. *If thou ſee'ſt the op-
preſſion of the poor, and
violent perverting of
Judgment and Juſtice
in a Province, mar-
vel not at the matter:
for he that is higher
than the higheſt regard-
eth, and there be high-
er than they.*

9. *Moreover, the profit of
the earth is for all;
the King himſelf is ſer-
ved by the field.*

10. *He that loveth ſilver
ſhall not be ſatisfied
with ſilver: nor he that
loveth abundance, with
increase: this is alſo
vanity.*

11. *When goods increaſe
they are increaſed that*

fore of what you pro-
miſe in the ſpecial pre-
ſence of God, that you
may have no cauſe to re-
tract it, and ſo render
your Vows ineffectual;
for incogitancy produ-
ceth inſtancy and fol-
ly, which may be prevent-
ed by a due Reverence
of God. From which
Duty be not diſcouraged
by the Oppreſſions which
you ſee in the World;
for God and his Angels
are ſtill ſuperiour to all
Oppreſſours. Let not the
Great oppreſs the Poor,
ſince God hath given the
Earth in Common to
to them all, which is ſuf-
ficient to ſatiſfie all the
Wants of Nature; whiſt
Silver and Gold only
ſerve to excite an Inſa-
riable Appetite, which
gives no ſatiſfaction, but
great moleſtation. For
as your Eſtate encreaſeth,
ſo do your Expences;
much Wealth you may
ſee with your eyes, but
'tis only a ſmall Portion
thereof which is uſeful
to ſupport the Comforts
of Life: and if you give
your

eat them : and what good is there to the owners thereof, saving the beholding of them with their eyes ?

your self up to Luxury, you will want that Rest of Body and ease of mind which the poor Labourer enjoys.

12. *The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.*

13. *There is a sore evil which I have seen under the Sun, namely, riches kept from the owners thereof to their hurt.*

14. *But those riches perish by evil travel: and he begetteth a son that there is nothing in his hands.*

15. *As he came forth of his mother's womb, naked shall he return to go as he came: and shall take nothing of his labour which he may carry away in his hand.*

16. *And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind ?*

17. *All his days also he*

On the other hand, if you heap up much Wealth, it provoketh ill men to attempt upon you to your Ruin. Besides, there are so many ill Accidents and Crafty Practices in the World which frequently prevent the descent of your Estate to your next Heir: But however that may be, 'tis most certain that you can carry nothing away with you, but must leave all your Wealth behind you at last ; and this is also a great Affliction, for a rich man to foresee that he must quit all that he had set his heart upon, and that in this only, he differs from a Begger, that he hath taken much pains to no purpose, and

as

laboureth in darknes: and he hath much sorrow and wrath with his sickness.

18. *Behold that which I have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the Sun, all the days of his life which God giveth him: for it is his portion.*

19. *Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour: this is the gift of God.*

20. *For he shall not much remember the days of his life, because God answereth him in the joy of his heart.*

as his life was obscure, and sordid, so his death is grievously troublesome.

And from hence I conclude, That it well becometh a man to enjoy the Blessings of God plentifully and liberally whilst he liveth; for this is all that at present falleth to his share: But let every man, whom God hath bless'd with a plentiful Estate, and an open heart, return thanks to God for these his good Gifts, whereby his life is made delightful to him, and the approach of his departure no ways grievous.

CHAP. VI.

Paraphrase.

1. **T**HERE is an evil which I have seen under the Sun, and it is common among men.

BUT this admirable temper of mind is attain'd by few; for I have observed a contrary disposition

2. *A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof; but a stranger eateth it: this is vanity, and it is an evil disease.*

3. *If a man beget an hundred children, and live many years: so that the days of his years be many, and his Soul be not filled with good, and also that he hath no burial: I say that an untimely birth is better than he.*

4. *For he cometh in with vanity, and departeth in darkness: and his name shall be covered with darkness.*

5. *Moreover he hath not seen the Sun, nor known any thing, this hath more rest than the other.*

6. *Yea, tho' he live a thousand years twice told, yet he hath seen no good, do not all go to one place?*

7. *All the labour of man is for his mouth: and*

position much prevailing among men whom God hath blessed with great plenty of all things, and yet they have not the heart to enjoy it whilst they live; and at last they leave it to the possession of Strangers, what can be more Senseless than this? unless it be the narrow Spirit of him who having many Children, and living many years shall yet at last begrudge his own Funeral Expences. Such a one deserveth no more notice to be taken of him than of an abortive Child, both being alike in their entrance into the World, and their departure out of it.

And wherein is the advantage of a long vexatious troublesome Life, which must have an end? when a small matter will satisfy the necessities of Nature: whereas an unruly Appetite is capable of no Satisfaction; and at last, a poor simple man

yet the appetite is not filled.

8. *For what hath the wise more than the fool? what hath the poor that knoweth to walk, before the living?*

9. *Better is the sight of the eyes than the wandering of the desire: this is also vanity, and vexation of spirit.*

10. *That which hath been, is named already, and it is known that it is man: neither may he contend with him that is mightier than he.*

11. *Seeing there be many things that increase vanity, what is man the better?*

12. *For who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow? for who can tell a man what shall be after him under the Sun?*

who knoweth how to get his Living, enjoyeth as much of the World as they who are both learned and also rich.

Besides, 'tis better for a man to enjoy what he is possess'd of at present, than to live in great expectations, which, when they are not answered with Success, bring forth great Vexation of mind, and what a foolish thing is it for weak man to oppose the Providence of God? especially in pursuit of those things in which no solid Satisfaction is to be found. For who can tell what condition of Life shall assuredly be most beneficial to himself whilst he lives, or what shall happen to his Posterity after his death?

CHAP. VII.

Paraphrase.

1. *A* Good name is better than precious ointment: and the day of death than the day of one's birth.
2. It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men, and the living will lay it to heart.
3. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.
4. The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth.
5. It is better to hear the rebuke of the wise, than for a man to hear the song of fools.
6. For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

YET this is certain, that Death lets us out of the Troubles to which we were born: and a good Name embalms the memory of a good Man, and makes it durable: and if a Man would finish his life well, a serious Meditation upon Mortality is more conducing thereto than Mirth and Pleasure, because it produceth good Resolutions, which are dissipated by Mirth and lost. So that by seriousness and levity of the Mind you may distinguish between a Wise man and a Fool.

In like manner, the Re-
proof of a wise man is more profitable than all the mirth you will find among the men of Pleasure: Such fits of mirth are soon pass'd over as the noisie flash of small wood in a fire; but se-

7. Surely oppression maketh a wise man mad: and a gift destroyeth the heart.

8. Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.

9. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10. Say not thou, what is the cause that the former days were better than these: for thou dost not inquire wisely concerning this.

11. Wisdom is good with an inheritance, and by it there is profit to them that see the Sun.

12. For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.

13. Consider the work of God: for who can make that straight which he hath made crooked.

rious Reflections are useful to the wisest of men, lest Oppression or Bribery distort them from their Duty; which will be prevented by a patient attendance upon the event of things, and a steady endeavour to conduct our Affairs to a good Issue.

Wherefore a wise man will govern those Passions by which weak men are over-ruled: neither will he allow himself to complain against God's Providence, because such Complaints proceed only from want of a due insight and experience.

Neither is Wealth to be undervalued by a wise man, because by a right use thereof he may be of good use to the Publick, and both Wisdom and Wealth are good Assistants against Danger; but there is nothing like Vertue to support a man under Calamities: besides, 'tis a foolish thing to complain against God's Providence which is immutable.

But

14. In the day of prosperity be joyful: but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

15. All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness: and there is a wicked man that longeth his life in his wickedness.

16. Be not righteous over-much, neither make thy self over-wise: why shouldst thou destroy thy self?

17. Be not over-much wicked, neither be thou foolish: why shouldst thou die before the time?

18. It is good that thou shouldst take hold of this, yea also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19. Wisdom strengtheneth the wise more than ten mighty men which are in the City.

But rather let a man behave himself suitably to his present circumstances, neither presuming in Prosperity, nor despairing in Adversity; forasmuch as good and evil are ballances to each other; so that no man hath reason of Complaint against God: Although I must own that I have seen good men visited with severe Providences, whilst ill men have lived in Prosperity. But then, the misfortunes of good men have been drawn upon them by an unseasonable rigour and intemperate zeal, which are therefore to be avoided, as well as Profaneness, which may awaken the Divine Vengeance to your sudden Destruction.

Take my advice in these two Particulars, which are the most proper means whereby you may discharge your Duty without danger: for Moderation and Prudence will be the greatest security you can trust to; but as no man is quite

20. For there is not a just man upon earth, that doth good, and sinneth not.

21. Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee.

22. For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23. All this have I proved by wisdom: I said, I will be wise, but it was far from me.

24. That which is far off, and exceeding deep, who can find it: our?

25. I applied my heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness, and madness.

26. And I find more bitter than death, the woman whose heart is snares and nets, and her hands are bands: whose pleaserth God shall escape from her, but the sinner shall be taken by her.

free from Sin, so I cannot promise that any man shall be wholly free from danger: which may teach you not to be severe against those who shall speak evil of you: this rigour will be an occasion of frequent uneasiness to you; and you cannot but know yourself sometimes to have been too severe in your Opinion of other men's Actions.

As for my own part, I cannot exempt my self from the guilt of many sins which I intended to avoid: but alas! where is perfect Wisdom to be found? yet I made it my earnest endeavour to find out the depth of Wisdom, as well as the height of Folly and Infatuation: and then I found the love of lewd Women was the highest Infatuation, which chains up all the Faculties of the Soul; and 'tis only the love of Vertue which can withstand their Delusions.

27. Behold ! *this have I found (saith the Preacher,) counting one by one, to find out the account.*

28. Which yet my soul seeketh, but I find not: one man among a thousand have I found: but a woman among all these have I not found.

29. Lo ! *this only have I found, that God hath made man upright: but they have sought out many inventions.*

'Tis possible that you may, in this place, find one honest plain-hearted man whom you may trust: but I could never find one woman whom I could securely confide in; not that I accuse God's Creation, for mankind was at first made upright in Mind as well as Body, but is now grown unhappy by his own voluntary departure from the Law of his Original Constitution:

C H A P. VIII.

Paraphrase.

1. **W**HO is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine: and the boldness of his face shall be changed.

2. I counsel thee to keep the King's commandment, and that, in regard of the Oath of God.

3. Be not hasty to go out of his sight, stand not

WHO is wise enough to take the foregoing Counsel? Such a one will discover his wisdom by a useful and engaging affability of behaviour: all Pride and Moroseness. being laid aside.

'Tis likewise very advisable that a man should conform himself to that Civil Government, to the support whereof he hath solemnly engag'd himself;

in an evil thing, for he doth whatsoever pleaseth him.

4. *Where the word of a King is, there is power: and who may say unto him, what dost thou?*

5. *Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.*

6. *Because to every purpose there is a time, and judgment; therefore the misery of man is great upon him.*

7. *For he knoweth not that which shall be: for who can tell him when it shall be?*

8. *There is no man that hath power over the spirit, to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war, neither shall wickedness deliver those that are given to it.*

let not therefore either Pride, or Passion make you rude in your behaviour towards the chief Magistrate; but rather yield to his Sovereign Power, for 'tis a hardy undertaking to strive against that Power which will not be controlled.

Wherefore 'tis your safest way, readily to comply with his command, or else to decline it in the most soft and inoffensive manner: for there is a Season of refusing with safety, which if not observed, you must expect nothing but trouble. And since you cannot foresee the event of things, you ought to Act with the greatest Caution, especially since if you shall do otherwise, you may provoke your Superiours to your own unavoidable Destruction,

For so have I seen wicked Princes bear Rule to the Destruction of their good Subjects, and of themselves at last: Such who have sate in the Seat of Judgment, I have seen brought

9. All this have I seen, and applied my heart unto every work that is done under the Sun: there is a time when one man ruleth over another to his own hurt.

10. And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the City where they had so done: this is also vanity.

11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12. Tho' a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him.

13. But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow: because he feareth not before God.

14. There is a vanity which is done upon the

brought to the Grave, and soon after that quite forgotten: So that the pompous appearance of such men in the face of the World has been but a vain Pageantry; and yet Tyrants and ill Magistrates are apt to harden themselves in doing Mischief by reason of God's forbearance, and long-suffering towards them. But this I know most certainly, that tho' a Tyrant may be Successful in his Undertakings, yet those good men who suffer under him shall be at one time or other reliev'd, as certainly as the Tyrant himself shall be cut off by Divine Vengeance, by reason of his great Impieties.

And yet when I consider the Prosperity of wicked

earth, that there be juſt men unto whom it happeneth according to the work of the wicked: again, there be wicked men, to whom it happeneth according to the work of the righteous: I ſaid that this alſo is vanity.

13. Then I commended Mirth, becauſe a man hath no better thing under the Sun, than to eat, and to drink, and to be merry: for that ſhall abide with him of his labour, the days of his life, which God giveth him under the Sun.

16. When I applied mine heart to know wiſdom, and to ſee the buſineſs that is done upon the earth: for alſo there is that neither day nor night ſeeth ſleep with his eyes.

17. Then I beheld all the work of God, that a man cannot find out the work that is done under the Sun: becauſe, tho' a man labour to ſeek it out, yea farther, tho'

wicked men, and the Afflictions which good men undergo, I cannot but ſay that the Condition of men in this World is ſubject to great uncertainties. Wherefore I think it may be convenient for every good man to make a chearful and liberal uſe of that Plenty which God hath allowed him, becauſe this is the greateſt reſhment he can expect from all which this World affords him; and likewise, not to trouble your ſelf with curious Inquiries, as I have done, concerning God's Providence; which will lead you, as they have led me, into endless Perplexities: all the Satisfaction which I could gain by this Inquiry was this, that God's Providence Govern'd the World: But the reaſon of his particular Diſpenſations will be always hid from the moſt diligent and ſagacious Inquirers, who will at laſt be forc'd to confeſs that his ways are paſt finding out.

a wise man think to know it, yet shall he not be able to find it out.

C H A P. IX. *Paraphrase.*

1. **F**OR All this I considered in my heart, even to declare all this, that the righteous and wise, and their works, are in the hand of God: no man knoweth either love, or hatred, by all that is before them.

2. All things come alike to all: there is one event to the righteous, and to the wicked, to the good, and to the clean, and to the unclean, to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner: and he that sweareth, as he that feareth an Oath.

3. This is an evil among all things that are done under the Sun, that there is one event unto all, yea, also the heart of the sons of men is full of evil, and madness is in their

BUT after all the serious Meditations I have had upon this matter, I am satisfied that altho' all the Conditions of Life are at God's disposal, yet Prosperity is no sure Mark of God's especial Favour, nor Adversity of his Anger. Forasmuch as common Calamities fall alike upon all sorts of men, whither they be Vertuous, or Vicious: wherlier they be religiously, and devoutly inclined, or whether they be careless and profane.

This same mixture of things, is a matter of deplorable Consideration; more especially, since ill men do from hence draw Encouragement to follow Vicious and Extravagant Courses; which soon bring them

heart while they live, and after that they go to the dead.

4. For to him that is joynd to all the living, there is hope: for a living Dog is better than a dead Lion.

5. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten.

6. Also their love and their hatred, and their envie is now perished: neither have they any more a portion for ever in any thing that is done under the Sun.

7. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart: for God now accepteth thy works.

8. Let thy garments be always white, and let thy head lack no ointment.

9. Live joyfully with the Wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the Sun: all the days of

them to the Grave, which excludeth them from all hopes of recovering any of their former Enjoyments: the most contemptible Person, when living, being in a more hopeful condition than the most honourable man when dead; whilst we live we may enjoy the Comforts of Life, which, when dead, we must forget, and be our selves forgotten, nay, the very natural Affections of the Soul lose their Objects together with themselves, & the very remembrance of all former Delights.

Wherefore make a chearful, sober, and liberal use of all that you possess: for this is well-pleasing unto God; live therefore neither Sordidly nor in Discontent, but enjoy those refreshments and delights which God hath bestowed upon you; and avoiding all Lewdness satisfy yourself with the society of an agreeable Wife, which God hath allotted you to soften the Cares of a troublesome

thy vanity, for that is thy portion in this life, and in thy labour under the Sun.

10. *Whatsoever thy hand findeth to do, do it with thy might : for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.*

11. *I returned, and saw under the Sun, that the race is not to the swift, nor the battle to the strong : neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill : but time and chance happen to them all.*

12. *For man also knoweth not his time, as the Fishes that are taken in an evil net, and as the Birds that are caught in the snare : so are the sons of men snared in an evil time, when it falleth suddenly upon them.*

13. *This wisdom have I seen also under the Sun :*

blesome World, but not to make you Sloathful and Neglectful of your Business ; wherefore I advise you to make the most Industrious improvement of all your Abilities and Opportunities to do any good in your life-time, for both the one and the other will be lost together in the grave.

Neither should you presume upon your own Industry alone, without looking up to God's Providence ; for, as I observed, in the mixture of this World the events of things are very uncertain, and the Labours of wise and good men prove ineffectual, for no man can foresee the evils that will befall him, or particularly, the time of his death, any more than the Birds can avoid the Snares, or Fish escape the Net.

But notwithstanding that wise men are sometimes

and it seemeth great unto me.

14. *There was a little City, and few men within it: and there came a great King against it, and besieged it, and built great Bull-works against it.*

15. *Now there was found in it a poor wise man: and he by his wisdom delivered the City; yet no man remembered that poor man.*

16. *Then said I, wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.*

17. *The words of wise men are heard in quiet, more than the cry of him that ruleth among fools.*

18. *Wisdom is better than weapons of war: but one sinner destroyeth much good.*

times disappointed, yet Wisdom ought not to be undervalued, which sometimes by small means produceth great Effects: as for Instance, I remember a weak Town attack'd by a Powerful Army, and straitly Besieged; but yet preserved by the Wisdom of a poor Citizen, who by reason of his Poverty was little regarded for it; which sheweth that Wisdom goes beyond Strength: tho' a Poor man's wise Advice be not always taken, yet a man of Temper will hearken to the sober Advice of a Poor wise man rather than to the Clamour of a Fool in Power: good Conduct being preferable to Force, for one Fool in Power is sufficient to destroy a whole Country.

C H A P. X.

Paraphrase.

1. *DEAD Flies cause the Oyntment of the Apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.*

2. *A wise man's heart is at his right hand: but a fool's heart is at his left.*

3. *Yea also when he that is a fool walketh by the way, his wisdom faileth him: and he saith to every one that he is a fool.*

4. *If the spirit of the ruler riseth up against thee, leave not thy place: for yielding pacifieth great offences.*

5. *There is an evil which I have seen under the Sun, as an error which proceedeth from the ruler.*

6. *Folly is set in great dignity, and the rich sit in low places.*

TIS necessary for wise men to be very cautious, since a small mixture of Folly debaseth their Character, as dead Flies corrupt a Pot of sweet Oyntment. Caution also will direct a man in all sudden Emergencies, when an unwary man will be at a loss.

A foolish man will take all Occasions of shewing his Folly, & sometimes by calling all men fools without distinction; whereas a wise man will be more reserv'd, but especially towards his Superiours, tho' they should provoke him, yet would he appease their Anger.

There is an unhappy Observation which I have made concerning Men in Eminent Power; that mean Men are preferred to great Dignities, and Men of Worth are kept under them; and

7. *I have seen servants upon horses, and Princes walking as Servants upon the Earth.*
 8. *He that diggeth a pit shall fall into it: and whose breaketh a hedge a Serpent shall bite him.*
 9. *Whoso removeth stones shall be hurt therewith, and he that cleaveth wood shall be endangered thereby.*
 10. *If the Iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.*
 11. *Surely the Serpent will bite without enchantment: and a babler is no better.*
 12. *The words of a wise man's mouth are gracious: but the lips of a fool will swallow up himself.*
 13. *The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.*
 14. *A fool also is full of words: a man cannot*
- sometimes the meanest and most unworthy are preferred before the best of Men; and by this means Sovereign Princes do provoke their Subjects against themselves to their utter Destruction. There being many old Proverbs in Israel, which set forth the danger of disturbing the ancient Rights of a Free People: As also to shew, that a strong Resolution in a Stupid Ministry, is not so fit to Support a Government, as a Prudent and Dextrous Administration; for a People are easily provoked by the rash Words of a Fool in Power. 'Tis only Prudence and Moderation which can allay the Heat of a People, which will otherwise be very Pernicious.
- But when a Man will not guide his Words with Discretion, he cannot foresee the Danger which may arise from thence; nor can a wise Man foretell the dismal Effects of such

cannot tell what shall be; and what shall be after him, who shall tell him?

15. The labour of the foolish wearieth every one of them, because he knoweth not how to go to the City.

16. Wo to thee O Land, when thy King is a child, and thy Princes eat in the morning.

17. Blessed art thou O Land, when thy King is the Son of Nobles, and thy Princes eat in due season: for Strength, and not for Drunkenness,

18. By much slothfulness the Building decayeth: and through Idleness of the hands the House droppeth through.

19. A Feast is made for laughter, and wine maketh merry: but money answereth all things.

20. Curse not the King, no not in thy thought, and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

such pernicious Counsels and Discourses.

'Tis a wearisom life for a Man to engage himself in the Publick Affairs of the State, before he understands the common concerns of Life.

How unhappy must a Nation be whose King is an Infant, and where Luxury is added to the Folly of his Councillors! But how happy are they who live under the Government of an Illustrious Prince, and a Sober Discreet Ministry! For what can Luxury produce but Laziness? which will bring any State to speedy Ruin. So also Riotous Excess consumeth that Treasure which is the great Support of a Wise Government: But if you live under a Loose Government, be very cautious what you speak upon that Occasion; for in an Ill Government Informers will never be wanting.

CHAP. XI.

Paraphrase.

1. **C**AST thy bread upon the waters, for thou shalt find it after many days.
2. Give a portion to seven and also to eight: for thou knowest not what evil shall be upon the earth.
3. If the Clouds be full of Rain, they empty themselves upon the Earth: or if the Tree fall toward the South or toward the North, in the place where the tree falleth, there it shall be.
4. He that observeth the wind shall not sow: and he that regardeth the clouds shall not reap.
5. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God, which maketh all.
6. In the morning sow thy seed, and in the

BE Charitable to those who can make you no Return, that God may give you a Requital; yea, be Bountiful in your Beneficence to others, for you know not what need you may have of their Assistance hereafter. The dropping Clouds receive a constant return of Dew, and wheresoever you bestow your Bounty you will find some Recompence one way or other: But be not too nice in waiting long for critical Seasons for your Charity, lest whilst you are expecting Opportunities you lose your Ability. For the Critical Providential Seasons of doing good, are as much unknown to you, as the forming of a Child in the Womb, or any Secreters of Nature.

Wherefore take all Opportunities that offer for dis-

evening withhold not
thine hand: for thou
knowest not whether
shall prosper, either this
or that: or whether they
both shall be alike.

7. Truly the light is sweet,
and a pleasant thing it
is for the eyes to behold
the Sun.

8. But if a man live ma-
ny years and rejoyce in
them all, yet let him
remember the days of
darkness, for they shall
be many: all that com-
eth is vanity.

9. Rejoyce O young man
in thy youth: and let
thy heart cheer thee in
thy youth, and walk
in the way of thy heart,
and in the sight of thine
eyes: but know, that
for all these things God
will bring thee to judg-
ment.

10. Therefore remove sor-
row from thy heart, and
put away evil from thy
flesh: for childhood and
youth are vanity.

dispensing your Bounty:
Since you cannot tell
wherein you may be
most beneficial to others,
or indeed to your self.

Consider that though
life be sweet and yield
you many Delights, those
pleasures of Life will
soon wear away, and the
lonesome Grave will con-
tain us a much longer
Season than our life last-
ed.

But yet a young man
may be permitted to en-
joy the pleasures of Life,
provided that he will an-
swer it to God and his
own Conscience, that he
will not be guilty of Ex-
cess, nor forget the Ac-
count he is to make up
with God: And by a
careful restraint of those
Lusts and Passions which
Youth subjects us to, we
may prevent those Trou-
bles which otherwise will
add to the Burden of old
Age.

CHAP. XII.

Paraphrase.

1. **R**emember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them.

2. While the Sun, or the light of the Moon, or the Stars be not darkened, nor the Clouds return after the rain.

3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few; and those that look out of the windows be darkened.

4. And the doors shall be shut in the streets: when the sound of the grinding is low; and he shall rise up at the voice of the bird: and all the daughters of Musick shall be brought low.

5. Also when they shall be afraid of that which is high, and fears shall

TIS therefore very necessary that young men make it their chiefest Study to know their Duty to God, whilst the vigour of their Strength continueth with them, before their Intellects and Memory fail them, and a Succession of dismal Troubles attend them.

Before your Hands shake with the Palsie, or your Knees bend under the weight of your Body, or your Teeth drop away, or your Eyes grow dim, or your Lips fall inward for want of Teeth to keep them out; when your Sleep forsakes you early in the Morning, and when your Ears shall grow hard of hearing.

When continual Fears shall Distract the Brain, and Grey-hairs cover your

be in the way, and the Almond tree shall flourish; and the Grasshopper shall be a burden; and desire fail: because man goeth to his long home, and the Mourners go along the streets.

your head, when that which us'd to delight you, shall render you uneasy, and the appetite and sense of Pleasure shall be extinguish'd, because your thoughts are taken wholly up with the prospect of approaching Death, the certain portion of Man.

6. *Or ever the silver cord be loos'd, or the golden bowl be broken; or the pitcher be broken at the Fountain, or the wheel broken at the Cistern.*

When the Nerves are loosen'd, because the Caul of the Brain has lost its tone, and the circulation of your Blood ceaseth in your Veins, because the Heart hath lost its pulsive motion; from whence cometh the dissolution of Man, whose Body falls to its original Earth, while his Soul returns to God who gave it; and if Mankind must thus fall to decay, what is there either solid or durable in the World.

7. *Then shall the dust return to the Earth as it was; and the spirit shall return to God who gave it.*

8. *Vanity of vanity, saith the Preacher: all is vanity.*

9. *And moreover, because the Preacher was wise, he still taught the People knowledge: yea, he gave good heed, and sought out, and set in order many Proverbs.*

10. *The Preacher sought*

Thus the Preacher, by Repentance of his former Follies being grown Wise, hath digested his Wisdom into many Moral Sayings, and also endeavour'd to find out suitable Emblems, where-
by

to find out acceptable words: and that which was written was upright, even words of truth.

11. *The words of the wise are as Goats, and as nails fasten'd by the Masters of Assemblies, which are given from one Shepherd.*

12. *And further, by these my son, be admonish'd: of making many Books there is no end, and much study is a weariness to the flesh.*

13. *Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole Duty of man.*

14. *For God shall bring every work to judgment, with every secret thing: whether it be good, or whether it be evil.*

by to set forth in a most lively manner the uncertainty and insufficiency of all worldly things to satisfy the Soul of Man. To the intent that he might stir up the Minds of Men to Virtue, as other wise Collectors of God's Truths have done. Read therefore these my short Admonitions; for to Write, and Read many Books, is both Troublesome and Unprofitable.

All that I have herein Written, tends only to perswade you to a just Reverence for God, and Obedience to his Commands; in which, the whole Business, Satisfaction, and happiness of Man, does consist in the present State of Life, and in the Life to come, when every one shall be rewarded according to his Works.

The End of the Book of Ecclesiastes.

THE
WISDOM
OF
SOLOMON.

CHAP. I.

Paraphrase.

1. **L**OVE righteousness, ye that be judges of the earth: think of the Lord with a good heart, and in simplicity of heart seek him.

2. For he will be found of them that tempt him not: and sheweth himself to such as do not distrust him.

3. For froward thoughts separate from God: and his power, when it is tried reproveth the unwise.

4. For into a malicious soul wisdom shall not enter: nor dwell in the

Virtuous Inclinations and right Sentiments of the Divine Nature, are very becoming to Magistrates: as also to seek Divine Assistance; which will never fail those, who in the use of proper means depend upon it: whereas they who deny God's Providence, cut themselves off from any share therein: So that their Calamity reproacheth their Folly.

Such Prophane and Loose Persons, forfeit all Right to the Government

Body that is subject unto sin.

ment of Divine Wisdom, which is incompatible with their wicked Courses.

5. For the holy spirit of discipline will fly deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6. For Wisdom is a loving spirit, and will not acquit a Blasphemer of his Words: for God is witness of his reins, and a true beholder of his heart, and a bearer of his tongue.

7. For the spirit of the Lord filleth the world: and that which containeth all things, bath knowledge of the voice.

8. Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass him by.

9. For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord, for the manifestation of his wickedness.

But this Divine Spirit of Wisdom, out of love to men's Souls, setteth a Watch, not only upon our Words, but Thoughts.

And since this Spirit of Divine Wisdom appeareth in the whole Creation of God, how can you think that it should be left out of your own Soul and Conscience? so that any thing that is either design'd, spoken, or done amiss, should be without the verge of its Cognizance and Correction? Wherefore you may conclude, that all the ill doings of the heart, all the ill expressions of the tongue, and all the secret

10. For the ear of jealousy heareth all things, and the noise of murmurings is not hid.

11. Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting, for there is no word so secret that shall go for nought: and the mouth that belietb, slayeth the soul.

12. Seek not death in the error of your life, and pull not upon your selves destruction.

13. For God made not death: neither hath he pleasure in the destruction of the living.

14. For he created all things that they might have their beings: and the generations of the world were healthful: and there is no poison of destruction in them: nor the kingdom of death upon the earth.

15. For righteousness is immortal.

secret whispers of wicked men, fall under the consideration of Divine Justice and Judgment.

Nor can any Complaints against God's Providence, be kept secret from him who is jealous of his own honour. Beware therefore of speaking evil either of God, or good men; for such Speeches will one time or other be discovered to your own Destruction.

Wherefore avoid to do evil, that you may avoid suffering for evil, which is the effect of evil doing: For God did not create Mankind miserable at first, nor has he any Pleasure in our Calamities at present; but all things were made by God for perpetual duration, and particularly Mankind, for the continual enjoyment of themselves; Sin, which was our Bane and Destruction, being no part of God's Creation; according to which

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16. But ungodly men, with their works and words called it to them: for when they thought to have it their friend, they consumed to nought and made a covenant with it, because they are worthy to take part with it.
- mens original uprightness if continued, would have made them Immortal: But they on the contrary, pleas'd themselves with acting contrary to the Rule of their Creation, and thereby drew down upon themselves all sorts of Calamities, and Death it self, because they deserved no better.

C H A P. II.

Paraphrase.

1. **F**OR the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy, neither was there any man known to have returned from the Grave.
- AND ever since Men fell from their Integrity, they have indulg'd themselves in these false Reasonings. Say the Wicked, Life is short, but subject to Troubles, and Death certainly ensueth.
2. For we are born at all adventure, and we shall be hereafter as tho' we had never been: for the breath of our nostrils is as smock, and a little spark in the moving of our heart.
- Our Birth is but the Effect of Chance, and Death will reduce us to the State we were in before we were born, our Life is preserved by the Air from without, and by a salient spark of Fire from

3. Which being extinguished, our body shall be turn'd into ashes, and our spirit shall vanish as the soft Air.

4. And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a Cloud, and shall be dispersed as a mist that is driven away with the beams of the Sun, and overcome by the heat thereof.

5. For our time is a very shadow that passeth away, and after our end there is no returning: for it is fast Sealed, so that no man cometh again.

6. Come on therefore, let us enjoy the good things that are present; and let us speedily use the creatures like as in youth.

7. Let us fill our selves with costly wine and ointments: let no flower of the Spring pass by us.

8. Let us Crown our selves with Rose-buds before

from within our heart, upon the going out whereof we breath our last, and soon after are forgotten, and no more thought upon than the trace of a Cloud in the Sky, or the Dew which the Sun evaporates into Air; we soon disappear, as a Shadow drown'd in eternal Night.

Wherefore, let us enjoy plentifully all the Pleasures of Life, as young Men who take no care for the future: Let our Senses and Appetites, enjoy a full glut of all Delights which the present time can afford us, because they likewise pass too soon away; Let us not therefore pass by any present Pleasures of Life, but rather let our numerous Posterity, tho' unprovided for, testify that we did not neglect our selves in the present enjoyment of Life, which

they be withered.

9. *Let none of us go without his part of voluptuousness: let us leave tokens of our joyfulness in every place, for this is our portion, and our lot is this.*

10. *Let us oppress the poor righteous man; let us not spare the widow, nor reverence the ancient gray-hairs of the aged.*

11. *Let our strength be the law of Justice, for that which is feeble is nothing worth.*

12. *Therefore let us lie in wait for the righteous, because he is not for our turn, and he is clean contrary to our doings: he upbraids us with our offending the Law: and objecteth to our infamy, the transgressing of our education.*

13. *He professeth to have the knowledge of God: and he calleth himself the child of the Lord.*

14. *He was made to reprove our thoughts.*

is all that can fall to our share. Why should any Mans Virtue, Necessity, or outward Gravity of appearance, prevent my outward Enjoyments? For to what end is Power given to Men, but to gain their Designs upon the Weak and Worthless.

What Pretence then can the Sober and Serious Man make to our favourable Considerations? When all his Discourses as well as Actions, are a constant Reproach to our Pleasures.

How uncommon and Insolent is the Behaviour of such a one? for as if he were more nearly related to God than any other men are, he takes upon him to reprove our

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15. He is grievous to us even to behold: for his life is not like other mens, his ways are of another fashion.

16. We are esteemed of him as Counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his Father..

17. Let us see if his words be true; and let us prove what shall happen in the end to him.

18. For if the just man be the Son of God, he will help him and deliver him from the hand of his enemies.

19. Let us examine him with despitefulness and torture, that we may know his weakness, and prove his patience.

20. Let us condemn him with a shameful death: for by his own saying he shall be respected.

21. Such things they did imagine; and were deceived: for their own wickedness hath blinded them.

Appetites and inward Desires, which maketh me abhor the very sight of him as a monstrous Production; because he esteems us as Hypocrites and Monsters among Men, and abhorreth all our ways.

But let us try if God will justify his Pretences, and preserve his Goods or Life from out of our Power.

As by Reproaches and Torments we may try the strength of his Meekness and Patience.

Or what if we torment him to death like a Slave, God's near Kins-man can suffer no Disgrace.

Such as these were the weak reasonings of ill men, hardened by their own wickedness, and also being ignorant of the

22. *As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.* Secret Counsels of God to reward the Virtuous man according to his Integrity.
23. *For God created man to be immortal, and made him to be an image of his own eternity.* Nay, at first Man was Created after the Image of God, in uprightness and immortality; but Sin and Death were introduced by the subtilty of the Devil, which they who take part with him do at this day find true by their own woful Experience.
24. *Nevertheless, through envy of the Devil came death into the world, and they that do hold of his side do find it.*

CHAP. III.

Paraphrase.

1. **B**UT the souls of the righteous are in the hand of God, and there shall no torment touch them.
2. In the sight of the unwise they seemed to die, and their departure is taken for misery.
3. And their going from us to be utter destruction, but they are in peace.
- B**UT the Souls of good men are at the disposal of God; and therefore no Calamity can befall them; though wicked men think that Death puts a calamitous end to their whole existence; in both which things they are mistaken, for they die with Comfort, and remain after death in joy; and altho'

4. For though they be punished in the sight of men : yet their hope is full of immortality.
 5. And having been a little chastised, they shall be greatly rewarded : for God proved them, and found them worthy for himself.
 6. As Gold in the Furnace hath he tried them, and received them as a burnt offering.
 7. And in the time of their visitation they shall shine and run to and fro, like sparks among the stubble.
 8. They shall judge Nations, and have dominion over the People, and their Lord shall reign for ever.
 9. They that put their trust in him, shall understand the truth : and such as be faithful in love, shall abide with him : for grace and mercy is to his Saints, and he hath care for his Elect.
 10. But the ungodly shall be punished according
- it has fared ill with some good men in outward appearance, yet their hopes of eternal joy has abode with them ; and after a small time of Trial, whereby God made Proof of their Virtue before the World, their Souls were taken up into immortal Glory with him.
- For by their Afflictions their Souls were purify'd and prepar'd for Heaven, and made fit Offerings for God to receive ; and hereafter when their Bodies shall be raised to a state of Agility and Glory, they shall be made the final Judges of the World, and Reign with God for ever.
- Every one who is faithful to his Laws, especially out of a principle of love to Vertue, shall hereafter experience the truth hereof : For such holy and choice Souls Mercy will embrace.
- But wicked men shall be punished according to

*to their own imaginati-
ons, which have neg-
lected the righteous, and
forsaken the Lord.*

*11. For whoso despiseth
wisdom and nurture, he
is miserable; and their
hope is vain, their la-
bours unfruitful, and
their works unprofitable.*

*12. Their wives are foolish,
and their children wick-
ed.*

*13. Their offspring is cur-
sed: wherefore blessed is
the barren that is unde-
filed, which hath not
known the sinful bed:
she shall have fruit in
the visitation of Souls.*

*14. And blessed is the Eu-
nuch, which with his
hands hath wrought no
iniquity, nor imagined
things against God: for
unto him shall be giv-
en the special gift of
faith, and an inheri-
tance in the Temple of
the Lord, more accepta-
ble to his mind.*

*15. For glorious is the
fruit of good labours,
and the root of wisdom
shall never fall away.*

the ill foreboding of their own Consciences, which likewise testify their constant aversion to all that is good. Wherefore miserable are all they, who being destitute of Virtue are without hopes of Comfort: For how uncomfortable is it for 'em. to consider how useless and unprofitable they have been in their Callings, to reflect upon the Misfortunes which have attended the neglect of Duty to their Wives and Children, whereby Barrenness may be esteemed a greater Blessing than Increase: as where it is accompany'd with Innocence it will certainly receive its reward. Nor may a good Man, tho' an Eunuch, despair of the reward of his faithfulness to God's Law in God's holy Habitation, tho' he saw no fruit of his Life.

For every good Work will bring forth its fruit hereafter, nor can any thing hinder it from being brought to Perfection.

Where

16. *As for the children of Adulterers, they shall not come to their perfection, and the Seed of an unrighteous bed shall be rooted out.*

17. *For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.*

18. *Or if they die quickly, they have no hope, neither comfort in the day of trial.*

19. *For horrible is the end of the unrighteous generation.*

Whereas a Spurious Illegitimate Off-spring is of small duration. Or if they should continue for some time, they will but propagate the Infamy of their wicked Ancestor, who can reap no Credit or Comfort by 'em, either here or hereafter.

CHAP. IV.

Paraphrase.

1. *B*ETTER is it to have no Children, and to have virtue: for the memorial thereof is immortal, because it is known with God and with men.

2. *When it is present, men take example at it, and when it is gone, they desire it; it weareth a Crown, and triumpheth*

*B*ETTER therefore is Virtue, though without Posterity, for the Memory thereof will last, as being approv'd by God, and honoured by Men, who make Virtuuous Men while they live the Patterns for their imitation, and honour their Memory when they are dead, as having then Triumphed over all Opposition

for ever: having gotten the victory, striving for undefiled rewards.

3. But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from Bastard-slips, nor lay any foundation.
4. For though they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind: and through the force of winds they shall be rooted out.
5. The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, ye, meet for nothing.
6. For children begotten of unlawful Beds, are witnesses of wickedness against their parents in their trial.
7. But tho' the righteous be prevented with death, yet shall be in rest.
8. For honourable age, is not that which standeth in length of time, nor that is measured by number of years.

position which the World gave them, and received the glorious reward of their Integrity.

But the Base-born Posterity of wicked Men cannot last, for want of that credit and support which an honourable Descent carries along with it; and tho' for a short time they may make some small Figure in the World, yet wanting the protection of an Honourable Family, they are subject to be overpowered by Injuries; and also to be Weeded up as the unprofitable Syens that spring from the root of a Tree: And as long as such a Spurious Generation lasteth, it carries along with it the Marks of its Author's Dishonour, which are discovered by all curious Inquirers.

But the virtuous Offspring of an honest Parentage, tho' suddenly snatch'd away, shall be well esteemed of, because their Wisdom and Virtue will supply what is want-

ing

9. But wisdom is the grey hair unto men, and an unspotted life is old age.
10. He pleased God and was beloved of him, so that living amongst sinners he was translated.
11. Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.
12. For the bewitching of naughtiness doth obscure things that are honest : and the wandring of concupiscence doth undermine the simple mind.
13. He being made perfect in a short time, fulfilled a long time.
14. For his Soul pleased the Lord, therefore hastened he to take him away from among the wicked.
15. This the people saw, and understood it not : neither laid they up this in their minds, that his grace and mercy is with his Saints, and that he hath respect unto his chosen.
16. Thus the righteous that is dead, shall con-

ing to the Antiquity of their Family ; or the age of any individual Person, of whom when dead, it will be said, that he was like *Enoch* translated by the Favour of God, that he might not be Corrupted by the evil Example or deceitful Reasonings of a Vicious Age ; in which, Virtue is sometimes overpower'd by allurements : so that it will be said, that such a one liv'd to as much purpose as if he had lasted for a long time : for what could he have attained to by living ever so long, more than the Favour of God ? which was made manifest to him by the happy Providence which shortned his Life. Tho' this be such a turn of Providence which is not commonly thought upon, viz. That the Favour of God governs all Events which fall out to Virtuous Men.

And thus it is the death of the righteous upbraids the

damn the ungodly which
are living; and youth
that is soon perfected,
the many years and old
age of the unrighteous.

17. For they shall see the
end of the wise, and
shall not understand
what God in his counsel
hath decreed of him: and
to what end the Lord
hath set him in safety.

18. They shall see him,
and despise him, but God
shall laugh them to
scorn, and they shall
hereafter be a vile car-
case, and a reproach a-
mong the dead for ever-
more.

19. For he shall rend them,
and cut them down head-
long, that they shall be
speechless: and he shall
shake them from the
foundation: and they
shall be utterly laid
waste, and be in sorrow:
and their memorial shall
perish.

20. And when they cast up
the Accounts of their
sins, they shall come
with fear; and their
own iniquity shall con-
vince them to their face.

the life of the wicked;
as the early Virtue of a
young man reproacheth
the uncultivated and un-
profitable old-age of Men,
who though they see the
righteous taken away be-
fore them, yet they con-
sider not the meaning of
God's Providence, which
is to prevent ensuing
Dangers.

Through this Ignorance
it is that ill men deride
the death of the righte-
ous, and are therefore
despised of God, who
foresees the ignominious
end they will make, who
by their wickedness call
down his just Judgment
upon them to utter De-
struction both of them-
selves and Families, as al-
so to the erasing of their
Memory; and all this is no
more than what may be
accounted for from the
terrors of a guilty Con-
science.

CHAP. V.

Paraphrase.

1. **T**HEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.
2. When they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.
3. And they repenting and groaning for anguish of spirit shall say within themselves, this was he whom we had sometimes in derision, and a proverb of reproach.
4. We fools accounted his life madness, and his end to be without honour.
5. How is he now numbered among the children of God, and his lot is among the Saints!
6. Therefore have we erred from the way of truth, and the light of

BUT with what Comfort and Confidence shall all good Men appear at the Day of Judgment, in the presence of those who despised them in this Life? with what Amazement shall the wicked then behold the wonderful turn of a glorious Providence, to which they never had any regard until that day, when with fruitless Sorrow for what is past they shall be made sensible of the happy Condition of those who formerly were the subject of their sharpest Scorn.

Whom we foolishly accounted no better than Mad-men, having no rational design or good end in their View: though now we discover the high and honourable end which formerly they aim'd at; whilst we forsaking the ways of God,

R

were

*righteousness hath not
joined unto us, and the
Sun of righteousness
rose not upon us.*

7. *We wearied our selves
in the way of wickedness
and destruction: yea,
we have gone thro' de-
serts, where there lay
no way: but as for the
way of the Lord, we have
not known it.*

8. *What hath pride pro-
fited us? or what good
hath riches with our
vaunting brought us?*

9. *All these things are
passed away like a sha-
dow, and as a post, that
hasted by:*

10. *And as a ship that
passeth over the waves
of the water, which when
it is gone by, the trace
of it cannot be found,
neither the path-way of
the keel in the waves.*

11. *Or as when a bird hath
flown through the air
there is no token of her
way to be found, but
the light air being beat-
en with the stroke of her
wings, and parted with
the violent noise and mo-
tion of them is passed*

were destitute of his
Grace and Favour, & left
without hopes of being
partakers of his Glory,
having surfeited our
selves with Vice, which
tended to our destructi-
on while we continued
to wander in every evil
Path, forsaking the Way
of the Lord.

But alas! what is now
become of that Power
and those Treasures in
which formerly we pri-
ded our selves so much?
Are they not vanished as
a shadow when the Sun
appeareth and gone by
as swiftly as the Post
rideth, leaving no more
remains behind them
than a Ship leaves upon
the Sea through which
it has Sailed, or than a
Bird or Arrow flying
through the Air leaveth
behind it? in like man-
ner every ill man passeth
from his Cradle to his
Grave without leaving
any solid Remains of
Vertue behind him.

through; and therein afterwards no sign where she went is to be found.

12. *Or like as when an Arrow is shot at a Mark, it parteth the air, which immediately cometh together again: so that a man cannot know where it went through.*

13. *Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of vertue to shew: but were consumed in our own wickedness.*

14. *For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm, like as the smoak which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarryeth but a day.*

15. *But the righteous live for evermore, their reward also is with the Lord: and the care of them is with the most high.*

All the Designs and Contrivances vanish together with his Life, which is passed away like Dust driven by a Whirl-wind, or Smoak dispersed by a Tempest, and is no more remembered than a Traveller who is here to night and gone to morrow. Whilst on the other hand, good Men enjoy an everlasting Life for the reward of their Vertue through the mercy of God, whereby they are for ever protected and instated in eternal Glory.

R. 2.

But

16. Therefore shall they receive a glorious Kingdom, and a beautiful Crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17. He shall take to himself his jealousy for compleat armour, and make the creature his weapon for the revenge of his enemies.

18. He shall put on righteousness as a Breastplate, and true judgment in stead of an helmet.

19. He shall take holiness for an invincible shield.

20. His severe wrath shall he sharpen for a Sword: and the world shall fight with him against the unwise.

21. Then shall the right-aiming Thunderbolts go abroad, and from the clouds, as from a well drawn Bow shall they fly to the mark.

22. And hail stones full of wrath shall be cast as out of a stone-bow, and the water of the Sea

But what Confusion shall then fall to the Lot of the Wicked, when his sharp Anger shall be stirred up to Array the whole Creation against them; when his Justice and Mercy, which have been formerly neglected and contemned shall now be turned into Fury and Indignation, and his Omnipotent Power into due Vengeance against the foolish despisers of his Grace?

Thus shall the just judgments of God take place against every evil-doer; being directed by his Infinite Power, which no Creature can withstand, to the inevitable Confusion of all the Wicked who have been upon the Earth, from the poorest Peasant to the greatest Prince.

shall

- shall rage against them,
and the floods shall
cruelly drown them.
23. Yea a mighty wind
shall stand up against
them; and like a Storm
shall blow them away:
thus iniquity shall lay
waste the whole earth,
and ill dealing shall o-
verthrow the Thrones of
the mighty.
-

CHAP. VI.

Paraphrase.

1. **H**ear therefore, O
ye Kings, and un-
derstand, learn ye that
be Judges of the ends
of the earth.

2. Give ear you that rule
the people, and glory in
the multitude of nati-
ons:

3. For power is given you
of the Lord, and sove-
raignty from the high-
est, who shall try your
works, and search out
your counsels:

4. Because being Mini-
sters of his Kingdom,
you have not judged a-
right, nor kept the Law,
nor walked after the
Counsel of God.

5. Horribly and speedily
shall he come upon you:
for a sharp judgment
shall be to them that be
in high places.

Wherefore it concerns
all Sovereign Prin-
ces, and all other Magi-
strates, so to discharge
their Publick Trusts as if
they were under the par-
ticular inspection of God
whose Providence raised
them to their Dignities;
and to whose Justice
they are accountable for
their behaviour in their
respective Offices.

For God by his Provi-
dence has entrusted Ma-
gistrates with great Pow-
ers, that they may be a
support to the Cause of
Vertue, which Cause, if
the Magistrates shall desert
or neglect, what can they
expect but to be called
to a severe Account for
their

6. For mercy will soon pardon the meekest: but mighty men shall be mightily tormented.

7. For he who is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8. But a sore trial shall come upon the mighty.

9. Unto you therefore, O Kings, do I speak, that ye may learn wisdom, and not fall away.

10. For they that keep holiness loyally, shall be judged holy: and they that have learned such things shall find what to answer.

11. Wherefore set your affection upon my words: desire them, and ye shall be instructed.

their mismanagement of those important Trusts which were committed to their hands? a small Fault may soon be pardon'd; but a great breach of Trust calls for a severe Punishment.

Great Men likewise ought to know that God is infinitely Superiour to them, neither doth he regard the greatness of their Stations, but the performance of their Duties, which in the strictest manner he requires from men in Authority.

'Tis therefore a matter of the highest importance to Sovereign Princes to keep themselves close to the dictates of Divine Wisdom in the whole Course of their Governments: For 'tis they only who persevere in an industrious and upright discharge of their Trusts who are approved of God.

But yet you need not distrust your Abilities for the Discharge of your Duty, if I can prevail upon your Inclinations earnestly.

12. *Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.*
13. *She preventeth them that desire her, making her self first known unto them.*
14. *Whoso seeketh her early shall have no great travel: for he shall find her sitting at his doors.*
15. *To think therefore upon her is perfection of wisdom, and whoso watcheth for her shall quickly be without care.*
16. *For she goeth about seeking such as are worthy of her, sheweth her self favourably unto them in the ways, and meeteth them in every thought.*
17. *For the very true beginning of her, is the desire of discipline; and the care of discipline is love.*
18. *And love is the keeping of her Laws, and the giving heed unto her*

nestly to endeavour it. For where there is a Vertuous inclination to the performance of our Duty, sufficient Wisdom and Abilities are never wanting; and the sooner our Minds are formed upon Vertuous Principles, the easier will be our vertuous Attainments.

Serious Attention and Meditation will carry you a great way towards Vertue, but an earnest inclination doth immediately attain it: For the Objects whereupon to exercise your good inclinations are every where to be found, and administer very frequent Opportunities to employ your Thoughts upon.

Thus a serious desire of Instruction prepares us to discover the Beauty of Holiness, which soon produceth a love to Vertue; this love engageth us in a willing Obedience to her Laws, and this

laws, is the assurance of incorruption.

19. *And incorruption maketh us near unto God.*

20. *Therefore the desire of wisdom bringeth to a Kingdom.*

21. *If your delight be then in Thrones and Scepters, O ye Kings of the People, honour Wisdom, that ye may Reign for evermore.*

22. *As for Wisdom, what she is, and how she came up, I will tell you, and will not hide Mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.*

23. *Neither will I go with consuming envy, for such a man shall have no fellowship with wisdom.*

24. *But the multitude of the wise is the welfare of the World: and a wise King is the upholding of the People.*

25. *Receive therefore instruction thro' my words, and it shall do you good.*

this uncorrupted State of Sincerity is the nearest resemblance of God which Mankind can attain to, and is it self attained by sincere desire, which is the first step to the Kingdom of God; in which Kingdom all Sovereign Princes will Reign for evermore who Adorn themselves with Vertue.

Now as touching the Nature of Vertue, and from what Springs it doth arise. I will endeavour in the following Discourse to make known to all Men; for I do not envy any Man, but am willing to impart that knowledge which God hath given me, nor can any vertuous man be guilty of such a narrowness of Spirit. 'Tis from the contrary Temper that great and good men are publick Blessings to the World, and for what degree of knowledge I have attained, I wish it may be acceptable to you.

CHAP. VII.

Paraphrase.

1. *I my self also am a mortal man, and the off-spring of him who was made out of the earth:*
2. *And in my mother's womb was fashion'd to be flesh in the time of ten months being compacted in blood, of the Seed of Man, and the pleasure that came with sleep.*
3. *And when I was born I drew in the common air, and fell upon the earth which is of like nature, and the first voice which I uttered was crying as all others do.*
4. *I was nursed with swaddling clothes, and that with cares:*
5. *For there is no King that had any other beginning of birth.*
6. *For all men have one entrance into life, and the like going out.*
7. *Wherefore I prayed, and understanding was given me: I called upon God*

AND what am I more than one of the Sons of Adam, begotten through the strong motive of the acute Pleasure which compelleth to Generation, and form'd in the Womb of my Mother by the common plastick force of Nature, and when I was excluded into the World I drew in the common Air, and lamented the difficulty of my admission into the World as all others do. I was indeed nourish'd up with great care and tenderness; but as to my entrance into the World, 'twas the same with the Prince and the People, and the same end attendeth both sorts:

But that by which I endeavour'd to distinguish my self from others was

and the spirit of wisdom came to me.

8. *I preferred her before Scepters and Thrones : and esteemed nothing in comparison of her.*

9. *Neither compared I unto her any precious Stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.*

10. *I loved her above health and beauty, and chose to have her instead of light : for the light that cometh from her, never goeth out.*

11. *All good things together came to me with her, and innumerable riches in her hands.*

12. *And I rejoiced in them all : because wisdom goeth before them, and I knew not that she was the mother of them.*

13. *I learned diligently, and do communicate her liberally, I do not hide her riches.*

14. *For she is a treasure*

was Wisdom, which I earnestly sought, and happily attained. 'Twas that which I esteem'd above all Treasures, no Honours or Dignities, no degree of Wealth or Splendour being in any ways equal thereunto.

Yea, I preferr'd Wisdom to Health it self, and all the joys of life which follow thereupon : taking more pleasure in the illumination thereof than in the Sun it self, because it suffers no Eclipse : and it pleased God that all other Blessings, together with sound Wisdom were added unto me, whereof I greatly rejoiced : tho' at first I did not perceive that through Wisdom I attained them, and also made a right use of them.

For as I was diligent in attaining, so I was liberal in communicating my attainments to others for publick use, and the more

unto men that never faileth, which they that use, become the friends of God, being commended for the gifts which come from learning.

15. God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16. For in his hand are both we and our words: all wisdom also and knowledge of workmanship.

17. For he hath given me certain knowledg of the things that are: namely, to know how the world was made, and the Operation of the elements.

18. The beginning, ending, and midst of the times, the alterations of the turning of the Sun, and the change of Seasons.

19. The circuits of Years and the positions of Stars.

I communicated of this Treasure, the more inexhaustible I perceiv'd it to be. No man is so much befriended of God, or commended of Men, as he who maketh a right use thereof, and 'tis only to the Bleifing of God that I ascribe the Ability I have receiv'd, both to form right Conceptions of things, and to cloath my Idea's in proper Expressions.

For we our selves as well as all our Abilities, are under the disposal of his Providence, whereby it came to pass, that I being born in *Israel* was taught in the Books of *Moses* how the World was Created; by which Providence I was also strongly inclined by my Natural Temper to seek after Wisdom whereby I came to know that the constant Vicissitudes of vegetable Nature which appear in the four Seasons of the Year depend upon the certain Course of the Sun through the *Ecliptick*.

Hence

20. *The Natures of living creatures and the furies of wild beasts, the violence of winds and the reasonings of men, the diversities of plants, and the virtues of roots.*

21. *And all such things as are either secret or manifest, them I know.*

22. *For wisdom which is the worker of all things taught me: for in her is an understanding spirit, bely, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good.*

23. *Kind to man, steadfast, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtil spirits.*

24. *For wisdom is more moving than any motion: she passeth and ge-*

Hence also I came to understand from whence proceed the furious Instincts of Beasts, the force of Winds, and the calm reasonings of Men, together with the great Variety and Medicinal uses of Plants, so that there is nothing in the Vegetable, Animal, or Rational Nature which is hidden from me.

Being Instructed herein by the Divine Nature, which is one single Being, but infinitely various in its Operations, Omnipresent, and permeating all things without receiving contagion or harm or hindrance from any thing; active in doing good to all, but especially to mankind, to whose benefit he is unchangeably fixed, being free from all trouble, though concern'd in the overseeing and disposing of all things, and inherent in all degrees of Intellectual Nature.

This Divine Power is the Principle of all Life and Activity, it pervades and permeates
and

eth through all things by reason of her pureness.

25. *For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.*

26. *For she is the brightness of everlasting light, the unspotted mirrour of the power of God, and the image of his goodness.*

27. *And being but one, she can do all things, and remaining in her self, she makes all things new: and in all ages ent'ring into holy souls, she maketh them friends of God, and Prophets.*

28. *For God loveth none but him that dwelleth with wisdom.*

29. *For she is more beautiful than the Sun, and above all the order of Stars: being compared with the light, she is found before it.*

30. *For after this cometh night: but vice shall*

all things by reason of its most pure and refin'd Nature: so that it may be call'd the pure and vigorous Influence of the Deity, incompatible with Evil, and the glorious appearance which this Divine Power has stamp'd upon the visible World is a true representation of God himself, with respect both to his Infinite Power and Goodness.

This Divine Influence though always one and the same, is the constant Spring of all successive Mutations and Changes throughout all Ages of the World; hereby both holy Men and holy Prophets have been Inspired of Old, neither doth God shew his Favour to any but such who are under this influence; which renders a good man's life more glorious than the Sun, more orderly than the Stars, more exhilarating than the Light it self; which is sometimes

S cover'd

not prevail against wisdom.

cover'd with Darknes,
but no sort of Calamity
nor Death it self shall Tri-
umph over Vertue.

CHAP. VIII.

Paraphrase.

1. *Wisdom reacheth from one end to another mightily; and sweetly doth she order all things.*
2. *I loved her, and sought her out from my youth, I desired to make her my Spouse, and I was a lover of her beauty.*
3. *In that she is conversant with God, she magnifieth her nobility: yea the Lord of all things himself loved her.*
4. *For she is privy to the mysteries of the knowledge of God, and a lover of his works.*
5. *If Riches be a possession to be desired in this life, what is richer than wisdom, that worketh all things?*
6. *And if prudence work, who of all that are, is a more cunning workman than she?*

'TIS this Wisdom which supporteth a Man during the whole Course of his Life, powerfully disposing all his Affairs in a most agreeable manner to his Advantage; and the Sense hereof, which inclin'd me to Philosophy and made me an affectionate lover of Wisdom, which is truly Noble and high-born, in that it descends from God himself, discovering to us the knowledge of his Will and the beauty of his Works.

'Tis Wisdom which maketh way for Plenty, by disposing our Minds to Industry, nor can any thing sharpen our Inventions or quicken our Diligence more than this. Is there need of any other

7. *And if a man love righteousness, her labours are virtues, for she teacheth temperance and prudence, justice and fortitude: which are such things as men can have nothing more profitable in their life.*
8. *If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeeth signs and wonders, and the events of seasons and times.*
9. *Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.*
10. *For her sake I shall have estimation among the multitude, and honour with the Elders, though I be young.*
- ther thing than a good disposition of Mind to attain the possession of all moral Vertues; the chief whereof are Prudence, Fortitude, Temperance & Justice, which are the necessary Supports, and chief Comforts of Life?
- By Wisdom likewise much Experience is attained, and from experience of what is pass'd, a man may guess at what is to come. There are also other Sciences which teach us how to detect fallacious Arguments and false colours of Rhetorick, and to know the Courses of the Heavenly Luminaries, upon which the Seasons of the Year depend. Wherefore I apply'd my self to the Study of both Moral and Natural Philosophy as the chief of Comforts and Relief of humane Life.
- 'Tis only by the encrease of Wisdom that I, tho' a young man shall be preferred before the Aged, and if my Judgment be

11. I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men. found to be both Acute and Solid I shall be well esteemed by men of high Degree; from hence it was the greatest men waited to hear the wisdom of my mouth: so that when I spake they held their tongues and gave me a respectful Attention: and hereby also it was that I obtain'd immortal Honours, and that my Memory will be precious to all Posterity. 'Twas by Wisdom also that I both Administred the Government, and enlarged the Dominions which God's Providence bestow'd on me.
12. When I hold my tongue they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much they shall lay their hands upon their mouth. Hereby likewise I gave Check to the bold Designs of several Tyrannical Potentates, having been found Prudent in Counsel, as well as Valiant in War. Nor shall I omit the direction of Wisdom and Vertue in managing the private Affairs of my own Family, for thereby alone the joy thereof will be encreased.
13. Moreover, by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me. Have
14. I shall set the People in order, and the Nations shall be subdued unto me.
15. Horrible Tyrants shall be afraid when they do but hear of me: I shall be found good among the multitude, and valiant in war.
16. After I am come into mine house I will repose my self with her: for her conversation hath no bitterness, and to live with her hath no sorrow, but mirth and joy.

17. Now when I considered these things in my self, and pondered them in my heart, how that to be ally'd unto wisdom is immortality.
18. And great pleasure it is to have her friendship: and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence: and in talking with her a good report: I went about seeking how to take her to me.
19. For I was a witty Child, and had a good spirit.
20. Yea, rather being good, I came into a body undefiled.
21. Nevertheless when I perceived that I could not otherwise obtain her, except God gave her me, (and that was a point of wisdom also to know whose gift she was) I prayed unto the Lord, and besought him, and with my whole heart I said:
- Having consider'd with my self, the extraordinary advantages of Wisdom, how it graces our Actions, embalms our Memories, gives us complacency of Mind within, as well as plenty of all things without; as also how it renders a Man truly valuable, and highly esteemed by all that know him. I made it my endeavour to joyn to this inestimable Treasure, conceiving the greater hopes to attain it, as having naturally good inclinations, or to speak more Philosophically, because I having been Originally a pure, undefiled Spirit, was by the order of Nature placed in a well-temper'd Body: but yet still supposing (and with good reason too) that Wisdom was the gift of God, I made this Prayer to obtain it.

CHAP. IX.

Paraphrase.

1. **O** God of my fathers,
and Lord of mercy,
who hast made all things
with thy word.

2. And ordained man
thro' thy wisdom, that
he should have domini-
on over the creatures
which thou hast made.

3. And order the world
according to equity, and
righteousness: and exe-
cute judgment with an
upright heart.

4. Give me wisdom that

O God, the Father of
Mercies, and great
preserver of Mankind,
for whom thou hast crea-
ted things, and made
them subject to the do-
minion of Men, thereby
to encourage them to
make a just and a charita-
ble use of all things,
which thou hast com-
mitted to his Disposal;
give me I pray thee a
share of that Wisdom,
which always attendeth

him, he shall be nothing regarded.

7. Thou hast chosen me to be a King of thy People, and a Judge of thy Sons and Daughters.

8. Thou hast commanded me to build a Temple upon thy holy Mount, and an Altar in the City wherein thou dwellest: a resemblance of the holy Tabernacle, which thou hast prepared from the beginning.

9. And wisdom was with thee: which knoweth thy works, and was present when thou mad'st

still be unfit for so great a Task as that to which thy good Providence has called me; to be a King and Judge over Israel: Much less could I qualify my self for the mighty Work of building a Temple on Mount Sion, near Jerusalem; to which magnificent Structure, the Holy of Holies was to be adjoyned, as a resemblance of thy eternal Mansions of Glory.

What Wisdom was sufficient for these things, but that same by which thou did'st create all

11. I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men. found to be both Acute and Solid I shall be well esteemed by men of high Degree; from hence it was the greatest men waited to hear the wisdom of my mouth: so that when I spake they held their tongues and gave me a respectful Attention: and hereby also it was that I obtain'd immortal Honours, and that my Memory will be precious to all Posterity. 'Twas by Wisdom also that I both Administred the Government, and enlarged the Dominions which God's Providence bestow'd on me.
12. When I hold my tongue they shall bide my leisure, and when I speak; they shall give good ear unto me: if I talk much they shall lay their hands upon their mouth. Hereby likewise I gave Check to the bold Designs of several Tyrannical Potentates, having been found Prudent in Counsel, as well as Valiant in War. Nor shall I omit the direction of Wisdom and Vertue in managing the private Affairs of my own Family, for thereby alone the joy thereof will be encreased.
13. Moreover, by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me. Hav-
14. I shall set the People in order, and the Nations shall be subdued unto me.
15. Horrible Tyrants shall be afraid when they do but hear of me: I shall be found good among the multitude, and valiant in war.
16. After I am come into mine house I will repose my self with her: for her conversation hath no bitterness, and to live with her hath no sorrow, but mirth and joy.

17. Now when I considered these things in my self, and pondered them in my heart, how that to be ally'd unto wisdom is immortality.

18. And great pleasure it is to have her friendship: and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence: and in talking with her a good report: I went about seeking how to take her to me.

19. For I was a witty Child, and had a good spirit.

20. Yea, rather being good, I came into a body undefiled.

21. Nevertheless when I perceived that I could not otherwise obtain her, except God gave her me, (and that was a point of wisdom also to know whose gift she was) I prayed unto the Lord, and besought him, and with my whole heart I said:

Having consider'd with my self, the extraordinary advantages of Wisdom, how it graces our Actions, embalms our Memories, gives us complacency of Mind within, as well as plenty of all things without; as also how it renders a Man truly valuable, and highly esteemed by all that know him. I made it my endeavour to joyn to this inestimable Treasure, conceiving the greater hopes to attain it, as having naturally good inclinations, or to speak more Philosophically, because I having been Originally a pure, undefiled Spirit, was by the order of Nature placed in a well-temper'd Body: but yet still supposing (and with good reason too) that Wisdom was the gift of God, I made this Prayer to obtain it.

C H A P. IX.

Paraphrase.

I. O God of my fathers,
and Lord of mercy,
who hast made all things
with thy word.

2. And ordained man
thro' thy wisdom, that
he should have domini-
on over the creatures
which thou hast made.

3. And order the world
according to equity, and
righteousness: and exe-
cute judgment with an
upright heart.

4. Give me wisdom, that
sitteth by thy Throne,
and reject me not from
among thy children.

5. For I thy servant, and
son of thine handmaid,
am a feeble person, and
of a short time, and too
young for the under-
standing of judgment
and laws.

6. For tho' a man be never
so perfect among the
children of men, yet if
thy wisdom be not with

O. God, the Father of
Mercies, and great
preserver of Mankind,
for whom thou hast crea-
ted things, and made
them subject to the do-
minion of Men, thereby
to encourage them to
make a just and a charita-
ble use of all things,
which thou hast com-
mitted to his Disposal;
give me I pray thee a
share of that Wisdom,
which always attendeth
thy infinite Power, and
cast me not out of the
number of those who en-
joy thy divine instructi-
on.

For I was brought into
the World subject to the
same Frailties with the
rest of Mankind, having
but a small time allotted:
to render me capable of
Government: and were I
never so well Accomplish-
ed with humane Know-
ledge, yet being destitute
of divine Wisdom, I should
still

him, he shall be nothing regarded.

7. Thou hast chosen me to be a King of thy People, and a Judge of thy Sons and Daughters.

8. Thou hast commanded me to build a Temple upon thy holy Mount, and an Altar in the City wherein thou dwellest: a resemblance of the holy Tabernacle, which thou hast prepared from the beginning.

9. And wisdom was with thee: which knoweth thy works, and was present when thou mad'st the World, and knew what was acceptable in thy sight, and right in thy commandments.

10. O send her out of thy holy Heavens, and from the throne of thy glory, that being present, she may labour with me, that I may know what is pleasing unto thee.

11. For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

still be unfit for so great a Task as that to which thy good Providence has called me; to be a King and Judge over Israel: Much less could I qualify my self for the mighty Work of building a Temple on Mount Sion, near Jerusalem; to which magnificent Structure, the Holy of Holies was to be adjoyned, as a resemblance of thy eternal Mansions of Glory.

What Wisdom was sufficient for these things, but that same by which thou did'st create all things in a perfect resemblance to thy divine Will? O send me a competent share of that divine Wisdom from the Throne of thy Glory, whereby I may be enabled both to know and do thy good Will and Pleasure. And let this Wisdom which comprehendeth all things be my continual Director and Assistant; then may I conceive hopes of discharging the Duty thou

12. *So shall my works be acceptable, and then shall I judge thy People righteously, and be worthy to sit in my Father's Seat.*
13. *For what man is he that can know the counsel of God? or who can think what the will of the Lord is?*
14. *For the thoughts of mortal men are miserable, and our devices are but uncertain.*
15. *For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.*
16. *And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath searched out?*
17. *And thy counsel who hath known, except thou give wisdom, and send thy holy spirit from above.*
18. *For so the ways of them which lived upon*
- requirest of me, to Govern thy People Righteously, as my Father David did before me.
- Without this Wisdom from above, Lord, who can understand what is thy good Will and Pleasure in order to perform it? For alas! all our knowledge of thy divine Will will be but uncertain: so many are our Infirmities and the pressing Necessities of this Life, that they become the constant Incumbrances of our Thoughts; in-
 somuch that our knowledge of the things of this World is at best but conjectural, and yet difficult to be attained. But as for thy divine Will and Pleasure, as it relates either to our Duty, or to the Success which shall attend our discharge or neglect thereof, who can comprehend it without divine Instruction? Such as that by which Mankind from the beginning have been informed

*the earth were reformed:
and men were taught
the things that are
pleasing unto thee, and
were saved through
wisdom.*

*in their Duty, in the dis-
charge whereof they have
been preserv'd both from
Sin and Misery.*

CHAP. X.

Paraphrase.

1. *SHE preserved the
first-form'd father of
the world that was crea-
ted alone, and brought
him out of his Fall.*

2. *And gave him power
to rule all things.*

3. *But when the unright-
eous went away from
her in his anger, he
perished also in the fu-
ry wherewith he mur-
der'd his brother.*

4. *For whose cause the
earth being drown'd with
the Flood, wisdom again
preserv'd it, and di-
rected the course of the
righteous in a piece of
wood of small value.*

TWAS thy Wisdom;
sav'd *Adam*, after he
was fall'n from thee,
and restor'd him to a
Dominion over all the
Creatures, which at first
thou had'st given him:
but *Cain*, by indulging
his Passions, Revolted
from the guidance of
Wisdom, and was never
suffer'd to recover him-
self from the miserable
effects of that Passion in
which he Murder'd his
Brother.

Through such extrava-
gancies as these, it was,
that the Inhabitants of
the Earth were wash'd
away with the Flood;
whereas one Wise and
good Man was by divine
Wisdom preserv'd in the
Ark.

5. Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion towards his Son.
6. When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five Cities.
7. Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of Salt is a monument of an unbelieving soul.
8. For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good: but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended, they could not so much as be bid.

So likewise when all the new Families on Earth were dispersed by the just Judgment of God, for their Idolatrous departure from him; yet even then divine Wisdom preserv'd Abraham from the common Infection, and brought him to prefer the Service of the only true God before his natural Affection to an only Son. 'Twas thy Wisdom also which preserv'd Lot both from the Sin, and Punishment of Sodom, & the other four Cities which were destroy'd by a dreadful & extraordinary Lightning. A Monument whereof may be seen at this day in the Smoak which continually ariseth from that Brimstone Country wherein all the Plants die before they are ripe; and wherein Lot's Wife also was visited with a sudden death as a standing Monument of her distrust in God. All that whole Territory having forsaken the guidance of divine Wisdom gave themselves up to filthy

9. But wisdom delivered from pain, those that attended upon her.

10. When the righteous fled from his brother's wrath she guided him in right paths, shew'd him the kingdom of God, and gave him knowledge of the holy things, made him rich in his travels, and multiply'd the fruit of his labours.

11. In the covetousness of such as oppress'd him, she stood by him and made him rich.

12. She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

13. When the righteous was sold, she forsook him not, but delivered him from sin, she went

filthy practices, the shame whereof is by the just judgment of God, even at this day uncovered.

Add hereunto, that Wisdom delivers those that love her from great dangers; in this manner Jacob was deliver'd from the wrath of Esau, being conducted to the Presence of God at Bethel, having not only received spiritual, but also great temporal Advantages, being greatly enriched in the house of Laban who designed cunningly to have made a gain of him. 'Twas Wisdom which still preserv'd him in all his Travels, and defended him from all Opposition of his Enemies: And let him know, that he who walks in the Ways of God, may, upon an emergent Occasion be supply'd with such divine Power as is superior to what the ungodly themselves are Masters of.

This Wisdom accompanied Joseph after he was Sold by his Brethren into Egypt, she re-
maineth

down with him into the pit.

14. *And left him not in bonds till she brought him the Scepter of the Kingdom, and power against these that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.*

15. *She deliver'd the righteous people, and blameless seed from the nation that oppressed them.*

16. *She entred into the soul of the servant of the Lord, and withstood dreadful Kings in wonders and signs.*

17. *Rendred to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of Stars in the night season.*

18. *Brought them thro' the Red-Sea, and led them thro' much water.*

19. *But he drowned their*

main'd with him when in Prison, and forsook him not till she had put the whole Power of Egypt into his Hands, having freed him from the Scandals and Oppression he had lain under; having put his Oppressor into his Power thereby gave him the opportunity by his Gentleness and Kindness towards him, to render his Name memorable to all Posterity. The same Wisdom I say did that which afterwards delivered Israel out of Egypt, by encouraging Moses and Aaron by mighty Signs and Wonders to confront the Stubbornness of Pharaoh.

Thy Wisdom O God Conducted thy People through the Wilderness by a Cloud in the Day, and a bright Lamp in the Night, bringing them safely a-cross the Waters of the Red-Sea which drown'd their Enemies the Egyptians, and cast them out with the Tide upon the Shore as the miserable

enemies, and cast them up out of the bottom of the deep.

ferable Spectacle of divine Judgment.

20. Therefore the righteous spoiled the ungodly, and praised thy holy Name, O Lord, and magnified with one accord thine hand that fought for them.

21. For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

CHAP. XI.

Paraphrase.

1. **S**HE prospered their works in the hand of the holy Prophet.

2. They went thro' the Wilderness that was not inhabited, and pitched Tents in places where there lay no way.

3. They stood against their enemies, and were avenged of their adversaries.

4. When they were thirsty, they called upon thee, and water was given them out of the flinty

TWAS thy Wisdom which gave such visible Success to all the undertakings of the Prophet Moses, who conducted thy People thro' the untrodden paths of a wide Wilderness, thro' which they forc'd their way in spite of Balaak, and all their Enemies: their want of Water, both for themselves and their Cattel being also by thy miraculous Wisdom supply'd out of the hard Rock. **T** Thus

Rock, and their thirst was quenched out of the hard stone.

5. *For by what things their enemies were punished by the same they in their need were benefited.*

6. *For instead of a Fountain of a perpetual running river, troubled with foul blood.*

7. *For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for.*

8. *Declaring by that thirst then, how thou hadst punished their adversaries.*

9. *For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.*

10. *For these thou didst admonish and try as a*

Thus the same Subject matter in which the Egyptians were punished became a Comfort and Relief to *Israel*. For the Waters of the Egyptian River Nilus were turned into Blood, as a just Judgment of God upon that Nation which kill'd the Male-children of the Israelites and threw them into the River. This punished them with great Thirst, but the Israelites in their passage through the Wilderness were refreshed with unexpected plenty of Waters.

The Israelites being only Chasten'd with a thirst of small continuance, saw the different manner of God's merciful dealing with them from the severe way of proceeding with the Egyptians, when their Waters being turn'd to Blood they were abandon'd to a deadly thirst; and this Plague continued upon Egypt, not only when *Israel*

father, but the other as a severe King thou didst condemn, and punish.

11. Whether they were absent, or present, they were vexed alike.

12. For a double grief came upon them, and a greening for the remembrance of things past.

13. For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14. For whom they rejected with scorn when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

15. But for the foolish devices of their wickedness wherewith being deceived, they worshipped Serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable

Israel remain'd there, but after their departure.

But that which aggravated the trouble of the Egyptians, was not only to call to mind how much they had been plagued whilst they detain'd the Israelites; but to know that after their departure whilst water was wanting to them, the others enjoyed plenty of it in the Wilderness, nor could it be a small addition to their trouble, that the same Person whom with Cruelty and Contempt they threw into the River, should afterwards turn that River into Blood, and convert a Rock into a Spring.

It pleased God also to visit the Egyptians with Caterpillers and wild Beasts, because they had addicted themselves to the Worship of wild Beasts, that he might shew them the form of

*Beasts upon them for their Crime in the Glass
vengeance. of their Punishment.*

16. That they might know
that wherewithall a man
sinneih, by the same
also shall he be punish-
ed.

17. For thy Almighty hand
that made the World
of matter without form,
wanted not means to
send among them a mul-
titude of Bears or fierce
Lions.

18. Or unknown wild
beasts full of rage, new-
ly created, breathing
out either a fiery vapour,
or filthy scents of scat-
tered smoke, or shoot-
ing horrible sparkles
out of their eyes.

19. Whereof not only the
harm might dispatch
them at once, but also
the terrible sight utter-
ly destroy them.

20. Yea, and without these
might they have fallen
down with one blast;
being persecuted of ven-
geance, and scattered
abroad thro' the breath
of thy power: but thou
hast ordered all things in
measure and number,
and weight.

For thou, O Lord, who
didst produce the Order
of all things out of shape-
less Matter, didst not
want Power to send Lions
and Bears among them,
and also (if it had plea-
sed thee,) to have crea-
ted such Venomous wild
Creatures, who with
their sparkling eyes or
poisonous breath might
have destroyed them:
Nay, such fierce Crea-
tures, whose very eyes
might have terrify'd them
out of their Lives.

Or with one Pestilenti-
al blast of Air mightest
thou have cut off their
Lives in a moment; but
that thou art wont to
proportion thy Chastise-
ments to our Crimes:
Notwithstanding thou
can'st at all times exert
thy

21. For thou canst shew thy great strength at all times when thou wilt: and who may withstand the power of thine Arm? thy own Omnipotency, which nothing can withstand; for what is the whole World in competition with thy Almighty Power, but as the Dust in the Ballance, or a Drop in the Bucket?
22. For the whole World before thee is as a little grain of the ballance, yea, as a drop of the morning-dew that falleth down upon the earth. Yet thou shewest mercy to all men, (having it still in thy Power to Punish) that they may have opportunity to amend, which thou dost indulge to them out of thy universal original Love, from whence all things drew their Original, and by which all things are preserved, that they may be under the command of thy Power, and also under the Protection of thy great Mercy, which thou dost every day make known to Men, O thou lover of Souls.
23. But thou hast mercy upon all, for thou canst do all things, and winkest at the sins of men, because they should amend.
24. For thou lovest all the things that are, and abhorrest nothing which thou hast made, for never wouldest thou have made any thing if thou hadst hated it.
25. And how could any thing have endured if it had not been thy will? or been preserved, if not called by thee?
26. But thou sparest all: for they are thine, O Lord, thou lover of Souls.

CHAP. XII.

Paraphrase.

1. **F**OR thine incorruptible spirit is in all things.

2. Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance, wherein they have offended, that leaving their wickedness, they may believe on thee, O Lord.

3. For it was thy Will to destroy by the hands of our Fathers, both these old Inhabitants of thy holy Land.

4. Whom thou hatedst for doing most odious Works of Witchcrafts, and and wicked Sacrifices.

5. And also those merciless murderers of Children, and devourers of man's flesh, and the Feasts of Blood.

6. With their Priests out of the midst of their Idolatrous Crew; and the Parents that killed with their own hands, Souls destitute of help.

HOW kind and beneficent is thy Spirit which subisteth in all things living? and supporteth all men whom by gentle and restorative corrections, thou dost reduce from under the power of vicious Customs to the love of Vertue? tho' when men are grown past Correction thou dost cut them off, as the Canaanites of Old, whom thou didst totally destroy because of their abominable wickedness, their Sorceries and horrible Sacrifices of even their own Children, whom the Fire devour'd in their bloody Festivals: their Idolatrous Priests and Merciless Parents who slew their own innocent Children and Offered them to Saturn, thou didst cast out of that plentiful Country, which thou didst bestow upon thy own People the Sons of Israel.

7. That the Land which thou esteemedst above all other might receive a worthy Colony of God's Children.
8. Nevertheless, even those thou sparedst as Men, and didst send Wasps, fore-runners of thine Hosts, to destroy them by little and little.
9. Not that thou wast unable to bring the ungodly under the hand of the righteous in Battel, or to destroy them at once with cruel Beasts, or with one rough word:
10. But executing thy Judgments upon them by little and little, thou gavest them place of repentance: not being ignorant that they were a naughty Generation, and that their malice was bred in them, and that their cogitation would never be changed.
11. For it was cursed Seed from the beginning, neither didst thou for fear of any man give them pardon for those things wherein they sinned.

But yet thou didst out of Pity give Warning to those Canaanites by sending Hornets among them to warn them of thy displeasure before they were to be cut off by thy numerous Armies; whereas thou wast able to have Subjected them to Israel without warning, or to have destroyed them many ways in a moment.

Yet by mixing Mercies with thy Judgments, thou gavest them Opportunities, as well as strong motives to repentance: Both which were very needful to such an obdurate People, who drew their original and in-bred Malice from the Accursed *Cham*. But yet, though they were a Generation of People descended from an accursed Parent thou didst freely impart thy Mercy to them in giving them space of Repentance.

12. For who shall say,
What hast thou done?
 or who shall withstand
 thy judgment? or who
 shall accuse thee for the
 nations that perish,
 whom thou hast made? or
 who shall come to stand
 against thee, to be re-
 venged for the unright-
 eous men?

13. For neither is there
 any God but thou, that
 careth for all, to whom
 thou mightest shew that
 thy Judgement is not
 unright.

14. Neither shall King or
 Tyrant be able to set
 his face against thee,
 for any whom thou hast
 punished.

15. For so much then
 as thou art righteous
 thy self, thou orderest all
 things righteously: think-
 ing it not agreeable
 with thy power to con-
 demn him that hath not
 deserved to be punish-
 ed.

16. For thy power is the
 beginning of righteous-
 ness, and because thou
 art the Lord of all, it
 maketh thee to be gra-
 cious unto all.

But as all the methods of
 thy Providence towards
 that People were accom-
 panied with irresistible
 Power, so were they al-
 so adorn'd with unque-
 stionable Justice.

For 'tis thy Providence
 only which can be bene-
 ficial to all thy Creatures
 without being injurious
 to any one, and though
 the ways of thy provi-
 dence cannot be opposed
 by any humane Power,
 yet they are always Go-
 verned by thy own infi-
 nite Goodness, whereby
 nothing can be brought
 to pass by thy judgment
 but what is agreeable
 to infinite Justice, which
 must influence all thy
 actions, which proceed
 from no other Principle
 but thy own intrinsic
 goodness which obligeth
 thee, as the Lord of all,
 to be Gracious to all.
 But yet thou didst some-
 times exert thy Power to
 the Conviction of such
 hard-

17. For when Men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it, thou makest their boldness manifest.

18. But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19. But by such works hast thou taught thy People, that the just man should be merciful, and hast made thy Children to be of a good hope, that thou givest repentance for Sins.

20. For if thou didst punish the enemies of thy children, and the condemned to death with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21. With how great circumspection didst thou judge thine own Sons, unto whose fathers thou hast sworn, and made Covenants of good promises,

hardned Sinners, who do not believe thy divine Omnipotence, but yet all thy Judgments are tempered with Equity and Mercy towards us although thou art accountable to none for the use of thy absolute Power.

By that mixture of Mercy with Justice thou teachest us thy People to shew the same Temper to one another, as also to hope for mercy from thee notwithstanding our great demerits.

For since thou didst with so much lenity punish the *Canaanites*, who thro' their sins had forfeited not only their Land, but their Lives to thy Justice, surely thy own People the *Jews* may have cause to expect favour from thee, who madest a Covenant with their Forefathers in the behalf of us their Children.

22. Therefore whereasthou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that when we judge, we should carefully think of thy goodness, and when we our selves are judged, we should look for mercy.
23. Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.
24. For they went astray very far in the ways of error, and held them for gods (which even amongst the beasts of their enemies were despised) being deceived as children of no understanding.
25. Therefore unto them, as to children without the use of reason, thou didst send a Judgment to mock them.
26. But they that would not be reformed by that correction wherein he dallied with them, shall feel a Judgment worthy of God.
- Gentle therefore are thy Chastisements to us, when thy Judgments upon our Enemies are very severe. So that by the sense of thy Goodness, mixed with thy Discipline, we are taught not to despair of a gracious deliverance from our Troubles; whereas the Gentiles who Worshipped Serpents and brute Beasts were by thee delivered over to be destroyed by the abominable Objects of their own Idolatrous Worship, because they were so inconsiderate as to worship those Brutes which the Beasts of the neighb'ring Country would have devoured. This wretched Stupidity was so great, that nothing less than thy severe Judgments could have recovered 'em out of it. For they who are not corrected by thy gentle Chastisements, may expect to feel thy severest Judgments, as the Canaanites, who would not by gentle Corrections be withdrawn from worshipping brute Beasts, when

27. For loek, for what things they grudged when they were punished (that is) for them whom they thought to be gods, [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know; and therefore came extreme damnation upon them.
- when at last they saw the shape of their Crime in the Glas of their Punishment, being devoured by wild Beasts they became sensible of thy Almighty Power by the severity of that thy extraordinary Judgment upon them.

C H A P. XIII.

Paraphrase.

1. **S**URELY vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen, know him that is: neither by considering the works, did they acknowledge the work-master.
2. But deemed either fire or wind, or the swift air, or the circle of the Stars, or the violent water, or the lights of Heaven to be the gods which govern the World.
- T**IS surely a great Weakness in Men not to discern the Power and Providence of God, nor to find out his Eternal Self-sufficiency and infinite Wisdom by a due attention of Mind upon the Works of his Creation: 'Tis a strange Stupidity to suppose, that either Fire or Air, or the Winds or Seas, or the Constellations of Heaven do Govern the World; but rather it may be said, if that the appearance of

3. *With whose beauty, if they being delighted, took them to be gods: let them know how much better the Lord of them is: for the first author of beauty hath created them.*

4. *But if they were astonished at their power and vertue, let them understand by them, how much mightier he is that made them.*

5. *For by the greatness and beauty of the creatures, proportionably the Maker of them is seen.*

6. *But yet, for this they are the less to be blam'd: for they peradventure err seeking God, and desirous to find him.*

7. *For being conversant in his works, they search him diligently, and believe their sight: because the things are beautiful that are seen.*

8. *Howbeit neither are they to be pardoned.*

9. *For if they were able to know so much, that they could aim at the World; how did they not sooner find out the Lord thereof?*

of these Creatures be lovely, how amiable must the Original Beauty be, from whence they all proceed! If the Powers which we discern in these Creatures do amaze us, how astonishing is that Original Power by which they were Created! as the Beauty of the Workmanship must in some proportion shew forth the wonderful Contrivance of him who made it.

Indeed they that seek for a representation of God in the Works of Nature, are less to be blamed than those who would frame their Idea of the Divine Nature from Artificial Inventions; for such Naturalists as these may be supposed to make their searches as to God sincerely: but yet they are not wholly to be excused, when they have discovered so much of the venerable Symmetry of Nature, the useful and beautiful

tiful correspondence of all the parts of the visible World and cannot yet discern the Original Sovereign Omnipotent Wisdom by which 'tis Governed.

10. But miserable are they, and in dead things is their hope, who call'd them gods which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11. Now a Carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the Bark skilfully round about, and hath wrought it handsomly, and made a vessel thereof fit for the service of man's life:

12. And after, spending the refuse of his work to dress his meat, hath filled himself:

13. And taking the very refuse among those which served to no use (being a crooked piece of wood,

But yet how can it be expected that they should attain to the true knowledge of God, who have given themselves up to Worship the Images of Beasts, or any Stone-Idol Carv'd by an unknown hand? Such who know that an Idol is no more than the work of a Carpenter, fram'd out of a Tree, which he has fell'd down with his axe, and he has strip'd carefully of all its Bark, and of part thereof hath made some common Household-goods, and burnt the Chips thereof to dress his own Provision, and yet finding some knotty ill-favour'd Scantling yet remaining, unfit for common use, bestoweth his skill upon it at his leisure hours, and Carveth it into the shape of a Man, or perhaps a brute Beast, covering the knots and deformity.

very far in the ways of
error, and held them
for gods (which even
amongst the beasts of
their enemies were de-
spised) being deceived
as children of no under-
standing.

25. Therefore unto them,
as to children without
the use of reason, thou
didst send a Judgment
to mock them.

26. But they that would
not be reformed by that
correction wherein he
dallied with them, shall
feel a Judgment worthy
of God.

because they were so in-
considerate as to worship
those Beasts which the
Beasts of the neighbouring
Country would have de-
voured. This wretched
Stupidity was so great,
that nothing less than
thy severe Judgments
could have recovered 'em
out of it. For they who
are not corrected by thy
gentle Chastilements, may
expect to feel thy seve-
rest Judgments, as the
Canaanites, who would
not by gentle Corrections
be withdrawn from wor-
shipping brute Beasts,
when

1. Surely vain are all
^{men} men by nature, who
 are ignorant of God, and
 could not out of the good
 things that are seen,
 know him that is: nei-
 ther by considering the
 works, did they acknow-
 ledge the work-master.
2. But deemed either fire
 or wind, or the swift
 air, or the circle of the
 Stars, or the violent
 water, or the lights of
 Heaven to be the gods
which govern the World.

THIS surely a great
^{Weakness} Weakness in Man
 not to discern the Power
 and Providence of God,
 nor to find out his Eter-
 nal Self-sufficiency and
 infinite Wisdom by a due
 attention of Mind upon
 the Works of his Creati-
 on: 'Tis a strange Stupidi-
 ty to suppose, that either
 Fire or Air, or the Winds
 or Seas, or the Constel-
 lations of Heaven do Go-
 vern the World; but
 rather it may be said,
if that the appearance
 of

3. *With whose beauty, if they being delighted, took them to be gods: let them know how much better the Lord of them is: for the first author of beauty hath created them.*

4. *But if they were astonished at their power and vertue, let them understand by them, how much mightier he is that made them.*

5. *For by the greatness and beauty of the creatures, proportionably the Maker of them is seen.*

6. *But yet, for this they are the less to be blam'd: for they peradventure err seeking God, and desirous to find him.*

7. *For being conversant in his works, they search him diligently, and believe their sight: because the things are beautiful that are seen.*

8. *Howbeit neither are they to be pardoned.*

9. *For if they were able to know so much, that they could aim at the World; how did they not sooner find out the Lord thereof?*

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and full of knots) hath carv'd it diligently when he had nothing else to do, and fram'd it by the skill of his understanding, and fashioned it to the image of a man:

14. Or made it like some vile Beast, laying it over with Vermilion, and with paint, colouring it red: and covering every spot therein.

15. And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16. For he provided for it: that it might not fall, knowing that it was unable to help it self, (for it is an Image, and hath need of help:)

17. Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18. For health, he calleth upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beseebeth that which hath least means

formity of the Log with Painting, and then with Iron fixes it fast in the nich of a Wall, as well knowing that it could not stand and support it self otherwise; and yet after all this he makes his shameful Prayers to this senseless Log, to yield Support to himself and his Family.

Nay so stupid is this Idolater, as to Supplicate an impotent thing for strength, a dead thing for life, a helpless thing for aid, and prays for a good

to help: and for a good journey, he asketh of that which cannot set a foot forward.

19. And for gaining and getting, and for good success of his hands, asketh ability to do, of him that is most unable to do any thing.

good journey, to that which hath no principle of motion in it self, and to conclude, he seeketh for Success in all his undertakings to that which is unable to undertake any thing.

CHAP. XIV.

Paraphrase.

1. **A**Gain, one preparing himself to Sail, ~~and when he is in the~~ the raging waves, calleth upon a piece of wood more rotten then the Vessel that carrieth him.

2. For verily desire of gain devised that, and the workman built it by his skill.

3. But thy Providence, O Father, governeth it: for thou hast made a way in the Sea, and a safe path in the Waves.

4. Shewing that thou canst save from all dangers; yea tho' a man went to Sea without Art.

IN like manner, one who is about to make a voyage by sea, will Offer up his Prayer to an old Wooden Image which is the rottenest part of the whole Ship, and therefore more unlikely to support him than the Ship it self, which tho' never so strongly built is not able to keep out the Sea unless it be supported by thy divine Providence, O heavenly Father, who alone art able to support a floating Body in the Sea, or without the assistance of Tiller, Ship or raft; yet because Men should employ the A-

5. Nevertheless, thou wouldst not that the works of thy wisdom should be idle, and therefore do men commit thir lives to a small piece of wood, and passing the rough Sea in a weak Vessel are saved.

6. For in the old time also when the proud giants perished, the hope of the world governed by thy hand, escaped in a weak Vessel, and left to all ages a seed of generation.

7. For blessed is the wood whereby righteousness cometh.

8. But that which is made with hands is cursed, as well it, as he that made it; he because he made it; and it, because being corruptible, it was called God.

9. For the ungodly and his ungodliness are both alike hateful unto God.

10. For that which is made, shall be punished together with him that made it.

11. Therefore even upon the idols of the Gentiles shall there be a visitation: because in the crea-

bilities which thou hast given them, 'tis thy Will that Men should Sail in Ships, which are weak Vessels, unless thy Providence support them, as it fell out in the Old World when the Flood wash'd away the haughty Men of Violence, thou didst preserve Noah and his upright Family in the Ark, to be the happy Seed-plot of all future Generations; blessed be the memory of that Ark, which for the sake of the World preserv'd so Righteous a Generation.

But Cursed be all carved Images, as also those who made 'em, because they so far abus'd both God and Man, as by a corruptible Creature to represent the incorruptible Creator; wherefore the Image and the maker is abhorred by God; wherefore both shall be destroyed together. For which Reason the Gentiles also shall be punish'd for their Idols, the Matter whereof being an innocent and useful Creature

ture of God they are become an abomination, and stumbling-blocks to the souls of men, and a snare to the feet of the unwise.

12. For the devising of Idols was the beginning of Spiritual Fornication, and the invention of them the corruption of life.

13. For neither were they from the beginning, neither shall they be forever.

14. For by the vain-glory of men they enter'd into the world, and therefore shall they come shortly to an end.

15. For a Father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a God, which was then a dead man, and delivered to those that were under him, ceremonies and sacrifices.

16. Thus in process of time an ungodly Custom grown

ture of God, is perverted so as to become a Temptation and Delusion to the Souls of Men, by corrupting their Intellectuals with a false Representation of the Deity, and their Morals by the filthiness which was practised in their Worship; but 'tis some comfort to consider, that as these Practices were not from the beginning, so neither will they continue always.

God, whose Glory is the measure of his Actions, will surely put an end to Idolatry, because it had its beginning only from the Vain-glory of Men, as for Instance,

A Father being surpriz'd with the untimely death of his Son, causeth a lively Image of his dead Son to be erected in his House, and also to be Honour'd with Ceremonies and Sacrifices, attended by Priests; and this Custom becoming Fashionable, introduc'd another from the same Original: for Sovereign Princes consider-

strong, was kept as a Law; and graven Images were worshipped by the commandments of Kings.

[17.] *When when men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express Image of a King whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.*

[18.] *Also the singular diligence of the Artificer did help to set forward the Ignorant to more Superstition.*

[19.] *For he peradventure willing to please one in Authority, forc'd all his skill to make the resemblance of the best fashion.*

[20.] *And so the multitude allur'd by the grace of the Work, took him now for a God, which a little before was but honoured as a man.*

[21.] *And this was an occasion to deceive the World: for men serving*

ing that their Persons could not appear to the eyes of all their numerous Subjects, sent their Pictures and Images all over their vast Dominions to receive by those Proxies the Honours due from their Subjects, who were too forward to bestow such Flatteries upon them which they desir'd.

Nor was it a small matter that the Carvers, Painters, and Embellishers of Images contributed hereunto; for they being willing to ingratiate with their Superiors, employ'd their greatest diligence and most accurate skill in contriving and adorning those Images; so that the Beauty & Gracefulness of the Images dazzled the eyes and amused the thoughts of the Vulgar, so that they thought the Person who was represented by such an amazing Figure, to be more

either Calamity or Tyranny, did ascribe unto stones, and stocks, the incommunicable Name.

22. Moreover, this was not enough for them, that they erred in the knowledge of God, but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23. For whilst they slew their Children in Sacrifices, or used secret Ceremonies, or made revellings of strange rites.

24. They kept neither Lives nor Marriages any longer undefiled, but either one slew another traiterously, or grieved him by Adultery.

25. So that there reigned in all men without exception, blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury.

more than Man: And thus it came to pass that whilst mourning Fathers indulged too much their Affections to their dead Children, and Subjects flatter'd their Princes, the incommunicable name of God was given to Idols.

Nor was this all that they wanted the knowledge of God, but as if wholly subdued to the power of ignorance, they thought themselves happy in the most miserable Condition: For whilst they slew their Children in Sacrifice to Moloc and frequented their nightly Conventions in the Stews of their Idols, they revell'd in the blood of their own Children, and in the greatest misery of their Neighbours, Friends and Relations by reason of the Adulterous pollutions of their Wives.

From hence proceeded an epidemical Contagion of Mankind which appear'd in Blood-shed, Robbery, Hypocrisy, Corruption, unfaithfulness, Violence, and Perjury.

From

26. *Disquieting of good Men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in Marriages, adultery, and shameless uncleanness.* From hence have arose Persecutions of Religious Men; horrible Ingratitude, the debasing of the Understanding, unnatural Lusts, disturbance of Married People by Adulteries and abominable Lusts; This infamous Idolatry which Shame forbids us to explain, was the beginning, and will be the accomplishment of all Mischief.
27. *For the worshipping of Idols not to be nam'd, is the beginning, the cause, and the end of all evil.*
28. *For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.* What can this Idolatry produce but Madness, false Prophecies, unjust and wicked Behaviour, and most especially Perjury? for it cannot be supposed that the lifeless Idols by which they Swear can ever avenge their false Oaths or any of their Iniquities; but yet such Idolatrous Perjur'd wretches deserve severe punishment; because they prostituted God's honor to an Idol, and because they Swear with an intention to deceive, not that the Idols by which they forswear themselves can inflict any Punishment on them; but their
29. *For insomuch as their trust is in Idols which have no life; tho' they swear falsely, yet they look not be hurt.*
30. *Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto Idols, and also unjustly swore in deceit, despising holiness.*
31. *For it is not the power of them by whom they swear: but it is the just vengeance of sins*

ners, that punisheth always the offence of the ungodly. Sins call upon the Justice of God for Punishment.

CHAP. XV.

Paraphrase.

1. *B*UT thou, O God, art gracious and true: long-suffering, and in mercy ordering all things.

2. *For if we sin we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.*

3. *For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.*

4. *For neither did the mischievous invention of men deceive us, nor an Image spotted with divers colours, the Painter's fruitless labour.*

5. *The sight whereof enticeth fools to lust after it, and so they desire the form of a dead*

*B*UT yet, thou, O Lord, art so gracious as to forbear the execution of thy Judgments, both against Idolaters, and against us thy People; we know that we are under thy Power, and also that we are through mercy intitled to thy special Favour; therefore we will not Offend thee. Since to love thee is perfect righteousness, and the fear of thy Power layeth the Foundation of immortal Glory.

'Twas this fear of thy Name which prevented us from falling into Idolatry, so that in vain the Carver and the Painter bestow'd their Labour upon us. None but Fools will be deluded by the outward appearance of such lifeless Images,

Image that hath no breath.

6. *Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.*

7. *For the Potter tempering soft Earth fashioneth every vessel with much labour for our Service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the Potter himself is the judge.*

8. *And employing his labours lewdly he maketh a vain God of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same out of the which he was taken: when his life which was lent him shall be demanded.*

9. *Notwithstanding his care is, not that he shall have*

ges. Such as make them and such as procure them to be made and all who worship them, as they love to do evil, so they deserve no better Protection than what their Idols can give them.

Such as are made by the Plasterer, who out of temper'd Morter with great pains frameth such Vessels as serve for the uses of men, either upon cleanly or uncleanly Occasions, according as he in his own Judgment shall determine; and perhaps his wanton Fancy shall induce him to make an Idol of what remains thereof. So that he shall take upon him to make an Earthen God, who not long since was taken out of the Earth, and in a short time shall be remanded to the Earth from whence he came.

[Yet this weak man is no ways discouraged by the

much labour, nor that his life is short: but striveth to excell goldsmiths and silver-smiths, and endeavoureth do like the workers in brass, and counteth it his glory to make counterfeit things.

10. His heart is ashes, his hope is more vile then earth, and his life of less value then clay.

11. Forasmuch as he knew not his maker, and him that inspired into him an active soul, and breathed in a living spirit.

12. But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

13. For this man that of earthly matter maketh brittle vessels, and graven images, knoweth himself to offend above all others.

14. And all the enemies of thy people, that hold them in subjection are most foolish, and are

the difficulty of his Labour nor by the shortness of his Life, from underraking to excell all cunning workers in Metals, whereby to gain to himself (as he thinks) an immortal Name by forming an earthen Image.

Such a man's Affections are low, and his Hope mean, and his Life despicable, by reason of his gross ignorance of God, who gave him Life.

Such men as these esteem humane life no more than a Farce, or at best an opportunity to gain Wealth and Applause by any means. Forasmuch as this Artificer, who forms a brittle God out of temper'd Clay, cannot be ignorant of that gross Cheat which he labours to impose upon the World.

Such a despicable wretched sort of People as these have enslaved thy People Israel in Egypt and Babylon

more miserable than every babe.

15. For they counted all the idols of the heathen to be gods which neither have the use of eyes, to see nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to go.

16. For man made them, and he that borrow'd his own spirit fashion'd them, but no man can make a god like unto himself.

17. For being mortal he worketh a dead thing with wicked hands: for he himself is better then the things which he worshippeth: whereas he liv'd once, but they never.

18. Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19. Neither are they beautiful, so much, as to be desired in respect of beasts: but they went without the praise of God and his blessing.

Babylon, such who have had worse than the most childish capacities, worshipping their Idols as if they were Gods, though they saw that they were destitute both of Sense and Motion. And how could they be otherwise, since Man who made them could not bestow upon himself, much less upon a senseless piece of Earth any one vital Principle; but being himself subject to Death he formeth with his Hands a lifeless Image, being himself a much nobler Being than the Idol he Worshippeth, as having within himself a vital principle which the Idol hath not.

But what shall be said of the Egyptians, who Worship Snakes and several sorts of noxious Beasts, the most offensive and dangerous of all others, nay, such as are of most hateful and despicable aspect? Surely these men have abandon'd themselves to abominable misery, and consequently to the Curse of God. CHAP.

CHAP. XVI.

Paraphrase.

1. **T**herefore by the like were they punished worthily, and by the multitude of beasts tormented.
2. Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste: even quails to stir up their appetite:
3. To the end that they desiring food might for the ugly sight of the beasts sent among them, loath even that which they must needs desire; but these suffering penury for a short space, might be made partakers of a strange taste.
4. For it was requisite that upon them, exercising tyranny, should come penury which they could not avoid: but to these it should only be shew'd how their enemies were tormented.

In like manner, the **Canaanites** who Worshipp'd Beasts were punish'd by Beasts, whereas the **Israelites** did taste plentifully of thy Goodness when thou sentest **Quails** for their Refreshment. So that whereas the **Canaanites** had all their Provisions either devoured or polluted by the wild Beasts that were sent among them; thy People after a short scarcity of Provisions were supply'd with delicious Food.

But whereas thou didst by wild Beasts utterly destroy those Nations who would have held thy People in Slavery by opposing their Passage to **Canaan**, yet when thy own People did murmur against thee; thou didst

X

send

5. For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked Serpents, thy wrath endured not for ever.
6. But they were troubled for a small season that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy Law.
7. For he that turned himself towards it, was not saved by the thing that he saw; but by thee that art the saviour of all.
8. And in this thou madest thine enemies confess, that it is thou who deliverest from all evil.
9. For them the bitings of Grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.
10. But thy sons, not the very teeth of venomous Dragons overcame: for
- send poisonous Serpents among them, thou didst upon their Repentance mitigate their Punishment by appointing a Brazen Serpent to be set up, to the end that they might learn to Obey thy Ordinances, since by looking up to the Sign which thou hadst erected, they were assuredly healed of those Maladies which the Serpents inflicted on them: not that the Image of Brass could in it self contribute any thing to their Cure, but it was thy Power alone, who art good to all, who restored to them their Health.
- Upon this Occasion the Egyptians could not but see the mighty power of thee our Deliverer: Forasmuch as they were destroyed in thy Visitation of them with Flies and Grass-hoppers, (deserving indeed no better Fate) but when the Israelites were bitten by Venomous Serpents, thou didst ordain a speedy Remedy for them; because the design of that

thy mercy was ever by them, and healed them.

11. For they were pricked that they should remember thy words, and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12. For it was neither herb, nor mollifying plaister that restored them to health: but thy word, O Lord which healeth all things.

13. For thou hast power of life and death: thou ledest to the gates of Hell, and bringest up again.

14. A man indeed killeth through his malice: and the spirit when it is gone forth returneth not: neither the soul received up, cometh again.

15. But it is not possible to escape thine hand.

16. For the ungodly that denied to know thee were scourged by the strength of thine arm: with strange rains, hails and showers were they persecuted,

that thy Chastisement was only to quicken their Memory, that they might not forget thy Law: nor yet thy Goodness, whereby alone (without natural Means) they were restored even by thy Power which supporteth all things.

The Sovereign Power of Life and Death belongeth only unto thee. A Man indeed being instigated by Malice may take away the life of another, and then there is an end of his Trouble. But no Man can escape thro' thy severe Judgments; as Pharaoh, who ask'd Moses, who is the Lord? with him the stubborn Egyptians found by woful Experience of the Fire mix'd with the fierce Rains and Hail which fell upon them to their Destruction, *Exod.* 9. 23.

that they could not avoid,
and through fire were
they consumed.

17. For, which is most to
be wondred at, the fire
had more force in the
water that quencheth
all things: for the world
fighteth for the righte-
ous,

18. For sometime the
flame was mitigated
that it might not burn
up the beasts that were
sent against the ungod-
ly: but themselves might
see and perceive that
they were persecuted
with the Judgment of
God.

19. And at another time
it burneth even in the
midst of water, a-
bove the power of fire,
that it might destroy
the fruits of an unjust
Land.

20. Instead whereof thou
feddest thine own peo-
ple with Angel's food,
and didst send them
from Heaven bread pre-
pared without their la-
bour, able to content e-
very man's delight, and

Strange indeed it was,
the Fire mix'd with fierce
showers of Rain should be
yet so Powerful as to de-
stroy the Egyptians. But
yet all the World took
part with Israel against
his Enemies.

Indeed the Light'ning
did not destroy the Flies
the Frogs, and the Lice,
which were sent as a
Plague upon Egypt, that
the People might ob-
serve the distinguishing
Power of thy Judgments;
but at another time the
Light'ning, though mix'd
with great Rains, de-
stroy'd all the growth and
Cattel of a plentiful
Land, whereas thou fed-
dest thy own People with
Manna in the Deserr,
whereby thou didst sus-
pend for a time, the Curse
laid upon Adam, and
gav'st them Bread with-
out the Sweat of their
Brows, such Bread as
not only satisfy'd their
Wants but was pleasing
to all their Palates; shew-
ing

agreeing to every taste.

21. For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater tempered it self to every man's liking.

22. But Snow and Ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23. But this again did even forget his own strength, that the righteous might be nourished.

24. For the creature that serveth thee who art the maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25. Therefore even then was it altered into all fashions, and was obedient to thy Grace that nourisheth all things, according to the desire of them that had need.

ing thereby thy universal goodness and condescension to all the Wants of thy People by the agreeableness of that Food to all their Stomachs and Tastes.

'Tis Wonderful also to consider, the Thunder, Rain, Light'ning, and Hail did only destroy the Provisions of Egypt, but reach'd not to the Land of Goshen wherein Israel dwelt: Nor can the Creatures which thou hast made do any otherwise but encrease their Vigour to oppose the Wicked, and abate it for the Relief and Benefit of thy People who trust in thee.

For which Reason the Manna which thou bestowedst on thy People was agreeable to all Palates & a relief to all their wants: whereby thy Peo-

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26. That thy children, O Lord, whom thou lovest, might know that it is not the growing of fruits that nourisheth man: but that it is thy word which preserveth them that put their trust in thee.
27. For that which was not destroyed of the fire being warmed with a little Sun-beam, soon melted away.
28. That it might be known, that we must prevent the Sun, to give thee thanks, and at the day-spring pray unto thee.
29. for the hope of the unthankful shall melt away as the winter's hoarfrost, and shall run away as unprofitable water.
- ple Israel were taught to know it was not merely the nature of that fruit which sustained them, but thy divine Command, which by that Manna Reliev'd them. Forasmuch as that very Fruit which could not be melted with the Light'ning, yet being kept contrary to thy Command till the Morning after 'twas gather'd was Corrupted. which sheweth that we ought to return our Thanks to thee, and renew our Trust in thee early every Morning; since they who did otherwise found that their Food melted away, and became as corrupted water.

CHAP. XVII.

Paraphrase.

1. **F**OR great are thy Judgments, and cannot be expressed: therefore unnurtured souls have erred.
- V**ERY deep are thy Judgments O Lord, and therefore wicked men cannot comprehend them. Such as this was the Judgment which show

1. For when unrighteous men thought to oppress the holy Nation: they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence.
 2. While they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with (strange) apparitions.
 3. For neither might the corner that held them keep them from fear: but noises (as of waters) falling down, sounded about them, and sad visions appeared unto them with heavy countenances.
 4. No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.
 5. Only there appeared unto them a fire kindled of it self, very dreadful.
- thou sentest upon the Egyptians. For whilst they held thy People in Captivity they were confin'd in their own Houses for the space of three Nights and Days, by a thick Darkness which seem'd to shut out thy Divine Providence, whilst they thought the Darkness might cover their Sins; they found that it serv'd only to raise Horrour and Astonishment in their Consciences.
- Their own Houses and Bed-Chambers cou'd not preserve them from dreadful astonishment, by reason of phantastical Noises, as of Waters falling from Heaven together with Thunder upon them, and also of phantastical Apparitions, with horrid Aspects, nor was it in the power of the Stars above, or any Fires here below to drive away the horrible Visions of that Night.
- Only the Anger of God was kindled as a Fire within their Souls: which was

ful: for being much terrify'd, they thought the things which they saw to be worse than the sight they saw not.

- 7. As for the Illusions of art magick, they were put down, and their vaunting in wisdom was reproved with disgrace.*
- 8. For they that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laugh'd at.*
- 9. For though no terrible thing did fear them: yet being scared with Beasts that passed by, and hissing of Serpents:*
- 10. They dy'd for fear, denying that they saw the air, which could of no side be avoided.*
- 11. For wickedness condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.*
- 12. For fear is nothing else but a betraying of the succours which reason offereth.*

was more tormenting than all the illusions of their Mind. All their Boasted Magical Incantments, were shamefully baffled by this horror arising from within themselves: So that the Magicians who pretended to ease the troubles of a restless Mind, were wholly overwhelm'd with phantastical Terrors. For tho' there were no frightful Creatures near them; yet such were their fancy'd Ideas of wild Beasts and hissing Serpents that they died for fear, refusing to open their eyes, lest they should be sensible of that horrible Darkness which encompass'd them on all sides.

For a Soul conscious of its own guilt is thereby made subject to most dreadful Apprehensions which commonly bring forth Despair, whereby a Man deserteth his own self; and by how much the less any one is Master of his own Thought, so much the more dreadful will

will every thing appear to him.

13. And the expectation from within being less, counteth the ignorance more than the cause which bringeth the torment.

14. But they sleeping the same sleep that night which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell:

15. Were partly vexed with monstrous apparitions, and partly faint-ed, their heart failing them: for a sudden fear and not looked for, came upon them.

16. So then whosoever there fell down, was straitly kept, shut up in a prison without iron bars.

17. For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

18. Whether it were a

After this manner the Egyptians, who for three Days and Nights were Arrested with thick Darkneſs proceeding from the Caverns of the Earth; were terrify'd with those Apparitions their distracted Imaginations on a sudden suggested to them, so that whoever among them during that darkness chanc'd to stumble and fall to the Ground, was by his fear disabled from rising and going about his Business, as if he had been detained in a strong Prison: tho' the circumstances of the Persons thus seized were never so different, they were all laid under the same Confinement, and were confined to their places by those invisible Chains of Darkness.

Every noise became a
terrore

whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19. *Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding Eccho from the hollow Mountains: these things made them to swoon for fear.*

20. *For the whole world shined with clear light, and none were hinder'd in their labour.*

21. *Over them only was spread an heavy night, an image of that darkness which should afterwards receive them: but yet were they unto themselves more grievous than the darkness.*

terroure to them, whether it were the whistling of Winds, the singing of Birds, or the fall of Waters, whether it were the accidental fall of a Stone from the Rock, the tripping up and down of tame Creatures, or the roaring of wild Beasts, or even the very Eccho from the hollow Vaults of the Rock; any of these Noises distracted them, and for a time bereft them of Life and Sense: But though there was so thick a Mist in Egypt, Goshen, and all the Neighbouring Countries were inlightened, nor was any Man therein hinder'd from his Labour; Only the Egyptians were made sensible of such a Night, which was an Emblem of those Chains of Darkness for which their gross Ignorance had prepar'd them.

CHAP. XVIII.

Paraphrase.

1. **N** Evertheless thy Saints had a very great light whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2. But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon, for that they had been enemies.

3. Instead whereof thou gavest them a burning Pillar of Fire, both to be a guide of the unknown journey, and an harmless Sun to entertain them honourably.

4. For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy Sons shut up, by whom the uncorrupt light of the Law was to be given, unto the World.

A L L this while thy People Israel enjoy'd the light of the Sun, for which Reason the Egyptians themselves rais'd their esteem of them; and for that cause also because they did not take advantage of that darkness which the Egyptians lay under to Revenge the Wrongs which they had received from them.

But gavest to Israel a Pillar of Fire to guide them through the Wilderness, and grace their wonderful Journey towards a Land of Liberty; whereas they were involv'd in thick Darkness who would have enslaved thy People, by whom the light of the Divine Law was to be dispersed over the Face of the Earth.

As

5. *And when they had determined to slay the babes of the Saints, one child being cast forth, and saved, to reprove them, thou took'st away the multitude of their children, and destroyed them altogether in a mighty Water.*
6. *Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.*
7. *So of thy people was accepted, both the salvation of the righteous, and destruction of the enemies.*
8. *For wherewith thou didst punish our adversaries, by the same thou didst glorify us whom thou hadst called.*
9. *For the righteous children of good men did sacrifice secretly, and with one consent made a holy Law, that the Saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.*

As for the *Egyptians*, when they had decreed to drown the Male-Children of thy People *Israel*, thou preserved'st *Moses*, who foretold the slaughter of the First-born in *Egypt*, and who afterwards stretch'd forth his hand that the *Egyptians* might be drowned in the Red Sea; of these things our Fathers were well assured, to whom God had Sworn that he would give *Canaan* for an Inheritance, which thou didst perform by the wonderful Preservation of thy People in their Passage through the Red Sea which drown'd their Enemies. For the same Waves which overwhelm'd the *Egyptians* made a glorious Passage for thy chosen People: who had privately been partakers of the Pass-over, and agreed among themselves to be assistant to each other, and to divide the Promised Land equally among them, singing also to the honour of *Abraham*, *Isaac*, and *Jacob*

10. But on the other side there sounded an ill-according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.
11. The Master and the Servant were punished after one manner, and like as the King, so suffer'd the common person.
12. So they altogether had innumerable dead, with one kind of death, neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.
13. For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the first-born, they acknowledged this people to be the sons of God.
14. For while all things were in quiet silence, and that night was in the midst of her swift course,

to whom that Land was promised.

But on the other side, what doleful Lamentations were heard among the Egyptians for the sudden death that was inflicted upon their First-born without exception or distinction; so great was the number of the slain, that the living were scarce able to bury the dead; their first-born being all destroyed in a moment, whereby it came to pass that the Egyptians, who were withheld by their own Magicians from giving Credit to Moses, were by this thy Judgment prevail'd upon to acknowledge the Israelites to be thy People.

When in the depth of silence, and the midst of Night, an Angel of thy Presence came down from Heaven with the
Y Message

15. Thine almighty word
leap'd down from heaven,
out of thy royal Throne,
as a fierce man of war
into the midst of a Land
of destruction,

16. And brought thine un-
feigned commandment
as a sharp Sword, and
standing up, filled
all things with death,
and it touched the hea-
ven, but it stood upon
the earth.

17. Then suddenly visions
of horrible dreams trou-
bled them sore, and ter-
rours came upon them
unlooked for.

18. And one thrown here,
and another there half
dead, shew'd the cause
of his death.

19. For the dreams that
troubled, them did
foresee this, lest they
should perish, and not
know why they were af-
flicted.

20. Yea the tasting of
death touched the righ-
teous also, and there
was a destruction of the
multitude, in the wil-
derness: but the wrath
endured not long.

Message of utter De-
struction to the Land of
Egypt, whereupon he
pull'd down the Arrillery
of thy irresistible Venge-
ance, scattering sudden
Terrors over all the
Land. From hence at
first proceeded dreadful
Visions and horrible ima-
ginations, which were
fulfilled by the death of
their first-born, in such a
terrible manner as shew-
ed it to be the Effect of
thy Displeasure; which
was also signifi'd by those
terrible Visions of the
Night, which represent-
ed unto them the destru-
ction which thereupon
immediately follow'd.

Nor didst thou spare
thine own People when
they Murmured against
Moses and Aaron, but
didst also send a Plague
amongst them as a Mes-
senger of thy Wrath,
which yet was soon ap-
peas'd

21. For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper Ministry, even prayer and the propitiation of Incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22. So he overcame the destroyer, not with strength of body, nor force of Arms, but with a word subdued he him that punished, alledging the Oaths and Covenants made with the Fathers.

23. For when the dead were now fallen down by heaps one upon another, standing between, he stay'd the wrath, and parted the way to the living.

24. For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy majesty upon the diadem of his head.

peas'd when Aaron, against whom they murmured without Cause, took a Censer in his hand, having in it Fire from the Altar and Incense thereon, made an Atonement for the People, and stopp'd the Progress of the Plague by the Exercise of his Divine Function: Nor had he any other strength and power whereby to resist the destroying Angel but what thou gav'st him, the Oaths and Promises which thou mad'st to our Fore-fathers; whereby he was encouraged to pass through great heaps of dead Carcasses, that he might stand between the dead and the living, to oppose the progress of the destroying Angel, carrying in his Ephod an Emblem of the whole World, and in his Breast-plate rich Jewels in which our Fathers glory'd, and upon his Coroner was engraven Holiness to the Lord. Unto the Magnificent Solemnity of this his Procession the destroying An-

25. *Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.*

gel gave place, and withdrew the Plague, after they had for a time tasted of thy Wrath.

CHAP. XIX.

Paraphrase.

1. *AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;*

2. *How that having given them leave to depart, and sent them hastily away, they would repent, and pursue them.*

3. *For whilst they were yet mourning, and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had entreated to be gone.*

4. *For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that*

AS for the Egyptians, God determined utterly to Destroy them, as well fore-knowing the hardness of their hearts, how that after they had let Israel depart from them they would soon change their Minds and follow after them. So soon were their Minds changed, that presently after they had mourned for the death of their first-born, they pursued as Fugitives those whom they had desired to depart from them. So far were they blinded by their Malice, that they soon forgot all the Miracles which had so lately been wrought amongst them, and thereby they brought on their own final Destruction, being buried

that they might fulfill the punishment which was wanting to their torments.

5. And that thy people might pass a wonderful way: but they might find a strange death.

6. For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt.

7. As namely, a Cloud shadowing the Camp; and where water stood before, dry land appeared; and out of the red sea a way without impediment, and out of the violent stream, a green field.

8. Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9. For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

buried in the Waters of the Red-Sea, whilst thy People found a Wonderful Passage through them.

Thus all the Creatures contrary to the first Impression of their Natures pay Obedience to thy special Commands for the behoof of thy peculiar People, as the Pillar of the Cloud which was Darkness to the Egyptians, and Light to Israel; so likewise the Waters of the Red Sea overwhelmed the former and left a dry and pleasant Passage for the latter. Thro' which by the Assistance of thy Miraculous Power they were safely Conducted; and when they saw their Deliverance compleated by the Miracles thou hadst wrought, they gave thee Praise for their wonderful Deliverance.

246. *The Wisdom of Solomon.*

20. For they were yet mindful of the things that were done while they sojourned in the strange Land, how the ground brought forth flies instead of Cattel, and how the River cast up a multitude of Frogs in stead of Fishes.

21. But afterwards they saw a new generation of fowls, when being led with their appetite they asked delicate meats.

22. For Quails came up unto them from the Sea, for their contentment.

23. And punishments came upon the sinners not without former signs by the force of Thunders: for they suffered justly, according to their own wickedness, insomuch as they used a more hard and hateful behaviour towards strangers.

24. For the Sodomites did not receive those whom they knew not when they came: but these

For at first they could not forget the Wonders which thou hadst wrought for them in Egypt, where the Land brought forth Flies instead of Cattel, and the Waters produc'd Frogs, instead of Fish, but this thy Providence they soon forgot, and they were not contented with the heavenly Provision of Manna which thou didst allow them, but murmured for variety of Food to please their Appetites; but yet thou didst order a mighty Wind to bring Quails to their Camp, for their Satisfaction.

But the Egyptians, who had been warned by Thunders & Light'nings, and would not take notice thereof, but hardned their hearts against their Inmates were justly destroy'd as they were in greater fault than the Sodomites whom thou didst destroy by Fire: For they only refused to receive Strangers whom they knew not, but these

brought friends into bondage that had well deserved of them.

15. And not only so, but peradventure some respect shall be had of those because they used strangers not friendly.

16. But these very grievously afflicted them, whom they had received with feasting, and were already made partakers of the same Laws with them.

17. Therefore even with blindness were these stricken, as those were at the doors of the righteous man, when being compassed about with horrible great darkness, every one sought the passage of his own doors.

18. For the Elements were changed in themselves by a kind of harmony, like as in a Psaltery notes change the name of the tune, and yet are always sounds, which may well be perceived by the sight of the things that have been done.

19. For earthly things were turn'd into watery

were hard-hearted to thy People who were very Serviceable and Profitable to them. Nay, the Fault of the Egyptians was much greater than that of the Sodomites in this respect, that the one were unkind to Strangers, but the other were cruel to those who were invited freely, and were kindly received into all the Privileges of their Common-weal. Wherefore as the Inhabitants of Sodom were smitten with Blindness at the Door of Righteous Lot, so were the Egyptians blinded with thick Darkness, so that they could not discern the way through their own Doors.

It being as easie for God to change the Face of Nature as 'tis for a Musician to change from one Tune to another whilst he plays upon the same Instrument, as the Miracles which I have now mention'd will convince any careful Observer.

Thus it was when Frogs cover'd the Land of E-

and the things that before swam in the water, now went upon the ground.

20. *The fire had power in the water, forgetting his own virtue: and the water forgot his own quenching nature.*

21. *On the other side, the flames wasted not the flesh of the corruptible living things, tho' they walked therein: neither melted they the icy kind of heavenly meat, that was of nature apt to melt.*

22. *For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.*

gypt, and both Men and Beasts pass'd through the Red Sea, when Fire, and Rain, and Hail Shower'd down together upon the Egyptians, when the Fire did not dry up the Water, neither did the Water quench the Fire.

Thus it was when the Fire did not melt the Manna though it were of a soluble Nature, but made it harder and fitter for Food.

For thus it seem'd good unto thee O Lord, to distinguish thy own People from all the World by thy Miraculous Power, whereby they were always preserved.

The End of the Wisdom of Solomon.

Ecclesiasticus.

ECCELESIASTICUS.

CHAP. I.

Paraphrase.

1. **A**LL Wisdom cometh from the Lord, and is with him for ever.
2. Who can number the Sand of the Sea, and the drops of Rain, and the days of Eternity?
3. Who can find out the height of Heaven, and the breadth of the Earth, and the deep and Wisdom?
4. Wisdom hath been created before all things, and the understanding of prudence from everlasting.
5. The word of God most high is the fountain of wisdom; and her ways are everlasting commandments.

ALL Wisdom was Originally Vested in the Divine Nature from all Eternity, nor can the Divine Wisdom be comprehended by Men any more than they can number the Sands of the Sea, the drops of the Rain, or even comprehend Eternity it self: nay the height of Heaven, & the breadth of the Earth may sooner be found out than the depth of Divine Wisdom; which being unoriginated in it self was first discovered by the Creation of all things, which arose from the Word of his Power, as the eternal Law from the Word of his Precept.

BUT

6. To whom hath the root of Wisdom been revealed? or who hath known her wise counsels?

7. Unto whom hath the knowledge of Wisdom been made manifest? and who hath understood her great experience?

8. There is one wise, and greatly to be feared; the Lord sitting upon his Throne.

9. He created her, and saw her, and numbred her, and poured her out upon all his works.

10. She is with all flesh according to his gift, and he hath given her to them that love him.

11. The fear of the Lord is honour, and glory, and gladness, and a Crown of rejoycing.

12. The fear of the Lord maketh a merry heart, and giveth joy and gladness, and a long life.

13. Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

But who can sufficiently penetrate into the deep Wisdom which he hath made manifest by the Word of his Power, or by that of his Commandments?

There is but one great Object of our Adoration, even the Almighty God, whose eternal Wisdom which was comprehended by himself alone, was yet imparted to his whole Creation, and measured out to Mankind according to the Veneration they have for him. A due Reverence for God is so beneficent to Mankind that it gives them a good Name in the World, and great Tranquillity and Comfort within themselves, adding much to the pleasure as well as to the length of Life, and doth also greatly allay, if not quite take away the fear of Death.

Wherefore

14. To fear the Lord, is the beginning of Wisdom: and it was created with the faithful in the Womb.

15. She hath built an everlasting foundation with men, and she shall continue with their seed.

16. To fear the Lord, is fulness of Wisdom, and filleth men with her fruits.

17. She filleth all their house with things desirable, and the garners with her increase.

18. The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish: both which are the gifts of God; and it enlargeth their rejoicing that love him.

19. Wisdom raineth down skill, and knowledge of understanding, and exalteth them to honour that hold her fast.

20. The root of Wisdom is to fear the Lord, and the branches thereof are long life.

Wherefore a reverential regard for God layeth an early Foundation for Vertue in little Children, who can soon distinguish between Good and Evil; and this distinguishing Faculty is become natural to all Mankind.

Nor doth it only lay the foundation of Wisdom, but it buildeth Men up in Knowledge, and produceth the fruits thereof, as may appear by the great Plenty with which Wise men are always stored in their Houses and their Barns. Nay it bringeth Men to a full perfection of Wisdom by producing Peace of Conscience, and a delightful Satisfaction of Mind, which are the special gifts of God.

Besides, Wisdom doth accommodate it self to all Men's particular circumstances, and never fails to bring Men into esteem, as also to increase the comfort and length of their Lives.

21. *The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.*
22. *A furious man cannot be justified, for the sway of his fury shall be his destruction.*
23. *A patient man will bear for a time, and afterwards joy shall spring up unto him.*
24. *He will hide his words for a time, and the lips of many shall declare his wisdom.*
25. *The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.*
26. *If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.*
27. *For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.*
28. *Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.*

A due Reverence for God suppresseth the power of Sin, and thereby turneth away the wrath both of God and Man; though an angry man can no ways be commended, because his Fury draws on his own Destruction: whereas a patient man commands his Passion for a Season, and thereby makes way for his future comfort of mind, and his Silence will be recompensed with the Praise of all men.

Many moral Doctrines have been set forth with great acuteness by wise Men, which have still been distasteful to the wicked. But if thou delightest in the Exercise of Moral Vertue, thou shalt never be destitute of Divine Wisdom; for Vertue it self is instructive, as Justice and Meekness gain the Favour of God.

Let not Adversity prevail upon thee to distrust the goodness of God, or to offer up thy Devotions with a doubting Spirit;

29. Be not an hypocrite in the sight of men: and take good heed what thou speakest.
30. Exalt not thy self lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the Congregation, because thou camest not in truth to the fear of the Lord: but thy heart is full of deceit.
- rit; take heed likewise that what thou say'st to Men be only what thou knowest to be truth. But above all, avoid Pride, which will tempt God to discover the naughtiness of thy heart, and thereby expose thee to publick Contempt.

CHAP. II.

Paraphrase.

MY Son, if thou come to serve the Lord, prepare thy Soul for temptation.

2. Set thy heart aright, and constantly endure, make not haste in time of trouble.

3. Cleave unto him and depart not away, that thou may'st be increased at thy last end.

4. Whatsoever is brought upon thee take chearful-

MY Son, do not imagine that Verrue will preserve you from all the outward Troubles of Life, but prepare your self to undergo 'em with Patience; still trusting in God when thou art under the burden of them, and he will at last recompence thy Troubles with plenty of comfortable Enjoyments.

Wherefore let thy Spirit be chearful under Adversity,

Z

ly, and be patient when thou art changed to a low estate.

5. For gold is tried in the fire, and acceptable men in the furnace of affliction.

6. Believe in him, and he will help thee, order thy way aright, and trust in him.

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

8. Ye that fear the Lord believe him, and your reward shall not fail.

9. Ye that fear the Lord, hope for good, and for everlasting joy, and mercy.

10. Look at the generations of old, and see: did ever any trust in the Lord, and was confounded? and did any abide in his fear and was forsaken? or whom did he ever despise that called upon him?

11. For the Lord is full of compassion, and mercy, long-suffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

versity, and submit thy mind willingly to thy low Condition, for men are try'd by Affliction, as Gold is by the Fire.

Trust therefore in God, but make use of no ill means to compass thy Deliverance, for it will rather retard it and keep it back: but wait with Patience upon his free Mercy, not distrusting his Promises, which shall surely be made good, to thy great comfort, if not in this Life, yet most assuredly in the next.

Read the Histories of Times that are pass'd, & see if any one was deserted who trusted in him, or forsaken who feared him, or neglected who called upon him.

For God is most gracious and compassionate to our Infirmities, and always ready to help us out of Trouble, and must therefore be displeased with

12. *Wo be to fearful hearts, and faint hands, and the sinner that goeth two ways.*

13. *Wo unto him that is faint-hearted, for he believeth not: therefore shall he not be defended.*

14. *Wo unto you that have lost patience: and what will ye do when the Lord shall visit you?*

15. *They that fear the Lord, will not disobey his word: and they that love him, will keep his ways.*

16. *They that fear the Lord, will seek that which is well-pleasing unto him: and they that love him shall be filled with the Law.*

17. *They that fear the Lord, will prepare their hearts, and humble their souls in his sight.*

18. *Saying, we will fall into the hands of the Lord, and not into the hands of men: for as his Majesty is, so is his mercy.*

with, those he is dishonoured by, those who are distrustful of him. Such as these cannot be supposed to believe in him, and may therefore justly be deserted by him; but wo to those that have not Patience to undergo God's Visitation.

They who have a reverence for God will not disobey his Commands, and he that loves him will fear to offend him, as likewise the fear of giving Offence will engage us to study and understand his Law, in order to submit our hearts thereunto, and humble our Souls in our Addresses to God, saying with holy *David*, let us fall into the hands of the Lord, for his Mercy is infinite as is his Power.

CHAP. III.

Paraphrase.

1. *H*ear me your Father, O my Children, and do thereafter, that ye may be safe.

2. *F*or the Lord hath given the Father honour over the Children, and hath confirmed the Authority of the Mother over the Sons.

3. *W*hoſo honoureth his Father, maketh an Atonement for his Sins.

4. *A*nd he that honoureth his Mother is as one that layeth up treasure.

5. *W*hoſo honoureth his Father, ſhall have joy of his own Children: and when he maketh his prayer he ſhall be heard.

6. *H*e that honoureth his Father, ſhall have a long life, and he that is obedient unto the Lord, ſhall be a comfort to his Mother.

7. *H*e that feareth the Lord, will honour his Father, and will do ſervice unto his Parents, as to his Maſters.

O my Children! give me that attention which is due to a Father for your own ſakes: For 'tis for this end that God hath eſtabliſhed the Authority of the Parents, that their Children following their Advice may gain in the firſt place the Favour of God in the pardon of their Sins, as alſo to promote their welfare in this World. For by this Example you will gain the dutiful reſpect of your own Children, as alſo long lives to your ſelves, and comfort to your own Parents.

And ſince ſuch advantages as theſe ariſe from the diſcharge of this Duty, it may well be preſum'd that every good Perſon will not only be reſpectful but really ſerviceable and beneficial to his Parents, as a Servant is to his Maſter: ſince hereby

8. Honour thy Father and Mother both in word and deed, that a blessing may come upon thee from them.

9. For the blessing of the father establisheth the house of the children, but the Curse of the mother rooteth out Foundations.

10. Glory not in the dishonour of thy father, for thy father's dishonour is no glory unto thee.

11. For the glory of a man is from the honour of his father, and a mother in dishonour is a reproach unto the Children.

12. My Son, help thy Father in his Age, and grieve him not as long as he liveth.

13. And if his understanding fail, have patience with him, and despise him not when thou art in thy full strength.

14. For the relieving of thy Father shall not be forgotten: and instead

hereby a Blessing from the Parents (like that of Jacob) will be entailed upon their dutiful Children, whereas God cannot be supposed to bless those whom their Parents have reason to curse.

Far be it therefore from any Man to take pleasure in the dishonour that may happen to his Parents which cannot but in some manner reflect on the Family, since both the Vertues and Vices of Parents may be presumed by their Example to descend upon their Posterity.

'Tis fit that Children should assist their Parents all their life-time, but especially in their Old Age, when they have lost in great measure the use of their Reason; then it becomes their Children who enjoy a vigour both of Body and Mind to give them their utmost assistance. For this thy performance will be

of sins it shall be added to build thee up.

15. In the day of thine affliction it shall be remembered; thy sins also shall melt away as the Ice in the fair warm weather.

16. He that forsaketh his Father, is as a Blasphemer: and he that ang'reth his Mother is Cursed of God.

17. My Son, go on with thy business in meekness, so shalt thou be beloved of him that is approved.

18. The greater thou art, the more humble thy self: and thou shalt find favour before the Lord.

19. Many are in high place and of renown: but Mysteries are revealed unto the Meek.

20. For the power of the Lord is great, and he is honoured of the lowly.

21. Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

be remembered by God and Man, and be an inducement to good Men to give you their Assistance in your Troubles, and likewise to God to pardon your Sins. Whereas he who speaketh Reproachfully of his Parents is in the ready way to Blaspheme God himself, and is therefore subject to the Curse of God.

Besides, I also advise you in all your Converse with the World, to carry your self in a meek and humble manner, which will render you acceptable to the best of Men; and by how much the less you exalt your self, so much the more favour you will find with God, who makes himself known, especially to the humble and meek: and as the greatest can add nothing to his Power, so will he not accept of any Service but from the lowly.

Let this Rule of Meekness and Lowliness govern also your Speculations that they extend not beyond

22. *But what is commanded thee, think thereupon with Reverence; for it is not needful for thee to see with thine eyes the things that are in secret.*

23. *Be not curious in unnecessary matters: for more things are shewed unto thee, than men understand.*

24. *For many are deceived by their own vain Opinion, and an evil suspicion hath overthrown their judgment.*

25. *Without eyes thou shalt want light: profess not therefore the knowledge that thou hast not.*

26. *a stubborn heart shall fare evil at the last: and he that loveth danger shall perish therein.*

27. *An obstinate heart shall be laden with sorrows, and the wicked man shall heap sin upon sin.*

28. *In the punishment of the proud there is no remedy: for the plant of wickedness hath taken root in him.*

beyond the reach of your Capacity, but rather let the practical Duties enjoyn'd by God's Law be the matter of your devout Studies. Why should you press to know more than God has reveal'd, which is indeed more than is needful, especially when more things are revealed to you than to other Men? Besides you may observe how Solomon and some others by too great an Indulgence of their curiosity became defective in their Morals. Pretend not therefore to any sort of knowledge which thou art not enabled to attain, for a bold presumptuous Person seldom escapeth the danger which thereby he draweth upon himself, and a Man obstinate in his Way will bring Trouble upon himself by adding one Sin to another.

Besides, when a proud and presumptuous Man falls into trouble, no body will pity or assist him by reason of his Pride.
Where-

29. The heart of the prudent will understand a parable, and an attentive ear is the desire of a wise man.

30. Water will quench a flaming fire, and Alms makes an atonement for sins.

31. And he that requiteth good turns is mindful of that which may come hereafter: and when he falleth he shall find a stay.

Whereas a prudent man will treasure up good Advice, though expressed in a short or dark saying; and such a one will also know that as sure as Water will quench Fire, so certainly will Alms-deeds appease the Wrath of God, and likewise that beneficence and gratitude will oblige both God and Men to his assistance.

C H A P. IV.

Paraphrase.

1. **M**Y Son, defraud not the poor of his living, and make not the needy eyes to wait long.

2. Make not an hungry soul sorrowful, neither provoke a man in his distress.

3. Add not more trouble to an heart that's vexed, and defer not to give to him that is in need.

4. Reject not the supplication of the afflicted, neither turn away thy face from a poor man.

NEXT to Piety towards God and your Parents I earnestly recommend to you the Duty of Charity to the Poor. For as it is very Cruel and Barbarous to add Affliction to the afflicted, so it is very unhumane to suffer our Fellow-creatures to want for that Relief which we are able to give them: wherefore be you always ready to give what assistance you are able to those that

5. Turn not away thine eye from the needy, and give him none occasion to curse thee.
6. For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.
7. Get thy self the love of the Congregation, and bow thy head to a great man.
8. Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.
9. Deliver him that suffereth wrong, from the hand of the oppressour, and be not faint-hearted when thou sittest in Judgment.
10. Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the son of the most high, and he shall love thee more than thy Mother doth.
11. Wisdom exalteth her children, and layeth hold of them that seek her.

that are in want, lest God, who hears the complaint of the Poor, take away from you his gifts, which he bestow'd on you chiefly for the publick Good.

Endeavour also to oblige the Society in which you live, by your Civil and Courteous Behaviour to your Superiours, and by a kind condescension to your Inferiours in ever so low a degree: but if Publick Judicature or any Civil Power be committed to your Hands, make use of it with Courage to relieve the Oppressed from his Mighty Adversary, as also to protect the Fatherless, and assist the Widow; for hereby you will become more dear to God than ever you were to your own Mother. Besides, that this vertuous disposition of Mind will recommend you to, and preserve you in the esteem of the World, and by how much

12. He that loveth her,
loveth life: and they
that seek to her early
shall be filled with joy.

13. He that holdeth her
fast shall inherit glory,
and wheresoever she en-
creth, the Lord will bless.

14. They that serve her,
shall minister to the
holy One: and them that
love her, the Lord doth
love.

15. Whoso giveth ear unto
her shall judge the Na-
tions: and he that at-
tendeth unto her, shall
dwell securely.

16. If a man commit
himself unto her, he
shall inherit her; and
his generation shall hold
her in possession.

17. For at the first she will
walk with him by crook-
ed ways, and bring
fear and dread upon
him, and torment him
with her Discipline, un-
till she may trust his soul,
and try him by her
Laws.

18. Then will she return
the straight way unto

much the more careful-
ly you cultivate this
Practice, so much the
more shall the Comforts
of your life encrease up-
on you.

'Tis this vertuous dipo-
sition of Mind which
will recommend you to
the Esteem of Men as
well as to the favour of
God, as much as if you
were to attend his Ser-
vice in his own Sanctua-
ry: 'Twill likewise pro-
mote you to Places of
Honour and Trust in the
State, and by reason of
the Love you will gain
thereby, it will secure
Peace and Comfort both
to you and also to your
religious Posterity.

At first, a serious pro-
secution of Vertue is at-
tended with some diffi-
culties, which for a small
time may give you some
trouble, before a good
inclination is settled
within you, but after-
wards you may proceed
in a vertuous course of
life without any difficul-
ty

- him, and comfort him, and shew him her secrets.*
19. But if he go wrong, she will forsake him, and give him over to *is own ruin.*
20. Observe the Opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.
21. For there is a shame that bringeth sin, and and there is a shame which is glory and grace.
22. Accept no person against thy soul, and let not the reverence of any man cause thee to fall.
23. And refrain not to speak when there is occasion to do good, and hide not thy wisdom in her Beauty.
24. For by speech wisdom shall be known, and learning by the word of the tongue.
25. In no wise speak against the truth, but be abashed at the error of thy ignorance.
26. Be not ashamed to confess thy sins, and force
- ty or doubting. But if after this, you shall fall away from the love of Vertue, you will be forsaken thereof to your own Destruction.
- Be not backward to do your Duty as Occasion shall serve your turn; nor let any pretence of Modesty restrain you: true modesty is indeed an Ornament to Men, but a childish bashfulness hinders the discovery of needful Truths: Let not the presence of any Man though of never so great a Figure bring you into this Snare, and restrain you from the necessary discovery of a seasonable Truth, whereby your Wisdom will appear in its Glory, which by stifling of Evidence would shamefully be hid.
- Let not Bashfulness Disguise the Truth. What should you be ashamed of, but your own Folly? yet let not Shame hinder you from con-

not the course of the river.

27. *Make not thy self an underling to a foolish Man, neither accept the person of the mighty.*

28. *Strive for the truth unto death, and the Lord shall fight for thee.*

29. *Be not hasty in thy tongue, and in thy deeds slack and remiss.*

30. *Be not as a Lion in thy house, nor frantick among thy servants.*

31. *Let not thine hand be stretched out to receive, and shut when thou shouldest repay.*

confessing the Wrongs you have done, neither justify them which are no more capable of being excused than the Course of a River can be stopped.

Let no ill Man, tho' ever so powerful prevent you from being bold in defence of needful a Truth, but depend upon God's assistance. Be as willing to perform as to promise, giving always an Example of Calmness and Quiet in your Family: and upon all Occasions be as ready to requite as to accept.

CHAP. V.

Paraphrase.

1. **S**ET not thy heart upon thy goods, and say not I have enough for my life.

2. Follow not thine own mind, and thy strength, to walk in the ways of thy heart:

3. And say not, Who shall controll me for my works? for the Lord will surely revenge thy pride.

IF you should be very rich or very powerful, take no Occasion from your Wealth or Strength to Oppress any one, thinking that you are above Controll, for God will certainly give Check to your Insolence.

Nei-

4. Say not I have sinned, and what harm hath happened unto me ? for the Lord is long-suffering, he will in no wise let thee go.

5. Concerning propitiation, be not without fear to add sin unto sin.

6. And say not, his mercy is great, he will be pacify'd for the multitude of my sins : for mercy and wrath come from him, and his indignation resteth upon sinners.

7. Make no tarrying to turn to the Lord, and put not off from day to day : for suddenly shall the wrath of God come forth : and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8. Set not thine heart upon goods unjustly gotten : for they shall not profit thee in the day of thy calamity.

9. Winnow not with every wind, and go not into every way ; for so doth the sinner that hath a double tongue.

Neither encourage your self to do evil because you have hitherto escaped Punishment. For tho' God be long-suffering, yet he is just also ; neither let the Sacrifices and Propitiation which you have Offered for your pass'd Sins encourage you to proceed in an evil way, depending upon his merciful acceptance of them. For to him belongs Vengeance as well as Mercy, and his wrath will certainly abide upon an obdurate Sinner.

Wherefore delay not your Repentance, because you know not how soon God's Judgments may be Executed upon you ; and think not that the Wealth which you have unjustly gotten can put a stop to the Divine Vengeance.

Aim not to accommodate your self to differing Parties, for your double tongue will disgrace

A a you

10. Be stedfast in thy understanding, and let thy tongue be the same.

11. Be swift to hear, and let thy life be sincere, and with patience give answer.

12. If thou hast understanding answer thy Neighbour; if not, lay thine hand upon thy mouth.

13. Honour and shame is in talk, and the tongue of man is his fall.

14. Be not called a whisperer, and lye not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

15. Be not ignorant of any thing in a great matter or a small.

you. But rather be true to your own Judgment, and speak as you shall see cause: be diligent to hear what is said to you, and with sincerity of heart and due deliberation return your Answer. But if you are not furnished with a pertinent Answer, break not forth into words, but hold your peace; for from your Discourse your Character will be taken, and by your Tongue you may be betray'd to Ruin.

But especially avoid Backbiting and Slandering, for no Thievery is more Scandalous than to Rob a Man of his Good Name: wherefore be cautious that you say no more than what you know to be true, whither in matters of either great concern or small.

CHAP. VI.

Paraphrase.

1. **I**Nstead of a friend, become not an enemy; for (thereby) thou shalt inherit an ill name, shame and reproach: even so shall a sinner that hath a double tongue.

2. Extol not thy self in the counsel of thine own heart: that thy soul be not torn in pieces as a Bull [straying alone.]

3. Thou shalt eat up thy leaves, and lose thy fruit, and leave thy self as a dry tree.

4. A wicked soul shall destroy him that hath it, and shall make him to be laugh'd to scorn of his enemies.

5. Sweet language will multiply friends, and a fair-speaking tongue will increase kind greetings.

6. Be in peace with many: nevertheless have but one counsellor of a thousand.

THink nothing more base and inhumane, than under a pretence of Friendship to do Mischief. This will perpetuate thy Shame, which belongs in great measure to every false Hypocrite.

Be not so highly conceited of your own Abilities as to neglect the assistance of others, for such a fond Self-conceit destroys your Inventions and over-turns your Designs; as a wild Bull breaks thro' the Hedges, so likewise shall a proud heart bring a Man to Confusion and Contempt, but affability of Speech and courteous Behaviour will gain Respect of all that know you. Wherefore you ought to shew an obliging Behaviour towards all, though not above one amongst many may be fit to be intrusted with your Secrets, neither should you trust such a

7. *If thou would'st get a friend prove him first, and be not hasty to credit him.*
8. *For some man is a friend for his own occasion, and will not abide in the day of trouble.*
9. *And there is a friend who being turn'd to enmity and strife, will discover thy reproach.*
10. *Again, some friend is a companion at the Table, and will not continue in the day of thy affliction.*
11. *But in thy prosperity he will be as thy self: and will be bold over thy servants.*
12. *If thou be brought low, he will be against thee: and will hide himself from thy face.*
13. *Separate thy self from thine enemies, and take heed of thy friends.*
14. *A faithful friend is a strong defence: and he that hath found such a one hath found a treasure.*

one before you have well try'd him.

For some Men will pretend a kindness to you only for some particular Interest of their own, but when your Occasions require them they are withdrawn; others will insinuate into your Secrets only to betray you. Again, some whom you may mistake for Friends are only Merry Companions; these will not assist you in time of Trouble, though they have been partakers of your Prosperity in as full a measure as your self: yet in Adversity they will forsake you; wherefore I advise you to avoid the Conversation of your Enemies, and be cautious how you converse with your Friends.

A true Friend is the greatest support and comfort of Life, and ought to be esteemed as an invaluable Blessing, he being the chiefest Cordial
and

15. Nothing doth counter-
vail a faithful friend:
and his excellency is
unvaluable.

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

17. Whoso feareth the
Lord shall direct his
friendship aright: for
as he is, so shall his
neighbour be also.

18. My Son, gather in-
struction from thy youth
up: so shalt thou find
wisdom till thine old
age.

19. Come unto her as one
that plougheth, and
soweth, and wait for
her good fruits: for
thou shalt not toil much
in labouring about her,
but thou shalt eat of
her fruits right soon.

20. She is very unpleasant
to the unlearned; he
that is without under-
standing will not re-
main with her.

21. She will lie upon him
as a mighty stone of try-
al: and he will cast her
from him ere it be
long.

and most Sovereign Pre-
servative of humane Life:
and none but a vertuous
Man can find out such a
Blessing; which being
founded in the vertuous
accomplishments of the
Mind, can be discerned
only by the Vertuous.

Seek after Wisdom in
your Youth, and it will
be a support to your Old
Age: And if with Di-
ligence and Perseverance
you seek for Vertue, you
will certainly be success-
ful in your attainment
thereof to your comfort
in the beginning, as well
as to the end of your
Life.

Indeed if you give
your self up to a sen-
sual Appetite, the attain-
ment of Vertue will be
difficult and unpleasant,
as it will be for you to
try your strength in lift-
ing up a stone too heavy
for you.

22. For wisdom is according to her name, and she is not manifest unto many.

23. Give ear my Son, receive my advice, and refuse not my counsel.

24. And put thy feet into her fetters, and thy neck into her chain.

25. Bow down thy shoulder and bear her: and be not grieved with her bonds.

26. Come unto her with thy whole heart, and keep her ways with all thy power.

27. Search and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28. For at last thou shalt find her rest: and that shall be turn'd to thy joy.

29. Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30. For there is a golden Ornament upon her: and her bands are purple lace.

31. Thou shalt put her on, as a robe of honour: and shalt put her about thee as a crown of joy.

Since therefore that a Vertuous inclination is not easily to be attained, it behoves you to give diligent ear to my Advice, and with a strong Resolution to imprint the Precepts of Vertue upon your Mind and upon your Actions.

Apply your Mind strenuously to Vertuous motions, and let it not be tedious to you, but still persevere with Resolution in the practice of what is good with a constant diligence and attention thereunto: and when you have begun a good Design pursue it to the end, so shall you attain to a vertuous habit of Mind to your great satisfaction.

This habit which you have contracted will be your chief defence and greatest Ornament, for nothing can appear more becoming and glorious than the force of Vertue prevailing over the minds of Men. Let the attainment hereof therefore

Crown:

32. *My Son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.* Crown thy Ambition and compleat thy Joy.

33. *If thou love to hear, thou shalt receive understanding: and if thou bow thine ear thou shalt be wise.* If you are in earnest to gain Wisdom, you need not doubt of the Success; if you are desirous to hearken to the advice of Wise Men, you will certainly reap great benefit thereby: Wherefore be you always ready to hear the moral Discourses of Good Men; especially their Parables and wise Sentences, you cannot too much frequent the Conversation of such Men. In fine, apply your heart diligently, both to the Moral and Ceremonial Law, and you will find your Vertue encrease according to your own desire.

34. *Stand in the multitude of the Elders, and cleave unto him that is wise.*

35. *Be willing to hear every godly discourse: and let not the parables of understanding escape thee.*

36. *And if thou see'st a man of understanding, get thee betimes unto him: and let thy foot wear the steps of his door.*

37. *Let thy mind be upon the Ordinances of the Lord: and meditate continually on his Commandments, and he shall establish thy heart, and give thee wisdom at thy own desire.*

CHAP. VII.

Paraphrase.

1. **D**O no evil, so shall no harm come unto thee.

2. Depart from the unjust, and iniquity shall turn away from thee.

3. My Son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.

4. Seek not of the Lord pre-eminence, neither of the King the seat of honour.

5. Justify not thy self before the Lord, and boast not thy self of thy wisdom before the King.

6. Seek not to be Judge, being not able to take away iniquity, lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thy uprightness.

7. Offend not against the multitude of a City, and then thou shalt not cast thy self down among the people.

ABstain from doing ill things, and from conversing with ill Men, so shall you avoid the force of Punishment, and also of ill Example; for as you Sow, so must you expect to Reap.

Seek neither to God nor to the King for high Preferments, neither make any Ostentation of thy own Worth, either to the one or the other: tho you may accept of an Arbitration or a Judicature, yet be not forward to gain such an Office; lest you should want either Skill or Courage to make right Determination, and so you gain to your self a Reproachful Character. Also by sparing one great Offender you may provoke a whole Community against you, or possibly you may double your Ini-

8. Bind not one sin upon another, for in one thou shalt not be unpunished.

9. Say not, God will look upon the multitude of my Oblations: and when I offer to the most high God, he will accept it.

10. Be not faint-hearted when thou makest thy prayer, and neglect not to give alms.

11. Laugh no man to scorn in the bitterness of his Soul: for there is one that humbleth and exalteth.

12. Devise not a lie against thy Brother: neither do the like to thy friend.

13. Use not to make any manner of lie: for the custom thereof is not good.

14. Use not many words in a multitude of Elders, and make not much babbling when thou prayest.

15. Hate not laborious work, neither husbandry, which the most high hath ordained.

Iniquity by imitating the ill Examples of those whom you have wrongfully acquitted; the least of these Sins is highly Criminal.

Place not your Confidence in the multitude of your Sacrifices, as if God were bound for their sake to forgive your Sins; neither despair of his Mercy, when by Prayer and Alms-deeds you implore his Pardon; neither insult any Person in his low and miserable Condition, for God can exalt him if he be so pleased.

Form not a Lie against thy Brother or thy Acquaintance, neither accustom thy self to speak untruths, even in matters of small moment.

Avoid to multiply words, when thou speakest to wise Men or to God: but avoid not laborious work,

as that of Husbandry which God hath appointed.

16. *Number not thy self among the multitude of sinners, but remember that wrath will not tarry long.*

Avoid the Company of Ill-designing Men, for God will certainly bring them to punishment: but if thou hast done ill repent, that thou may'st escape his severe and durable Judgments.

17. *Humble thy soul greatly: for the vengeance of the ungodly is fire, and worms.*

18. *Change not a friend for any good, by no means: neither a faithful brother for the gold of Ophir.*

Have you gained the Friendship of a worthy Person? know that it is an unvaluable Treasure; neither do you Divorce a Wise and Vertuous Wife to gain any advantage that the World can bestow.

19. *Forget not a wise and good Woman: for her grace is above gold.*

20. *Whereas thy servant worketh truly, entreat him not evil: nor the hireling that bestoweth himself wholly for thee.*

Be kind to your Servants and Labourers, who do your Work diligently and faithfully: begrudge them not that Liberty which every Seven Years allows them, nor think it below you to take care of your serviceable Cattel; do not change them to please your Fancy.

21. *Let thy soul love a good servant, and defraud him not of liberty.*

22. *Hast thou Cattel? have an eye to them: and if they be for thy profit, keep them with thee.*

23. Hast thou Children? instruct them, and bow down their neck from their youth.

24. Hast thou Daughters? have a care of their body: and shew not thy self cheerful towards them.

25. Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26. Hast thou a Wife after thy mind? forsake her not: but give not thy self over to a light woman.

27. Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28. Remember that thou wast begotten of them, and how canst thou recompence them the things that they have done for thee?

29. Fear the Lord with all thy soul, and reverence his Priests.

30. Love him that made thee with all thy strength: and forsake not his Ministers.

As for your Children, instruct them in their tender Years, and mould them into a flexible Temper: teach your Daughters Caution and Reservedness: there is an innocent freedom which you may not use before them.

To dispose of them well in Marriage is a matter of great importance: wherefore chuse a Husband for his Wit rather than for his Wealth.

Is your Wife of a sober and agreeable Temper? if so, your Lewdness will be an unpardonable Transgression.

Preserve always a sincere and tender regard for your Parents, for you can never recompence the pains which your Mother sustain'd in Bearing you, and wch your Father took in bringing you up; but above all things, preserve in your heart the greatest Reverence for God, and let some decent Respect be shewed to his Priests. Let your Love of God engage your

31. *Fear the Lord, and honour the Priest, and give him his portion as it is commanded thee: the first-fruits and the trespass-offering, and the gift of the shoulders, and the Sacrifice of sanctification, and the first-fruits of the holy things.*
32. *And stretch thy hand unto the poor, that thy blessing may be perfected.*
33. *A gift hath grace in the sight of every man living, and for the dead detain it not.*
34. *Fail not to be with them that weep, and mourn with them that mourn.*
35. *Be not slow to visit the sick: for that shall make thee to be beloved.*
36. *Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.*

your Affections to them in a manner suitable to their Deserts.

And for the allotments which God hath appointed them for their Maintenance, such as Tithes, Oblations, Sacrifices and the like, give to them all their Dues. Neither let your Liberality be wanting to the Poor, for God will bountifully reward you: 'tis a graceful Action to relieve a poor Man from perishing, or to restore the Reputation of an injur'd Man after his Death.

And endeavour to assist those who suffer under any Troubles of Mind or Body, for nothing will more recommend you to the Love of Mankind; consider also your own latter end, which will quicken you in the performance of every Duty.

CHAP. VIII.

Paraphrase.

1. **S**trive not with a mighty man, lest thou fall into his hands.
2. Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of Kings.
3. Strive not with a man that is full of tongue, and heap not wood upon his fire:
4. Fight not with a rude man, lest thy ancestors be disgraced.
5. Reproach not a man that turneth from sin: but remember that we are all worthy of punishment.
6. Dishonour not a man in his old age: for even some of us wax old.
7. Rejoyce not over thy greatest enemy, being dead, but remember that we die all.
8. Despise not the discourse of the wise, but acquaint thy self with their proverbs: for of

TAKE heed how you contend with a Man of great Authority or great Riches: for 'tis hard to stand against the Force of Power or Gold. Provoke not a Passionate Man, for you will soon kindle him into a Flame; avoid also a Clownish ill-bred Man, for if he cannot Defame you, he will Reproach your Ancestors. But if a man turns from the evil of his Way, reproach him not for his former doing, for we have all deserv'd to be evil-entreated.

If you despise Old age you give to others a right to despise you; neither insult over your Enemy when dead, for you are also Mortal.

But acquaint your self with the deep Sentences and Parables of wise Men: for thereby you

them thou shalt learn instruction, and how to serve great men with ease.

9. Miss not the discourse of the Elders, for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

10. Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

11. Rise not up in (anger) at the presence of an injurious person, lest he lie in wait to entrap thee in thy words.

12. Lend not to him that is mightier than thyself: for if thou lendest him, count it but lost.

13. Be not surety above thy power: for if thou be surety, take care to pay it.

14. Go not to Law with a Judge, for they will judge for him according to his honour.

15. Travel not by the way

may manage both great and rich Men to your own advantage; give ear therefore unto them, for they may communicate to you the Experience which they have learn'd of their Forefathers, by which you may be enabled to give good Advice; but be not sharp in reproving an obstinate Sinner, lest you be made a sufferer by him; neither plead your Cause against an injurious Person, whilst your Passion lasteth upon you, for you will expose your self for want of Prudence.

If you lend to one who is beyond the reach of your Power, account it lost; if you give security for another beyond your Power, double your diligence to make it good; be cautious of waging Law with a Judge, for his Colleagues will favour him.

Travel not the Road with

with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him thro' his folly.

16. Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, he will overthrow thee.

17. Consult not with a fool, for he cannot keep counsel.

18. Do no secret thing before a stranger: for thou knowest not what he will bring forth.

19. Open not thy heart to every man: lest he requite thee with a shrewd turn.

with a head-strong ill-temper'd person lest you be embroil'd in his Quarrels.

Avoid Quarrelling with a Passionate Man, and give him no opportunity of any advantage over you; for he will improve it to your destruction: neither impart your Mind to a foolish man, for he will certainly betray you; neither let a Stranger know your Secrets, because you are uncertain of his Temper and Inclination towards you; nor yet divulge your business indifferently to any one, for some there are who will certainly betray you.

CHAP. IX.

Paraphrase.

1. **B**E not jealous over the wife of thy besome, and teach her not an evil lesson against thy self.

BE not Jealous of your Innocent Wife, lest you provoke her to deserve your ill-will; neither be so foolishly fond

2. Give not thy soul unto a woman, to set her foot upon thy substance.
 3. Meet not with an harlot, lest thou fall into her snares.
 4. Use not much the company of a woman that is a singer; lest thou be taken with her attempts.
 5. Gaze not on a maid, that thou fall not by those things that are precious in her.
 6. Give not thy soul unto harlots, that thou lose not thine inheritance.
 7. Look not round about thee in the streets of the City: neither wander thou in the solitary places thereof.
 8. Turn away thine eye from a beautiful woman, for many have been deceived by the beauty of a woman, and look not upon another's beauty: for herewith love is kindled as a fire.
 9. Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine, lest thine
- of her as to give up all your Affairs to her sole management.
- Avoid an Harlot as you would avoid the greatest danger, and keep at a distance also from Minstrels and Singing-Women, for they are not without their Delusions: nay, suffer not your eyes to be fixed on the Beauty of a young Woman, for thereby you will be ensnared.
- But above all things, give not your self up to lewd Women, who will consume the Inheritance of your Children: Let not your eyes wander after them in the Streets, neither follow them into their private Recesses, but rather turn away your eyes from their Beauty, which will inflame your Affections: especially avoid familiarity with other Men's Wives, lest by eating and drinking with them your heart be drawn away from the Law of God to your utter Ruin.

heart incline unto her,
and through thy desire
thou shalt fall into destructi-
on.

10. Forsake not an old
friend; for the new is
not comparable to him: a new
friend is as new
wine, when it is old
thou shalt drink it with
pleasure.

11. Envy not the glory of
a sinner, for thou know-
est not what shall be his
end,

12. Delight not in the
thing that the ungodly
have pleasure in: but
remember that they shall
not go unpunished to
their grave.

13. Keep thee far from
the man that hath pow-
er to kill, so shalt thou
not doubt the fear of
death, and if thou
come upon him, make
no fault, lest he take
away thy life presently:
remember that thou go-
est in the midst of
snares, and that thou
walkest upon the Battl-
ments of the City.

14. As near as thou canst,
guess at thy neighbour:

Old Friends and old
Wine are preferable to
the New of each sort, for
they are more Cordial
and Comfortable.

Envy not the Prosperi-
ty of wicked Men which
is commonly overwhelm-
ed with Adversity; nei-
ther pursue the Methods
which they delight in,
for God's Judgments will
soon overtake them.

Give no Occasion for
Criminal Process against
you, that you may live
without fear of Punish-
ment; you had need be
very cautious in your
behaviour before all Men,
but especially your Supe-
riours: for some ill Men
are always watching Op-
portunities to take Ad-
vantage against you.
Wherefore consider care-
fully with whom you
converse, but especially

and consult with the wise.

25. Let thy talk be with the wise: and all thy communication in the law of the most high.

26. And let just men eat and drink with thee, and let thy glorying be in the fear of the Lord.

27. For the hand of the Artificer, the Work shall be commended: and the wise ruler of the people, for his speech.

28. A man of an ill tongue is dangerous in his City, and he that is rash in his talk shall be hated.

whom you trust; and let your Conversation be among those who are well-inclined, and let the subject matter thereof be likewise Vertuous: let none but good Men be received into your Family, and think it your honour as well as comfort to converse in the fear of God.

As the Hand of an Artificer shews his Skill, so the Tongue of the Magistrate setteth forth his Prudence, but a Man of a false and slanderous Tongue is dangerous, and deservedly hated in a Community.

CHAP. X.

Paraphrase.

1. A Wise Judge will instruct his People: and the Government of a prudent man is well order'd.

2. As the Judge of the people is himself, so are his Officers: and what manner of man the Ru-

A Wise and Sober Magistrate is very beneficial by his discreet Government of a People, for not only the inferiour Magistrates, but the whole Community will be influenced by his powerful Example; which if it be
ill

*ler of the City is, such ill or good in it self, will
are all they that dwell either diminish or else
therein. encrease the number and
Wealth of the Society.*

3. *An unwise King de-
stroyeth his People: but
through the prudence of
them which are in au-
thority, the City shall
be inhabited.*

4. *The power of the Earth
is in the hand of the
Lord: and in due time
he will set over it one
that is profitable.*

5. *In the hand of God is
the prosperity of Man:
and upon the person of
the Scribe shall he lay
his honour.*

6. *Bear not hatred to thy
neighbour for every
wrong, and do nothing
at all by injurious pra-
ctices.*

7. *Pride is hateful before
God and man, and by
both doth one commit
iniquity.*

8. *Because of unrighteous
dealings, injuries, and
riches got by deceit, the
Kingdom is translated
from one people to ano-
ther.*

And since Divine Pro-
vidence Over-rules the
World, it is to be hoped,
that a good People may
have good Magistrates
set over them; for God
loves to encourage the
the Vertuous, and to pro-
mote wise Counsellors to
Honour.

Bear with small Offences
which your Neighbour
may commit, and re-
venge not little Injuries
with a high hand: For
proud and insolent be-
haviour is hateful to God
and Man, as may appear
by the History of many
Nations, who by publick
Injuries have provok'd
their Neighbours to Con-
quer and Enslave them.
O the Folly of Pride, to
give such dangerous Pro-

9. *Why is Earth and Ashes proud? there is not a more wicked thing than a covetous man, for such a one setteth his own soul to sale, because, while he liveth he casteth away his benefits.*

10. *The Physician cutteth off a long Disease: and he that is to day a King, to morrow shall die.*

11. *For when a man is dead, he shall inherit creeping things, beasts and worms.*

12. *The beginning of pride is, when one departeth from God, and his heart is turned away from his maker.*

13. *For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.*

14. *The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.*

15. *The Lord hath plucked up the roots of the*

vocations! nor is a Covetous Man less injurious than the haughty and insolent; such a one hath a mercenary Soul, and can exercise Cruelty upon himself.

Great Tyranny like an acute Distemper is soon mended or ended with the death of the King, who from his Throne is cast into the Grave, and made a Prey to the Worms.

The Original of Pride consists in refusing Subjection to the Laws of God. As it is therefore the greatest of Evils in itself, so it has multiply'd Evils and Calamities in the World: For which Reason God hath overthrown many Nations and great Princes, Substituting better in their Places.

And not only Tyrannical Princes, but Haught-
ry

proud Nations, and hath planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17. He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18. Pride was not made for men, nor furious anger for them that are born of a woman.

19. They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the Law are a dishonourable seed; they that transgress the commandments, are a deceivable seed.

20. Among brethren, he that is chief is honourable, so are they that fear the Lord in his eyes.

21. The fear of the Lord goes before the obtaining of authority: but roughness and pride is the losing thereof.

ty Nations have been Overthrown, and a Modest, Humble People have taken their Place; thus were the *Canaanites*, an Heathen Nation totally Overthrown by the Arms of the *Israelites*, and their whole Nation was so Extirpated that now not a single Family of them remains.

For nothing is more disagreeable to humane Nature than Pride, with Fury and Wrath which are the Effects thereof. But on the contrary, they who humbly submit themselves to the Law of God are certainly protected and advanced by his Power, whereas they that have been regardless of his Law, have run themselves into dangerous mistakes.

Amongst the Tribes of *Israel*, the first-born of Families were had in great esteem, but every good Man is esteemed in the sight of God as much as they.

22. *Whether he be rich, noble, or poor, their glory is the fear of the Lord.*

23. *It is not meet to despise the poor man that hath understanding: neither is it convenient to magnify a sinful man.*

24. *Great Men and Judges, and Potentates shall be honoured: yet is there none of them greater than he that feareth the Lord.*

25. *Unto the Servant that is wise shall they that are free do service, and he that hath knowledge will not grudge when he is reformed.*

26. *Be not over-wise in doing thy business, and boast not thy self in the time of thy distress.*

27. *Better is he that laboureth and aboundeth in all things, than he that boasteth himself, and wanteth bread.*

28. *My Son, glorify thy Soul in meekness: and*

Veneration for God is a necessary Qualification for Magistrates, and a proper means to obtain it; but insolent Behaviour does deservedly forfeit it. But let a Man be High or Low, Rich or Poor, the Fear of God will be his greatest Glory; so that a good Man ought not to be despised for his Poverty, any more than a wicked Man may be honoured for his Wealth. Wicked Men may be possessed of high Titles, but true Honour can belong only to the Vertuous: hereby it comes to pass that the Children of a Family shall endeavour to oblige a discreet Servant, and stand Corrected by his Advice and Example.

Let not Vain-glory tempt you to think yourself to be above your mean Calling or low Condition: 'Tis better to be Laborious and live Plentifully than to be Proud and Poor. Wherefore My Son, be not puffed up with Pride, neither condescend

- give it honour according to the dignity thereof.
29. Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?
30. The poor man is honoured for his skill, and the rich man is honoured for his riches.
31. He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?
- pend to do any thing below the Dignity of Humane Nature, for if you dishonour your self, how can you expect honour from wise Men? Who will esteem a poor Man for his Wisdom, when they will not regard a rich Man for his Wealth: But yet, if you deserve Respect in your Poverty, you may gain a greater Respect by the addition of Riches, and if you deserve to be slighted when you are Rich, you will be yet more despis'd if you fall into Want.

C H A P. XI.

Paraphrase.

1. **W**isdom lifteth up the head of him that is of low degree, and maketh him to sit among great men.
 2. Commend not a man for his beauty, neither abhor a man for his outward appearance.
 3. The bee is little among such as flye, but her fruit is the chief of sweet things.
- T**IS the Ability and Integrity of the Mind that brings Men to Stations of Honour and Dignity. Wherefore neither respect nor despise any Man for his outward Appearance; the Bee, though small in Figure, yet produceth the chiefest of delights.

'Tis

4. Boast not of thy cloathing and rayment, and exalt not thy self in the day of honour : for the works of the Lord are wonderful, and his works among men are hidden.

5. Many Kings have sat down upon the ground : and one that was never thought of has worn the Crown.

6. Many mighty men have been greatly disgraced : and the honourable delivered into other men's hands.

7. Blame not before thou hast examined the truth : understand first , and then rebuke.

8. Answer not before thou hast heard the Cause : neither interrupt men in the midst of their talk.

9. Strive not in a matter that concerns thee not : and sit not in Judgment with Sinners.

10. My Son, meddle not with many matters : for if thou meddle much, thou shalt not be inno-

'Tis a great Folly to be Proud of your Apparel, nor is it less to be elated by the accession of Power ; for God only knows how long you may continue therein. Since many Sovereign Princes have been cast from their Thrones, which have been fill'd with Men of little Note ; as likewise many great Officers have been known to forfeit their publick Stations, which have dropp'd into the hands of unknown Men.

Judge not of any Matter before you have heard it thoroughly, and considered it well, neither give your Answer before you have heard the Question fully, nor interrupt any Man in his Discourse : Likewise I advise you not to shew your Zeal in Matters which do not nearly concern your self, nor let your presence give countenance to ill Men in their doings.

'Tis good also to be cautious of concerning your self in too many Affairs at once, which can

cent: and if thou follow after, thou shalt not obtain, neither shalt escape by fleeing:

11. There is one that labours and takes pains, and makes haste, and is so much the more behind.

12. Again, there is another that is slow and hath need of help, wanting ability, and full of poverty, yet the eye of the Lord looked upon him for good, and set him up from his low estate.

13. And lifted up his head from misery, so that many that saw it marvelled at him.

14. Prosperity and adversity, life and death, poverty and riches come of the Lord.

15. Wisdom, knowledge, and understanding of the Law are of the Lord: love, and the way of good works are from him.

16. Error and darkness had their beginning to-

can never be managed without committing some faults, so that you will never be able to compass all your Designs; nor to avoid the danger of your Mistakes.

It may also be observ'd in the Course of God's Providence, that great care and industry are not always Crown'd with Success; whereas Men of weak Abilities and little Industry are Prosperous in the World, and sometimes advanced to eminent Dignities and remarkable Stations, forasmuch as all the common Circumstances of Life are subject to the common course of God's Providence; but the knowledge of sacred Truths, as likewise Charity and Vertuous Inclinations are special Favours of God: whereas Ignorance and Errour took their rise from Sin, and whoever delights himself in an evil Habit, will never leave it.

gether with sinners: and
evil shall wax old with
them that glory therein.

17. The gift of the Lord
remaineth with the god-
ly: and his favour bring-
eth prosperity for ever.

18. There is that waxeth
rich by his wariness and
pinching, and this is
the portion of his re-
ward.

19. Whereas he saith, I
have found rest, and
now will eat continually
of my goods: and yet he
knoweth not what time
shall come upon him,
and that he must leave
those things to others,
and die.

20. Be stedfast in thy
Covenant, and be con-
versant therein, and
wax old in thy work.

21. Marvel not at the
works of sinners, but
trust in the Lord, and
abide in thy labour: for
it is an easy thing in
the sight of the Lord, on
the sudden to make a
poor man rich.

22. The blessing of the
Lord is in the reward of
the godly: and suddenly

God hath also promised
his blessing to the Vertu-
ous, which will descend
likewise upon their Po-
sterity, whereas by Co-
vetousness some Men
heap up Wealth, and have
only their Labour for
their Pains: For though
such a one may say, I
will now live at Ease, and
enjoy the fruits of my
Labour for many Years;
yet he knows not how
soon great Misfortunes
and even Death it self
may come upon him.

Wherefore, be you care-
ful to observe the Cove-
nant made betwixt God
and your Fore-fathers,
and suffer not your self to
to be drawn away from
it, by being taken with
the Prosperity of wicked
Men; for God can soon
raise a vertuous Man to
great Riches: however,
his Blessing will certainly
go along with your ho-
nest Endeavours, and may
on a sudden Crown them
with

he maketh his blessing to flourish.

23. *Say not what profit is there of my service? and what good things shall I have hereafter?*

24. *Again, say not I have enough and possess many things, and what evil can come to me hereafter?*

25. *In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.*

26. *For 'tis an easie thing unto the Lord in the day of death, to reward a man according to his ways.*

27. *The affliction of an hour maketh a man forget pleasure, and in his end his deeds shall be discovered.*

28. *Judge none blessed before his death: for a man shall be known in his children.*

29. *Bring not every man into thine house: for the deceitful man hath many trains.*

with extraordinary Success.

Say not within your self, what profit shall I gain hereafter by keeping to the Covenant of the Lord? Neither content your self with your present Prosperity, as if no Evil could overtake you, as Men are apt to be too much exalted in Prosperity, and as much dejected in Adversity: For God has it always in his power, even at the close of your Life, to reward you according to your Works, having it also in his Power to lower all the former Enjoyments of your Life, by laying a severe Affliction upon you at your latter End: so that you cannot pass a right Judgment upon a Man's Life before it be ended; but the love of God to the Parents may be known by giving his Blessing to their Posterity.

Have a great care whom you admit into your Familiarity, for many are so deceitful as to watch an opportunity of

30. Like as a Partridge taken [and kept] in a Cage, so is the heart of the proud; and like as a Spie watcheth he for thy fall.
31. For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.
32. Of a spark of fire an heap of coals is kindled: and a sinful man layeth wait for blood.
33. Take heed of a mischievous man (for he worketh wickedness) lest he bring upon thee a perpetual blot.
34. Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.
- doing Mischief, as narrowly as a Bird would watch to get out of a Cage: others are so Censorious, that they take pleasure in putting an ill Construction upon your innocent Actions, and will give an ill turn to your well-meant Discourses; taking Occasion from any small matter to raise Troubles against you, to your utter Undoing: Beware therefore of such ill Men, for at least they will bring you into Disgrace: wherefore admit no unknown Person into your Family, lest you yourself be turn'd out of Doors.

C H A P. XII.

Paraphrase.

1. *W*hen thou wilt do good, know to whom thou do'st it: so shalt thou be thanked for thy benefit.

2. Do good to the godly

*D*istinguish the Persons upon whom you bestow your Charity, that at least you may have Thanks for what you do. A vertuous Man may one time

man, and thou shalt find a recompence; and if not from him, yet from the most High.

3. There can come no good from him that is always occupied in evil: nor to him that giveth no alms.

4. Give to the godly man, and help not a sinner.

5. Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he over-master thee thereby. For [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him.

6. For the most High hateth sinners: and will repay vengeance to the ungodly, and keepeth them against the mighty day of their punishment.

7. Give unto the good, and help not the sinner.

8. A friend cannot be known in prosperity, an enemy cannot be hidden in adversity.

time or other require your Love; if not, yet God will do it. But no Blessing can fall upon the Man who is alway ready to do Mischief, but never inclined to Works of Mercy.

Give to the Deserver, and not to the wicked Begger, especially to such poor Men as are modest of Behaviour; as for those that are proud and insolent, give them no Assistance, lest they return evil for the good thou hast done them.

Since therefore that God will shew no Compassion to wicked Men, but reserveth them for a day of Vengeance; let the vertuous and well-inclined Poor be the Objects of your Charity.

Tho' Prosperity will not discover our Friends, yet Adversity will certainly discover our Enemies,

9. In the prosperity of a man, enemies will be grieved; but in his adversity, even a friend will depart.

10. Never trust thine enemy: for like as Iron rusteth, so is his wickedness.

11. Tho' he humble himself and go crouching, yet take good heed, and beware of him, and thou shalt be unto him as if thou hadst wiped a Looking-glass, and thou shalt know that his rust hath not altogether been wiped away.

12. Set him not by thee, lest when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy Seat, and thou at the last remember my words, and be pricked therewith.

13. Who will pity a charmer that is bitten by a Serpent, or any such as come nigh wild beasts?

14. So one that goeth to a Sinner, and is defiled

mies who rejoyce thereat, when our Friends are almost ready to forsake us,

Trust not an ill-natured Man who has once done Wrong, for as Iron produceth Rust, so such a one will bring forth evil; nay, though he seem to humble himself before you, yet beware of him: for tho' the Iron be so well Polish'd that you can see your Face in it, yet Rust will proceed from it. Wherefore entertain no such Person in your Friendship; for the nearer you bring him to your self, the more he will endeavour to Supplant you; which will occasion you the greater Trouble, because of the fair Warning I have now given you: and who will then pity you for being Supplanted by him, when you might have kept such a venomous wild Beast at a distance from you, especially if you learn the dissimulation of such a false Friend; no

Man.

with him in his sins, who will pity? Man will be concern'd for you when he forsakes you.

15. *For a while he will abide with thee, but if thou begin to fall, he will not tarry.*

16. *An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood.*

17. *If adversity come upon thee, thou shalt find him there first, and tho' he pretend to help thee, yet shall he undermine thee.*

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

Such a deceitful Man will flatter you with his Words, when he wisheth you the greatest Mischief; he will seem Compassionate towards you when he hunts after your Blood. If trouble falls upon you, he will be the first who shall pretend to Support you, though at the same time, no Man is more your Enemy: for privately he rejoiceth at your Calamity, Blasts your Reputation, and shews himself to be really the contrary to what he appeared.

CHAP. XIII.

Paraphrase.

1. **H**E that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man, shall be like unto him.

SEek no Familiarity with a proud Man, for you will contract an insolent Behaviour, as he that toucheth Pitch is de-

2. Burden not thy self above thy power while thou livest: and have no fellowship with one that is mightier and richer than thy self. For how agree the kettle and the earthen pot together? for if the one be smitten against the other it shall be broken.
3. The rich man hath done wrong, and yet he threatneth withal: the poor man is wronged, and he must entreat also.
4. If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.
5. If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.
6. If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope: he will speak thee fair, and say, what wantest thou?
7. And he will shame thee by his meats, until he hath drawn thee dry twice or thrice: and at the last he will laugh

filed therewith: for this Reason also seek not familiarity with the higher Powers, because 'tis natural for them to Oppress the weaker sort, and to back the wrongs they have done with an insolent Behaviour; whereas he who suffers the wrong is not allowed to complain.

If you can serve the Turn of a great Man he will vouchsafe to employ you for his own Advantage, but will never return your kindness; he may condescend to take part of what you have, though it be to your impoverishment, but he will not relieve your Wants: if so be that he stands in great need of your assistance, he will submit to smile upon you and flatter you, and pretend to be concerned wherein he may be beneficial to you; nay, he will Treat you, and Feast you at his House, that

thee to scorn: afterwards when he seeth thee, he will forsake thee, and shake his head at thee.

8. *Beware that thou be not deceived, and brought down in thy jollity.*

9. *If thou be invited of a mighty man, withdraw thy self, and so much the more will he invite thee.*

10. *Press thou not upon him lest thou be put back, stand not far off, lest thou be forgotten.*

11. *Affect not to be made equal to him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets.*

12. *But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in Prison.*

13. *Observe and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.*

that he may Undoe you by returning those Entertainments, and then he will despise you, and laugh you to Scorn: take care therefore lest you be Ruined by a mixture of Carelesness, Pride, and Sensuality.

If you are invited to the Table of a great Potentate, stay not long, but modestly withdraw your self, whereby you will engage him to shew you more Civilities: press not into the Company of such a Person, neither withdraw so far as to be forgotten by him; make not your self familiar with him in your Conversation, neither believe all that he saith, lest you be tempted by his Carresses to betray your Secrets to him, which he will make use of to your Damage, and perhaps to the loss of your Liberty. Be very careful therefore in this Matter, for Conversation with great Men is very dangerous; by Night or by Day let not this Caution slip out of your Mind. Cc 5 Let

14. Love the Lord all thy life, and call upon him for thy salvation.
15. Every Beast loveth his like, and every Man loveth his Neighbour.
16. All flesh consorteth according to kind, and a man will cleave to his like.
17. What fellowship hath the wolf with the lamb? so the sinner with the godly.
18. What agreement is there between the hiena and a dog? and what peace between the rich and the poor.
19. As the wild Ass is the Lion's prey in the wilderness, so the rich eat up the poor.
20. As the proud hate humility, so doth the rich abhor the poor.
21. A rich man beginning to fall, is held up of his friends: but a poor man being down, is thrust also away by his friends.
22. When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken,
- Let the Love of God abide in you during your Life, and seek to him for your Preservation; and as every like loveth its like, so do you consort only with such as your self; for a Conversation between verruous and wicked Men is as disagreeable as that of a Wolf with a Lamb, or of a fierce Monster with a tame Creature, or of a Rich Covetous Man with a Poor Innocent Simple Man.
- The Poor are made a Prey to the Rich, as the Ass is to the Lion; for as the Proud hate Humility, so the Rich abhor the Poor.
- A Rich Man finds many Friends when he is falling to support him; but a Poor Man's former Friends hasten his Fall. The former being cast down from his high Estate, shall yet find Favour among many Men, who are ready to excuse even his

and yet men justify him: the poor man slipp'd, and yet they rebuked him too: he spake wisely, and could have no place.

23. *When a rich man speaketh, every man holdeth his tongue, and look what he saith, they extol it to the Clouds: but if the poor man speak, they say, what fellow is this? and if he stumble, they will help to overthrow him.*

24. *Riches are good unto him that hath no sin: and poverty is evil in the mouth of the ungodly.*

25. *The heart of a Man changeth his countenance, whether it be for good or evil: and a merry heart maketh a chearful countenance.*

26. *A chearful countenance is a token of a heart that is in prosperity, and the finding out of parables is a wearisome labour to the mind.*

his Murmuring against God's Providence, whilst the latter, though never so Innocent, shall be deem'd Guilty. So the Discourse of a Rich Man shall be magnify'd when the Wisdom of a Poor Man shall be despised; whilst Men shall watch every Opportunity to blame him: yet Wealth is a Blessing to a virtuous Man, and Poverty is a Curse to the Wicked, who take occasion from thence to Blaspheme.

The good or evil Disposition of the Mind is discovered in the very Countenance, so likewise, is the Joy or Trouble of Heart; an easie and unmolested Mind will shew it self by a chearful Countenance, but so will not deep Meditations upon abstruse Matters, which are troublesome to the Mind.

CHAP. XIV.

Paraphrase.

1. *Blessed is the man that hath not slipt with his mouth, and is not pricked with the multitude of sins.*
 2. *Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.*
 3. *Riches are not comely for a niggard; and what should an envious man do with money?*
 4. *He that gathereth by defrauding his own soul, gathereth for others that shall spend his goods riotously.*
 5. *He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.*
 6. *There is none worse than he that envieth himself: and this is a recompence of his wickedness.*
- Wherefore happy is the poor Man who hath not Murmured against God, nor Blasphemed his Providence, having preserved himself from Presumptuous Sins; having therefore the comfort of a good Conscience, and retaining his Hope in the Lord.
- Riches are no Ornaments to Sordid Spirits, and only shew how much they Envy to others the mean of Assistance which they keep from them: and yet such who begrudge this Assistance to the poor sober Man do commonly leave their Substance to the Riotous. How can it be expected that he should be kind to others, who will not allow himself the Enjoyment of what he Possesseth? And this is the just Judgment of God upon Men for want of love to their Neighbours that they should have no kindness for themselves.
- Such

7. *And if he doth good, he doth it unwillingly : and at the last he will declare his wickedness.*

8. *The envious man hath a wicked eye, he turneth away his face, and despiseth men.*

9. *A covetous man's eye is not satisfied with his portion : and the iniquity of the wicked drieth up his soul.*

10. *A wicked eye envieth (his) bread, and he is a niggard at his table.*

11. *My Son, according to thy ability do good to thy self, and give the Lord his due offering.*

12. *Remember that death will not be long in coming, and that the covenant of the grave is not shew'd unto thee.*

13. *Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give unto him.*

14. *Defraud not thy self of the good day : and*

Such as these never do any good but against their Will. Their last Will and Testament shews their Hypocrisy, wherein they give away all, because they can keep nothing.

Such a one Envieth that any Man should receive Benefit by him, and therefore will not look upon the Wants of others, though he thinks that he himself never hath enough, and therefore wear h away himself with Vexation, and starveth in the midst of Plenty.

Wherefore, O my Son, enjoy in our life-time the Plenty wherewith God hath Bless'd you, and render your Thank-offerings to God ; for you know not how soon you may be taken from hence.

Shew also your Compassion and Bounty to your Friends and Acquaintance according to your Ability, in your Life-time, Entertain them and your self too, plentifully

- let not the part of a good desire over-press thee.
15. Shalt thou not leave thy travels to another? and thy labour to be divided by lot?
16. Give and take, and sanctify thy soul: for there is no seeking of dainties in the grave.
17. All flesh waxeth old, as a garment: for the covenant from the beginning is, thou shalt die the death.
18. As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.
19. Every work rotteth and consumeth away: and the worker thereof shall go withall.
20. Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.
21. He that considereth her ways in his heart, shall also have understanding in her secrets.
- fully on the Festival Days which the Law has appointed for your present Comfort, since you must shortly leave the Fruits of your Labours behind you: therefore be not backward to give and receive such Entertainments as may make your Life Comfortable, since these Blessings can be enjoy'd only in your Life-time: alas! our Bodies are wearing out like our Cloaths, and nothing is more certain than Death, nor more visible, there being a constant Spring and fall in Nature, as in the Leaves of a Tree, so in Humane-kind; and as in Natural, so 'tis in Artificial things: for every Work which is made by Man perisheth as well as the maker thereof.
- Happy then is that Man who by a serious Consideration of the things which this World affords, and of the ends for which they are given us, has form'd himself upon a Principle of Wisdom whereby to make

22. Go after her as one that traceth, and lie in wait in her ways.
23. He that prieth in at her windows, shall also hearken at her doors.
24. He that doth lodge near her house, shall also fasten a pin in her walls.
25. He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.
26. He shall set his children under her shelter, and shall lodge under her branches.
27. By her he shall be covered from heat, and in her glory shall he dwell.
- make a right use of all that is in his Power; this is a Principle worth seeking with the greatest diligence and circumspection, 'tis the chief Principle we ought to adhere closely unto, nay, we should build all our hopes upon it.
- Whoso hath attained to the knowledge of this true Principle of Wisdom will govern himself in all things according thereunto, and will inspire his children therewith, whilst he himself liveth under the guidance thereof, which shall be to him what the Pillar of the Cloud was in the Wilderness, both Illumination and Protection.

CHAP. XV.

Paraphrase.

1. **H**E that feareth the Lord will do good, and he that hath the knowledge of his law shall obtain her.
2. And as a mother shall she meet him, and re-
- Whosoever out of a due Reverence for God is inclined to virtuous practises, and in order thereunto shall Study the Law of the Lord; shall obtain this Divine
- D d 2. Wis.

ceive him as a wife married of a virgin.

3. *With the bread of understanding shall she feed him, and give him the water of wisdom to drink.*

4. *He shall be stayed upon her, and shall not be moved, and shall rely upon her, and shall not be confounded.*

5. *She shall exalt him above his neighbours, and in the midst of the congregation she shall open his mouth.*

6. *He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.*

7. *But selfish men shall not attain unto her, and sinners shall not see her.*

8. *For she is far from pride, and men that are liars cannot remember her.*

9. *Praise is not seemly in the mouth of a sinner: for it was not sent him of the Lord.*

Wisdom, which shall gladly meet him with the affection of a Mother, or of a Married Virgin on her Wedding-Day. She shall feed him and refresh him with constant supplies of Knowledge, so that he may depend upon her assistance in all Circumstances of Life, and upon her seasonable support under all Difficulties; nay, hereby he will be recommended to Places of Dignity and enabled to speak in the Sanhedrim, or before the Body of the People, and by these means he will find great comfort within himself, and leave his Name to the grateful Remembrance of Ages.

But ill-inclined and immoral Men will never attain to this Principle of Divine Wisdom which will never abide with a Proud or a false Heart; nor does wise and good Discourse come well from the mouth of an ill Man; since it proceedeth not from a vertuous Inclination,

10. For praise shall be uttered in wisdom, and the Lord shall prosper it.

11. Say not thou, it is through the Lord that I fell away: for thou oughtest not to do the things that he hateth.

12. Say not thou, he hath caused me to err, for he hath no need of the sinful man.

13. The Lord hateth all abomination: and they that fear God love it not.

14. He himself made man from the beginning, and left him in the hand of his counsel.

15. If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16. He hath set fire and water before thee: stretch forth thy hands unto, whether thou wilt.

17. Before man is life and death: and whether him liketh, shall be given him.

18. For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things.

tion, nor can it be successful but when it comes from the heart of a vertuous Man.

Think not to excuse your immoral Practices: by Charging them upon God's Providence: for you know that he has reveal'd his Will to the contrary; neither think that God layeth any Man under a necessity of doing Evil: for he cannot stand in need of ill Men, but he hateth all evil, and so doth every Man that feareth to offend God: Who at first created Man with the knowledge of his Duty, and with ability to perform it; and still he enables every Man that is willing, to serve him, having set good and evil before us, to the end that we may choose which of the two we please: whether it be Life or Death, which are the consequences of doing well or ill.

For the Wisdom of God and his Power are extended over his whole
Did. 3. Great

19. *And his eyes are upon them that fear him : and he knoweth every work of man.*

20. *He hath commanded no man to do wickedly, neither hath he given any man licence to sin.*

Creation, he knoweth all things that are done therein; having a kind regard to those who pay him a due Reverence: having likewise neither commanded nor constrained any Man to do evil, nor so much as permitted it by the Rule of his Law.

CHAP. XVI.

Paraphrase.

1. **D**esire not a multitude of unprofitable children; neither delight in ungodly sons.

2. *Though they multiply, rejoyce not in them: except the fear of the Lord be with them.*

3. *Trust not thou in their life, neither respect their multitude: for one that is just, is better than a thousand, and better it is to die without children, than to have them that are ungodly.*

4. *For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall soon become desolate.*

AS concerning your Family, I do not see what pleasure you can take in the Number of your Children, or indeed, in any Children at all but what are vertuously inclin'd: tho' your Offspring should be very numerous, you know not how soon they may be taken from you, and 'tis better for you to have no Children than to have wicked ones.

One Vertuous Person may raise up a whole Nation, whereas a numerous Society of wicked Men shall soon be extinguish-

5. *Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.* guished. Something of this kind I have observed, but more have I read in History, wherein are many Instances of God's Vengeance, pursuing the Wicked to their Destruction. As for Example, our Fore-fathers who lived before the Flood, being a stubborn Generation, were all washed away in the height of their Wickedness: so in like manner, and for the same reason was Sodom destroyed by Fire; notwithstanding the Righteousness of Lot, who Inhabited there, those wicked People were destroyed for their wickedness.
6. *In the congregation of the ungodly shall a fire be kindled: and in a rebellious nation wrath is set on fire.*
7. *He was not pacify'd towards the old giants, who fell away in the strength of their foolishness.*
8. *Neither spared he the place where Lot sojourned, but abhorred them for their pride.*
9. *He pitied not the people of perdition, who were taken away for their sins.*
10. *Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.* As was the whole Congregation of Israel which came out of Egypt, and were for their Sins cut off in their Passage to Canaan: 'Tis strange then if one single Person, who hath done wickedly should escape, for God is Powerful in Vengeance, as well as Rich in Mercy; and he accommodates both the one and
11. *And if there be one stiff-necked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.* the

12. *As his mercy is great, so is his correction also: he judgeth a man according to his works.*

13. *The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.*

14. *Make way for every work of mercy: for every man shall find according to his works.*

15. *The Lord hardened Pharaoh that he should not know him, that his powerful works might be known to the world.*

16. *His mercy is manifest to every creature, and he hath separated his light from darkness with an Adamant.*

17. *Say not thou, I will hide my self from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?*

18. *Behold! the heaven, and the heaven of heavens, the deep, and the earth, and all that there*

the other to the Behaviour of Men in the World, so that every Oppressour shall suffer for his Oppression, and every Kind and Charitable Person shall have his Expectation answer'd. Wherefore, above all things, give yourself up to Works of Charity; for therein you will find your greatest Account. So on the other hand, God gave Pharaoh up to the hardness of his own Heart, and made him an Example of his Vengeance against Cruelty: having distinguished the Rewards of Good and Evil by an immutable Decree.

Think not that you can escape from the Notice of God by reason of the great Distance that is between Heaven and Earth or because of the vast Multitudes of Men, which in every Age supply the succeeding Generations of the World: for Heaven and Earth, and Sea, and the unbounded Mass of the Universe are open.

in is, shall be moved when he shall visit.

19. *The Mountains also, and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them.*

20. *No heart can think upon these things worthily: and who is able to conceive his ways?*

21. *It is a tempest which no man can see: for the most part of his works are hid.*

22. *Who can declare the works of his justice, or who can endure them? for his covenant is afar off, and the tryal of all things is in the end.*

23. *He that wanteth understanding will think upon vain things: and a foolish man erring, imagineth follies.*

24. *My son, hearken unto me and learn knowledge: and mark my words with thine heart.*

25. *I will shew forth doctrine in weight, and*

open to his Sight, and dare not refuse to give him an exact Account of all things contain'd therein. What Man is able to comprehend the Omnipresence of God? he is as irresistible as a Tempest, and as impenetrable as thick Darkness, we cannot conceal our selves from him, tho' his ways are hidden from us.

'Tis therefore as impossible to fathom the Judgments of God, as it is to support your self under them: how long will be his Tryals and how short his Punishments at last, who can tell?

Men of weak Capacities and vicious Inclinations will entertain their Thoughts with trifling Subjects, or ill designs. But you (my Son) give ear to such things as are of momentous importance, applying your Mind also to moral improvements, and I will

declare his knowledge exactly.

26. *The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof.*

27. *He garnished his works for ever: and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.*

28. *None of them hindreth another, and they shall never disobey his word.*

29. *After this, the Lord looked upon the earth, and filled it with his blessings.*

30. *With all manner of living things hath he covered the face thereof: and they shall return into it again.*

endeavour to explain to you, with what exactness I can, the Works of God's Creation, which from the beginning were made by a regular disposition of all parts of the Universe, which he hath Adorned with wonderful variety of all things; which by his Power are supported and carried on, from one Generation to another, with a constant and regular Motion: no one thing giving any Obstruction to another, or varying from the Order which God had appointed to them.

If you look upon the Earth, you will find it replenished with the blessings of God, and richly stored with all sorts of living things, which in their Order proceed from thence, and return unto its Mass again.

CHAP. XVII.

Paraphrase.

1. **T**HE Lord created man of the earth, and turned him into it again.

2. He gave them few days, and a short time, and power also over the things therein.

3. He endued them with strength by themselves, and made them according to his image.

4. And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

5. (They received the use of the five operations of the Lord, and in the sixth place he imparted to them understanding, and in the seventh, speech an interpreter of the cogitations thereof.)

6. Counsel and a tongue, and eyes, ears, and a heart gave he them to understand.

7. Withal, he filled them with the knowledge of

THus it was when God made Man out of the Earth, and appointed that he should be resolved into his first Principle in a short time; yet he gave him power over all other Creatures, even an absolute Dominion, such as God himself hath: So that in this Sense, he was as it were God upon Earth; since all Creatures, both Beasts and Fowls of the Air, stood in Aw of him.

'Twas from God that he receiv'd the use of his five Senses, together with a Rational Faculty, and Speech also, whereby to communicate his Thoughts to others: So that he wanted no Abilities nor Instruments to make him knowing and useful.

Besides, he furnish'd their Capacities with the know-

understanding, and shewed them good and evil.

8. *He set his eye upon their hearts, that he might shew them the greatness of his works.*

9. *He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.*

10. *And the elect shall praise his holy name.*

11. *Besides this, he gave them knowledge, and the law of life for an heritage.*

12. *He made an everlasting covenant with them, and shewed them his judgments.*

13. *Their eyes saw the majesty of his glory, and their ears heard his glorious voice.*

14. *And he said unto them, beware of unrighteousness: and he gave every man commandment concerning his neighbour.*

15. *Their ways are ever before him: and shall not be hid from his eyes.*

knowledge of Natural, and also of Moral Principles: And to shew his extraordinary concern for them, he gave them the Faculty of Conscience, to be a constant Monitor of their Duty; allowing them to contemplate with Pleasure upon all the Works of Nature, and to shew their Observations to others.

But the Chosen People of *Israel* have yet greater reason to Praise God, than the rest of Mankind; for to them was super-added a Revealed Law from God, tending to Life: Nay, he made a particular Covenant with them, giving them his Statutes from *Sinai*, where they saw his Glory and heard his Voice, when he sent them the two Tables of his Law, wherein he caution'd them concerning their Behaviour to God and Man; his Eye being constantly upon them to direct them in their Journey through the Wilderness.

But

16. Every man from his youth is given to evil: neither could they make to themselves fleshly hearts for stony.

17. For in the division of the nations of the whole earth he set a ruler over every people: but Israel is the Lord's portion.

18. Whom being his first-born, he nourisheth with discipline: and giving him the light of his love, doth not forsake him.

19. Therefore all their works are as the Sun before him: and his eyes are continually upon their ways.

20. None of their unrighteous deeds are hid from him: but all their sins are before the Lord.

21. But the Lord being gracious, and knowing his workmanship, neither left, nor forsook, but spared them.

22. The alms of a man is as a signet with him: and he will keep the good deeds of a man as the apple of the eye, and give repentance to his sons and Daughters.

But as all Mankind is prone to Evil, so was it with *Israel* who in their Nature were not distinguished from other Men; though in this they were distinguished from all Nations, that God was their chief Ruler, who took a particular Care of them as a Man would do for his eldest Son, shewing to them the marks of his special favour, so that as all Men's Eyes are upon the Sun, God's Eyes were fix'd upon them; but tho' none of their illbehaviour was hid from him; yet such was his particular inclination to them, that considering their frailty he not only pardon'd their Sins, but blessed them in their Undertakings.

And when he seeth any Man following the Example of his Goodness in shewing Kindness to his Fellow-creature, he esteemeth that Man as a Jewel,

23. *Afterwards he will rise up and reward them, and render their recompence upon their heads.*

24. *But unto them that repent, he granted them return, and comforted those that failed in patience.*

Jewel, and sheweth his Love to his Family after him; and at last he will give a glorious Reward unto such Men when the Wicked shall be Rewarded according to their Works.

25. *Return unto the Lord, and forsake thy sins, and make thy prayer before his face, and offend less.*

Since then, that God is willing to receive every Penitent, and to comfort the Broken-hearted, what great reason have you to return unto the Lord and to forsake your wicked Ways, and to take heed that you give him less Offence for the future. Wherefore return unto the Lord (I exhort you) from every evil Way, since God is ready to receive you into his Favour; wherefore abhor your Iniquity.

27. *Who shall praise the most High in the grave, instead of them which live and give thanks?*

28. *Thanksgiving perisheth from the dead as from one that is not: the living and sound in heart shall praise the Lord.*

Delay not your Repentance till the time of your Death, for 'twill then be too late; 'tis the living alone who can pay their Devotions to the great God. When you are dead you lose the ability of performing this Duty, which is fit for Men

29. *How great is the loving-kindness of the Lord our God, and his compassion unto such who turn unto him in holiness?* Men to do when they are in life and health, especially considering how ready the Lord is to extend his Kindness and Compassion to all who turn unto him in sincerity; for no great Perfections can be found in mortal Man.

30. *For all things cannot be in men, because the son of man is not immortal.*

31. *What is brighter than the Sun? yet the light thereof faileth: and flesh and blood will imagine evil.* What Creature is more Glorious than the Sun? which yet suffereth an Eclipse and failure of Light: Much more may we expect that weak Men should be subject to failings, who being made of Dust, are doom'd to live upon the Earth; whilst the Sun is exalted to a Station in the Heavens.

32. *He vieweth the power of the height of heaven, and all men are but earth and ashes.*

CHAP. XVIII. *Paraphrase.*

1. *HE that liveth for ever created all things in general.* THE Eternal God who Created all things is perfectly Holy; there is no Perfection but in him alone, who Governeth all things by his Power, so that every Creature obeys the steady

2. *The Lord only is righteous, and there is none other but he.*

3. *Who governeth the world with the palm of* Rule

hand, and all things obey his will: for he is the King of all, by his power dividing all holy things among them from profane.

4. To whom hath he given power to proclaim his works? and who shall find out his noble acts?

5. Who shall number the strength of his Majesty? and who shall also tell out his mercies?

6. As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7. When a man hath done, then he beginneth, and when he leaveth off, then shall he be doubtful.

8. What is man? and whereunto serveth he? what is his good? and what is his evil?

Rule of his Will; hereby he separated his People *Israel* from the Gentile World.

But where is that Man who is able to declare the Divine Omnipotence, and to explain the Reasons of his Generous and Gracious Actings, or to compute the number of the great Works which he hath done, or of his wonderful Mercies, all which his doings are performed with such Exactness and Perfection, that as nothing can be added to them, so can nothing be diminished from 'em, nor can the reason of them be found out; so that he who hath made a great search thereafter had need to begin again, and when he hath done all that he can, yet he cannot comprehend infinite Wisdom.

Alas! what is Man? wherein can he do any advantage or disadvantage to God? his Life is at most extended to an hun-

9. The number of a man's days at the most are an hundred years.

10. As a drop of water unto the Sea, and a gravel-stone in comparison to the sand, so are a thousand years to the days of eternity.

11. Therefore is God patient with them, and poureth forth his mercy upon them.

12. He saw and perceived their end to be evil: therefore he multiplied his compassion.

13. The mercy of man is toward his neighbour, but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.

14. He hath mercy on them that receive discipline, and that diligently seek after his judgments.

15. My son, blemish not thy good deeds; neither use uncomfortable words when thou givest any thing.

16. Shall not the dew assuage the heat? so is a word better than a gift.

hundred years; what if he could live out a thousand years, his Life would be as nothing in comparison to the duration of the Eternal.

Because of this their frailty God is long-suffering towards them: he knows their weakness, & therefore he encreaseth his Compassion to them, not as a Man, who can extend his Assistance only to some few, but God taketh care for all; some he Reproveth, others he cherisheth, some he teacheth, and some he bringeth back, as a Shepherd his straying Sheep: but his Compassion is extended to all who receive his Correction, and guide themselves by his Law.

As to the Exercise of your Charity, (my Son,) I advise to do it with all meekness in your behaviour and expressions; for sometimes kind Expressions themselves are as re-

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

18. A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19. Learn before thou speak: and use physick or ever thou be sick.

20. Before judgment, examine thy self; and in the day of visitation thou shalt find mercy.

21. Humble thy self before thou be sick: and in the time of sins shew repentance.

22. Let nothing hinder thee to pay thy vows in due time, and defer not until death to be justified.

23. Before thou prayest, prepare thy self, and be not as one that tempteth the Lord.

24. Think upon the wrath that shall be at the end, and the time of vengeance when he shall turn away his face.

freshing as the dew in heat of Summer; and if a kind Word be so good of it self, how much more when it is accompanied with a Charitable Deed? 'tis Ill-natured to upbraid any Man with the Bounty you have given him, and if you begrudge what you bestow, you give trouble instead of bestowing a Kindness.

'Tis good for a Man to consider before he speaketh, and by Physick to prevent the coming of a Disease, nor is it less Prudence to prevent the Judgments of God by an early repentance in the time of your health when your Sins are committed, or to discharge your Vows in the proper time. Before you make a Vow consider with your self what is fit for you to do therein, that you may not provoke God to shew his displeasure towards you in the latter end: When you are in Plenty consider that Poverty may come, wherefore do good

25. *When thou hast enough, remember the time of hunger and when thou art rich, think upon poverty and need.*

26. *From the morning until the evening the time is changed, and all things are soon done before the Lord.*

27. *A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.*

28. *Every man that hath understanding knoweth wisdom, and will give praise unto him that found her.*

29. *They that were of understanding in sayings, became also wise themselves, and poured forth exquisite parables.*

30. *Go not after thy lusts, but refrain thy self from thine appetites.*

31. *If thou givest thy soul the desires that please her, she will make thee a laughing-stock to*

good whilst you are able: for as the Day changeth from Morning to Night, so soon may your Prosperity be changed to Adversity.

A wise Man will always be cautious lest he do amiss: the abundance of ill Examples will not lead him a-side, whereas a foolish Man will be carry'd away by the evil Customs and Examples of the Age he lives in.

A wise Man also will discern the wisdom that is in others, and will pay Respect to such who possess it; likewise those who have attained to wise Speculations will not only improve themselves but others thereby.

Be not led beyond Reason by your Appetites and Inclinations, for thereby you will make your self a Reproach to those who bear an illwill

thy enemies that malign thee.

32. Take not pleasure in much good cheer, neither be ty'd to the expence of it.

33. Be not made a begger by banqueting upon borrowing, when thou hast nothing in thy purse; for thou shalt lie in wait for thy own life, and be talked on.

towards you. Wherefore be not indulgent to your Appetite in nice eating and drinking, for it will bring a great expence upon you: so that when you have devoured your Estate, your Appetite will crave to be satisfied, thro' you borrow Money to supply its importunity; and what can be the end hereof but Poverty and Disgrace?

CHAP. XIX.

Paraphrase.

1. *A* Labouring man that is given to drunkenness shall not be rich, and he that contemneth small things shall fall by little and little.

2. Wine and women will make men of understanding fall away: and he that cleaveth to harlots will become impudent.

3. Moths and worms shall have him to heritage, and a bold man shall be taken away.

A Labouring Man, who indulgeth his Appetite will soon grow poor, and he who taketh no notice of his small Expences will fall to decay: but he who is extravagant in the use of Wine and Women, will lose both his understanding and modest behaviour. Such a one will putrify away in his Life-time and soon become meat for the Worms; whoever trusteth himself to lewd Women, does at the least
put

4. *He that is hasty to give credit, is light-minded, and he that sinneth shall offend against his own soul.*
5. *Whoso taketh pleasure in wickedness, shall be condemned, but he that resisteth pleasures, crowneth his life.*
6. *He that can rule his tongue, shall live without strife: and he that hateth babbling shall have less evil.*
7. *Rehearse not unto another what is told unto thee, and thou shalt fare never the worse.*
8. *Whether it be to a friend or foe, talk not of other men's lives: and if thou canst without offence, reveal them not.*
9. *For he heard and observed thee, and when time cometh he will hate thee.*
10. *If thou hast heard a word, let it die with thee, and behold it will not burst thee.*
11. *A fool travaileth with a word, as a woman in labour of a child.*

put his Life in danger: to conclude, whoever giveth himself up to lewd pleasures will be undone; but he who can abstain from them will make his Life happy and flourishing.

Apply your self also to govern your Tongue with prudence that you may not disoblige, and so bring trouble on your self: wherefore make it not your business to report all that you hear, and you will have the less to answer for: but whether it be to a Friend or Foe, speak not Reproachfully of other Men, though they may have done ill: for he to whom you speak will expect no better usage from you, and therefore will have reason to slight you: If you have heard an ill Report concerning another Man let it die within your mind? 'twill never hurt you; indeed a foolish Man is not capable of this Advice, but

12. *As an arrow that slicketh in a man's thigh, so is a word within a fool's belly.* is ready to burst before he hath revealed all that he knows, being in as much pain with a Secret as a Man with an Arrow in his Body.
13. *Admonish a friend, it may be he hath not done it: and if he hath done it, that he do it no more.* Acquaint your Friend with what Report you have heard concerning him; for perhaps he may clear himself in some measure, or else may abstain from giving the like Occasion; perhaps also, that the whole Report may be a Slander upon him, and a Man is not to believe all Reports; for many things fall unadvisedly from Men, meerly by mistake. Who can avoid all Mistake?
14. *Admonish thy friend, it may be he hath not said it, and if he have, that he speak it not again.*
15. *Admonish a friend: for many times it is a slander, and believe not every tale.*
16. *There is one that slip-peth in his speech, but not from his heart, and who is he that hath not offended with his tongue?*
17. *Admonish thy neighbour before thou threaten him, and not being angry, give place to the law of the most High.*
18. *The fear of the Lord is the first step to be accepted (of him,) and wisdom obtaineth his love.*
19. *The knowledge of the commandments of the* If you are offended with your Neighbour, reason the Matter calmly with him at first, and in the fear of God; for such mild ways of Address are most apt to Reconcile him to you, and to obtain his Respect and Love.
- The Law of the Lord will bring a Man acquainted.

Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality.

20. *The fear of the Lord is all wisdom: and in all wisdom is the performance of the Law, and the knowledge of his omnipotency.*

21. *If a servant say to his master, I will not do as it pleaseth thee, though afterward he doth it, he angereth him that nourisheth him.*

22. *The knowledge of wickedness is not wisdom: neither at any time the counsel of sinners prudence.*

23. *There is a wickedness, and the same an abomination, and there is a fool wanting in wisdom.*

24. *He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the Law of the most High.*

25. *There is an exquisite subtilty, and the same*

quainted with the way of Life; and he who walketh in that Way will attain eternal happiness: all the Wisdom that is absolutely needful for Man is to live according to this Rule, from a Principle of Reverence to the Divine Power. Wherefore we may not speak irreverently of his Law though we carefully observe it; for even thereby we shew a disrespect to God, by whose Power we are supported.

Cunning Sophistry is no part of Wisdom, nor are wicked Devices to be called Prudence; cunning Men may cover their abominable Designs with great Artifice, but one of a very mean Capacity is wiser than they. Forasmuch as every one (though of a weak Capacity) who feareth God is better than one of the greatest Capacity and quickest Parts, who is Viciously inclin'd. Some wicked Men are wonderfully Subtil, and with specious

is unjust: and there is one that turneth aside to make judgment appear: and there is a wise man that justifieth in judgment.

26. There is a wicked man that hangeth down his head sadly, but inwardly he is full of deceit.

27. Casting down his countenance, and making as if he heard not: where he is not known he will do thee a mischief before thou be aware.

28. And if for want of power he be hindred from sinning, yet when he findeth opportunity, he will do evil.

29. A man may be known by his look, and one that hath understanding, by his countenance, when thou meetest him.

30. A man's attire, and excessive laughter, and his gate shew what he is.

Specious Pretences can make a wrong Cause seem to be right, but a wise Man will pass no Sentence but what he can justify.

Some Men under the shew of great Seriousness and Gravity of Behaviour are contriving to Cheat you; others under the pretence of paying a great Respect to you in their Behaviour, keeping such a distance as if they could not hear what you say, shall yet make use of every Word which you speak to Betray you, as soon as Opportunity will give them leave: yet an honest Man may be known from a Knave by his plain unaffected Countenance & Behaviour: and a Fool may be known by his affected Behaviour and excessive laughter.

CHAP. XX.

Paraphrase.

1. *Here is a reproof that is not comely: again, some man holdeth his tongue, and he is wise.*

2. *It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.*

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

4. *As is the lust of an Eunuch, to deflower a virgin; so is he that executeth judgment with violence.*

5. *There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.*

6. *Some man holdeth his tongue because he hath not to answer: and some*

TIS better that a Man hold his tongue than that he reprove another in an unseasonable time, or unsuitable manner. Yet 'tis better to give vent to your Displeasure than to keep it burning in your Breast: for the confession of the guilty Person may appease your Wrath: how useful is such a Confession whereby we escape the punishment due to our wickedness! but if after such Confession you would revenge the Injury, you will shew your self wicked in Will, when you will be rendered weak in Power, like the attempt of an Eunuch.

A Man's Wisdom is known by his Silence, and Folly by Loquacity. Some are silent for want of Matter, others for want of a fit time to speak. And indeed every wise Man will wait for

Keepeth silence, knowing time.

7. A wise man will hold his tongue till he see opportunity: but a babler and a fool will regard no time.

8. He that useth many words shall be abhorred: and he that taketh to himself authority therein shall be hated.

9. There is a sinner that hath good success in evil things: and there is a gain that turneth to loss.

10. There is a gift that shall not profit thee: and there is a gift whose recompence is double.

11. There is an abasement because of glory, and there is that lifteth up his head from a low estate.

12. There is that buyeth much for a little, and repayeth it seven fold.

13. A wise man by his words makes himself beloved: but the graces of fools shall be poured out.

14. The gift of a fool shall do thee no good when thou

an Opportunity to speak: but a babbling Fool will not distinguish the proper Season. Howbeit, who so aboundeth in Words will be despised, and if he assumeth all the Discourse to himself, no body will converse with him.

Sometimes good cometh out of evil: but from an ill Cause you may rather expect an ill Effect.

A Gift ill placed serveth no return: but if well laid out, it deserves a double recompence.

A Publick Office discovers the Genius of him that bears it, whether it be small or great.

He who buyeth a great quantity of bad Ware for a small matter pays seven fold too dear.

A wise Man is valued, and a Fool despised for his Address.

'Tis better to refuse the Gift of a Fool than

hast it, neither yet of the envious for his necessity: for he looketh to receive many things for one.

15. He giveth little, and upbraideth much, he openeth his mouth like a crier; to day he lendeth, and to morrow will he ask it again: such a one is to be hated of God and man.

16. The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me.

17. How oft, and of how many shall he be laugh'd to scorn! for he knoweth not aright what it is to have: and it is all one to him as if he had it not.

18. To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

19. An unseasonable tale will always be in the mouth of the unwise.

20. A wise Sentence shall

to be engag'd thereby to bear with his Folly; and a Covetous Man gives away nothing, but in hopes of great Advantage. 'Tis but little such a one will give, but he will make great Boasting of it, and proclaim it every where for a great Bounty, though he recalls to morrow what he lends to day. A man would hate to receive an Obligation from such a Person. From hence it is that such Fools often complain that they have no Thanks for their Kindness, and that they who eat their Bread despise 'em; and indeed, who can do otherwise but censure the Folly of those who know not what use to make of that they possess.

A slip of the Tongue does a Man more harm than a fall on the Ground, and the Mischief thereof is more suddenly felt; and yet a foolish Man will never be without some foolish Saying in his Mouth: though a

be rejected when it comes out of a fool's mouth.

21. *There is that is hindered from sinning thro' want: and when he taketh rest, he shall not be troubled.*

22. *There is that destroyeth his own soul through bashfulness: and by accepting of persons, overthroweth himself.*

23. *There is that for bashfulness promiseth his friend, and maketh him his enemy for nothing.*

24. *A lie is a foul blot in a man: yet it is continually in the mouth of the untaught.*

25. *A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.*

26. *The disposition of a liar is dishonourable: and his shame is ever with him.*

27. *A wise man shall promote himself to honour*

wise Saying from a Fool's mouth would be little regarded.

A Man's Poverty will restrain him from Luxury, and prevent the grievous Effects thereof; but yet he is troubled at that which gives him so much ease.

Many a Man is undone by a childish Bashfulness, and being overaw'd by one for whom he has too great an esteem: hence 'tis, that he promiseth what he cannot perform, and so maketh himself an Enemy without doing an Injury. Nothing is more disgraceful than a Lie, and yet how common is it amongst undisciplin'd Men. A Thief steals your Goods, a Liar takes away your good Name, and it may be your Life; but both are worthy of Destruction, though the Liar has the basest disposition of Mind, and his Conscience is always accusing him.

A wise Man by his pertinent Discourses is taken

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with his words : and he that hath understanding will please great men.

28. He that tilleth his land, shall encrease his heap: and he that pleaseth great men shall get pardon for iniquity.

29. Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.

30. Wisdom that is hid, and treasure that's boarded up, what profit is in them both?

31. Better is he that hideth his folly, than a man that hideth his wisdom.

ken notice of, and raised to Honour by the Interest of great Men.

A diligent Husbandman encreaseh his Crop of Corn, and a Man of diligent address to great Men gains a Stock of Favour.

A wise Man is sometimes so wrought upon by Presents and Gifts, as to hold his Tongue when he ought sharply to Rebuke; and in such Case his Wisdom is of no more use than a hidden Treasure. 'Tis Wisdom in a Man to conceal his Folly, but 'tis Folly in such a case for a Man to conceal his Wisdom.

CHAP. XXI.

Paraphrase.

1. **M**Y Son, hast thou sinned, do so no more: but ask pardon for thy former sins.

2. Fly from sin as from the face of a Serpent, for if thou come too near it, it will bite thee.

MY Son, when you have done amiss, forbear to proceed, and beg Pardon for what is pass'd, and avoid all evil doing as you would avoid the Poison of a Serpent, or a wound from a

3. *All iniquity is as a two-edged Sword, the wounds whereof cannot be healed.*
4. *To terrify and do wrong, will waste riches: thus the house of proud men will be made desolate.*
5. *A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.*
6. *He that hateth to be reprov'd is in the way of sinners: but he that feareth the Lord, will repent from his heart.*
7. *An eloquent man is known far and near: but a man of understanding knoweth when he slippeth.*
8. *He that buildeth his house with other men's money, is like one that gathereth himself stones for the tomb of his burial.*
9. *The congregation of the wicked is like tow wrapped together, and the end of them is a flame of fire to destroy them.*

two-edg'd Sword which is hard to be search'd & cur'd. By unjust and unmerciful dealings a haughty Man soon wastes his Estate, and Ruineth his Family; for God heareth the Complaint of the Miserable, and doth him Right upon the Mighty Man.

He who will not hear a Reproof has a mind to continue in a wicked course, but a well disposed Man will be admonished and repent.

An Eloquent Man is known by others, but a Wise Man searcheth and knoweth himself.

He that Builds his House with borrowed Money, dares no more go out of it than a Man can stir out of his Grave.

A Confederacy of wicked Men lasteth not long, but is as soon destroyed as Flax in a Flame of Fire.

Thought

10. The way of sinners is made plain with stones: but at the end thereof is the pit of hell.

11. He that keepeth the Law of the Lord, getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

12. He that is not wise, will not be taught: but there is a wisdom which multiplieth bitterness.

13. The knowledge of a wise man shall abound like a flood: and his counsel is as a pure fountain of life.

14. The inner parts of a fool are like a broken vessel: and he will hold no knowledge as long as he lives.

15. If a skilful man heareth a wise word he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16. The talking of a fool is like a burden in the way: but grace shall be

Though an ill Course of Life be as plain and easie as a pav'd way, yet it leadeth to Destruction.

He who is willing to do his Duty so far forth as he understands it, will soon comprehend the whole thereof, which is the highest pitch of Wisdom; but some are so wilfully ignorant that they will learn nothing: others so foolish, that they will learn nothing that may do them good. But a Man who delighteth in Wisdom will encrease his Stock as fast as he expendeth it.

Foolish Men are so weak that they retain nothing that is taught them: but a wise Man will put a just value upon every wise Instruction, and improve it into Practice, whereas a foolish Man will not so much as take notice of it.

Foolish Discourse is a Burden, but wise Discourse is a Pleasure to the Hearer.

found in the lips of the wise.

17. *They inquire at the mouth of the wise man in the congregation, and they shall ponder his words in their hearts.*

18. *As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense.*

19. *Doctrine unto fools is as fetters on the feet: and like manacles on the right hand.*

20. *A fool lifteth up his voice with laughter: but a wise man doth scarce smile.*

21. *Learning is unto a wise man as an ornament of gold: and like a bracelet upon his right arm.*

22. *A foolish man's foot is soon in his (neighbour's) house: but a man of experience is ashamed of him.*

23. *A fool will peep in at the door into the house: but he that is well nurtured will stand without.*

24. *It is the rudeness of a man to hearken at the door: but a wise man:*

Hearer, and is also much sought after in the great Assembly of the People by all wise Men, who treasure up such Discourses in their hearts.

A Foolish Man digesteth not Instruction, which abideth in him like a heap of Ruins or Words without connexion; nay, he looketh upon wise Instruction as what would lay a grievous restraint upon him; for he must talk aloud, and laugh plentifully, whereas a wise Man will speak more agreeably, and seldom so much as smile.

Learning addeth far greater graces to a Man than any Ornaments that he can bestow upon his Body: whereas an ill-bred Man is always disgracing himself; for either he is intruding into his Neighbour's House, or peeping in to his Windows, or heark'ning at his Door, which no well-bred Man would either do or suffer without resentment.

Foolish

will be grieved at the disgrace.

25. The lips of talkers will be telling such things as pertain not to them: but the words of such as have understanding are weighed in the ballance.

26. The heart of fools is in their mouth, but the mouth of the wise is in their heart.

27. When the ungodly curseth Satan, he curseth his own soul.

28. A whisperer defileth his own soul: and is hated wheresoever he dwelleth.

Foolish talkative People meddle with every one's Business, and speak what comes uppermost into their Minds: but wise Men consider beforehand what, and of whom, they will speak; a Fool's heart is always near his mouth, and a wise Man's mouth is near his heart.

A wicked Man who Curseth the Devil, Curseth the Spirit by which he is Governed; and he who seeketh by Slander to disgrace others disgraceth himself, being abhorred by all.

CHAP. XXII.

Paraphrase.

1. **A** sloathful man is compared to a filthy stone: and every one will hiss him out to his disgrace.

2. A sloathful man is compared to the filth of a dunghill: every man that taketh it up will shake his hand.

A Sloathful Man is of no more use than a filthy Stone which no body will touch to put into a Building. Nay, every one will shake off his Company, as one who hath touched a Dung-hill will shake off the Dirt.

3. *An evil-nurture'd son is a dishonour to his father that begat him : and a (foolish) daughter is born to his loss.*
4. *A wise daughter shall bring an inheritance to her husband : but she that liveth dishonestly, is her father's heaviness.*
5. *She that is bold, dishonoureth both her father and her husband : but they both shall despise her.*
6. *A tale out of season is as musick in mourning : but stripes and correction of wisdom are never out of season.*
7. *Whoso teacheth a fool, is as one that gleweth a pot-herd together : and as he that waketh one from a sound sleep.*
8. *He that telleth a tale to a fool, speakeeth to one in a slumber : when he hath told his tale, he will say, what is the matter ?*
9. *If children live honestly, and have where-*

Loose and ill-bred Children are causes of great Shame and Grief to their Parents ; a wise and well-bred young woman is her self a Portion to her Husband, but a lewd young woman brings Trouble to her Parents.

She who takes no care of her own Credit, will Disgrace both her Father and Husband, and will be abandon'd by both.

Foolish Merriment is always out of Season, but wise Correction is never so : though it be as difficult to correct a Fool as to awaken a Man out of a Lethargy, or as to glew together the broken pieces of an earthen Vessel : for a foolish Man will hearken to a wise Discourse no more than one who is in a Slumber ; you may make a Discourse to him, and after it is ended, he will ask you what it was you spake of ?

Vertue with a Competency make amends for

withal, they shall cover the baseness of their parents.

10. *But children being haughty through disdain, and want of nurture, do stain the nobility of their kindred.*

11. *Weep for the dead, for he hath lost the light: and weep for a fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.*

12. *Seven days do men mourn for him that is dead: but for a fool and an ungodly man all the days of his life.*

13. *Talk not much with a fool, and go not to him that hath no understanding; beware of him lest thou have trouble: and thou shalt never be defiled with their fooleries: depart from him and thou shalt find rest, and never be disquieted with madness.*

for your Descent from a mean Parentage, when Pride and Ill-breeding disgrace a Noble Birth.

We pity the Dead for that they have lost the light of the Sun, and Fools, who have lost the light of their Understanding: but the condition of the Fool is most deplorable, whose Life is a burden to him, when the dead are at rest. And whereas seven days finish our Mourning for the dead, the condition of a foolish or wicked Man is deplorable all the days of his Life.

Neither enter into conversation with foolish or wicked Men, which will certainly bring you into Trouble: but by avoiding such Company you will escape their reproach, and avoid that trouble which their folly and madness would otherwise bring upon you; at best their discourses are

14. *What is heavier than lead? and what is the name thereof but a fool?*

15. *Sand, and Salt, and a mass of Iron is easier to bear, than a man without understanding.*

16. *As timber girt and bound together in a building, cannot be loosened with shaking: so the heart that is stablished by advised Counsel shall fear at no time.*

17. *A heart settled upon a thought of understanding, is as a fair plaistering on the wall of a gallery.*

18. *Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool, cannot stand against any fear.*

19. *He that pricketh the eye shall make tears to fall: and he that pricketh the heart, maketh it to shew her knowledge.*

20. *Whoso casteth a stone at the birds, frayeth them away; and he that upbraideth his*

as heavy and burdensome as Lead, nor is Sand, Salt, or Iron less burdensome than their Conversation.

As a Timber-house well fix'd together and cramp'd with Iron will endure a violent Storm: So shall the good Resolutions of wise Men be unshaken by imminent Danger; nay, such resolutions as are wisely taken shall cast off the Storms of Adversity, as a well cemented Roof shall keep out Rain; whereas such Resolutions as were not formed upon mature consideration, will be shaken with every appearance of Danger, as thin pales are shaken with the Wind.

As to oppress the Eye is a means to produce Tears, so to aggrieve the Heart provoketh a just Revenge.

To upbraid a Friend with the kindness you have done him, will as surely drive him from you

friend, breaketh friendship.

21. *Though thou drewest a Sword at thy friend, yet despair not: for there may be a returning (to favour).*

22. *If thou hast opened thy mouth against thy friend, fear not, for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for, for these things every friend will depart.*

23. *Be faithful to thy neighbour in his poverty, that thou may'st rejoyce in his prosperity: abide stedfast unto him in the time of his trouble, that thou may'st be heir to him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration.*

24. *As the vapour and smoak of a furnace goeth before the fire: so reviling before blood.*

25. *I will not be ashamed to defend a friend: nei-*

you as a stone will scare a Bird. For though you drew your Sword against your Friend, or spake to him with ever so much wrath and indignation, you may still hope that you may be again reconcil'd to him; but if you upbraid him with your former Kindnesses, or carry your self insolently towards him, or disclose the Secrets he entrusted to you, or Slander him behind his back, you will certainly lose him.

Be helpful to your Friend in the time of his Adversity, if you intend to partake of his Prosperity: your faithfulness in time of Need will engage him to use you as a Brother; an honest Man in a low condition is not to be despised, nor a rich ill Man to be admired.

Smoake is the forerunner of Flame, and Reprach of Blood-shed.

Neither Shame nor Danger shall discourage me

ther will I hide my self from him.

26. And if any evil happen to me by him, every one that heareth it will be aware of him.

27. Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

me from giving assistance to my Friend, and tho' others should be discouraged by hearing what trouble I brought upon my self thereby, yet will not I withdraw my Assistance.

O that I could keep such a watchful guard upon my tongue, that my words might always be savoury to others as well as safe, with regard to my self.

CHAP. XXIII.

Paraphrase.

1. O Lord, father and governour of all my whole life, leave me not to their counsels, and let me not fall by them.

2. Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins:

3. Lest mine ignorances increase, and my sins abound to my destruction: and I fall before mine

O Lord and Father of my Life, leave me not at any time under the power of ill Examples lest I should be led into Sin thereby. O that thou would'st set a severe Watch over my heart, to Chastise the Folly and evil Inclinations thereof, and correct me for my careless Mistakes, as well as for my wilful Sins: Lest my Follies increase and mine Irregularities abound to my

De-

adversaries, and mine enemy rejoyce over me, whose hope is far from thy mercy.

4. O Lord, father and God of my life, give me not a proud look, but turn away from thy servant always a haughty mind.

5. Turn away from me vain hopes, and concupiscence: and thou shalt hold him up that is always desirous to serve thee.

6. Let not the greediness of the belly, nor lust of the flesh take hold of me: and give not over me thy servant to an impudent mind.

7. Hear O ye children, the discipline of the mouth: he that keepeth it, shall never be taken in his lips.

8. The sinner shall be left in his foolishness: both the evil-speaker and the proud shall fall thereby.

9. Accustom not thy mouth to swearing: neither use thy self to the naming of the holy One.

Destruction; whilst mine Enemies, who wish me at a distance from thy Favour, rejoyce thereat.

O Lord, the Father and God of my Life, take from me all supercilious haughtiness of look, as well as Pride of heart. Suffer me not also to aim at things that are too high for me to attain; so wilt thou preserve thy Servant in safety.

Neither suffer me to be overcome by Gluttony, Drunkenness, or fleshly Lusts, and let me always remain under the vertuous restraint of Modesty.

Learn ye how to govern your Tongues aright, that you may not be intrapp'd in your Words, as to the Imprudent, and the Arrogant it frequently falleth out. Wherefore avoid common Swearing and Profaning the Name of God. For as a severe Correction will leave some ill mark upon the Body of

30. For as a servant that is continually beaten shall not be without a blew mark: so he that sweareth, and nameth God continually shall not be faultless.

31. A man that useth much swearing shall be filled with iniquity: and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

32. There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob: for all such things shall be far from the godly, and they shall not wallow in their sins.

33. Use not thy mouth to untemperate swearing, for therein is the word of sin.

an ill Servant: so profane Swearing and Cursing will leave a stain upon them that use it. For it does not only diminish our Awe and Reverence of God, but emboldens us in Wickedness, thereby bringing Trouble upon our selves and Families: so that if you Swear thro' negligence and not consider what you have done, your Sin remaineth with you; if you know what you have done and repent not, you double your Offence; if you forswear your self, you bring down Vengeance on your Family.

As for the horrid and tremendous Sin of Blasphemy, I hope it will never proceed from the mouth of God's People, far be the thoughts of it from them. Be careful also to abstain from all obscene Language, for that also is sinful; likewise accustom your self to speak always respectfully of your Parents, or so them: Notwithstanding

14. Remember thy Father and thy Mother when thou sittest among great men: be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity.

15. A man that is accustomed to opprobrious words, will never be reformed all the days of his life.

16. Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched until it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire.

17. All bread is sweet to a whore-monger: he will not leave off till he die.

18. A man that breaketh wedlock, saying thus in his heart, who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me: what need I

ing their low, and your high Condition: For if you are ashamed of your Parents, you foolishly despise your own Original; neither give yourself the liberty to speak Reproachfully of others, whereby such an Impudence is contracted as will never be reformed.

Two sorts of Men continue all their lives long in their Sins, and a third sort, not unlike to these brings God's Judgments upon him: an Angry Man burns out himself in Passion; and a Fornicator kindles a Fire in his own Bowels; and having indulged his Appetite in the use of great variety he consumes himself away therein.

The third sort of Men is an Adulterer, who trusting to his Secret and Clandestine contrivances, thinks, because Men cannot discover him, that God will likewise take

to fear? the Most High will not remember my sins.

19. *Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the Sun, beholding all the ways of men, and considering the most secret parts.*

20. *He knew all things ere ever they were created: so also after they were perfected, he looked upon them all.*

21. *This man shall be punished in the streets of the City: and when he suspecteth not, he shall be taken.*

22. *Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another.*

23. *For first she hath disobeyed the law of the most High: and secondly, she hath trespassed against her own husband: and thirdly, she hath plaid the whore in adultery, and brought children by another man.*

no notice of him. This Man fears only the discovery of Men, not considering the Omnipresence of God, to whom all things are notoriously visible: for he comprehended in his own Mind the Idea's and patterns of all things even before he made 'em: and after they were created he discern'd them all in a perfect manner: So that the Adulterer can have no hopes of concealing himself from the Justice of God, which will expose him to publick Shame and Punishment.

In like manner will it fare with an Adulterous Wife, who sinneth against God, wrongeth her Husband, and dishonoureth her whole Family. She shall be publickly Arraigned, and inquiry shall be made concerning her Children: God shall by his special Providence blast her ill-be-gotten Off-spring, and her Name shall be Infamous to Posterity.

24. She shall be brought out into the congregation, and inquisition shall be made of her children.
25. Her children shall not take root: and her branches shall bring forth no fruit.
26. She shall leave her memory to be cursed, and her reproach shall not be blotted out.
27. And they that remain shall know that there is nothing better than the fear of the Lord: and that there is nothing sweeter than to take heed to the commandments of the Lord.
28. It is great glory to follow the Lord, and to be receiv'd of him is long life.
- sterity. So that if any of that Infamous Posterity remain, they will see that nothing is more honourable or delightful than to observe the Commands of God, whereby a Blessing is entail'd upon their Posterity.

CHAP. XXIV.

Paraphrase.

1. **W**isdom shall praise her self, and shall glory in the midst of her people.

2. In the congregation of the most high shall she

THE Wisdom of God has in the greatest measure been manifested among God's People: In the Sanhedrim of Israel, but more especially from

open her mouth, and triumph before his power.

3. *I came out of the mouth of the Most High, and cover'd the earth as a cloud.*
4. *I dwelt in high places, and my throne is in a cloudy pillar.*
5. *I alone compass'd the circuit of the Heaven, and walked in the bottom of the deep.*
6. *In the waves of the Sea, and in all the earth, and in every People and Nation I got a possession.*
7. *With all these I sought rest: and in whose inheritance shall I abide?*
8. *So the creatour of all things gave me a commandment: and he that made me caused my tabernacle to rest: and said, let thy dwelling be in Jacob, and thine inheritance in Israel.*
9. *He created me from the beginning, before the world, and I shall never fail.*
10. *In the holy Tabernacle I served before him:*

from within the Holy of Holies, doth it appear most gloriously.

It came at first out of the mouth of God in the Creation, and was discovered by that regular variety of all things with which he covered the Earth as with the dew.

Its Original Residence was in Heaven with God, but its Influence reach'd from the height of Heaven to the depth of the Sea, and was seen over the whole World and among all the Inhabitants thereof, being desirous to fix its Residence upon Earth. Whereupon it was order'd by the Almighty that divine Wisdom and the true knowledge of his Laws should be given to his People *Israel*, and be made known in his holy Temple. So that the Original Wisdom which was in God himself before the World was made, and which will be with him for ever, was communicated to *Israel*, first from the Tabernacle; and afterwards from

- and so was I establisht in Sion.
11. Likewise in the beloved City he gave me rest, and in Jerusalem was my power.
12. And I took root in an honourable people, even in the portion of the Lord's inheritance.
13. I was exalted as a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon.
14. I was exalted as a palm-tree in Engaddi, and as a rose-plant in Jericho: as a fair olive-tree in a pleasant field, and grew up as a plane-tree by the water.
15. I gave a sweet smell like cinnamon and asphaltus, and I yielded a pleasant odour like the best myrrh, as Galbaniū and Onyx, and sweet storax: and as the fume of frankincense in the tabernacle.
16. As the turpentine-tree I stretched out my branches: and my branches are the branches of honour and grace.
- from the Temple which stood upon Mount Sion. being diffused among the Sanhedrim which sate in the chosen City of Jerusalem: as likewise among the whole People of Israel, the Lord's own Peculiar: even among them did the knowledge of the true God flourish as a Cedar of Libanus, the Cypress on Mount Hermon, or the Palms of Engaddi: being as sweet and delightful to them as a bed of Roses in Jericho, as nourishing as the Olivetree; and increasing as the Palm-tree by the Water-side.
- 'Twas this divine Wisdom which render'd the People of Israel sweet and savoury to each other, at home, as well as to their Neighbour-Nations abroad, to whom they extended some measure of it, together with that delightful satisfaction of Mind, that honourable Character, and that plenty of all things

17. *As the vine brought forth pleasant savour: and my flowers are the fruit of honour and riches.* which are the constant Effects thereof.

18. *I am the mother of fair love and fear, and knowledge and holy hope: I therefore being eternal, am given to all my children which are named of him.* From hence also ariseth Charity to our Brethren as well as the Fear of God and our Trust in him: whose Eternal Wisdom is convey'd to those whom he hath called to

19. *Come unto me all ye that be desirous of me, and fill your selves with my fruits.* the knowledge of himself: his Wisdom always recommending it self to Mankind by the sweetness of those delights it

20. *For my memorial is sweeter than honey, and mine inheritance than the honey-comb.* brings along with it; such sweetness as never cloyes, but always provokes and stirs up our

21. *They that eat me shall yet be hungry, and they that drink me, shall yet be thirsty.* Apperites to fresh desires after it.

22. *He that obeyeth me, shall never be confounded: and they that work by me shall never do amiss.* He that partaketh of this Wisdom will always do himself an honour thereby, because it will preserve him from Sin:

23. *All these things are the book of the covenant of the most high God: even the Law which Moses commanded for an heritage unto the congregation of Jacob.* and all these Advantages are to be found in the Law of God, which was given to the Tribes of Israel by the hand of Moses, for the benefit of them and their Posterity.

24. *Faint not to be strong in the Lord, that he may confirm you, cleave unto him: for the Lord Almighty is God alone: and besides him there is no other Saviour.* Apply your self diligently to the Study thereof, and God (who alone is able) will give you a sufficient assistance therein. God will communicate his Wisdom unto you as plentifully as the Rivers of Paradise, or that of Jordan disperse abroad their Waters in the time of their overflowing, and your Understanding shall be as clear as their Streams.
25. *He filleth all things with his wisdom, as Philon, and as Tigris in time of the new fruits.*
26. *He maketh the understanding to abound like Euphrates, and as Jordan, in the time of the Harvest.*
27. *He maketh the Doctrine of knowledge to appear as the light: and as Geon in the time of Vintage.*
28. *The first man knew her not perfectly: nor shall the last find her out.*
29. *For her thoughts are more than the Sea, and her counsels profounder than the great deep.*
30. *I also came out as a brook from a river, and as a conduit into a garden.*
31. *I said, I will water my best garden: and will water abundantly* But since the first Man who Study'd the Law of God was not Capable to comprehend the whole Wisdom thereof, which is wider and deeper than the Sea, and therefore the latest Students in the divine Law will not fathom it, all that I, the writer of this Treatise pretend to, is only to discharge the Office of a Conduit-pipe, and convey to Posterity that Knowledge

my Garden-bed: and lo! my brook became a river, and my river became a Sea.

32. *I will yet make doctrine to shine as the morning, and will send forth her light afar off.*

33. *I will yet pour out doctrine as prophecy, and leave it to all ages for ever.*

34. *Behold that I have not laboured for my self only, but for all them that seek Wisdom.*

Knowledge which it pleased God plentifully to shower down upon my earnest endeavours after it: nor shall I ever leave off my earnest endeavours to render the Law of God perspicuous, and to invite all Men to the love thereof; 'tis for this Reason that I am setting forth a Doctrine, as certain and as useful as Prophecy, for the benefit of all Posterity who shall seek after Wisdom.

CHAP. XXV.

Paraphrase.

1. **I**N three things I was beautiful, and stood up beautiful, both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2. Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doth.

1. **I**N three things Wisdom is well-pleasing to God and Men: when it produceth Concord among Brethren, Love among Neighbours, and maintaineth Conjugal Affection between Man and Wife. So are there three things which are hateful to every wise Man: A proud Begger, a rich Cheat and an old Fornicator, the greatest of all Fools.

'Tis

3. *If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?*
4. *O how comely a thing is judgment for gray hairs, and for ancient men to know counsel!*
5. *O how comely is the wisdom of old men, and understanding and counsel to men of honour!*
6. *Much experience is the crown of old men: and the fear of God is their glory,*
7. *There be nine things which I have judged in my heart to be happy, and the tenth I will utter with my tongue: a man that hath joy of his Children, and he that liveth to see the fall of his enemy.*
8. *Well is he that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself.*
9. *Well is he that hath found prudence, and he that speaketh in the ears of them that will hear.*

'Tis want of application to Wisdom in the time of Youth, which makes Men destitute of it in their old Age, to which nothing is so great an Ornament as a good Understanding, form'd upon Vertuous Principles, and long Experience.

There are ten Circumstances of Life, which in my Opinion render a Man happy. As first, For a Man to see his Children take good Courses, so for a Man to Flourish, when his Enemies decay, to have a sensible and agreeable Wife, to have a good government over his Tongue, to pay his Duty, Service, or Homage, to such Men as are worthy of it: doubly Bless'd is he, who having attain'd to Wisdom himself, communiceth it also to those

10. *Oh how great is he that findeth wisdom! yet is there none above him that feareth the Lord.* those that are willing to receive it. Humane Prudence in managing the Affairs of the World is also a great Blessing, and yet the Fear of God is Superiour to that; but the Love of God is more Excellent than all the rest of his Blessings, yielding the greatest Light and Comfort to the Soul: Which by casting out that fear by which it was first introduced, gives a Man a full Assurance of the Divine Favour.
11. *But the love of the Lord passeth all things for illumination: he that holdeth it, whereunto shall he be likened?*
12. *The fear of the Lord is the beginning of his love, and faith is the beginning of cleaving unto him.*
13. *Give me any plague, but the plague of the heart: and any wickedness but the wickedness of a woman.* Any outward Trouble is more tolerable than Grief of Mind, and any Malice rather than the Malice of a Woman. I could bear any Adversity rather than that which cometh from the Hand of him that hateth me, or any Revenge rather than that of an Enemy; for the Wrath of an Enemy striketh as deep as the Sting of a Serpent.
14. *And any affliction but the affliction of them that hate me: and any revenge, but the revenge of enemies.*
15. *There is no head above the head of a Serpent: and there is no wrath above the wrath of an enemy.*
16. *I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.* 'Tis better to live among the Wild Beasts, than with an Ill-natured Wo-

17. *The wickedness of a woman changeth her face, and darkeneth her countenance like sack-cloth.*
18. *Her husband shall sit among his neighbours : and when he heareth it, shall sigh bitterly.*
19. *All wickedness is but little to the wickedness of a woman : let the portion of a sinner fall upon her.*
20. *As the climbing of a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.*
21. *Stumble not at the beauty of a woman, and desire her not for pleasure.*
22. *A woman, if she maintain her husband is full of anger, impudency, and of much reproach.*
23. *A wicked woman abateth the courage, maketh a heavy countenance, and a wounded heart : a woman that will not comfort her husband in distress maketh weak hands and feeble knees.*

Woman, her ill Humour will change her very Countenance, and make her look like a Bear, especially when she Scoldeth at her Husband in the presence of his Neighbours, and putterh him to excessive Shame and Trouble. No Plague is equal to such a Wife. May some severe Plague from God light upon her, since nothing else will reclaim her.

A Scolding Wife galleth the Ears of her Husband as much as Gravel gotten into the Shoos of a Traveller afflicteth his Feet ; wherefore Marry not a Woman for her Beauty, nor for the sake of Sensual Pleasure : If you depend upon her Portion for your Maintenance, she will be insufferably Insolent, and if she be of a Perverse and Froward Temper, she will give you an aking Heart, a dejected Countenance, & enfeeble both your Mind and Body.

24. Of the woman came the beginning of sin, and through her we all die.

25. Give the water no passage: neither a wicked woman liberty to gad abroad.

26. If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

Through the Liberty that was taken by Eve, Sin and Death enter'd into the World. Keep your Wife therefore at home as carefully as Water in a Cistern: but if she will not bear a necessary Restraint, Give her a Bill of Divorce, and let her go for altogether.

CHAP. XXVI. Paraphrase.

1. **B**lessed is the man that hath a vertuous wife, for the number of his days shall be double.

2. A vertuous woman rejoiceth her husband: and he shall fulfill the years of his life in peace.

3. A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4. Whether a man be rich or poor, if he have a good heart toward the

BUT, (on the contrary) a Vertuous Wife is a Blessing to her Husband, and prolongeth the number of his Days, because she encreaseth the joy of his Heart, and addeth to the Peace of his Mind; wherefore such a one is to be esteemed as a Blessing given to those that fear God, for their continual Comfort, both in Prosperity and Adversity.

There

Lord, he shall at all times rejoyce with a cheerful countenance.

5. There be three things that my heart feareth, and for the fourth, I was sore afraid: the slander of a City, the gathering together of an unruly multitude, and a false accusation: all these are worse than death.

6. But a grief of heart and sorrow, is a woman that is jealous over another woman, and a scourge of the tongue which communiceth with all.

7. An evil wife is a yoke shaken to and fro: he that hath hold of her, is as though he held a scorpion.

8. A drunken woman and a gadder abroad, causeth great anger, and she will not cover her own shame.

9. The whoredom of a woman may be known by her haughty looks and eye-lids.

10. If thy daughter be shameless, keep her in straightly: lest she abuse

There are Three Afflictions which are extremely grievous to a Man: The ill Will of his Country, a sudden Rising of a Seditious Multitude, and a false and Malicious Information brought against a Man. These three Calamities are worse than Death, but a Jealous Wife is worse than the other three: but all four are accompanied with the Plague of an Evil Tongue.

An ill Wife is as Galling as a Yoke tossed upon the Neck of an Heifer, and as dangerous as a Scorpion in a Man's Hand; but a Drunken Rambling Woman becometh Shameless, and causeth great Disorder: her Eyes discover both her Lust and her Rage if it be not satisfied.

Observe the Looks and Behaviour of your Daughters, and keep 'em under

- her self by over-much liberty.
11. Watch over an impudent eye: and marvel not if she trespass against thee.
12. She will open her mouth as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every hedge will she sit down, and open her quiver against every arrow.
13. The grace of a wife delighteth her husband: and her discretion will fat his bones.
14. A silent and loving woman is a gift of the Lord: and there is nothing so much worth as a mind well instructed.
15. A shamefac'd and faithful woman is a double grace: and her continent mind cannot be valued.
16. As the Sun when it ariseth in the high heaven, so is the beauty of a good wife in the ordering of her house.
17. As the clear light is upon the holy candlestick
- under a dutiful Awe; restrain them from using too much Freedom: if you perceive Impudence, tho' but in their Looks, wonder not if they be lost to Vertue, nor think it strange if they give themselves up to Lasciviousness, in the most publick Manner.
- But the grave and discreet Behaviour of a Wife is the greatest Joy and Satisfaction to her Husband.
- A Quiet, Well-natur'd Woman is a great Blessing, especially when she is well Bred. Her natural Modesty, and her loving Affection to her Husband are a double Ornament to her, and the Command she hath over her self cannot be valued. Such a one being as great an Ornament to her Family as the Sun is to the Universe: her Beauty in her Middle-age giveth as
- Chaste

so is the beauty of a face in ripe age.

18. As the golden pillars are upon the sockets of silver: so are the fair feet with a constant heart.

19. My Son, keep the flower of thine age sound: and give not thy strength to strangers.

20. When thou hast gotten a fruitful possession thro' all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21. So the race which thou leavest shall be magnify'd, having the confidence of their good descent.

22. An harlot shall be accounted as spittle: but a married woman is a tower against death to her husband.

23. A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24. A dishonest woman contemneth shame: but an honest woman will reverence her husband.

Chaste and as comely an Appearance as the Lamps upon the Holy Altar; nor do her Feet or her Heart go astray, any more than the Pedestals upon which those Lamps do stand.

Wherefore my Son, keep your Strength in your Youth, and waste it not on lewd Women; but reserve it for your Wife, that you may propagate the health of that Family from whence you are derived, by leaving a strong and vigorous Posterity behind you, which may be remarkable in their Generation for the Stock from whence they came. So that when a Lewd Race shall vanish away like Spittle in the Dust, a Chaste Wife preserveth the Posterity of her Husband: yet 'tis just with God, either to Reward or Punish a Husband in a Wife.

A Loose Woman will be treated with Scorn, but a Sober Woman will gain

25. *A shameless woman shall be counted as a dog: but she that is shame-fac'd will fear the Lord.*

26. *A woman that honour-eth her husband shall be judged wise of all: but she that dishonour-eth him in her pride, shall be counted ungodly of all.*

27. *A loud-crying woman, and a scold shall be sought out to drive away the enemies.*

28. *There be two things that grieve my heart, and the third maketh me angry: a man of war that suffereth poverty, and men of understanding that are not fet by, and one that returneth from righteousness to sin: the Lord prepareth such a one for the sword.*

29. *A Merchant shall hardly keep himself from doing wrong: and an huckster shall not be freed from sin.*

gain Respect by the Re-
verence she pays to her
Husband. For if a Wo-
man casts away Shame,
she will lose all Respect;
but according to the Re-
verence she hath for God,
so will she be respected
among Men: her Reve-
rence to God likewise
will be known by the
Respect she beareth to
her Husband: as for a
Noisy Scolding Woman,
send her to the War, she
is good for nothing else.

It grieves me to see a
Valiant Man, who has
been Serviceable to his
Country in War, or a
wise Man who has been
Serviceable in Counsel,
neglected and Poor. But
I abhor to see a Vertuous
Man become Vicious,
such a one is fit to be de-
vour'd by the Sword: but
yet 'tis a hard thing ei-
ther for great or small
Dealers to observe an ex-
act Justice in their Deal-
ings.

CHAP. XXVII.

Paraphrase.

1. *Many have sinned for a small matter : and he that seeketh for abundance, will turn his eyes away.*
2. *As a nail sticketh fast between the joyning of the stones, so doth sin stick close between buying and selling.*
3. *Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.*
4. *As when one sifteth with a sieve, the refuse remaineth : so the filth of man is his talk.*
5. *The furnace proves the potters vessels, so the trial of a man is his reasoning.*
6. *The fruit declareth if the tree hath been dressed : so is the utterance of a conceit in the heart of man.*
7. *Praise no man before thou hearest him speak : for this is the trial of men.*

IF for a small matter of Profit Men will Lie and Cheat, he who sets his Heart upon Riches will neglect his Duty very much. Lying and Cheating sticks as close to Buying and Selling, as a Nail that is driven between two Stones of a Wall: therefore a Tradesman had need to keep a strict Watch over himself, or else he will soon be undone.

A Man's Discourse will discover his Abilities and Inclinations as plainly as a Sieve will discover the Meal from the Bran: or as a hot Furnace will try the strength of an earthen Vessel. As the Fruit of a Tree will discover the manuring thereof, so will a Man's Discourse set forth the cultivation of his Mind; therefore hear, a Man before you judge of him, for by his Discourse you may try him.

8. If thou followest righteousness, thou shalt obtain her, and put her on as a glorious long robe.

9. The birds will resort unto their like: so will truth return unto them that practise in her.

10. As the lion lieth in wait for the prey: so sin for them that work iniquity.

11. The discourse of a godly man is always with wisdom: but a fool changeth as the Moon.

12. If thou be among the undiscree, observe the time: but be continually among men of understanding.

13. The discourse of fools is irksome, and their sport is in the wantonness of sin.

14. The talk of him that sweareth much maketh the hair stand upright: and their brawls make one stop his ears.

15. The strife of the proud is blood-shedding: and their revilings are grievous to the ear.

If you seek diligently after Verrue you will surely obtain it: you may esteem it your highest honour, and if you behave yourself Vertuously you will enjoy the company of Vertuous Men. So if you give your Mind to any sort of Vice, you will never want opportunities to practise it.

The Discourse of wise Men is always consonant to it self: the Discourse of foolish Men is inconsistent, and changeable as the Moon: Wherefore Converse with such only upon occasion, but with wise Men constantly: Nay, the conversation of ill Men must be ungrateful to the Vertuous, since they make a sport of Sin.

The Discourse of common Swearers strikes a Man with Horrour: there is no better security than to stop your Ears against it; as likewise against the Quarrels of contentious People, which soon make way for Murder and Blood-shed.

Never

16. *Whoſo diſcovereth ſecrets loſeth his credit : and ſhall never find friend to his mind.*

17. *Love thy friend, and be faithful to him : but if thou betrayeſt his ſecrets, follow no more after him.*

18. *For as a man hath deſtroyed his enemy, ſo haſt thou loſt the love of thy neighbour.*

19. *As one that letteth a bird go out of his hand, ſo haſt thou let thy neighbour go : and ſhalt not get him again :*

20. *Follow after him no more, for he is too far off : he is as a roe eſcaped out of the ſnare.*

21. *As for a wound it may be bound up, and after reviling there may be reconcilment : but he that bewrayeth ſecrets is without hope.*

22. *He that winketh with the eyes, worketh evil : and he that knoweth him will depart from him.*

23. *When thou art preſent he will ſpeak ſweetly,*

Never expect Friendſhip after you have Betrayed a Secret. Wherefore, if you have a Friend, ſhew your ſelf Faithful to him : if you betray your Truſt, do not think 'tis a Fault to be forgiven, you have thereby totally cut off and deſtroy'd his Friendſhip as if it had been the Life of an Enemy ; he will no more return to you than a Bird to the Cage, or a Roe-buck to the Snare which held it. A Wound may be bound up and healed, angry Words may be paſſed by, but to betray Secrets forfeits all Friendſhip for ever.

There are ſome who can fawn upon you in their Behaviour, and Flatter with their Looks : they ſhall not only ſpeak obligingly to you, but admire all that you ſay to them, but as ſoon as your

- and will admire thy words: but at the last he will writhe his mouth, and slander thy sayings.
24. I have hated many things, but nothing like him: for the Lord will hate him.
25. Whoso casteth a stone on high, casteth it on his own head: and a deceitful stroke shall make wounds.
26. Whoso diggeth a pit, shall fall therein: and he that setteth a trap shall be taken therein.
27. He that worketh mischief, it shall fall upon him: and he shall not know whence it cometh.
28. Mockery and reproach are from the proud: but vengeance as a lion shall lie in wait for'em.
29. They that rejoyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they die.
30. Malice and wrath, even these are abominations: and the sinful man shall have them both.
- your Back is turn'd they shall shew their Contempt of you, and represent all your Discourses Maliciously. This is a base Temper of Mind which I perfectly abhor, as it must also be abhorred of God.
- He who fetcheth a wide Compass, thereby endeavouring by some unforeseen Stroke, or some wily Strategem, to surprize another into Mischief, will sometimes find himself so short in his Contrivance, that he shall feel the stroke fall upon his own Head: and yet not see from whence it came.
- Some Men will delight to Reproach others, that from thence they may take occasion to admire themselves: for the same Reason, others shall rejoyce at the Failings and Misfortunes of good Men; to such as these is due the Vengeance of God, as well as the Abhorrence of Men.

CHAP. XXVIII. *Paraphrase.*

1. **H**E that revengeth shall find vengeance from the Lord: and he will surely keep his sins [in remembrance.]

2. Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3. One man beareth hatred against another, and doth he seek pardon from the Lord?

4. He sheweth no mercy to a man which is like himself: and doth he ask forgiveness for his own sins?

5. If he that is but flesh, nourish hatred, who will intreat for pardon of his sins?

6. Remember thy end, and let enmity cease: [remember] corruption and death, and abide in the commandments.

7. Remember the commandments, and bear

HE who is of a Revengeful Nature has great reason to fear the Vengeance of God, but can have no hopes of Pardon: forgive therefore your Neighbour, as you would expect that God should forgive you. For otherwise how can you expect that God should hear your Prayers? if weak Man, who is but Flesh and Blood will not pardon his Equal, what Pretence can he have to seek Pardon from God, who is infinitely his Superiour?

Consider your own frailty, that Death will soon put an end to all your Quarrels, and that whilst you live, God commands you to love your Neighbour. Wherefore bear no Malice against him, but pass by his mistakes: abstain also from giving him any provocation

- no malice to thy neighbour: [remember] the covenant of the highest, and wink at ignorance.
8. Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.
9. A sinful man disquieteth friends, and maketh debate among them that be at peace.
10. As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath, and according to his riches, his anger riseth: and the stronger they are who contend, the more they will be inflamed.
11. An hasty contention kindleth a fire, and an hasty fighting sheddeth blood.
12. If thou blow the spark it shall burn, if thou spit upon it, it shall be quenched: and both these come out of thy mouth.
13. Curse the whisperer and double-tongued: for such have destroyed many that were at peace.
14. A back-biting tongue

vocation, and so shall you avoid many inconveniences which an angry Man will bring upon himself, as well as upon his Friends and Neighbours, who love to live at Peace.

Anger, like Fire, is either fierce or slow according to the Matter which feed's it. The natural Temperament of Body together with the accession of Wealth will raise Anger to a high degree, which will yet be raised higher by a vigorous and hasty Opposition; but as by your breath you may enkindle a Spark, which your spittle will quench: So good Words will allay Anger, which ill words will inflame.

Curled be the secret Slanderer and double-tongu'd Persons, who have destroyed the Peace of many People, and sometimes

*hath disquieted many,
and driven them from
nation to nation: strong
Cities has it pull'd down,
and overthrown the hou-
ses of great men.*

15. *A back-biting tongue
hath cast out vertuous
women, and deprived
them of their labours.*

16. *Whoso hearkeneth un-
to it shall never find rest,
and never dwell quietly.*

17. *The stroke of the whip
maketh marks in the
flesh: but the stroke of
the tongue breaketh the
bones.*

18. *Many have fall'n by
the edge of the sword:
but not so many as have
fallen by the tongue.*

19. *Well is he who is de-
fended from it, and hath
not passed through the
venom thereof, who hath
not drawn the yoke there-
of, nor hath been bound
in her bands.*

20. *For the yoke thereof is
a yoke of iron: and the
bands thereof are bands
of brass.*

times overturned the
Peace of Nations by stir-
ring up Wars, and caus-
ing Desolations of Ci-
ties and Families with
the Banishment of Wor-
thy Persons, which en-
sue thereupon; nor can
any private Persons give
ear to Tale-bearers with-
out endangering the
Peace of their Minds with
that of their Families and
Neighbourhood: the
stroke of a Whip marketh
the Flesh, but a Whispe-
rer raiseth Tumults and
War, and breaketh the
Bones.

Nay, the Peace of the
World hath been disturb-
ed more by the Tongue
than by the Sword. Hap-
py is that Man who hath
escaped its Poisonous
Strokes, and hath not been
entangled by those Sus-
picions, Enmities, and Va-
riances which are raised
thereby. The Burden of
such a Life is intolerable
Thralldom: 'tis better for
a Man to be in his Grave,
than to survive the loss of
his Reputation by such a
Slanderous Tongue.

21. The death thereof is an evil death: the grave were better than it.

22. It shall not have rule over them that fear God: neither shall they be burnt with the flame thereof.

23. Such as forsake the Lord shall fall into it: and it shall burn in them and not be quenched: it shall be sent upon them as a lion, and devour them as a leopard.

24. Look that thou hedge thy possession about with thorns: and bind up thy silver and gold.

25. And weigh thy words in a ballance, and make a door and a bar for thy mouth.

26. Beware that thou slide not by it, lest thou fall before him that lieth in wait.

God by his Providence shall vindicate the Vertuous from detraction, but ill Men have great reason to expect that they shall be evil spoken of, and that their Actions shall sometimes be represented worse than indeed they are: Infamy shall suddenly come upon them, because they have deserved no better: but 'tis best for every good Man to set a watch upon his Tongue, and consider what may be concealed, as well as what and how he speaketh, that he fall not into the Snare of a Detractor.

CHAP. XXIX.

Paraphrase.

2. **H**E that is merciful will lend unto his neighbour: and he that strengtheneth his hand keepeth the commandments.

A Charitable Man is always ready to assist his Neighbour, and he that observeth God's Law is Liberal and Bountiful;

2. *Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.*
3. *Keep thy word, and deal faithfully with him: and thou shalt always find the thing that is necessary for thee.*
4. *Many, when a thing was lent them, reckoned it to be found: and put them to trouble that helped them.*
5. *Till he hath received, he will kiss a man's hand: and for his neighbour's money he will speak submissively: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.*
6. *If he prevail, he shall hardly receive the half: and he will count as if he had found it: if not, he hath deprived him of his money: and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace.*

tiful; wherefore lend to your Neighbour in time of need, and if you borrow, repay again in due season, for if you keep your Word with him, you may borrow again.

Some there are who look upon every Loan as if it were their own Property, and create trouble to those who lent it to them. Whilst they are borrowing they will make shew of great Submission and Lowliness in their Words and Behaviour; but will prolong the time of payment giving ill Language, and complain that you make an unreasonable demand; and tho' he be able to pay you all he will pay but half of the Debt, counting upon the remains as gain to himself: but if he be not able to pay you, you lose your Money; and gain an Enemy, who repayeth your Kindness with Revilings and Disgrace. And for this reason many Man refuse to

lend

7. Many therefore, have refused to lend for other men's ill dealings, fearing to be defrauded.
8. Yet have thou patience with a man in poor estate, and delay not to show him mercy.
9. Help the poor for the commandments sake: and turn him not away because of his poverty.
10. Lose thy money for thy brother and thy friend: and let it not rust under a stone to be lost.
11. Lay up thy treasure according to the commandments of the Most High: and it shall bring thee more profit than gold.
12. Shut up alms in thy store-houses, and it shall deliver thee from all affliction.
13. It shall fight for thee against thine enemies, better than a mighty shield and strong spear.
14. An honest man is surety for his neighbour: but he that is impudent will forsake him.
- lend to their Neighbours, who otherwise were willing to shew them Kindness.
- Yet I advise you to be speedy in giving Relief to your poor Neighbour, and be patient in forbearing to require it again; for 'tis God's will that thou shew great Regard to the Poor, so as rather to venture the Loss of your Money, than to keep it up where it is most evidently lost from public use: if you lay it out, it is some way or other beneficial to Men, whereby you intitle your self to the Favour of God. Let the Poor therefore be the Store-houses of your Wealth, whereby you will be guarded against Calamities, and delivered from Afflictions: your Alms will be instead of Weapons Offensive and Defensive.
- A kind-hearted and compassionate Man cannot deny to be a Surety for his Neighbour, when

15. Forget not the friendship of thy Surety: for he hath given his life for thee.

16. A sinner will overthrow the good estate of his surety.

17. And he that is of an unthankful mind will leave him in [danger] that delivered him.

18. Suretiship hath undone many a good estate: and shaken them as a wave of the Sea: mighty men hath it driven from their houses, so that they wand'red among strange nations.

19. A wicked man transgressing the commandments of the Lord shall fall into suretiship: and he that undertaketh and followeth other men's business for gain, shall fall into Suits.

20. Help thy neighbour according to thy power: and beware that thou thy self fall not into the same.

21. The chief thing for

an ill natur'd Man will forsake him: Wherefore if any Man is Bonnd for you, be sure to make good your Articles, that your Friend may come to no Dammage; for he is a very ill Man who will cast his own Debt upon his Surety. What can be more Ungrateful than to expose your Friend to Danger for being your Security?

Through Suretiship many a Man hath been undone and forc'd to fly his Country; sometimes wicked Men have fall'n into this condition by the just Judgment of God; and it is but just that he who undertakes to justify every Man's Case, should fall into Troubles. Assist your Neighbour therefore according to your Ability, but not incumber your own Affairs to set him free.

Bread and Water are
I i 4 all

*life is water, and bread,
and cloathing, and a
house to cover shame.*

22. *Better is the life of a
poor man in a mean cot-
tage, than delicate fare
in another man's house.*

23. *Be it little or much,
hold thee contented, that
thou bear not the re-
proach of thy House.*

24. *For it is a miserable
life to go from house to
house: for where thou
art a stranger, thou
dar'st not open thy mouth.*

25. *Thou shalt entertain
and feast, and have no
thanks: moreover thou
shalt hear bitter words.*

26. *Come thou stranger,
and furnish a table, and
feed me of that thou hast
ready.*

27. *Give place thou stran-
ger to an honourable
man; my brother com-
eth to be lodged, and I
have need of my house.*

28. *These things are griev-
ous to a man of un-
derstanding: the up-
braiding*

all the support of Life
which is absolutely need-
ful: Housing and Cloath-
ing conduce to the Ho-
nour of Life. Nay, 'tis
more for a Man's Credit
to live in his own House
though ever so mean, than
to feed at another Man's
Table. 'Tis better to live
in a small House your
own, than to be a So-
journer from House to
House; where you must
hear your Self and Fami-
ly abused, when you
dare not open your
Mouth in your own De-
fence,

For being a Tenant at
Will your Land-lord will
expect that you should
provide Entertainment
for his Friends and Ac-
quaintance, and if any
of his Relations cometh
to his House, he will turn
you out of your Lodg-
ing to make room for
him. The Imperious
Temper of a Land-lord
or a Creditor must be
very grievous to be born
by any Sensible Man.

braiding of house-room, and reproaching of the lender.

CHAP. XXX.

Paraphrase.

1. **H**E that loveth his Son, causeth him oft to feel the rod, that he may have joy of him in the end.

2. He that chastiseth his son shall have joy in him: and shall rejoyce of him among his acquaintance.

3. He that teacheth his son, grieveth the enemy: and before his friends he shall rejoyce of him.

4. Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

5. While he lived, he saw and rejoyced in him: and when he died he was not sorrowful.

6. He left behind him an avenger against his enemies, and one that shall

A Father sheweth his Affection to his Son by giving him due Chastisement upon fit Occasion, in order to bring him to an obedient Temper, for the future comfort of the Parent: 'tis by this means that a Child is reclaimed from Stubbornness, and made of a docile Temper, at which the Enemies of his Family grieve, but their Friends rejoyce. Hereby a good Parent leaveth a living Image of himself behind him, which rejoyc'd him while he liv'd, and made death more easie to him, because he knew that his Son would be a Terrour to the Enemies, as well as a Support to the Friends of his Father's House.

requite kindness to his friends.

7. *He that maketh too much of his son, shall bind up his wounds, and his bowels will be troubled at every cry.*

8. *An horse not broken, becometh headstrong: and a child left to himself will be wilful.*

9. *Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness.*

10. *Laugh not with him, lest thou have sorrow with him, and lest thou grieve thy teeth in the end.*

11. *Give him no Liberty in his youth, and wink not at his follies.*

12. *Bow down his neck while he is young, and beat him on the sides while he is a child: lest he wax stubborn, and be disobedient to thee, and so bring sorrow to thine heart.*

13. *Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.*

He who is foolishly Fond of his Son closeth in with all his petty Grievances, and pitieth all his Complaints, whereby the Child, like a Horse not Broken, becometh headstrong and Wilfull: So that by how much you shew your fondness of him, so much the more danger and trouble to your self you may apprehend from him, and by how much the more familiar you are with him, so much the more sorrowful you shall be for him at last.

Indulge him not in too great a Liberty in his Youth, but take notice of all his Follies, correcting them with a suitable Severity, which will be much for your comfort hereafter: whilst you Chastise his Looseness, and use him to Labour, you prepare him to be an useful Member to the Publick.

14. *Better is the poor, being of a sound and strong constitution than a rich man that is afflicted in his body.*

15. *Health and good estate of body are above all gold: and a strong body above infinite wealth.*

16. *There is no riches above a sound body: and no joy above the joy of the heart.*

17. *Death is better than a bitter life, or continual sickness.*

18. *Delicates poured upon a mouth shut up, are as messes of meat set upon a grave.*

19. *What good doth the offering to an Idol? for neither can it eat nor smell: so is he that is persecuted of the Lord.*

20. *He seeth with his eyes, and groaneth as an Eunuch that embraceth a virgin, and sigheth.*

21. *Give not over thy mind to heaviness, and afflict not thy self in thy own counsel.*

'Tis better to be Poor and Healthy, than Rich with a sickly Constitution of Body: for Gold and immense Wealth cannot procure so much enjoyment as is in a healthy Constitution of Body, which together with a chearful Spirit, are the greatest Comforts a Man can have upon Earth: but 'tis better to die, than to live with Trouble of Mind or constant Sickness.

For a Man in either of these Circumstances can take no more pleasure in the World, than a dead Man with Meat set upon his Grave; or than a Senseless Idol can receive from the Oblations which are set before it. 'Tis true, the Sick Man may see with his eyes the Enjoyments of others, and long to partake thereof, as an Eunuch to Embrace a Virgin, but all in vain.

Wherefore give not your self up to a Disconsolate Mind, but take comfort

22. *The gladness of the heart is the life of man, and the joyfulness of a man longeth his days.*
23. *Love thine own soul, and comfort thy heart: remove sorrows far from thee: for sorrow hath killed many, and there is no profit therein.*
24. *Envy and wrath shorten the life, and carefulness bringeth age before the time.*
25. *A chearful and good heart will have a care of his meat and diet.*

fort in your self; for a chearful spirit is the chiefest comfort, and the greatest prolonger of your Life: distinguish therefore between Care and Trouble, and be not too solicitous about your Affairs, for Trouble has kill'd many a Man, but was never profitable to any one; in like manner Envy and Wrath shorten Men's Lives, and Trouble bringeth on Old Age before its time. A Man of an easie Temper will take care only for things necessary:

CHAP. XXXI. *Paraphrase.*

1. *Watching for riches consumeth the flesh, and the care thereof driveth away sleep.*
2. *Watching care will not let a man slumber, as a sore disease breaketh sleep.*
3. *The rich hath great labour in gathering riches together: and when he resteth, he is filled with his delicates.*

AN earnest pursuit after Wealth weareth out the Body, and perplexeth the Mind, it breaketh Men's natural Rest like an acute Disease. Yet at last there is an Advantage to be attain'd, if you will then enjoy the Fruits of your Labour: Whereas a poor Man by his Labour can only supply his present Necessity. A

4. *The poor laboureth in his poor estate, and when he leaveth off he is still needy.*
5. *He that loveth gold shall not be justified: and he that followeth corruption shall have enough thereof.*
6. *Gold hath been the ruine of many: and their destruction was present.*
7. *It is a stumbling-block to them that sacrifice unto it: and every fool shall be taken therewith.*
8. *Blessed is the rich that is found without blemish: and hath not gone after gold.*
9. *Who is he? and we will call him blessed: for wonderful things has he done among his people.*
10. *Who hath been tried thereby and found perfect? then let him glory. Who might offend and hath not offended, or done evil and hath not done it?*
11. *His goods shall be established, and the congregation shall declare his Alms.*

A Covetous Man will not keep his Integrity, but the love of Money will certainly Corrupt him. Many a Man hath fall'n into sudden Destruction by the Inordinate desire thereof: which like Idol-Worship hath brought the Curse of God upon those foolish People who have corrupted themselves thereby.

But happy is a Rich Man, who can make a good use of that which he is honestly possess'd of.

Happy is that Man who possesseth a plentiful Estate and hath a Bountiful Disposition of Mind, who hath preserv'd his Integrity in the height of Prosperity, making use of his Power to serve the Publick Weal, but never to do a hard thing to any Person: This Man

shall be blessed of God,
and praised by Men.

12. *If thou sit at a bountiful Table, be not greedy upon it, and say not, there is much meat on it.*

13. *Remember that a wicked Eye is an evil thing: and what is created more wicked than an eye: therefore it weepeth upon every occasion.*

14. *Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.*

15. *Judge of thy neighbour by thy self: and be discreet in every point.*

16. *Eat as it becometh a man, those things which are set before thee, and devour not, lest thou be hated.*

17. *Leave off first for manners sake: and be not unsatiable lest thou offend.*

18. *When thou sittest among many, reach not thy hand out first of all.*

19. *A very little is sufficient for a man well nurtured: and he fetch-*

Let not a plentiful Table tempt you to Greediness, neither suffer your Eyes to dwell upon every Dish which is set thereupon, as if you did wish to appropriate all of them to your self: Such an Envious Eye sheweth a wicked and lamentable Disposition of Mind; let not therefore your greedy Eye guide your Hand into every Dish, but consider that the Entertainment was design'd for others as well as for your self; let them therefore have an equal share with you: eat and drink soberly as becometh a Man, for 'tis Odious to be Ravenouslike a Beast; leave off therefore when you have satisfy'd Nature, for Decency-sake, lest you give Offence by your Insatiable Appetite, whilst it guideth a rapacious Hand.

A small matter is sufficient to satisfy a considerate Man who will avoid
that

- eth not his wind short upon his bed.*
20. *Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching and choler, and pangs of the belly are with an unsatiable man.*
21. *And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.*
22. *My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee.*
23. *Whoso is liberal of his meat, men shall speak well of him: and the report of his good house-keeping will be believed.*
24. *But against him that is a niggard of his meat, the whole City shall murmur: and the testimonies of his niggardliness shall not be doubted of.*
25. *Shew not thy valiant-*
- that uneasiness, and difficulty of Breathing which the Glutton endureth when he goes to take his Rest: whereas he that eateth & drinketh moderately sleepeth soundly, and finds himself refresh'd when he riseth early the next Morning: But if thro' the importunity of others you have over-charged your Stomach, discharge it again to make your self easie.
- Let not I beseech you, my Counsels be neglected, for you shall certainly find them profitable to you at one time or other. Whatsoever your Employment be, use Bodily Exercise with it: for 'tis the best preservative of Health. But 'tis your Liberality which will give you the greatest Credit, as Niggardliness will most certainly Disgrace you.
- Make no Ostentation

ness in wine : for wine hath destroyed many.

26. *The furnace proveth the edge by dipping : so doth wine the hearts of the proud by drunkenness.*

27. *Wine is as good as life to a man if it be drunk moderately : what life is there to a man that is without wine ? for it was made to make men glad.*

28. *Wine measurably drunk, and in season, bringeth gladness of the heart, and cheerfulness of the mind.*

29. *But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.*

30. *Drunkenness increaseth the rage of a fool till he offend : it diminisheth strength, and maketh wounds.*

31. *Rebuke not thy neighbour at the wine, and despise him not in his mirth : give him no despiteful words : and press not upon him, with urging him [to drink.]*

of your Ability in Drinking, 'tis the ready way to the Grave; and as the red-hot Iron is harden'd by being dipp'd in cold Water, so the Pride of a Man's heart is confirmed by the heat of Wine.

Yet Wine moderately taken giveth great cheerfulness to the Spirits of Men, which sometimes droop for want of that Relief which Wine was appointed to bestow upon Men: But it must always be observed, that 'tis the moderate use of Wine which procureth this Blessing. Whereas the Excess thereof produceth uneasiness in the Mind, and giveth disturbance to the Company you converse with; inso-much that a drunken Man is always most provoking when he is least able to defend himself, and so lieth most open to Danger: which shews that 'tis very unseasonable to Reprove, or Slight a Man in his Wine, as it is at all times an ill thing to press any Man to intemperate drinking. CHAP

CHAP. XXXII.

Paraphrase.

1. **I**F thou be made the master of [a Feast] lift not thy self up, but be among them as one of the rest: take diligent care for them, and so sit down.

2. And when thou hast done all thy Office, take thy place, that thou may'st be merry with them, and receive a crown for the well ordering of the feast.

3. Speak thou that art the elder; for it becometh thee: but with sound judgment, and hinder not musick.

4. Pour not out words where there is a musician, and shew not forth wisdom out of time.

5. A consort of musick in a banquet of wine, is as a signet of Carbuncle set in Gold.

6. As a signet of an emerald set in a work of

IF the management of any great Entertainment be committed to your Care, boast not of your Abilities therein, but be careful to dispose of all things into good Order, and then take your Place in common with the rest of the Company; be Merry with them, and if they offer you a Garland of Flowers in requital of your Care receive it.

Let an elderly Man begin the Discourse at Table; for 'tis becoming his Age: Let him discourse with a sound Judgment, but a low Voice: nor let him use many Words when the Company is hearkening to the Musick, which is as graceful to a Festival Entertainment as rich Jewels are to the golden Sockets in which they are set.

It becometh not young Men to be forward to

gold, so is the melody of musick with pleasant wine.

7. *Speak young man, if there be need of thee: and yet scarcely when thou art twice asked.*

8. *Let thy speech be short, comprehending much in few words: be as one that knoweth and yet holdeth his tongue.*

9. *If thou be among great men, make not thy self equal with them: and when ancient men are in place, use not many words.*

10. *Before the thunder goeth Light'ning, and before a shame-fac'd man shall go favour.*

11. *Rise up betimes, and be not the last, but get thee home without delay.*

12. *There take thy pastime, and do what thou wilt: but sin not by proud speech.*

13. *And for these things bless him that made thee, and hath replenished thee with his good things.*

Speak upon any Discourse which shall arise: but if they shall be importun'd by the Company to speak their Sense upon the Matter in Debate, it may be allow'd them to speak their Sense in a few Words, and with an agreeable modesty of behaviour, observing always a due Distance from those who are their Superiours, either in Age or Quality: and if a modest Blush shall Preface their Discourse, it shall procure the Favour of the Audience, as certainly as Light'ning foregoeth Thunder.

Take an early Leave of the Company to repair home, where you may use what Diversion you please; but in your Diversions take care lest the Wine you have drank should incite you to use insolent Words or Behaviour in your Family: but above all things, be thankful to God who hath made you, and at
that

14. *Whoso feareth the Lord will reverence his discipline, and they that seek him early shall find favour.*

15. *He that seeketh the Law, shall be filled therewith: but the hypocrite shall be offended thereat.*

16. *They that fear the Lord shall find judgment, and shall kindle justice as a light.*

17. *A sinful man will not be reprov'd, but findeth an excuse according to his will.*

that time refreshed: you with his Plenty.

A Reverence for the Deity will incline every Man to vertuous Actions, and early applications to Vertue will not be ineffectual: for whosoever applieth himself in earnest to the Law of God, will certainly learn and practise it; but he who only pretendeth a Zeal for his Law, will certainly Transgress, and suffer the Punishment which the Law has appointed. 'Tis the true and real Fear of God which gives a Man a good Understanding, and makes his Vertue appear bright in the sight of all Men: Whereas an Hypocrite is always finding out Excuses to cover his Wickedness from the Eye of the World.

18. *A man of counsel will be considerate, but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.*

A Wise and good Man will take Advice from the Law of God: but some are so haughty and rash, that they do not fear to Act in Opposition thereto. But you (my Son) do nothing but what

19. *Do nothing without*

- advice, and when thou hast once done, repent not.
20. Go not in a way wherein thou mayst fall; and stumple not among the stones.
21. Be not confident in a plain way.
22. And beware of thine own children.
23. In every good work trust thy own soul; for this is the keeping of the commandments.
24. He that believeth in the Lord, taketh heed to the commandment: and he that trusteth in him, shall fare never the worse.
- is agreeable to the Law; and then fear not the consequences thereof. But if the Matter you are engaged in be of an intricate Nature, do nothing with a doubtful Conscience; neither be thou rash in Action when the thing you have undertaken is doubtful, lest you give Offence to your Family: but let every thing you do be agreeable to your own Conscience, for this is what God requireth of you; and let the Law of God be the sole guide to your Conscience, and so you shall avoid the evil of Sin and Punishment.

CHAP. XXXIII. *Paraphrase.*

1. **T**HERE shall no evil happen unto him that feareth the Lord: but in temptation, even again he will deliver him.
2. A wise man hateth not the Law, but he that is an hypocrite therein, is as a ship in a storm.
- H**E who avoideth Sin will also avoid Punishment, and God will deliver him from under the Tryals of Adversity. For which Reason a good Man always loveth the Law of God, but an ill Man is as unsteady and un-

3. *A man of understanding trusteth in the Law: and the Law is faithful to him as an Oracle.*

4. *Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.*

5. *The heart of the foolish is like a Cart-wheel, and his thoughts are like a rolling axle-tree.*

6. *A Stallion-horse is as a mocking friend, he neigheth under every one that sitteth upon him.*

7. *Why doth one day excel another? whereas all the light of every day in the year is of the Sun.*

8. *By the knowledge of the Lord they were distinguished, and he altered seasons and feasts.*

9. *Some of them hath he made high days, and hallowed them: and some of them hath he made ordinary days.*

10. *And all men are from the ground, and Adam was created of earth.*

unsafe as a Ship in a Storm; whereas he who trusteth to the Law is secure, both of Direction and Protection.

'Tis good to premeditate upon every Matter which you are either to propose or answer, that there may be weight and steadiness in what you say; for otherwise your Thoughts will roll about like a Wheel, and be as ungovernable and offensive as a Stallion-horse, Neighing at every Mare that passeth by him.

If you ask how comes it pass that one Day differs from another, when the same Sun inlightneth them all? know, that 'tis the Will of God which maketh the difference; he having appointed the different Seasons of the Year, and publick Festivals upon different Occasions of Religious Worship.

In like manner, all Men draw their Original from the Earth in Adam, yet the Wisdom of God hath

11. *In much knowledge the Lord hath divided them, and made their ways diverse.*
12. *Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed, and brought low, and turned out of their places.*
13. *As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best.*

14. *Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.*

15. *So look upon all the works of the Most High, and there are two and two, one against another.*

16. *I awaked up last of all, as one that gathereth*

made great Distinctions among them; some he hath made to be Princes, others to be Priests: nay, some whole Nations (as Israel) hath he Adopted, and others as the Canaanites) he hath cast out of their Country. For the whole Earth is at his Disposal, to bestow on whom he pleaseth, as Clay in the Potter's Hand may be Fashioned according to his Will and Pleasure.

But yet the Wisdom and Goodness of God appear in the Works of his Providence, when Troubles are Ballanc'd with Comforts, Curses with Blessings, and the Vices of some by the Vertues of others: So that if you look upon all the Earth, you will find that all things subsist by a Ballance, which God in his Providence hath appointed.

These Things at last I considered, having gathered

after the Grape-gatherers : by the blessing of the Lord I profited.

17. *Consider that I laboured not for my self only ; but for all them that seek learning.*

18. *Hear me O ye great men of the people : and hearken with your ears ye rulers of the congregation.*

19. *Give not thy son and wife, thy brother and friend power over thee whilst thou livest, and give not thy goods to another : lest it repent thee, and thou intreat for the same again.*

20. *As long as thou livest and hast breath in thee, give not thy self over to any.*

21. *For better it is that thy children should seek to thee, than that thou should'st stand to their courtesie.*

22. *In all thy works keep to thy self the preeminence, leave not a stain in thine honour.*

23. *At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.*

thered them out of the Observations of my Predecessours, being Assisted by the Blessing of God ; and since I did not enter into these Studies only for my own Advantage, bear with me I beseech you, O my Country-men, if I desire you to lend an Ear to me yet a little farther.

Give not your Estate away to the nearest or dearest of your Friends or Relations whilst you live : lest their Unkindness should give you cause to wish too late for it again. But whilst you live, keep your Estate in your own Power : For 'tis better that they should depend upon you, than you upon them. Wherefore keep your self under the Direction of your own Power ; whereby you will preserve the Reputation of your Wisdom : 'tis time enough that your Friends or Relations take Possession of your Estate after you are dead.

24. Fodder, a wand, and burdens are for the ass: and bread, correction, and work for a servant.

25. If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

26. A yoke and a collar do bow the neck: so are tortures and torments to an evil servant.

27. Send him to labour that he be not idle: for idleness teacheth much evil.

28. Set him to work as is fit for him: if he be not obedient, put on him more heavy fetters.

29. But be not excessive towards any: and without discretion do nothing.

30. If thou have a servant, let him be unto thee as thy self: because thou hast bought him with a price.

31. If thou have a servant, entreat him as a brother: for thou hast need of him as thine own soul: if thou entreat him evil, and he run

Food, Correction, and Work are as necessary for your Servants as for your Cattel: keep them to Labour and they will be of constant Benefit to you, but if you suffer them to be Idle, they will attempt an Escape.

Nay, sometimes severe Corrections are as necessary for your Slave as a Yoak to the Neck of your Plough-cattel, where by to force a Lazy Slave from a dangerous Habit of Idleness: however, take care that the Work be proper for him, and the Correction be sufficient to stir him up thereunto, but not so Rigorous as to hinder him from it; for 'twould be indiscreet to hinder the Profit you ought to reap from the Servant you have purchased with your Money. In short, use your Servant well, as your Fellow-creature, and because you want him for the comfort of your Life, and lest you drive him from you, and so lose his Labour.

from thee, which way
wilt thou go to seek
him?

C H A P. XXXIV. *Paraphrase.*

1. **T**HE hopes of a man
void of understand-
ing are vain and false :
and dreams lift up fools.
2. Whoso regardeth dreams
is like him that catch-
eth at a shadow, and
followeth after the wind.
3. The vision of dreams is
as the resemblance of
one thing to another :
even as the likeness of
a face to a face.
4. Of an unclean thing
what can be cleansed ?
and from that thing
which is false, what
truth can come ?
5. Divinations and sooth-
sayings and dreams are
vain : and the heart
fancieth as a woman's
heart in travail.
6. If they be not sent from
the Most High in the
visitation, set not thy
heart upon them.
7. For dreams have deceiv-

VAin hopes and foolish
dreams make some-
times deep impressions
upon weak Men : who
consider not that they
may as well catch hold
of a Shadow, and over-
take the Wind as they
may find any substance
in a Dream ; which is
only a phantastical, tho'
lively Representation of
real Things : what can
be purify'd by that which
is it self unclean ? From
Falshood what Truth can
come ? So all your en-
deavours to understand
Divinations, Sooth-say-
ings and Dreams are as
absurd as the vain ima-
ginations and foolish
Longings of a Woman
with Child. As for those
Dreams which are sent
from God to his Servants
(such as Moses) let them
and no other be Regard-
ed

ed many: and they have failed that put their trust in them.

8. The Law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

9. A man that hath travelled knoweth many things, and he that hath much experience will declare wisdom.

10. He that hath no experience, knoweth little: but he that hath travelled is full of prudence.

11. When I travelled, I saw many things, and I understood more than I can express.

12. I was oft-times in danger of death, yet I was delivered because of these things.

13. The spirit of those that fear the Lord shall live: for their hope is in him that saveth them.

14. Whoso feareth the Lord shall not fear, nor be afraid: for he is his hope.

15. Blessed is the soul of him that feareth the

ed by you, for many Men have been deceiv'd by following their own Fancies.

The Law of God is a sufficient direction without the addition of these Phantasms; but yet the Advice of a wise and virtuous Man may be taken, especially if he hath gained Experience by his Travel into foreign Countries: for nothing encreaseth knowledge more than Experience of the World, which fitteth Men to give Advice to others.

When I Travell'd abroad, I observ'd more things than I can now remember, and by the Experience which I gained I have often escaped from Danger.

But whosoever feareth the Lord, will always be preserved by that Divine Providence, to whose Protection he hath committed himself: For which Reason he need not be afraid, but may still hope in God: Wherefore happy is he who feareth God. For how great

Lord: to whom doth he look? and who is his strength?

16. For the eyes of the Lord are upon them that love him: he is their mighty protection and strong stay: a defence from heat, and a cover from the Sun at noon, a preservation from stumbling, and a help from falling.

17. He raiseth up the soul, and light'neth the eyes: he giveth health, life, and blessing.

18. He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous: and the gifts of unjust men are not accepted.

19. The Most High is not pleased with the offerings of the wicked: neither is he pacify'd for sin by the multitude of sacrifices.

20. Whoso bringeth an offering of the goods of the poor, doth as one that killeth the Son before the father's eyes.

21. The bread of the needy is their life: he that de-

great is he on whom he may depend? His Providence waiteth on them that love him, to be their mighty Protection from Adversity, as well as their preservation from Sin, and recovery out of Evil. 'Tis he who raiseth the Soul up to wise Sentiments and vertuous Inclinations, giving Health to the Body, and Plenty for the comfortable support of Life.

As to your Religious Offerings and Sacrifices to God, if they are wrongfully gotten, you Offer Contempt to him who Abhorreth the Offerings of the Wicked: for 'tis not the number of Sacrifices, but the good Disposition of the Sacrificer which pleaseth him. But he who bringeth an Offering wrongfully extorted from the Poor, is as one that killeth the Son before his Father's Eyes: for God is their Father, who giveth them Bread for the Support of their Life,

*fraudeth him thereof is
a man of blood.*

22. *He that taketh away
his neighbour's living
slayeth him, and he that
defraudeth the labourer
of his hire is a blood-
shedder.*

23. *When one buildeth,
and another pulleth
down, what profit have
they then but labour?*

24. *When one prayeth, and
another curseth, whose
voice will the Lord hear?*

25. *He that washeth him-
self after the touching
of a dead body, if he
touch it again, what a-
vaileth his washing?*

26. *So is it with a man
that fasteth for his sins,
and goeth again and
doth the same: who
will hear his prayer?
or what doth his hum-
bling profit him?*

which, whoever taketh
away from them is their
Murderer: and who-
ever defraudeth his poor
Neighbour, in like man-
ner is a Man-slayer.

Now what Profit is it
when one pulleth down
what another Buildeth?
So the poor Man's Curses
out-weigh the unjust
Man's Sacrifices in the
just Judgment of God;
especially if the Sacrifi-
cer continueth to com-
mit the same Injustice:
For what doth it avail for
a Man to Purify himself
after he hath touched an
unclean thing, if he will
touch it again? So is it
of no avail for a Man to
observe the Ceremonies
of Humiliation for a Sin
in which he resolveth to
persevere.

CHAP. XXXV.

Paraphrase.

1. **H**E that keepeth the
Law, bringeth of-
ferings now: he that

'TIS the Observation
of God's Moral
Law which renders your
Cere-

maketh heed to the commandment offereth a peace-offering.

2. *He that requiteth a good turn, offereth fine flower: and he that giveth Alms, sacrificeth praise.*
3. *To depart from wickedness is a thing well-pleasing to the Lord: and to forsake unrighteousness is a propitiation.*
4. *Thou shalt not appear empty before the Lord.*
5. *For all these things [are to be done] because of the commandment.*
6. *The offering of the righteous maketh the Altar fat, and the sweet savour thereof is before the Most High.*
7. *The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.*
8. *Give the Lord his honour with a good eye, and diminish not the first fruits of thine hands.*
9. *In all thy gifts, shew a cheerful countenance, and dedicate thy tithes with gladness.*

Ceremonial Performances highly acceptable to him; your gratitude to your Friends, and Charity to the Poor recommend both your Peace-offerings and Thank-offerings to God.

To restrain your self from evil Actions, and expell the vicious Habits and Inclinations of your Mind is the best Propitiation for your pass'd Iniquities. But yet you are to bring your Offerings, because you are commanded so to do, tho' it be not the Offering it self, but the moral Integrity of the Bringer which maketh the Gift acceptable to God, and commendeth him to the Divine Favour for future Blessings.

And when you set aside that part of your Estate which is by the Law Intituled to God, the Priests, or the Poor; do it with a cheerful Heart, and a liberal Hand, in full proportion to that Plenty which

10. Give unto the Most High according as he hath enriched thee: and as thou hast gotten, give with a chearful eye.

11. For the Lord recompenseth, and will give thee seven times as much.

12. Do not think to corrupt with gifts, for such he will not receive: and trust not to unrighteous Sacrifices, for the Lord is judge, and with him is no respect of persons.

13. He will not accept any person against a poor man: but will hear the prayer of the oppressed.

14. He will not despise the supplication of the fatherless: nor the widow when she poureth out her complaint.

15. Do not the tears run down the widows cheeks? and is not her cry against him that causeth them to fall?

16. He that serveth the Lord shall be accepted with favour, and his

which the hand of God has reached out to you: nor doubting but that the Lord will for these things plentifully Reward you for the time to come.

Think not that your Gifts can Bribe God's Justice to wink at your wilfull Sins, much less can you suppose that what you have gotten either by Fraud, or Force, will be accepted by that Righteous, All-knowing, and Unbias'd Judge, who will hear the Complaint of the Meanest against the Greatest of Men.

There is not a poor Fatherless Child, or a Desolate Distressed Widow whose Complaint God will not receive; but the Tears that run down their Cheeks are a loud Cry against their Oppressors.

The Prayers of good People shall always find admittance into Heaven, let

prayer shall reach unto the clouds.

17. *The prayer of the humble pierceth the clouds : and till it come nigh he will not be comforted : and will not depart till the Most High shall behold to judge righteously, and execute judgment.*

18. *For the Lord will not be slack, neither will the Mighty be patient towards them, till he have smitten in sunder the loins of the unmerciful, and repay'd the vengeance of the Heathen ; till he have taken away the multitude of the proud : and broken the Scepter of the unrighteous.*

19. *Till he have rendred to every man according to his deeds, and to the works of men according to their devices ; till he have judg'd the cause of his people, and made them to rejoyce in his mercy.*

20. *Mercy is seasonable in the time of affliction, as clouds of rain in the time of droughe.*

let the Supplicants be never so much despised in the World ; their Prayers must be admitted, to the end that they may receive a speedy Redress from the Power of God, whereby he executeth his just Judgments upon wicked Men : neither is the Lord slow in Redressing the Grievances of his People, but he is quick and vigorous to overpower and bear down the strength of all haughty Oppressours, and to suppress the Tyranny of wicked Princes : whereby his Justice shall appear to the World, in rewarding the evil-doers according to the wickedness of their Designs and Practices, and in giving a gracious deliverance to his People from their Oppressions : which Deliverance is sent to them as seasonably as Showers of Rain after a scorching Heat and Droughe.

CHAP. XXXVI.

Paraphrase.

1. **H**ave mercy upon us,
O Lord God of all:
and behold us,
2. And send thy fear up-
on all the Nations that
seek not after thee.
3. Lift up thy hand a-
gainst the strange Na-
tions, and let them see
thy power.
4. As thou wast sanctified
in us before them, so be
thou magnified in them
before us.
5. And let them know
thee as we have known
thee, that there is no
God but only thou, O
God.
6. Shew new signs, and
make other strange
wonders: glorify thy hand
and thy right arm, that
they may set forth thy
wondrous works.
7. Raise up indignation,
and pour out wrath:
take away the adversa-
ry, and destroy the ene-
my.
8. Make the time short,
remember the covenant,

Have mercy upon us,
the Children of Is-
rael, and Pity us; but let
thy Terroures seize upon
all the Nations which have
not sought after thee.
Shew forth thy Power
against them, that they
who would not take no-
tice of thy kindness to
us; may be made to
know thy power over
them to their Destructi-
on, as we have known
thy Might in working
out our Deliverance.

Let thy Omnipotency
be engaged now again, as
it was once in Egypt, that
by new Signs and Won-
ders foreign Nations may
discern thy infinite Pow-
er exerted in Wrath, and
Fury against the Enemies
of thy People *Israel*. Re-
member the Covenant
which thou madest with
our Fore-fathers, and let
the time of our Delive-
rance,

and let them declare thy wonderful works.

9. *Let him that escapeth be consumed by the rage of the fire: and let them perish that oppress the people.*

10. *Smite in sunder the heads of the rulers of the heathen, that say, there is none other but we.*

11. *Gather all the Tribes of Jacob together, and inherit them as from the beginning.*

12. *O Lord have mercy upon the people that is called by thy name: and upon Israel, whom thou hast named thy first-born.*

13. *O be merciful to Jerusalem, thy holy City, the place of thy rest.*

14. *Fill Zion with thy unspeakable oracles, and thy people with thy glory.*

15. *Give testimony unto those whom thou hast possessed from the beginning, and raise up Prophets that have been in thy name.*

rance from a foreign Yolk draw near, that we may declare thy wond'rous Works: whilst our cruel Oppressors are consumed in the Fire of thy Wrath, together with the Heathen Magistrates, who bear Rule over thy People, and know not that thy Power is above them.

Gather all the scatter'd Tribes of *Israel* together, and give them Possessions of their own to Inherit, as thou didst of Old. Have mercy upon them, for they are thy peculiar People whom thou hast called out of all the Earth, to the sole Inheritance of thy peculiar Favours.

O be favourable again to *Jerusalem* wherein thy Temple was built; let thy special Presence once more Reside among us, and own us once more by the Instruction of thy Prophets, like those who formerly came to us in thy Name; whose Prophecies we desire may be fulfilled to us, who wait for their Accomplishment. Hear,

16. Reward them that wait for thee, and let thy prophets be found faithful.

17. O Lord hear the prayer of thy servant, according to the blessing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18. The belly devoureth all meats, yet is one meat better than another.

19. As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

20. A froward heart causeth heaviness, but a man of experience will recompense him.

21. A woman will receive every man, yet is one daughter better than another.

22. The beauty of a woman cheareth the countenance, and a man loveth nothing better.

23. If there be kindness, meekness and comfort in her tongue, then is not

and Answer, O Lord, the Prayer which Aaron of old made for Israel according to thy Appointment, (Numb. 6. 22.) that all Nations may know thy Eternal Power and Goodness.

Though the Stomach receiveth all sorts of Food, yet the Palate can distinguish one from another: and although Israel has endured the ill usage and false dealings of the Heathens, yet he is sensible of their perverseness, and willing to repay them according to their evil Deeds.

Though any Woman be sufficient to satisfy the Natural desire of any Man, yet Men do observe a great difference in Young Women: and tho' nothing is so Charming as a Beautiful young Woman', yet 'tis the Meekness and Kindness appearing in her Words, and

her husband like other men.

and the agreeableness of her Behaviour, which will distinguish her Husband from other Men.

24. He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest.

25. Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26. Who will trust a thief well appointed, that skippeth from City to City? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

Besides, he who Marrieth such a Wife, layeth the Foundation of his own Comfort and Security in her Care; whereby his Estate is preserved, and he himself so well settled with his Family, that he gaineth the Love and Respect of his Neighbours. Whereas an Unmarried Man, being always Unsettled, is esteemed but little better than a Vagrant.

CHAP. XXXVII.

Paraphrase.

1. Every friend saith I am his friend also: but there is a friend which is only a friend in name.

2. Is it not a grief unto death, when a companion and friend is turned to an enemy?

Whoever attempteth to gain your Friendship, will also pretend to be your real Friend, tho' he be so only in appearance, and will soon turn your Enemy, to the great grief of your Heart: nor is any thing so base and abo-

3. *O wicked imagination, whence camest thou in to cover the earth with deceit?*
4. *There is a companion which rejoiceth in the prosperity of a friend: but in the time of trouble will be against him.*
5. *There is a companion which helpeth his friend for the belly, and taketh up the buckler against the enemy.*
6. *Forget not thy friend in thy mind, and be not unmindful of him in thy riches.*
7. *Every counsellour extol-
leth counsel, but there is some that counselleth for himself.*
8. *Beware of a counsellour, and know before what need he hath, (for he will counsel for himself) lest he cast the lot upon thee.*
9. *And say unto thee Thy way is good: and afterward he stand on the other side, to see what shall befall thee.*
10. *Consult not with one that suspecteth thee, and hide thy counsel from such as envy thee.*

abominably deceitful as such a false Friendship.

And such false Friends many are, who are willing to partake of your Prosperity, but are ready to Plunder you in Adversity; who tho' they help themselves plentifully at your Table, will allow you no help against your Enemies; but if you have gain'd a true and hearty Friend, be always ready to give him your Assistance.

A false Friend will boast of his Ability and Inclination to advise you, whereas his Advice tendeth to his own Advantage. Consider what self-ends such a one may serve by your means, lest he make a Prey of you by perswading you to do that which your Enemies and he himself would be glad to see done.

Give your Advice to no Man who hath either an ill Opinion of you, or an

11. Neither consult with a woman, touching her of whom she is jealous; neither with a coward, in matters of war; nor with a merchant, concerning exchange; nor with a buyer, of selling; nor with an envious man, of thankfulness; nor with an unmerciful man, touching kindness; nor with the sloathful, for any work; nor with an hireling, for an year of finishing work; nor with an idle servant, of much business: hearken not unto these in any matter of counsel.

12. But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and and will sorrow with thee, if thou shalt miscarry.

13. And let the counsel of thine own heart stand: for there is no man more

an ill-will towards you, neither take Counsel from those who have a private Interest in the Matter whereof you Advise with them; as from a Jealous Wife concerning your Behaviour to one with whom she suspects your Familiarity. Refer not the Exchange of your Goods to the Merchant you deal with, nor the Price of them to the Buyer: Advise not with an ill-natur'd Man how you shall shew Kindness, nor with a Sloathful Man about Work, nor with a Day-labourer about Expedition of Business, nor with a Sloathful Drone about dispatch or multiplicity of Business.

But take Advice of an Honest, Vertuous Man, who out of good will to you, would be sorry that you should miscarry by his Advice; and when you have very carefully considered any Matter yourself, you may govern your self by your own careful and faithful Resolutions.

faithful to thee than it.

14. *For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in a high tower.*

15. *And above all this, pray to the most High, that he will direct thy way in truth.*

16. *Let reason go before every enterprize, and counsel before every action.*

17. *The countenance is a sign of changing of the heart.*

18. *Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.*

19. *There is one that is wise, and teacheth many, and yet is unprofitable to himself.*

20. *There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.*

21. *For grace is not given him of the Lord: because he is deprived of all wisdom.*

22. *Another is wise to*

And sometimes a Man's own Thoughts will set his Duty before him in a clearer Light, than others can do who have look'd nicely into the Matter. However, in the first place pray to God to direct you, and preserve you free from Errour in all your Ways: but depend not so much upon Prayer to God, as to neglect the use of your Reason in any of your Undertakings.

There are four Things which make such an Impression upon the Heart as appeareth in the very Countenance, Hope and Fear, Life and Death: discourses upon these Subjects are always very moving.

Some are able to give good Advice, but not to take it; others pretend to Wisdom, and are undone by their own Folly; whilst being destitute of Verrue they are abhorred of all Men as much as they fall short of true Wisdom: but

himself: and the fruits of understanding are commendable in his mouth.

but when a Man's Wisdom is profitable to himself, his suitable discourses are coveted, and commended by all Men.

Such a one is a Publick Blessing, because he instructed his Country, and Adviseeth well in all their Exigencies; wherefore as all Men wish well unto him, so they delight to speak well of him.

Though every Israelite shall die, yet the Succession of them shall remain for ever; whereby a wise Man may perpetuate his Name and Fame to future Generations.

'Tis good for a Man to understand his own Ability and Inclinations, that he may not engage himself in such things which are disagreeable to his Genius. Forasmuch as all things are not either profitable or delightful to all Men: 'Tis good likewise for Men to govern their Appetites with relation to delicious Meats and Drinks: for Excess breeds Sickness,

23. A wise man instructeth his people: and the fruits of understanding fail not.

24. A wise man shall be filled with blessings, and all they that see him shall count him happy.

25. The days of the life of man may be numbered: but the days of Israel are innumerable.

26. A wise man shall inherit glory among a people: and his name shall be perpetual.

27. My son, prove thy soul in thy life-time, and see what is evil for it, and give not that unto it.

28. For all things are not profitable for all men: neither hath every soul pleasure in every thing.

29. Be not unsatiable in any dainty thing, nor too greedy upon meats.

30. For excess of meat bringeth sickness: and surfeiting turneth to cholera.

31. By surfeiting have many perished, but he that taketh heed prolongeth his life.

and a Surfeit leaves indigested Matter in the Stomach, which often takes away our Lives, which are preserved and prolonged by Abstinence.

CHAP. XXXVIII.

Paraphrase.

1. **H**ONOUR a Physician with the honour due unto him, for the uses you may have of him: for the Lord hath created him.

2. For of the most High cometh healing: and he shall receive honour of the King,

3. The skill of the Physician shall lift up his head: and in the sight of great men shall he be in admiration.

4. The Lord hath created medicines out of the earth: and he that is wise will not abhor them.

5. Was not the water made sweet with wood, that the virtue thereof might be known?

BUT if you are Sick, make use of a Physician, and respect him according as you receive benefit by him: for his Calling is needful for us, and is supply'd with ^{various} Theries by God's Provision, which being well apply'd by his skill, he gaineth Reputation among the greatest Men.

Wherefore since God administred Medicines out of the Earth to the Physician, no wise Man will refuse to make a proper use of them.

To this end did God sweeten the Water with Wood, to shew the Vir-
tue

6. And he hath given me skill, that he might be honoured in his marvellous works.
7. With such doth he heal [men] and taketh away their pains.
8. Of such doth the Apothecary make a confection, and of his works there is no end: and from him is peace over all the earth.
9. My Son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.
10. Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness.
11. Give a sweet savour and a memorial of fine flower: and make a fat offering, as not being.
12. Then give place to the Physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.
13. There is a time when in their hands there is good success.
14. For they shall also pray unto the Lord, that

tue thereof and manifest his Glory, in giving skill to Men whereby they are able to heal Diseases and take away sharp pains, by application of infinite Medicines, which are prepared by the Apothecary, to give Ease and Rest to Mankind.

But in your Sicknes, forget not in the first place, to apply your self to God for his Blessing: examine also your Actions and Inclinations, and rectify what is amiss in either of them; likewise appoint Offerings to be made to God in your behalf, as if you were presently to depart this Life: but yet make use of a skilful Physician, both because God's Providence hath appointed such means to be used in cases of Necessity, and Experience also shews us, that sometimes they are successful in their Undertakings, especially when they pray to God to bless their Endeavours.

he would prosper that
which they give for ease,
and remedy to prolong
life.

15. He that sinneth be-
fore his maker, let him
fall into the hand of
the Physician.

16. My Son, let tears fall
down over the dead:
and begin to lament as
if thou hadst suffered
great harm thy self:
and then cover his body
according to custom, and
neglect not his burial.

17. Weep bitterly, and
make great mean, and
use lamentation as he
is worthy: and that a
day or two, lest thou be
evil spoken of: and
then comfort thy self
for thy heaviness.

18. For of heaviness com-
eth death, and the hea-
viness of the heart
breaketh strength.

19. In affliction also sor-
row remaineth: and
the life of the poor is
the curse of the heart.

20. Take no heaviness to
heart: drive it away,
and remember the last
end.

Now tho' every Sin-
ner by reason of his ini-
quity do's justly forfeit
his Health, yet if he
forfeit his Life also; 'tis
fit you should bewail his
death, by which perhaps
you have sustain'd a Loss:
likewise prepare his Bo-
dy for Burial, and be-
stow a decent Interrment
upon him; expressing al-
so at his Grave your Sor-
row for the loss of him,
according as he was be-
hoofful to you, that you
incurr not the Censure of
being an ill-natur'd Man;
and after this, be com-
forted again.

For over-much Grief
may break your Heart,
and hasten your own End.
But if you live a sorrow-
ful Life, 'tis a Curse rather
than a Blessing upon you.
Distinguish therefore be-
tween Care and Trou-
ble, and consider that
Death will come soon e-
nough: so that you need
not hasten it by im-
mode-

21. Forget it not, for there is no turning again: thou shalt not do him good, but hurt thy self. moderate Grief, by which you can do no good to your Friend, but will certainly do harm to your self.

22. Remember my judgment: for thine also shall be so; yesterday for me, and to day for thee.

23. When the dead is at rest, let his remembrance rest: and be comforted for him, when his spirit is departed from him.

24. The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25. How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?

26. He giveth his mind to make furrows: and is diligent to give the kine fodder.

27. So every carpenter,

Wherefore though the Death of your Friend may serve to put you in mind of your own Mortality; yet, since he is now at Rest, do not torment your self with the consideration of what is past and gone.

If you would improve your self in the Study of the Law, allow your self sufficient time to Contemplate thereupon. For they whose Time is continually taken up with the Business of this World, have not leisure enough to study God's Holy Word. How is it possible that one who is exercised in daily Labour, should attain to the knowledge thereof? as he that is daily exercised in Husbandry, either holding or driving the Plough,

and work-master that laboureth night and day: and they that cut and grave Seals, and are diligent to make great variety, and give themselves to counterfeit Imagery, and watch to finish a work.

28. The smith also sitting by the anvil, and considering the Iron-work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears: and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly.

29. So doth the potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work: and maketh all his work by number.

30. He fashioneth the clay with his arm, and boweth down his strength before his feet: he ap-

or Foddering the Cattel; or he who is constantly employ'd in Mechanical Labours, such as Forging, Carving, or Graving, both early and late: or such as the Smith who worketh hard at the Anvil; and whilst he forgeth the Iron, suffereth his strength to be exhaled by the fire, whilst he endureth the heat of the Forge. Besides this, the noise of the Hammer on the Anvil is never out of his Ears, nor are his Eyes taken off from the Pattern by which he worketh, and he is employed early and late in polishing his Work nicely.

In like manner, the Potter sitteth earnestly at his Work, turning the Wheel with his Feet, and giveth a just proportion to the Vessels which he maketh; he boweth his Body to the Ground, whilst he taketh up the Clay whereof he frameth them, and maketh clean the

plieth himself to lead it over : and he is diligent to make clean the furnace.

the Furnace in which he baketh them.

31. All these trust to their hands : and every one is wise in his work.

32. Without these cannot a City be inhabited : and they shall not dwell where they will, nor go up and down.

33. They shall not be sought for in publick counsel, nor sit high in the congregation : they shall not sit on the Judges seat, nor understand the sentence of Judgment : they cannot declare justice and judgment, and they shall not be found where parables are spoken.

34. But they will maintain the state of the world, and [all] their desire is the work of their craft.

These Mechanicks trust to the Works of their Hands for their Maintenance, being expert in their several Employments. By these sorts of Men Bodies Politick always subsist; for their Labour confineth 'em to their Houses, and keepeth them from seeking their Bread abroad. Yet such as these are not called to the Government of Israel, they make no part of the Sanhedrim, neither do they Sit in the Courts of Justice, being unfit to discharge such Offices : neither do they write Treatises of Morals or Politicks : thinking it enough for them to give some Support to the World by the Works of their proper Callings.

CHAP. XXXIX.

Paraphrase.

1. **B**UT he that giveth his mind to the law of the most High, and is occupy'd in the meditation thereof will seek out the wisdom of all the ancient, and be occupy'd in Prophecies.
 2. He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.
 3. He will seek out the secrets of grave sentences, and be conversant in dark parables.
 4. He shall serve among great men, and appear before Princes: he will travel through strange Countries: for he hath tried the good and the evil among men.
 5. He will give his heart to resort early to the Lord that made him, and will pray before the most High: and will open his mouth in prayer, and make supplication for his sins.
- B**UT if you would be a good Scribe, and understand the Law of God, 'tis necessary that you employ your self wholly in Reading the Lives of the Patriarchs the Writings of the Prophets, the Acts of our ancient Heroes and Men of Renown. As also to Study well the Proverbs, and Parables of wise Men, and gather the moral meanings out of them. Such a one is qualify'd for Employments of greatest Honour and Trust: he is fit to be sent an Ambassador in foreign Countries, whereby he will gain great Experience of the World.
- Such a one will make his daily Prayer early in the Morning to God his Creator, that his Sins may not be an hind'rance to the progress of his Studies; hereupon sometimes it pleaseth God to illuminate

6. *When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise Sentences, and give thanks unto the Lord in his prayer.*

7. *He shall direct his counsel and knowledge: and in his secrets shall meditate.*

8. *He shall shew forth that which he hath learned: and shall glory in the Law of the Covenant of the Lord.*

9. *Many shall commend his understanding, and so long as the World endureth, it shall not be blotted out: his memorial shall not depart away, and his name shall live from generation to generation.*

10. *Nations shall shew forth his wisdom: and the Congregation shall declare his praise.*

11. *If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it.*

12. *Yet have I more to say which I have thought*

minate his Understanding, so as to enable him to expound the Law publicly, with Praise and Thanksgiving to God, as also to walk according to that Law, being able to resolve all difficult Cases thereby.

He will esteem it as his greatest Honour to expound the Law of God to his People: and shall therefore be honoured by them in his Life-time, and his Memory shall be precious among them to future Generations.

Such an one shall be in high esteem among Foreigners as well as amongst his own People while he liveth; and when dead, his Memory shall be immortal.

But as yet I have not exhausted this my Subject,

upon, for I am filled as the Moon at the full.

13. Hearken unto me ye holy children: and bud forth as a Rose growing by the brook of the field.

14. And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise; bless the Lord in all his works.

15. Magnify his name, and shew forth his praise with the songs of your lips, and with harps: and in praising him you shall say after this manner:

16. All the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season.

17. And none may say, what is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth, the receptacles of waters.

ject, more Matter flowing in upon me as Light upon the Moon drawing near to the Full. Hearken unto me ye Israelites, & improve your selves by this sweet Admonition, that you may be exemplary in promoting the Praise of God for all his Works, whilst you yourselves set forth the Glory of his Wisdom in holy Songs, and with a Consort of Musical Instruments playing to a Hymn of this nature.

Wonderfully beneficial are all the Works of God; each whereof hath its certain accomplishment in its proper Season. Let no Man therefore question the Wisdom of God, which will sufficiently explain it self in all his Operations. 'Twas at his Command that the Red Sea withdrew it self on Heaps, and at his Command those Heaps fell down into their Channel; he did whatsoever pleased

18. *At his commandment is done whatsoever pleaseth him, and none can hinder when he will save.*

19. *The works of all flesh are before him: and nothing can be hid from his eyes.*

20. *He seeth from everlasting to everlasting: and there is nothing wonderful before him.*

21. *A man need not to say what is this? wherefore is that? for he hath made all things for their uses.*

22. *His blessing cover'd the dry land as a river: and water'd it as a flood.*

23. *As he hath turn'd the waters into saltness, so shall the heathen inherit his wrath.*

24. *As his ways are plain unto the holy, so are they stumbling-blocks unto the wicked.*

25. *For the good, are good things created from the beginning: so evil things for sinners.*

pleased him with an irresistible Force for the preservation of his People.

The Works of all Men are always before him, nor are their thoughts hid from him who Surveyeth the World in its Eternal progressive Changes, being no ways surpriz'd thereat. Nor needeth any Man to doubt the Wisdom of God in any part of his Creation; for all things are made for their proper uses. And as his Blessings, like fresh Water flow in and refresh the Righteous, so the Wicked are sensible of his Wrath, as an Inundation of the Sea.

But as the Ways of God's Providence are plain to the Vertuous, so on the other hand vicious Men are mistaken in, and offended at them: not knowing that all things from their first Creation were appointed for the benefit of those

—Nn

—who

who make a right use of them.

The Necessaries of Life are but few, as Water, Fire, Iron, Salt, Bread, Honey, Milk and Wine; and all these things, as they are very beneficial to those who make a right use of them, so are they burdensome to those who use them ill.

There are also certain Powers in Nature which were designed to execute God's Judgments, and by their Severity upon wicked Men to appease the wrath of God. Such as are Conflagrations, Hail, Famine, and Pestilence: these are the Scourges of Divine Vengeance.

In like manner wild Beasts, Scorpions, Serpents, and the devouring Sword were appointed to destroy the Wicked. All these Instruments of Divine Vengeance are constantly attending his Providence, and are swift and sure to execute his Commands.

These

26. *The principal things for the whole use of man's life are water, fire, iron, and salt, flower of wheat, honey, milk, and the blood of the grape, and oil, and cleathing.*

27. *All these things are for good to the godly: so to the sinners they are turned into evil.*

28. *There be spirits that are created for vengeance, which in their fury lay on sore strokes: in the time of destruction they pour out their force, and appease the wrath of him that made them.*

29. *Fire and hail, and famine, and death, all these were created for vengeance.*

30. *Teeth of wild beasts, and scorpions, serpents, and the sword, punishing the wicked to destruction.*

31. *They shall rejoyce in his commandment: and they shall be ready upon earth when need is; and when their time is*

come, they shall not transgress his word.

32. Therefore, from the beginning I was resolv'd, and thought upon these things, and have left them in writing.

33. All the works of the Lord are good: and he will give every needful thing in due season.

34. So that a man cannot say this is worse than that: for in time they shall all be well approved.

35. And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

These Thoughts I digested in my Mind long since, and also put them into Writing; the summe whereof is this, all the Works of God are good, and every thing is useful in its proper Season: So that a Man hath no cause to undervalue any creature of God, since even that will be beneficial at one time or other. Wherefore I conclude, that 'tis our Duty to give Praise and Thanks to God for his whole Creation.

CHAP. XL.

Paraphrase.

1. **G**REAT travel is created for every man: and a heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb till the day that they return to the mother of all things.

ALL Men are appointed to Labour, and sometimes to undergo Trouble, till they return to the Earth from whence they came. But sometimes their greatest Troubles are caused by their own Imaginations which

2. *Their imagination of things to come, and the day of death [trouble] their thoughts, and [cause] fear of heart:*

3. *From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes.*

4. *From him that weareth purple and a Crown, unto him that is cloathed with a linnen frock.*

5. *Wrath and envy, trouble and unquietness, fear of death, and anger and strife; and in the the time of rest upon his bed, his night-sleeps do change his knowledge.*

6. *A little or nothing is his rest, and afterwards he is in his sleep as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battel.*

7. *When all is safe he awaketh, and marvelleth that the fear was nothing.*

8. *[Such things happen] unto all flesh, both man and beast, and that is seven fold more upon sinners.*

frighten them with what is to come, and represent Death as most Terrible to their Thoughts. So that this consideration of Death is grievously afflictive to High and Low, to Rich and Poor.

All Men are born subject to various Passions, from whence arise Troubles of Mind to a Man both waking and sleeping. For sometimes the frightful Imaginations of the Day seize upon him in terrible Dreams at Night, which by lively and frightful impressions of War disturb his Rest; and again give him a fantastical pleasure, as if he escaped some great Danger: but when he awaketh he perceiveth the Vanity of a Dream. Troubles of this sort happen to all Living-creatures, but in the severest measure they visit ill Men.

9. Death and blood-shed,
strife and Sword, cala-
mities, famine, tribu-
lation and the scourge.

10. These things are crea-
ted for the wicked: and
for their sakes came the
flood.

11. All things that are of
the earth, shall turn to
the earth again: and
that which is of the wa-
ters doth return into
the Sea.

12. All bribery and
injustice shall be blot-
ted out: but true deal-
ing shall endure for e-
ver.

13. The goods of the un-
just shall be dried up
like a river: and shall
vanish with a noise like
a great thunder in rain.

14. While he openeth his
hand he shall rejoyce:
so shall transgressours
come to nought.

15. The children of the
ungodly shall not bring
forth many branches:
but are as unclean roots
upon a hard rock.

16. The weed growing up-
on every water, and
bank of a river shall

'Tis for such Men as
these that all Calamities
and all the Instruments
of Death are prepared:
and for the wickedness
of such Men was the
Flood brought upon the
Earth.

All Living-Creatures, as
they came from the
Earth must return thi-
ther, as all Waters
run into the Sea. All un-
just and wicked gain
shall consume away; but
what is gotten by ho-
nest means shall long en-
dure. Ill gotten goods
shall soon sink away like
a Land-flood; they may
make a noise and a Blaze
for a small time, but shall
suddenly pass away like
Thunder and Light'ning
in a shower of Rain: And
though a Man be pleased
whilst he is receiving the
Wages of his Iniquity; he
shall soon be brought to
nought, and his Poster-
ity shall be passed by
without regard; and shall
soon decay as the Weeds
that start up suddenly
by the water-side: where-
as the Posterity of the

*be pulled up before all
grasses.*

17. Bountifulness is as a
most fruitful Garden:
and mercifulness endu-
reth for ever.

18. To labour and be con-
tent with what a man
hath, is a sweet life:
but he that findeth a
treasure is above them
both.

19. Children, and the
building of a City con-
tinue a man's name:
but a blameless wife is
counted above them both.

20. Wine and Musick re-
joyce the heart: but the
love of wisdom is above
them both.

21. The Pipe and the
Psaltery make sweet me-
lody: but a pleasant
tongue is above them
both.

22. Thine eye desireth fa-
vour and beauty: but
more than both, corn
while it is green.

23. A friend and compa-
nion never meet amiss:
but above both is a wife
with her husband.

24. Brethren and help are
against time of trouble:

Bountiful Man flourish
like the Garden of Pa-
radise, and abide for ma-
ny Generations.

'Tis delightful for a
Man to satisfy himself
with the fruits of his La-
bour, though perhaps
'tis a greater degree of
pleasure to live plentiful-
ly without Labour: so
to Raise a Family, and
Build a City may pro-
pagate your Name; but
the choice of a Vertuous
Wife will better com-
mend your Wisdom. So
Wine and Musick are de-
lightful Entertainments,
but Wisdom is much
more so: nor is the Pipe
and the Psaltery to be
compared to the Musick
of an Eloquent Tongue;
nor is any Beauty or
Symmetry of Parts more
delightful to the Eye
than a Field of green
Corn.

'Tis great joy when
Friends meet together,
but greater when an ho-
nest Wife meets her lov-
ing Husband: Brethren
are

- but alms shall deliver more than them both.*
25. *Gold and silver make the foot stand sure : but counsel is esteemed above them both.*
26. *Riches and strength lift up the heart : but the fear of the Lord is above them both : there is no want in the fear of the Lord , and it needeth not to seek help.*
27. *The fear of the Lord is a fruitful Garden, and covereth him above all glory.*
28. *My son, lead not a begger's life : for better it is to die than to beg.*
29. *The life of him that dependeth on another man's table, is not to be counted for a life : for he polluteth himself with other men's meat, but a wise man well nurtured will beware thereof.*
30. *Begging is sweet in the mouth of the shameless : but in his belly there shall burn a fire.*
- are helpful to each other in Adversity, but Alms-giving will procure greater deliverance. Gold and Silver are very helpful to our Security, but Wisdom is much more satisfactory than both of 'em. Likewise Wealth and Power give a Man Courage and Confidence; but Vertue giveth greater Assurance ; for it self alone, is a sufficient Security : for a Vertuous Practice doth not only preserve us from Want, but giveth us Credit and Esteem in the World.

Wherefore I exhort you by your Vertue and Industry to provide for your self, that you may not live the Life of a Begger: If a mean and base dependence upon another Man's Alms may be called a Life, 'tis such a one as no Vertuous Man can like ; though some lazy, shameless People may approve of it, whereby at last they become shamefully Voracious.

C H A P. XLI.

Paraphrase.

1. **O** Death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions; unto the man that hath nothing to vex him, and that hath prosperity in all things; yea, unto him that is yet able to receive meat!

2. O death, acceptable is thy sentence to the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience.

3. Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh.

4. And why art thou against the pleasure of the most High? there

Very troublesome are the Thoughts of Death to him who enjoyeth the World, living at ease, in full plenty of all things; likewise have in an Appetite to, and Relish of what he possesseth: but welcome are the thoughts of death to a poor sick, decrepit old Man, whose daily wants and weakness make him despair of health and all comforts of Life.

However your Circumstances may be, let not the thoughts of Death make you afraid: there can be no Evil in that which God has Ordain'd for all Men. Besides, 'tis a Folly to set our selves against the Will of God; neither will you be Reproached

is no inquisition in the grave, whether thou hast lived ten, or an hundred, or a thousand years.

Reproached with your Youth or with your old-Age in the Grave.

5. *The children of sinners are abominable children : and they that are conversant in the dwelling of the ungodly.*
6. *The inheritance of sinners children shall perish : and their posterity shall have a perpetual reproach.*
7. *The children will complain of an ungodly father, because they shall be reproached for his sake.*
8. *Wo be unto you ungodly men, which have forsaken the law of the most high God : for if you encrease, it shall be to your destruction.*
9. *And if you be born, you shall be born to a curse : and if you die, a curse shall be your portion.*
10. *All that are of the earth, shall turn to earth again : so the ungodly shall go from a curse to destruction.*

The Posterity of wicked Men are held Infamous, as well as those who are their Companions : So that when a wicked Man shall look forward, he can foresee nothing but the Poverty & Infamy of his Posterity, and their bitter Complaints against their wicked Ancestours, for entailing Disgrace upon them. Wherefore, woe be to every ungodly Man, who propagateth Iniquity to the misery and destruction of his own Posterity : So that every wicked Man is accursed, both living and dead ; for as what came from Earth, shall return to Earth again, so shall a wicked Life end in an Infamous Death : and although their Relations may Attire their Bodies with mourning garments to attend their Funerals, yet they will ab-

11. *The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.* *hor the Remembrance of their wicked Lives.*

12. *Have regard to thy name: for that shall continue with thee, above a thousand great treasures of gold.* *Wherefore have great regard to your Reputation: for that may last longer than your Estate, though very great, and much longer than your Life, which at most is but short; but your Fame may last for Ages.*

13. *A good life hath but few days: but a good name endureth for ever.*

14. *My children, keep discipline in peace: for wisdom that is hid, and a treasure is not seen, what profit is in them both?*

15. *A man that hideth his foolishness, is better than a man that hideth his wisdom.*

16. *Therefore be shamefac'd according to my word: for it is not good to retain all shamefacedness, neither is it altogether approved in every thing?*

17. *Be ashamed of whoredom before father and mother: and of a lie before a Prince or a mighty man.*

18. *Of an Offence before a Judge and Ruler, of*

But let me earnestly advise you to watch over your self in the time of your Prosperity: for that is the time when it is most necessary for you to stand upon your guard; for to what purpose have you Wisdom, if you make no use of it? 'tis good to conceal your Folly, but let not your Modesty be so great as to hinder you from making use of that good Sense which God has given you.

But be ashamed of lewd Actions or Speeches, especially before your Parents, and of speaking falsely before Great Men: of Ill-behaviour before Magistrates

iniquity before a Congregation and people, of unjust dealing before thy partner and friend.

19. *And of theft in regard of the place where thou sojournest, and in regard of the truth of God, and his covenant; and to lean with thine elbow upon the meat, and of scorning to give and take.*

20. *And of silence before them that salute thee: and to look upon an harlot.*

21. *And to turn away thy face from thy kinsman: or to take away a portion or a gift: or gaze upon another man's wife.*

22. *Or to be over-busie with his maid: and come not near her bed: or of upbraiding speeches before friends: and after thou hast given upbraid not.*

23. *Or of iterating or speaking again what thou hast heard, and of revealing of secrets.*

24. *So shalt thou be truly shame-fac'd, and find favour before all men.*

Magistrates, and of unjust dealing before your Partner, or Friend.

Be ashamed also of Fraud in a foreign Country; for thereby you shew your forgetfulness of the Law of God; and of Rude behaviour at the Table where you eat, and of Pride in not receiving and paying Civilities: likewise of fixing your eyes upon a lewd Woman, and turning away your face from your Relations; or reserving to your private use, any part of Bounty given to the Publick.

'Tis Shameful also to make Court to another Man's Wife, or to a Servant-maid; abhor so base an Action as to creep towards her Bed. 'Tis base likewise to upbraid any one with the favours you have done them, or to reveal the Secrets you are entrusted with. Of all these things be ashamed, and 'twill be for your Honour.

CHAP.

CHAP. XLII.

Paraphrase.

1. **O**F these things be thou not ashamed, and accept no person to sin thereby.

2. Of the Law of the most High, and of his Covenant, and of Judgment to justify the ungodly:

3. Of reckoning with thy parents and travellers, or of the gift of the heritage of friends:

4. Of exactness of Ballance and weights, or of getting much or little:

5. And of merchants indifferent selling: of much correction of children, and to make the side of an evil servant to bleed.

6. Sure keeping is good where an ill wife is: and shut up where many hands are.

7. Deliver all things in number and weight: and put all in writing that thou givest out, or receivest in.

BUT, be not ashamed to refuse doing an ill thing in complaisance to the desire of a Great Man, or of owning the Law of God, or of opposing those who justify the Wicked. Be not ashamed to speak freely with your Parents or Companions, or to be kind to your Friends, if they deserve better from you than your near Relations: or to look narrowly to the Weights and Measures of those with whom you have any Dealings, and also to the Prices which are set you: neither be ashamed to Correct your Children and Servants as they shall deserve.

Be not ashamed to lock up your Goods when your Wife is Careless, or if you have many Servants. It is good likewise to Buy or Sell by Weight and Measure, and to Book your Accounts thereof,

8. *Be not ashamed to inform the unwise and foolish, and the extreme aged that contend with those that are young: thus shalt thou be truly learned, and approved of all men living.*

9. *The father waketh for the daughter when no man knoweth, and the care of her taketh away sleep; when she is young, lest she pass away the flower of her age, and being married, lest she should be hated.*

10. *In her virginity, lest she should be defiled, and gotten with child in her father's house: and having a husband, lest she should misbehave her self: and when she is married, lest she should be barren.*

11. *Keep a sure watch over a shameless daughter, lest she make thee a laughing-stock to thine enemies, and a by-word in the City, and a reproach among the people, and make thee a*

thereof, nor let Bashfulness hinder you from reproving wicked Men, or old Men who will make Quarrels with those that are Young; and by observing these Rules you will gain the esteem of all Men for your Prudence.

Many Cares and Troubles attend a Father of Children, with relation to his Daughters: As first, to Marry them in the prime of their Age, and afterwards to preserve them in the good liking of their Husbands; and also to preserve them in their Youth from dangerous experiments, whereby they may lose their Credit and Comfort ever after: Nor can a careful Father be without fear of her Behaviour after Marriage, or of her Barrenness.

Keep a strict Eye upon your Daughter, if she be Viciously inclin'd, lest by her loose Behaviour she bring Shame upon her self and whole Family: take care likewise, and watch over your self

shamed before the multitude.

12. Behold not every bodies beauty, and sit not in the midst of women.

13. For from garments cometh a moth, and from women wickedness.

14. Better is the churlishness of a man, than a courteous woman, a woman, I say, which bringeth shame and reproach.

15. I will now remember the works of the Lord, and declare the things that I have seen: in the words of the Lord are his works.

16. The Sun that giveth light; looketh upon all things: and the work thereof is full of the glory of the Lord.

17. The Lord hath not given power to the Saints to declare all his marvellous works; which the almighty Lord firmly settled, that whatsoever is, might be established for his glory.

18. He seeketh out the deep, and the heart, and considereth their crafty

lest you be tempted by an unwary Conversation among Women. For a Lewd Woman, like a Moth in your Garment is always working your Decay; though she pretendeth Kindness in her Words, yet the rough Admonitions of any Friend are more for your Advantage.

I'll now enter on a new Subject, and will endeavour to set forth the Works of God's Creation; all which arose at first from the Word of his Command. For the Glory of God appeareth in the whole Creation, as visibly as the light of the Sun is seen upon the Earth; yet so very great and Glorious are his Works, that the best of Men have not been able to set them forth in such a manner as their everlasting and glorious Establishment doth deserve.

God knoweth the depth of the Sea,, and the bottom of Men's Hearts,
with

devices: for the Lord knoweth all that may be known, and beholdeth the signs of the world.

19. He declareth the things that are past, and for to come: and revealeth the steps of hidden things.

20. No thought escapeth him, neither any word is hidden from him.

21. He hath garnished the excellent works of his wisdom: and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished; and he hath no need of any Counsellour.

22. Oh how desirable are all his works! and that a man may see even to a spark.

23. all these things live and remain for ever, for all uses; they are all obedient.

24. All things are double one against another: and he hath made nothing imperfect.

25. One thing establisheth the good of another: and who shall be filled with beholding his glory?

with all their crafty devices: nothing is hid from him who discerneth every flowing moment of time past and future, with every thing which either hath been or shall be: so that not so much as one Word or Thought can escape him.

How wonderfully is the Universe adorned by his excellent Wisdom! which is infinite in its Nature: and as nothing can be diminished from it, so can nothing be added to it; God having no need of any Counsellour.

How desirable and useful are all his Works from the least to the greatest! they undergo continual changes that they may be fit for all Uses, according as God hath appointed them in certain ranks of Opposition to each other; as Heat and Cold, Light and Darkness, Drouth and Moisture: all which conspire together for the Perfection of the Universe, by

contributing to establish who can discover the full-
each other in particular : nefs of his Glory ?

C H A P. XLIII.

Paraphrase.

1. **T**HE pride of the height, the clear firmament, the beauty of Heaven, with his glorious shew!

2. The Sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High.

3. At noon it parcheth the Country, and who can abide the burning heat thereof?

4. A man blowing a furnace is in works of heat, but the Sun burneth the mountains three times more : breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5. Great is the Lord that made it, and at his commandment it burneth hastily.

O the Glorious appearance of the highest Heavens, with all their Beautiful and Illustrious Ornaments ! Behold the rising Sun displaying its wonderful Greatness, and discovering it self to be the great Instrument of Life to this World, being it self the Work of God. How it parcheth the Earth which lieth in a direct Line under its Beams ! Who can stand under the Heat of them ? he who bloweth up the Fire under a Furnace kindleth a great Heat ; but not like to those liquid emanations of Fire sent forth from the Sun to scorch the tops of Mountains, and dazzle the eyes of Men. By the Power of God who made it, its Motion through the Heaven is as quick as the Emanation of its Light upon the Earth. 'Twas

6. He made the Moon also to serve in her season for a declaration of times, and a sign of the world.

7. For the Moon is the sign of Feasts, a light that decreaseth in her perfection.

8. The Month is called after her name, encreasing wonderfully in her changing, being an instrument of the Armies above, shining in the firmament of Heaven.

9. The beauty of Heaven, the glory of the Stars! an ornament giving light in the highest places of the Lord.

10. At the commandment of the holy One they will stand in their order, and never faint in their watches.

11. Look upon the rainbow, and praise him that made it, very beautiful it is in the brightness thereof.

12. It compasseth the Heavens about with

'Twas God Created the Moon, by whose successive Motions certain Times and Seasons are determined, and holy Festivals are observed according to its various changes; whereby the Months also are measur'd: to wit, by the Moon, which shineth amidst the bright host of Heaven.

Oh the Beauty of those Glorious Lamps the Stars! what an Ornament are they to the Heavens! how plentifully do they cast their Light upon the Mountains! at the command of God they stand in their ranks, keeping a constant distance from each other, never ceasing to watch over us.

Behold the Rain-bow, and Praise God from whom it receiv'd the amazing brightness of its Beauty, which discovers it self in a glorious Circle drawn into its shape

a glorious circle, and the hands of the most High have bended it.

13. *By his commandment he maketh the Snow to fall apace, and sendeth swiftly the Lightnings of his Judgment.*

14. *Through this the treasures are opened, and Clouds fly forth as fowls.*

15. *By his great power he maketh the Clouds firm, and the hail-stones are broken small.*

16. *At his sight the mountains are shaken, and at his will the south-wind bloweth.*

17. *The noise of the thunder maketh the earth to tremble, so doth the northern storm, and the whirl-wind: as birds flying he scattereth his Snow, and the falling down thereof is as the lighting of Grass-hoppers.*

18. *The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.*

19. *The hoar-frost also as Salt he poureth on the earth, and being con-*

by the power of God: whereby also the Snow is ordered to fall gently upon the Earth, and the Lightnings are the quick Messengers of his Judgments, together with Showers of Rain. For by his Power the Clouds are condensed into Water, and the Hail-stones are scattered upon the Earth.

So are the Mountains shaken by the strong Winds which arise at his Command, and the Earth trembles at the noise of his Thunder, and Whirl-winds, and Northern Storms: but the Snow hovers over the Earth as a Bird, and falleth on the Ground as gently as a Caterpillar; the eye admireth its unparallel'd brightness, and the heart is astonished at the long continuance of its fall.

He scattereth the Hoar-Frost like Salt upon the Earth, which lieth congealed

- gealed, it lieth on the top of the sharp stakes. 20. When the cold north-wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and cloatheth the water as with a Breast-plate.
21. It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire. 22. A present remedy of all is a mist coming speedily: a dew coming after heat refresheth.
23. By his counsel he appeaseth the deep, and planteth Islands therein.
24. They that sail on the Sea, tell of the danger thereof: and when we hear it with our ears, We marvel thereat.
25. For therein be strange and wondrous works, variety of all kinds of beasts, and whales created.
26. By him the end of them hath prosperous success, and by his word all things consist.
- gealed on the Ground like the appearance of Stars with sharpened points: but when the North-wind bloweth, it congealeth the Waters every where into thick Ice, which covereth the Waters as it were with a Breast-plate: it cutteth off the grass from the Mountains, and blasteth the Trees of the Wilderness, as if they were struck with Light'ning; but the Spring cometh speedily, and relaxeth the Severity of Winter, and refresheth us as a Dew after Heat,
- God by his Wisdom hath made the Sea Navigable, planting Islands therein, for the support of Sailers, who amaze us with telling of the Dangers which they have escap'd, of the strange things they have seen, the the great variety of Fish, and great bulk of the Whale.
- 'Tis by God's Providence the Sailer makes a Prosperous Voyage; and

27. *We may speak much, and yet come short: wherefore in summ, he is all.*

28. *How shall we be able to magnify him? for he is great aboue all his works.*

29. *The Lord is terrible, and very great, and marvellous in his power.*

30. *When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when you exalt him, put forth all your strength: and be not weary, for you can never go far enough.*

31. *Who hath seen him that he might tell us? and who can magnify him as he is?*

32. *There are yet hid greater things than these be, for we have seen but a few of his works.*

33. *For the Lord hath made all things: and to the godly hath he given wisdom.*

and by it all things subsist. Much may be enlarged hereupon; but the Deity is an inexhaustible Subject; he is the Cause and Support of all: How shall we be able to Magnify him according to his infinite Workings, whereby he appeareth terrible in his Judgments, & wonderful in his Power? Wherefore, when you design to give Praises to God, call all the Faculties of your Soul together, and yet then you will fall short of that honour which is due to him, though you exert your self never so vigorously.

What Eye hath ever seen him? and what Mind is able to comprehend him? the things which are known to us, and of which I have spoken, are but the smallest part of the Universe which God hath created; but Vertue is the greatest Gift which he hath bestowed on Man.

CHAP. XLIV.

Paraphrase.

1. **L**ET us now praise famous men, and our fathers that begat us.

2. The Lord hath wrought great glory by them thro' his great power from the beginning.

3. Such as did bear rule in their Kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies.

4. Leaders of the people by their counsels, and by their knowledge of learning meet for the people: wise and eloquent in their instructions.

5. Such as found out musical tunes, and recited verses in writing.

6. Rich men furnished with ability, living peaceably in their habitations.

7. All these were honoured in their generations, and were the glory of their times.

LET us celebrate the Memory of our famous Ancestours, for whom, and by whom the Lord hath done great Wonders of Old. Some of them have been Famous for Governing Kingdoms by their Power: others have been Renowned for their Counsels, others for giving forth Messages from God. Some have been Learned and Eloquent Men, furnished with Divine Learning, which is fit for the People's Instruction: others were Noted for Composing Anthems to be Sung for the Praise of God; and others again were Men of great Wealth, who Liv'd Comfortably among their Neighbours; all these Men were honoured heretofore, and were revered in their Times, and the Names of some, as also their Memory have been Perpetuated

O o 5 by

8. *There be of them that have left a name behind them, that their praises may be reported.*
9. *And some there be which have no memorial; who are perished as though they had never been, and are become as though they had never been born, and their Children after them.*
10. *But these were merciful men, whose righteousness hath not been forgotten.*
11. *With their Seed shall continually remain a good inheritance, and their children are within the covenant.*
12. *Their seed stands fast and their children for their sakes.*
13. *Their Seed shall remain for ever, and their glory shall not be blotted out.*
14. *Their bodies are buried in peace, but their name liveth for evermore.*
15. *The people will tell of their wisdom, and the congregation will shew forth their praise.*
- by their Posterity to future Generations; whereas others of them, for want of Posterity have been quite forgotten, both they and their Children, for want of a continued Succession. But they whose Memory continueth in their Posterity were Chaitable Men, whose good Deeds of Mercy God was pleased to reward, by giving his Blessings to their Offspring who inherit the Estates of their Forefathers: which they also leave to their Posterity as entire as they receiv'd it; so that their Seed remaineth to future Ages, and carrieth along with it self the honour of their Ancestors: these Men died in the height of their Prosperity, leaving a good Name behind them to future Ages; so that their Vertues are remembered by the Congregation of Israel to this Day.

Thus

16. Enoch pleased the Lord and was translated: being an example of repentance to all generations,

17. Noah was found perfect and righteous in the time of wrath, he was taken in exchange [for the world] therefore was he left as a remnant unto the earth when the flood came.

18. An everlasting covenant was made with him, that all flesh should perish no more by the flood.

19. Abraham was a great Father of many People: in glory there was none like him.

20. Who kept the Law of the most High, and was in covenant with him: he established the covenant in his flesh, and when he was proved, he was found faithful.

21. Therefore he assured him by an Oath, that he would bless the Nations in his Seed, and that he would multiply him as the dust of the earth, and exalt his seed as the Stars, and cause them

Thus righteous Enoch was taken up to God, to encourage Men to Virtuous Practice in all Ages: and Noah, who was found to be a just Man in a wicked Age, was reserved with his Family to re-people the World, after the Flood had destroy'd that whole Generation; God also having made a Promise to him, that he would drown the World no more.

Abraham was the Father of many Nations, and from him descended the Princes who bore Rule over many People; he was an upright Man with whom God established his Covenant, and also Circumcision, the Mark thereof in his Family: He was also found Obedient to God when he was tried by the Sacrifice of Isaac, for which his willingness to Obey the hard Command, he was assured of God's Blessing in multiplying

to inherit from Sea to Sea, and from the River to the utmost part of the Land.

22. With Isaac did he establish likewise [for Abraham his father's sake] the blessing of all men and the covenant.

23. And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions, among the twelve Tribes did he part them.

plying his Posterity as the Stars, and giving them a large Inheritance.

'Twas for *Abraham's* sake that this Covenant was confirmed to his Son *Isaac*, that in his Seed many Nations should be Blessed; which Promise was fulfilled in *Jacob*, who was own'd by God, who divided the Land of *Canaan* among the Twelve Tribes which descended from him.

CHAP. XLV.

Paraphrase

1. **A**ND he brought out of him a merciful man, which found favour in the sight of all flesh: even Moses, beloved of God and men whose memorial is blessed.

2. He made him like to the glorious Saints, and magnified him, so that his enemies stood in fear of him.

3. By his words he caused the wonders to cease:

FROM him descended Moses, the meekest Man on Earth, who found Favour in *Egypt* as well as *Israel*; whose Memory is yet precious, because God communicated his Power to him in as great a Measure as formerly to Angels, so that his Enemies stood in awe of him; by this Power he did Wonders in the Presence of *Pharaoh*, and controll'd the false Miracles

- and gave him a commandment for his people, and shew'd him part of his glory.
4. He sanctified him in his faithfulness, and meekness, and chose him out of all men.
5. He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants and Israel his judgments.
6. He exalted Aaron an holy man like unto him, even his brother of the Tribe of Levi.
7. An everlasting covenant he made with him: and gave him the Priesthood among the people: he beautify'd him with comely ornaments, and cloathed him with a robe of glory.
8. He put upon him perfect glory: and strengthened him with rich garments, with breeches, with a long robe, and the ephod.

acles of the Magicians: to him God gave the Law for *Israel*, and shew'd some degree of his glory.

He distinguished him by Faithfulness and Meekness, and chose him out of all the People to hear his Voice in the thick Darkness on Mount *Sinai*, where he gave into his Hands the two Tables of the Law, whereby his People *Israel* might attain to great Wisdom and long Life.

In like manner God distinguished *Aaron* his Brother, of the Tribe of *Levi*, fixing the Priesthood in him and his Posterity, so long as the Ceremonial Law should last: and for the execution of his High Priesthood he Adorn'd him with most Magnificent and Pompous Apparel made up of the finest Linnen, and over all he put on him an Ephod of Gold which covered his Shoulders, and surrounded his Breast,

9. And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in in the Temple, for a memorial to the children of his People.

10. With an holy garment with gold and blew silk and purple, the work of the embroiderer, with a breast-plate of judgment, and with Urim and Thummim.

11. With twisted scarlet, the work of the cunning workman, with precious stones graven like Sea's, and set in gold, the work of the jeweller, with a writing engraved for a memorial after the number of the Tribes of Israel.

12. He set a crown of gold upon the Mitre, whereon was engraved Holiness, an ornament of honour, a costly work, the desire of the eyes, goodly, and beautiful.

He wore also a Garment Adorn'd with Pomegranates and Bells, to make a noise, that all who were in the Temple might prepare themselves to pay Respect to the High Priest. But that which was his greatest Ornament was a rich Embroider'd Breast-plate, in which was contained the Oracle of Light and Truth.

This Oracle was contained within a Breast-plate of twisted Scarlet, whereupon were Precious Stones curiously Engraven, and set in Sockets of Gold: he wore also upon his Shoulders and on his Breast the Names of the Tribes of Israel for a Memorial before God.

Upon his Mitre there was a Plate of pure Gold whereon was engraven this Motto, *Holiness to the Lord*. This was also a very costly and beautiful Ornament, nor was it

13. Before him there were none such, neither did ever any stranger put them on: but only his children, and his children's children perpetually.

it ever worn by any one before him, nor was it permitted to any but himself and his Posterity to wear it.

14. Their Sacrifices shall be wholly consumed every day twice continually.

His Sacrifices were Offer'd up to God by Fire twice every Day, both

15. Moses consecrated him, and anointed him with holy oil: this was appointed to him by an everlasting covenant, and to his seed so long as the heavens should remain; that they should minister unto him, and execute the office of the Priesthood, and bless the people in his name.

Morning and Evening; and to this purpose Moses Anointed him with Consecrated Oil, to set him and his Posterity a-part for the discharge of the Priestly Office, by offering Sacrifices and Praying for God's Blessings upon his People.

16. He chose him out of all men living to offer Sacrifices to the Lord, incense and a sweet savour, for a memorial, to make reconciliation for his people.

'Twas this Aaron whom God chose out of all Mankind to Offer Sacrifices and Incense before him, whereby it pleased God to suffer himself to be put in mind of his People, to give them pardon for their Sins and receive them again into his favour.

17. He gave unto him his

Unto him (I say) he gave
P p 2

commandments, and authority in the statutes of Judgments that he should teach Jacob the testimonies, and inform Israel in his laws.

18. *Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core with fury and wrath.*

19. *This the Lord saw, and it displeased him: and in his wrathful indignation they were consumed: he did wonders upon them to consume them with the fiery flame.*

20. *But he made Aaron more honourable, and gave him an heritage, and divided unto him the first-fruits of the increase: especially he prepared bread in abundance.*

21. *For they eat of the Sacrifices of the Lord, which he gave unto him and his seed,*

gave Authority to pronounce Judgment in many Cases; but more especially to instruct Israel in all parts of the Law. Yet some Persons who were not of his own Family envy'd him in the Wilderness, & arose up against him with great Fury, even the Accomplices of Corah, Dathan and Abiram.

This their Insurrection against Aaron was displeasing to God; so that some of them were swallowed up by the Earth, and others were consumed by the Fire: but thereupon the Honour of Aaron was encreased by the addition of the first Fruits, together with great store of Provision, which was set a-part for him and his Posterity, who exercised the same Function.

For they had their peculiar share of all the Sacrifices allotted to 'em; so that though they had no Territory of Land assign'd

22. *Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion, and his inheritance.*

23. *The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart, when the people were turned back, and made reconciliation for Israel.*

24. *Therefore was there a covenant of Peace made with him, that he should be the chief of his Sanctuary, and of his people: and that he and his posterity should have the dignity of the Priesthood for ever.*

25. *According to the covenant made with David Son of Jesse, of the tribe of Juda, that the inheritance of the King should be to his posterity alone: so the inheritance of Aaron should also be to his seed.*

assign'd to them as others had, yet God made a special provision for them.

Phineas, who was the second Successour to Aaron deserves to be remembered with honour, by reason of his Zeal for the glory of God in Executing *Zimri* and *Cosbi*, in opposition to Idolatry; whereby he turn'd away God's Anger from *Israel*.

For this Cause the Covenant which was made to Aaron was again confirm'd by God to Phineas, that he should Rule the Levites and the People as their High Priest, and so should his Posterity after him, so long as that Office was to continue.

So that as David's Posterity had the Throne of *Israel* Confirm'd to them by the Covenant of God, in like manner the High Priesthood was Settled upon the Offspring of Phineas: to whom I pray God to grant such a por-

26. God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.
- tion of Divine Wisdom as may enable them to discharge their Duty in the Government of his People, that their Glory may endure for many Generations.

CHAP. XLVI.

Paraphrase.

1. *J. Esus the Son of Nave was valiant in the wars, and was the Successour of Moses in Prophecies: who according to his name was made great, for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance,*
- J. Joshua the Son of Nun also deserves remembrance, who Succeeded Moses, not only as a Prophet, but as a Saviour of God's peculiar People, according as his Name importeth. For he took Vengeance of all who endeavour'd to hinder their Passage into Canaan. What Military Glory did he gain when he drew his Sword, and lifted up his Hand against the Cities which oppos'd him?*
2. *How great glory gat he when he did lift up his hands, and stretched out his sword against the Cities?*
3. *Who, before him so stood to it? for the Lord himself brought his enemies unto him.*
- Who was ever so Invincible as he? for the Lord himself miraculously assisted him against his Enemies*

4. Did not the Sun go back by his means? and was not one day as long as two?

5. He call'd upon the most High Lord when the Enemies pressed upon him on every side, and the great Lord heard him.

6. And with hail-stones of mighty power, he made the battel to fall violently upon the Nations; and in the descent [of Bethoron] he destroyed them that resisted, that the Nations might know all their strength, because he fought in the sight of the Lord, and he followed the mighty One.

7. In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the Congregation, and withheld the people from sin, and appeased the wicked murmuring.

8. And of six hundred thousand people on foot they two were preserved to bring them into the heritage, even into the

remies. For did not the Sun go back at his desire, that his day of Victory might be as long as two?

In like manner when he oppos'd the five Kings that fought against Gibeon, he called upon God, who heard him, and answer'd his Request, by pouring down great Hail-stones from Heaven upon the Enemies, who were destroyed in great measure at Bethoron, that those who remained might know that he assisted Joshua to fight his own Battels.

What a good Work was that which Joshua and Caleb did, when the Israelites distrusted the Promise of God and Murmur'd against Moses, being afraid to enter into the Promis'd Land? 'twas then that Joshua and Caleb encourag'd the People; for which reason, of Six hundred thousand Travellers on Foot thro' the Wilderness, only they

land that floweth with milk and honey.

9. The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for an heritage.

10. That all the children of Israel might see that it is good to follow the Lord.

11. And concerning the Judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed.

12. Let their bones flourish out of their place: and let the name of them that were honoured be continued upon their children.

13. Samuel the Prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14. By the law of the Lord he judged the congre-

two were preserved to take Possession of the plentiful Land of Canaan.

And for this reason God continu'd the Strength and Vigour of Caleb to a great old Age, so that he was able to march up to the Mountains of Canaan, where he chose an Inheritance for his Posterity, that Israel might see how the Blessings of God attend those who obey him.

As for the Judges of Israel, who preserved themselves free from Idolatry, let them always be remembered with due honour and respect to their Names. Let their Sepulchres be had in continual Remembrance, and the glory of their Names descend upon their Posterity.

Samuel the Prophet of the Lord Established a Monarchy by anointing Saul and David over the People, after that he himself had Governed them righteously, and gained

gation, and the Lord had respect unto Jacob.

15. By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16. He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

17. And the Lord thundered from Heaven: and with a great noise made his voice to be heard.

18. And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19. And before his long sleep, he made protestations in the sight of the Lord and of his anointed: I have not taken any man's goods, so much as a shoe, and no man did accuse him.

20. And after his death he prophesied, and shewed the King his end, and lift up his voice from

gained the Favour of God to them: he was known to be a true Prophet because he worshipped the true God, who also fulfilled his Prophecies.

He pray'd unto God. when the Lords of the Philistines went up against Israel to Mizpeh, offering up a Sucking Lamb for a Burnt-offering; whereupon the Lord sent his Thunder from Heaven, with a mighty Noise and an exceeding great force: whereby the Tyrians and Princes of the Philistines were discomfited, and their Army suffered a great Slaughter in their flight from before Israel.

'Twas this Samuel, who before his Death made solemn Protestation of his innocent Life, which was allow'd by all: and after he was dead he arose at Endor, and fore-warned King Saul of his latter End, that Israel might be Admonished thereby.

CHAP.

P p 5

*the earth in prophecy,
to blot out the wick-*

edness of the people.

CHAP. XLVII.

Paraphrase.

1. *AND after him rose
up Nathan to
prophecy in the time of
David.*

2. *As is the fat taken a-
way from the peace-
offering, so was David
chosen out of the peo-
ple of Israel.*

3. *He played with lions as
with kids, and with
bears as with lambs.*

4. *Slew he not a giant
when as yet he was
young? and did he not
take away the reproach
from the people, when he
lifted up his hand with
one stone in the sling,
and beat down the
boasting of Goliath.*

5. *For he called upon the
most High Lord: and
he gave him strength
in his right hand to
slay that mighty war-
riour: and set up the
horn of his people.*

AFTER Samuel Arose
Nathan, who Pro-
phesy'd in the Reign of
David, that King who
by God's particular ap-
pointment was separated
for that high Office and
Dignity, as the Fat of
the Peace-offering was
set a-part for the Altar:
He was no more afraid
of Lions and Bears than
of Kids and Lambs;
'twas he who slew the
Giant in his younger
days, and thereby vindi-
cated his Country from
the Reproach of Cowar-
dize, when he slang the
Stone which slew the
haughty Goliath.

But 'twas God in whom
David trusted, who gave
him strength to overcome
the mighty Warriour, and
encourage the Israelites
against their Enemies. Af-
ter this Action the People
Sang, David had slain his

ten

6. So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory. ten Thousands, and praised the Lord for the Benefits they had received by him, when God gave him the Honour of that Day.

7. For he destroyed the enemies on every side : and brought to nought the Philistines his adversaries, and brake their horn in sunder to this day. Besides, he Conquered the Moabites, the Idumeans and Amorites, and extirpated the Philistines, so that they have not recover'd themselves to this Day ; but he ascrib'd

8. In all his works he praised the Holy One, most High with words of glory : with his whole heart he sung Songs, and loved him that made him. all his great Victories to the Aid which God gave him, and therefore he Sang admirable Compositions of his own making, to the Praise of his Creator.

9. He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their Songs. He also appointed Singing-men to attend daily before the Altar, and with sweet and skilful Voices to celebrate the Praise of God : He wrote and

10. He beautify'd their feasts and set in order their solemn times until the end : that they might praise his holy name, and that the temple might sound from morning. composed the Anniversary Order of Anthems, which were to be Sung upon their Festivals, from the beginning of the Year to the end, that every Morning the Temple might sound with his Praise. For this God was

11. The Lord took away his sins, and exalted pleased to pardon his Sins, and

his horn for ever: he gave him a covenant of Kings, and a throne of glory in Israel.

12. After him arose a wise son, and for his sake he dwelt at large.

13. Solomon reign'd in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house to his name, and prepare his sanctuary for ever.

14. How wise wast thou in thy youth, and as a flood filled with understanding!

15. Thy soul covered the whole earth, and thou filledst it with dark parables.

16. Thy name went far unto the Islands; and for thy peace thou wast beloved.

17. The Countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

18. By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold

and establish his Posterity in the Throne of Israel.

After him arose Solomon, whose Wisdom was so eminent, that the Neighbouring Nations submitted to his wise Government, all People being in Peace and Amity with him; whereby God gave him an Opportunity to build the Temple, wherein the Worship of God was fixed so long as the Jewish Nation was to continue under their own Government.

How bright did thy Wisdom, O Solomon, appear in thy Youth! as an overflowing Stream didst thou cover the Land with deep and wise Instructions: thy Name also was known to foreign Countries, who Courted thy Friendship because of thy peaceable Disposition, and admir'd thy Songs, Proverbs, and instructive Parables; and as thou didst enrich the Nations abroad with the overflowings of thy Wisdom,

so

as tinn, and didst multiply silver as lead.

19. *Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection.*

20. *Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children: and wast grieved for thy folly.*

21. *So the Kingdom was divided; and out of Ephraim ruled a rebellious kingdom.*

22. *But the Lord will never leave off his mercy: neither shall any of his works perish: neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.*

23. *Thus rested Solomon with his Fathers: and of his seed he left behind him Roboam, even the foolishness of the*

so by the help of God didst thou provide for thy own People great plenty of Gold and Silver.

But by thy immoderate Love of Women, thou gavest the power over thy self unto them: whereby thou broughtest a Blemish upon thy Wisdom: for leaving a Mungrel-Breed of Children behind thee; thy Kingdom was divided by the falling away of ten Tribes to Jeroboam of the Tribe of Ephraim. Howbeit it pleased God (for the sake of his Promise made unto David, that his Posterity should Reign in Israel) so to order this Affair, that as the whole Kingdom of Israel should be Ruled by the Posterity of Jacob; so one branch of it should be subjected to the Off-spring of David.

To this wise King Solomon Succeeded his Foolish Son Rehoboam, whose foolishness was of ill consequence to the People:

people, and one that had no understanding, who turn'd away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shew'd Ephraim the way of sin.

24. And their sins were multiplied exceedingly, that they were driven out of the land.

25. For they sought out all wickedness till the vengeance came upon them.

for by his Rash Counsels ten Tribes Revolted to Jeroboam the Son of Nebat, by whose Influence Israel was drawn into Idolatry, which brought along with it all sorts of wicked Devices, and vicious Habits; for the sake whereof God's just Judgment came upon them, so that they were carry'd away Captive by Solomon's successor.

CHAP. XLVIII.

Paraphrase.

1. **T**hen stood up Elias the prophet as fire, and his word burnt like a lamp.

2. He brought a sore famine upon them, and by his zeal he diminished their number.

3. By the word of the Lord he shut up the heaven, and also three times brought down fire.

THEN arose Elias whose Zeal against Idolatry was hot as fire, whose Prophecies were clearly understood: he foretold the Famine in King Ahab's time, when many perished for want of Bread; he call'd down Fire from Heaven once upon the Worshipers of Baal, and twice upon the Captains of Abaziah and their Companies.

What

4. O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!
5. Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the most High.
6. Who broughtest Kings to destruction, and honourable men from their bed.
7. Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance.
8. Who anointed Kings to take revenge, and prophets to succeed after him.
9. Who wast taken up in a whirl-wind of fire, and in a chariot of fiery horses.
10. Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it break forth into fury: and to turn the heart of the father unto the son: and to restore the tribes of Jacob.

What Man was ever more honoured for Miracles than Elias, who raised to Life the Widow's Son at Zarephath by the wonderful Power of God which was given him! who by prayer procured, and by Prophecy foretold the downfall of several wicked Princes, such as Ahab, Jezebel, Ahaziah and Joram, who from their Thrones were brought to Destruction: who in Mount Sinai heard the Lord pass by, with a strong Wind and an Earthquake, and there receiv'd a Command from God to Anoint Hazael and Jehu to be Kings, and Elisha to be a Prophet in his room, when he was carr'yd up to Heaven by Angels in the appearance of Fire.

'Twas this Elias whom God ordain'd to denounce his Word of Reproof, that the People might by their Kindness and Love to one another prevent the Judgments of God, and procure his Blessing to their Nation.

31. Blessed are they that saw thee, and slept in love: for we shall surely live.

32. Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved [with the presence] of any prince: neither could any bring him into subjection.

33. No word could overcome him: and after his death, his body prophesied.

34. He did wonders in his life: and at his death were his works marvellous.

35. For all this the people repented not, neither departed they from their sins, till they were spoiled, and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David.

36. Of whom, some did that which was pleasing to God, and some multiplied sins.

Blessed are they who saw thee, O Elias, and dy'd in Peace; for both they and we shall rise to Glory.

Elias on the Mount was covered with a Whirl-wind; and Elisha was filled with his Spirit, which enabled him to reprove Kings without fear; so that neither their Frowns nor Flatteries could discourage him: and at last his dead Body reviv'd a dead Man, who was thrown into his Sepulchre; so that both his Life and Death were attended with Miracles.

But yet neither these Prophecies nor Miracles were sufficient to Reform the Israelites, who were therefore carried away into Captivity; two Tribes only remaining under the Government of David's Posterity: whereof some were good, and others were wicked Kings: of the former sort was Hezekiah, who Fortify'd Jerusalem, and built an Aqueduct therein, that the

Peo-

17. *Ezekias fortify'd his City, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for water.*
18. *In his time Senacherib came up, and sent Rabfaces, and lifted up his hand against Sion, and boasted proudly.*
19. *Then trembled their hearts and hands: and they were in pain as women in travel.*
20. *But they called upon the Lord who is merciful, and stretched out their hands towards him: and immediately the Holy One heard 'em out of Heaven, and delivered them by the ministry of Esay.*
21. *He smote the host of the Assyrians, and his Angel destroyed them.*
22. *For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father: as Esay the Prophet, who was great and faithful in his vision, had commanded him.*
- People might have plenty of Water. 'Twas in his Reign that Sennacherib the King of Assyria sent Rabshaca with an Army against Jerusalem, who spake proudly to the People on the Wall, which made good Hezekiah tremble for fear: but yet when he and the People made their Supplications to God, and recommended themselves by Prayer to his Mercy, he heard them presently, and sent them a Message of their Deliverance by the Prophet Isaiab; which was soon fulfilled by an Angel, who slew the Host of the Assyrians, because Hezekiah was a Man of vertuous Resolutions to follow the steps of David his Ancestour, as he had been directed by the faithful Prophet Isaiab.

23. In his time the Sun went backward: and he lengthened the King's life.

24. He saw by an excellent spirit what should come to pass at the last: and he comforted them that mourned in Sion.

25. He shewed what should come to pass for ever; and secret things or ever they came.

In this Prophet's time the Sun went backward on the Dial of Abaz: and King Hezekiah's Life was prolonged. There was indeed an excellent Spirit found in this great Prophet, by which he discerned the future destruction of Jerusalem; and by which he also bare up the hearts of the People; by fore-shewing their deliverance out of Babylon, long before it came to pass.

CHAP. XLIX. Paraphrase.

1. **T**HE remembrance of Josias is like the composition of the perfume that is made by the art of the Apothecary: it is sweet as honey in all mouths, and as musick at a banquet of wine.

2. He behaved himself uprightly in the conversion of the people: and took away the abominations of iniquity.

3. He directed his heart

THE Memory of good King Josiah is still as fragrant as the richest Perfumes, as sweet as Honey to the Mouth, as delightful and entertaining as a Consort of Musick at a Banquet of Wine. For he behaved himself zealously in turning away the People from Idolatry, and destroying all their abominable Idols.

His heart was set upon

- unto the Lord, and in the time of the ungodly he established the worship of God.
4. All, except David, and Hezekias, and Josias were defective; for they forsook the law of the most High: even the Kings of Judah failed.
 5. Therefore he gave their power unto others; and their glory unto a strange nation.
 6. They burnt the chosen City of the Sanctuary, and made the Streets desolate, according to the Prophecy of Jeremias.
 7. For they entreated him evil, who nevertheless was a prophet sanctified in his mother's womb, that he might root out and afflict, and destroy: and that he might build up also, and plant.
 8. It was Ezekiel who saw the glorious vision which was shewed him upon the chariot of cherubims.
 9. For he made mention of the enemies under [the figure of] the rain, and
- on the glory of God, whose Worship he re-established in a wicked Generation: for all the Kings, except David and Hezekiah, and Josiah forsook the purity of God's Worship: even the Kings of Judah became Idolatrous; for which reason God took away their Sovereign Power from 'em, and gave it to the Chaldeans, who burnt Jerusalem and spoiled the Temple, as was foretold by the Prophet Jeremiah; who was ill us'd by some of those wicked Kings, though he was Consecrated to discharge the Office of a Prophet before he was born, that he might fore-shew both the Captivity, and Restoration of his People.

But 'twas Ezekiel who was inspir'd by a glorious Vision of Angels to set forth the wrath of God against Idolaters and false Prophets under the figure of a stormy Wind and overflowing Shower;

directed them that went right.

10. *And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and deliver'd them by assured hope.*

11. *How shall we magnify Zorobabel! even he was a signet on the right hand.*

12. *So was Jesus the son of Josedec, who in their time builded the house, and set up an holy Temple to the Lord, which was prepared for everlasting glory.*

13. *And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen: and set up the gates and the bars, and raised up our ruins again.*

14. *But upon the earth was no man created like Enoch: for he was taken from the earth.*

15. *Neither was there a man born like unto Joseph, a governour to his*

as also to foretel good things to the righteous.

As for the Twelve lesser Prophets, let us bless God for their Labours; let their Memories be ever fresh and verdant among us, because they gave us the Assurance of God's future Favours to his People, who were led from Captivity by Zorobabel, whose Memory cannot be sufficiently precious to us; being in an especial manner preserved by God, as was Jesus the Son of Josedec, to rebuild the Temple and repair the City.

Among these extraordinary Men, Nehemiah ought to be mentioned, who began to rebuild Jerusalem, and to raise it in some measure out of its Ruins: but no Man upon Earth was so Happy as Enoch, whom God translated into Heaven; nor can any Man be esteem'd more honourable than Joseph, the Preserver of his Family; whose Bones were carried

brethren, a stay of the people: whose bones were regarded of the Lord.

16. *Sem and Seth were in great honour among men: and so was Adam above every living thing in the creation.*

ried into the promised Land. *Seth* before, and *Shem* after the Flood, were the Heads of a pious Posterity; but no Man was like to *Adam*, who was the Head of all Mankind.

CHAP. L.

Paraphrase.

1. *Simon the high priest the son of Onias, who in his life repaired the house again, and in his days fortified temple.*

2. *And by him was built from the foundation the double height, the high fortress of the wall about the temple.*

3. *In his days the cistern to receive water being in compass as the Sea, was covered with plates of brass.*

4. *He took care of the temple that it should not fall: and fortified the City against besieging.*

5. *How was he honoured in the midst of the peo-*

Among the above-named Men of Renown; I ought to have mentioned *Simon* the High Priest, who was the Son of *Onias*, and in his Time repaired and strengthen'd the Buildings of the Temple, building some part of it from the very Foundation: 'Twas in his Days, that the great Cistern which was call'd the Molten Sea, was repair'd and beautify'd; he not only repaired the Temple, but also fortify'd the City against a Siege.

How glorious did this High Priest appear upon the
Q q 5

ple in his coming out of the sanctuary!

6. *He was as the morning-star in the midst of a cloud, and as the moon at the full :*

7. *As the sun shining on the temple of the most High, and as the rainbow giving light in the bright clouds :*

8. *As the flower of roses in the spring of the year, as lilies by the rivers of water, and as the branches of the frankincense tree in the time of summer.*

9. *As fire and Incense in the censer, and as a vessel of beaten gold set with all manner of precious stones.*

10. *And as a fair olive-tree budding forth fruit, and as a cypress-tree which grows up to the clouds.*

11. *When he put on the robe of honour, & was cloathed with the perfection of glory, when he went*

the Day of Propitiation coming out of the Sanctuary! his Appearance was as glorious as the Morning-Star rising out of a Cloud, or as the Moon at Full: or rather as the bright Rainbow in the Cloud, or as the Light of the Sun reflected from the Gold of the Temple.

His Appearance was as refreshing as the Rose in Spring, or Lily by the Water-side, or as the Frankincense-tree which Breaths out its Rich perfumes in Summer: or rather, as sweet as Incense burning in the Censer.

His glory may be resembled to polished Vessels of Gold adorn'd with variety of rich Jewels; as also to the Olive-tree in Blossom, or the tall Cypress: When he rob'd himself in the Ephod, and approached to make an Atonement at the Altar, then was he the illustrious Ornament of the whole Temple.

But

up to the holy Altar, he made the garment of holiness honourable.

12. When he took the portions out of the priests hands, he himself stood by the hearth of the Altar, compassed with his brethren round about; as a young cedar in Libanus, and as palm-trees compassed they him round about:

13. So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the Congregation of Israel.

14. And finishing the service at the Altar, that he might adorn the Offering of the most high Almighty.

15. He stretched out his hand to the cup, and poured of the blood of the grape: he poured out at the foot of the Altar, a sweet-smelling savour unto the most high King of all.

16. Then shouted the sons of Aaron, and sounded the silver-trumpets, and

But when the High Priest receives the Portions of the Sacrifice from the Priests, he passes him, and stands upon the first step of the Altar. Then he appears as a lovely Cedar of Libanus, surrounded by beautiful Palm-trees: thus the Sons of Aaron concurr'd in the Face of the Congregation, to cast their lustre upon the High Priest, that he might thereby be enabled to adorn the offering of God.

Last of all, he takes the Cup of Wine into his Hand, being the Oblation which he poureth out at the Foot of the Altar, upon the Blood of the Sacrifice, as an offering acceptable to the great Governour of all things; then shouted the Sons of Aaron, and sounded their Silver

made a great noise, to be heard for a remembrance before the most High.

17. *Then all the people together hasted, and fell down to the earth upon their faces, to worship their Lord God Almighty the most High.*

18. *The singers also sang praises with their voices; with great variety of sounds was there made sweet melody.*

19. *And the people besought the Lord the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.*

20. *Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.*

21. *And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.*

Silver Trumpets to induce the most High God to remember his People.

For the same reason also, the whole Congregation of the People fell down on their Faces to Worship their Lord, who is the great Ruler of the Universe; the Singing-Men also lifted up their skilful Voices to sound forth his Praises, and the whole Congregation of the People made Supplication before the Merciful God, till the Sacred Solemnity was ended; and last of all Onias the High Priest went down from the Altar, and lifted up his Hands over the whole Congregation of Israel, and pronounced the Blessing of the Lord upon them, to give them comfort in his Name; hereupon the People bowed themselves down a second time, that in most humble wise they might receive a Blessing from the most High.

Wherefore

22. Now therefore bless ye the God of all, which only doth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23. He grant us joyfulness of heart, and that peace may be in our days in Israel for ever.

24. That he would confirm his mercy with us, and deliver us at his time.

25. There be two manner of nations which my heart abhorreth, and the third is no nation.

26. They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27. Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom,

Wherefore I exhort every true Israelite to give Praise to our great God, who only doth wondrous things; 'tis by him that we are preserved from our Birth, according to his Infinite Mercy: and let us pray that he would make our Hearts joyful, by restoring to Israel in our Days such a Peace as may last for ever; and thereby make good to us the Promise he hath made by his Prophets to our Fore-fathers.

Two Nations I abhor, and there is a third which deserves not to be called a Nation; I mean the Edomites, the Philistines, and the half-witted Samaritans, who Worship the Lord and Baal.

Jesus the Son of Sirach, a Jerusalem-Jew wrote the foregoing Instructions for the benefit of his Country-men, upon whom he plentifully bestowed his prudent Advice: Happy is that Man who carefully peruseth and layerh it up in his

Re Heart 5

28. Blessed is he that shall be exercised in these things, and he that layeth them up in his heart, shall become wise.
29. For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the Lord for ever. Amen, Amen.
- Heart; but if he leadeth his Life according hereunto, he will be known to be a Man of great Abilities: for these Instructions were collected by my Grandfather from the Law of God, Blessed be his Name for ever. Amen.

CHAP. LI.

Paraphrase.

A Prayer of Jesus the Son of SIRACH. . . . The Prayer of Jesus, the Grandson; who set forth this Book was this.

1. I will thank thee, O Lord and King, and praise thee, O God, my Saviour, I do give praise unto thy name. I will give thanks and praise to thy Name, O Lord, my Governour, and great Preserver, who hast saved my Life from Destruction, which was well nigh brought upon me, by means of a slanderous Accusation brought against me by mine Enemies; from whose malicious Forgeries and false Accusations, together with the great Dangers which were caused there-
2. For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries.

3. *And hast delivered me thereby, and the troubles which ensued thereupon, thou O Lord, hast delivered me.*
according to the multitude of thy mercies, and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had.

4. *From the choaking of fire on every side, and from the midst of the fire which I kindled not:*

5. *From the depth of the belly of hell, from an unclean tongue, and from lying words:*

6. *By an accusation to the King from an unrighteous tongue, my soul drew near, even unto death; my life was near to the hell beneath.*

7. *They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.*

8. *Then thought I upon thy mercy, O Lord, and upon thy acts of old: how thou deliverest such as*

Thou hast delivered me out of those great Perils, and excessive Troubles, which my own demerits brought not upon my self; but my Life was brought into danger, by a slanderous and malicious Accusation brought against me, before King Ptolemy Euergetes, before whom I was violently persecuted by false Accusers, and found no Man who was willing to afford me any Succour.

Then thought I upon thy former Mercies, and the Deliverances which thou didst work
 R r 2 out

wait for thee, and savest them out of the hands of the enemies.

9. *Then lifted I up my supplication from the earth, and prayed for deliverance from death.* *out for our Fore-fathers when they were heavily oppressed : then it was that I lay prostrate upon the Earth, and from thence sent up my prayer to thee, for my Deliverance from danger of Death.*

10. *I called upon the Lord the father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.* *To thee I cry'd, O my Lord and Father, that thou wouldest not leave me in the Days of my trouble, when violent Men oppressed me, and there was no help :*

11. *I will praise thy name continually, and will sing praise with thanksgiving ; and so my prayer was heard :* *and because thou didst hear my prayer and grant my request, therefore will I never cease to give thanks unto thee :*

12. *For thou savedst me from destruction, and deliveredst me from the evil time : therefore will I give thanks, and praise thee, and bless thy name, O Lord.* *thou alone who didst deliver me from the great danger I was in, therefore will I give praise and thanks unto thee, O Lord.*

13. *When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.* *When I was a young Man, before I travelled into Egypt, I had an earnest desire after Wisdom;*

14. *I prayed for her before the temple, and will seek her out even to the end.* *I pray'd for it in the Court of the Temple of Jerusalem, and I will wherever I am seek it diligently: it has*

al-

15. *Even from the flower
till the grape was ripe,
bath my heart delight-
ed in her; my foot went
the right way; from my
youth up sought I after
her.* always been as strength-
ening and refreshing to
me, as the most spiritu-
ous and delicious Wine.
Wherefore I pursu'd af-
ter it, hearkening dili-
gently to the Instruction
which I humbly receiv-
ed from others, where-
by I gain'd much Learn-
ing, and Moral Vertue,
the praise whereof I
ascribe to God who en-
abled me.
16. *I bowed down mine
ear a little, and receiv-
ed her, and gat much
learning.*
17. *I profited therein;
[therefore] will I ascribe
the glory unto him that
giveth me wisdom.*
18. *For I purposed to do
after her; and earn-
estly I followed that
which is good; so shall
I not be confounded.* And since I took Wis-
dom for my Guide, and
proceeded in a vertuous
Course of Life, I have
no reason to be ashamed
of my doings: but was
the more encouraged to
pursue Wisdom through
all Difficulties, still beg-
ing God's assistance, and
lamenting my former
Errours.
19. *My soul hath wrest-
led with her, and in my
doings I was exact: I
stretched forth my hands
to the heaven above, and
bewailed my Ignorances
of her.* I steadily persevered
in my pursuit after Wis-
dom, and therefore I
obtained its direction in
a vertuous course of Life;
and because my Heart
was set upon it, there-
fore I shall not be desti-
tute of that which I now
possess
20. *I directed my soul un-
to her; and I found her
in pureness: I have had
my heart joyned with
her from the beginning,
therefore shall I not be
forsaken.*
21. *My heart was trou-
bled in seeking her:*

- therefore have I gotten a good possession.*
22. *The Lord hath given me a tongue for my reward, and I will praise him therewith.*
23. *Draw near unto me you unlearned, and dwell in the house of learning.*
24. *wherefore are you slow, and what say you of these things, seeing your souls are very thirsty?*
25. *I opened my mouth and said, buy her for your selves without money.*
26. *Put your neck under the yoke, and let your soul receive instruction; she is hard at hand to find.*
27. *Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.*
28. *Get learning with a great sum of money, and get much gold by her.*
29. *Let your soul rejoyce in his mercy, and be not ashamed of his praise.*
- possess, as the effect of my study, and since the Lord hath given me Eloquence with it, I will make use thereof in setting forth his Praise.
- Draw near unto me you who are unexperienced in Vertue, and submit your selves to Wise Discipline: be not slow to fill your selves with that Wisdom which your Souls long for; 'tis in your power (let me tell you) to gain the greatest degree of Wisdom only by your Diligence, without any further cost; and if you will be diligent herein, you will soon attain what you seek for.
- Take me for your example and encouragement, who by my honest industry have gained no small Advantages: 'tis possible that your Wisdom and Learning may acquire you Wealth and Honours: and then let your Souls rejoyce to do good therewith, and express your thanks to God who Blessed your La-

30. *Work your work be- Labours ; to conclude,
times : and in his study Wisdom at present,
time he will give you and God will reward
your reward. you for your Labours
hereafter.*

F I N I S.