Psalms. Psalms. Psalms.

And he distinguished with his lips. 34 They did not destroy the nations, of which the Lord spoke unto them. 35 And they were mingled among the heathens, and earned their works: 36 and served their idols, and it became a stumbling-block to them. 37 And they sacrificed their sons, and their daughters, to devils. 38 And they shed innocent blood: the blood of their sons and of their daughters, which they sacrificed to the idols of Chanaan. And the land was polluted with blood, 39 and was defiled with their works: and they went aside after their own inventions. 40 And the Lord was exceedingly angry with his people: and he abhorred his inheritance. 41 And he delivered them into the hands of the nations: and they that hated them, had dominion over them. 42 And their enemies afflicted them: and they were humbled under their hands: 43 many times did he deliver them. But they provoked him with their counsel: and they were brought low by their iniquities. 44 And he saw when they were in tribulation: and he heard their prayer. 45 And he was mindful of his covenant: and repented according to the multitude of his mercies. 46 And he gave them unto mercies: in the sight of all those that had made them captives. 47 Save us, O Lord, our God: and gather us from among the nations: That we may give thanks to thy holy name, and may glory in thy praise.

1 Blessed be the Lord, the God of Israel, from everlasting to everlasting: and let all the people say: So be it, so be it.

PSALM CVI.

CONFITEOR DOMINO.

All are invited to give thanks to God for his perpetual providence over men.

1 Alleluia.

GIVE glory to the Lord, for he is good: for his mercy endureth for ever.

* DEU. XXI. 1.*

Is a rock bring out water for you? Num. xx. 10. Ch. — Also means, "he spoke wisely." Some refer this (B. B.) to God. "He reproached... that they," &c., [31] which is not necessary. (B. B.) or he sentenced Moses to die. Kilpatrick. VER. 38. Chanaan. These unnatural sacrifices were perhaps practised under the judges, or at least under the kings. W. — Some supposed that the children were only made to pass over, or between fires. But this is refuted by facts. Lev. xiv. 21, and 4 Kings xvi. 9; Jer. vii. 30. VER. 39. And wrought. Heb. "and they were defiled." S. Jer. — Inventions. Gods of their imaginations (H.) and hate. C. VER. 45. Repealed. Censured to punish (Eusebius,) when the people repented. S. Jer. — God then regarded them in mercy, having given them grace to repent. W. VER. 46. Mercies. He inspired their enemies with pity for them. Cyrus, Durius, and Artaxerxes showed favour. Paul. Ixviii. 15. C.

VER. 48. So be it. The second ‘amen’ occurs not in Heb. But Alleluia is closed instead, which the Vulg. makes a title of the next psalm. H. Psalms. CIV. 1. Alleluia. S. Aug. repeats this word. But it occurs in the Heb., &c., at the end of the preceding psalm, of which this is a continuation, showing how God pardoned his people, and delivered them from captivity, (C.) and mankind from sin. H. Paters. B. VER. 2. Countries. The Jews from Babylon, and all who were redeemed by Christ. C. — He was promised immediately after the fall. W. VER. 3. Ser. Heb. min, for which we should read min, "the right," denoting the south. C. — But the sea, or ocean, is properly used in the same sense.

17 Because they had exasperated the words of God: and provoked the counsel of the Most High: 12 And their heart was humbled with labours: they were weakened, and there was none to help them. 13 Then they cried to the Lord in their affliction: and he delivered them out of their distresses. 14 And he brought them out of darkness, and the shadow of death: and broke their bonds in sunder. 15 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men. 16 Because he hath broken gates of brass, and burst iron bars.

17 He took them out of the way of their iniquity: for they were brought low for their injustices. 18 Their soul abhorred all manner of meat: and they drew nigh even to the gates of death. 19 And they cried to the Lord in their affliction: and he delivered them out of their distresses. 20 He sent his word, and healed them: and delivered them from their destructions. 21 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.
22 And let them sacrifice the sacrifice of praise: and declare his works with joy.
23 They that go down to the sea in ships, doing business in the great waters;
24 These have seen the works of the Lord, and his wonders in the deep.
25 He said the word, and there arose a storm of wind: and the waves thereof were lifted up.
26 They mount up to the heavens, and they go down to the depths: their soul sinned away with evils.
27 They are troubled, and reeled like a drunken man: and all their wisdom was swallowed up.
28 And they cried to the Lord in their affliction: and he brought them out of their distresses.
29 And he turned the storm into a breeze: and its waves were still.
30 And they rejoiced because they were still: and he brought them to the haven which they wished for.
31 Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.
32 And let them exalt him in the church of the people: and praise him in the chair of the ancients.
33 He hath turned rivers into a wilderness: and the sources of waters into dry ground:
34 A fruitful land into barrenness, for the wickedness of them that dwell therein.
35 He hath turned a wilderness into pools of waters, and a dry land into water-springs.
36 And he hath placed there the hungry: and they made a city for their habitation.
37 And they sowed fields, and planted vineyards: and they yielded fruit of birth.
38 And he blessed them, and they were multiplied exceedingly: and their cattle suffered not to decrease.
39 Then they were brought to be few: and they were afflicted through the trouble of evils and sorrow.
40 Contempst was poured forth upon their princes: and he caused them to wander where there was no passing, and out of the way.
41 And he helped the poor out of poverty: and made him families like a flock of sheep.
42 The just shall see, and shall rejoice: and all iniquity shall stop her mouth.

Psalms

43 Who is wise, and will keep these things: and will understand the mercies of the Lord?

Psalms

Paratum cor meum.
The prophet protests God for benefits received.
1 A canticle of a psalm for David himself.
2 My heart is ready, O God, my heart is ready: I will sing, and will give praise, with my glory.
3 Arise, my glory; arise, psaltery and harp: I will arise in the morning early.
4 I will praise thee, O Lord, among the people: and I will sing unto thee among the nations.
5 For thy mercy is great above the heavens: and thy truth even unto the clouds.
6 Be thou exalted, O God, above the heavens, and thy glory over all the earth: 7 that thy beloved may be delivered.

Save with thy right hand, and hear me. 8 God hath spoken in his holiness:
I will rejoice, and I will divide Sichem: and I will mete out the vale of T〒herentac.
9 Galaad is mine, and Manasses is mine: and Ephraim the protection of my head.
Juda is my king: 10 Moab the pot of my hope.
Over Edom I will stretch out my shoe: the aliens are become my friends.
11 Who will bring me into the strong city? who will lead me into Edom?
12 Wilt not thou, O God, who hast cast us off, and wilt not thou, O God, go forth with our armies?
13 O grant us help from trouble: for vain is the help of man.
14 Through God we shall do mightily: and he will bring our enemies to nothing.

Psalms

Deus laudem meam.
David, in the presence of Christ, prays against his persecutors: more especially the traitor Judas: foretelling and approving his just punishment for his obstinacy in sin, and final impotence.
1 Unto the end, a psalm for David.
2 O God, be not thou silent in my praise: for the mouth of the wicked and the mouth of the deceitful man is opened against me.
3 They have spoken against me with deceitful tongues:

Psalms

Var. 43. Mouth. The psalmist saw Babylon before its ruin, (C) at least in spirit. God's judgments strengthen us, and repress the wicked. II.

Psalms

Var. 1. Himself. By repeating here what occurs in Psal. Ivi. and Ixx, David teaches us to excite our favour by such sentiments as have formerly made an impression upon us. Bree-The spoke before of his own victories: now he considers those of Christ, and of his Church, (Genesh.) as well as the state of the captives, Thucyd. C.

Psalms

Var. 6. Notes. David made various conquests, which prefigured those of Christ, to whom the rest of the psalm belongs. S. Aug. W.

Psalms

Var. 8. Holiness. Of holy, sancta (H); meaning Jeremian xvi. 11, who foretold the end of the captivity, (C) or David himself, and the Messias, his Son, in whom he will rejoice. H.

Psalms

Var. 1. David. S. Peter attributes it to him, and gives us the key to this psalm, by applying ver. 8 to the traitor Judas. Acts I. 16, 20 Bert. B. 7. —Our Saviour seems to allude to it, when he styles Judas the son of perdition. John xvii. 8. The Church used it in the deposition of bishops, and against the usurers of ecclesiastical goods (Gred.) and, in times of ignorance, some thought hereby to discover thieves. The style is very vehement, (C) containing the sentence pronounced by the sovereign Judge against the reprobate. H.

Psalms

Var. 42. Praise. Heli. "God of my praise." (C) whom I always adore, under every dispensation of providence. B. —Yet the original may agree with the
and they have compassed me about with words of hatred; and have fought against me without cause.
4 Instead of making me a return of love, they detracted me: but I gave myself to prayer.
5 And they repaid me evil for good: and hatred for my love.
6 Set thou the sinner over him: and may the devil stand at his right hand.
7 When he is judged, may he go out condemned; and may his prayer be turned to sin.
8 May his days be few: and his bishopric let another take.
9 May his children be fatherless, and his wife a widow.
10 Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings.
11 May the usurer search all his substance: and let strangers plunder his labours.
12 May there be none to help him; nor any one to pity his fatherless offspring.
13 May his posterity be cut off; in one generation may his name be blotted out.
14 May the iniquity of his fathers be remembered in the sight of the Lord: and let not the sin of his mother be blotted out.
15 May he before be the Lord continually, and let the memory of them perish from the earth: 16 because he remembered not to show mercy.
17 But persecuted the poor man and the beggar; and the broken in heart, to put him to death.
18 And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him.
19 And he put on cursing, like a garment: and it went in like water into his entrails, and like oil in his bones.
20 May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually.
21 But thou, O Lord, do with me thy name’s sake: because thy mercy is sweet.
22 Do thou deliver me, 22 for I am poor and needy, and my heart is troubled within me.
23 I am taken away like the shadow when it declineth: and I am shaken off as locusts.
24 My knees are weakened through fasting: and my flesh is changed for oil.
25 And I become a reproach to them: they saw me, and they shamed their heads.
26 Help me, O Lord, my God: save me according to thy mercy.
27 And let them know that this is thy hand: and that thou, O Lord, hast done it.
28 They will curse, and thou wilt bless: let them that rise up against me be confounded: but thy servant shall rejoice.
29 Let them that detract me be clothed with shame, and let them be covered with their confusion as with a double cloak.
30 I will give great thanks to the Lord with my mouth; and in the midst of many I will praise him.
31 Because he hath stood at the right hand of the poor, to save my soul from persecutors.

PSALM CIX.

DIXIT DOMINUS.

Christ’s exaltation, and everlasting priesthood.
Psalm CIX. CA

Psalm CX.

A psalm for David.

1 Great are the works of the Lord: sought out according to his will.

2 His work is praise and magnificence: and his justices continue for ever and ever.

3 He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: 5 he hath offered food to them that fear him.

4 He will be mindful for ever of his covenant: 6 he will show forth to his people the power of his works.

5 That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

6 All his commandments are faithful: confirmed for ever and ever, made in truth and equity.

7 He hath sent redemption to his people: he hath commanded his covenant for ever.

8 Holy and terrible is his name: 10 the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continue for ever and ever.

Psalm CXI.

I WILL praise thee, O Lord, with my whole heart; in the council of the just, and in the congregation.

Ver. 2. Whence the empire of Christ extended over all the earth.

Ver. 3. Principality. Christ says, All power is given to me. Matt. xxviii. 18. And this he will display (H.) in the day of judgment. S. Chrys. — The consubstantiality of the Son and the Father and the Holy Ghost is more perfect than human understanding can comprehend. Hosea was in the beginning. John i. 1. and the eternal being. His birth is more than human, saith he, or man. — Saints. Or holy places. S. Jer. — In the beginning. Ps. cxvi. 9, and Ps. xcv. 1. also. — Footstool. As was customary with conquerors. Jos. xiv. 24.

Psalm CXII.

Alleluia.

Ver. 2. Schola. The meaning of Christ extended over all the earth.

Ver. 3. Principalities. Christ says, All power is given to me. Matt. xxviii. 18. And this he will display (H.) in the day of judgment. S. Chrys. — The consubstantiality of the Son and the Father and the Holy Ghost is more perfect than human understanding can comprehend. Hosea was in the beginning. John i. 1. and the eternal being. His birth is more than human, saith he, or man. — Saints. Or holy places. S. Jer. — In the beginning. Ps. cxvi. 9, and Ps. xcv. 1. also. — Footstool. As was customary with conquerors. Jos. xiv. 24.

Psalm CXIII.

Ver. 2. Schola. The meaning of Christ extended over all the earth.

Ver. 3. Principalities. Christ says, All power is given to me. Matt. xxviii. 18. And this he will display (H.) in the day of judgment. S. Chrys. — The consubstantiality of the Son and the Father and the Holy Ghost is more perfect than human understanding can comprehend. Hosea was in the beginning. John i. 1. and the eternal being. His birth is more than human, saith he, or man. — Saints. Or holy places. S. Jer. — In the beginning. Ps. cxvi. 9, and Ps. xcv. 1. also. — Footstool. As was customary with conquerors. Jos. xiv. 24.
BLESSED is the man that feareth the Lord: he shall delight exceedingly in his commandments.
2 His seed shall be mighty upon earth: the generation of the righteous shall be blessed.
3 Glory and wealth shall be in his house: and his justice remaineth for ever and ever.
4 To the righteous a light is risen up in darkness: he ismerciful, and compassionate and just.
5 Acceptable is the man that showeth mercy and lendeth: he shall order his words with judgment: for he shall not be moved for ever.
6 He shall not fear the evil hearing.
7 His heart is ready to hope in the Lord: 8 his heart is strengthened, he shall not be moved until he look over his enemies.
9 He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory.
10 The wicked shall see, and shall be angry, he shall gnash with his teeth, and pine away: the desire of the wicked shall perish.

PRaise the Lord, ye children: praise ye the name of the Lord.
2 Blessed be the name of the Lord, from henceforth and for ever.
3 From the rising of the sun, unto the going down of the same, the name of the Lord is worthy of praise.
4 The Lord is high above all nations: and his glory above the heavens.
5 Who is as the Lord, our God, who dwelleth on high:

Psalm Cxii.

LAUDATE PUEB.

God is to be praised, for his regard to the poor and humble.

1 Alleluia.

Psalm Cxiii.

IN EXITU ISRAEL.

God hath shewn his power in delivering his people: idols are vain. The Hebrae divide this into two psalms.

1 Alleluia.

WHEN Israel went out of Egypt, "the house of Jacob from a barbarous people:
2 Judea was made his sanctuary, Israel his dominion.
3 The sea saw, and fled: Jordan was turned back.
4 The mountains skipped like rams, and the hills like the lambs of the flock.
5 What niled thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?
6 Ye mountains, that ye skipped like rams, and ye hills, like the lambs of the flock?
7 At the presence of the Lord the earth was moved, at the presence of the God of Jacob:
8 Who turned the rock into pools of waters, and the stony hill into fountains of waters.

1 Not to us, O Lord, not to us: but to thy name give glory.
2 For thy mercy, and for thy truth's sake, lest the Gentiles should say: Where is their God?
3 But our God is in heaven: he hath done all things whatsoever he would.

2 Esd. xiii. 2.

17. S. Chrys., or of the captives, (Is. liv. 1, and xl. 21; Ps. lxxvii. 7.) though Isaiah may also refer to the Church. II.

Psalm Cxiii. VER. 1. The verb is placed at the end of the preceeding psalm in Heb., though it seems to have been there originally, (IL,) as, ver. 2, we find, etc., with reference to "the Lord," who has not been otherwise mentioned before. Hosiah.—The psalm may be joined with the former, ver. 2, when the division of the Greek will be more evident than the division of the captives, with the two which follow, C.—The division is of no great importance, (Bret.) and we cannot easily decide whether it be here necessary. H.—The Heb. copies have not been always uniform, and no more than the Greek in this place. C.—Barbarous, cruel, (Bret.) or which spoke a language unknown to them, Syn. and Aquila. —The Greeks styled all other barbarians (Pestes,) as the Egyptians did, Herod. II. Joseph at first did not understand the language of the latter, (Ps. lxxx. 6.) and spoke to his brethren by an interpreter, Gen. xlix. 20. Læs denotes one who speaks in an unknown tongue, which Chal. expresses by the word berbera, a stranger, or desert. C.—Judges, and those who possess the true religion, are styled barbarous, though otherwise the Egyptians were very polite and learned. W.

Ver. 2. Judges. Heb. "Juda," though the sense of the Vulg. is very good (Bret.) as that country, which had been so abandoned, became holy, when God's people dwelt there, S. Chrys.—After the departure from Egypt, the Israelites were more known as God's inheritance, over whom he reign'd. W. Exod. xix. 6.—Hence Saul's answers, when they asked for a king: (I Kings viii. 7.) though the throne is still called the Lord's, I. Par. xxxviii. 22. The distinction of Judea and Israel is an indication that the kingdom of the Israelites was only the same as the kingdom of the Jews, in that the former obtained the kingdom of the latter. W. —This verb has been considered of a more oblong form, or used, which would give it more force. W.

18. S. Chrys., or of the captives, (Is. liv. 1, and xl. 21; Ps. lxxxvii. 7.) though Isaiah may also refer to the Church. II.

Ver. 4. Skipped. Through joy, contentment, (Bret.) or rather through fear. W. Ver. 5. Waters. They are mentioned twice, as referring to different miracles, Exod. xvii. 6, and Num. xx. 8. Inanimate things are introduced, giving this re-play, or the psalmist gives them itself. Bret. Ver. 9. or 1. Not. Some Jewish here commence the 115th psalm. H.—B. S. Augustin shows, that this part is well connected with the preceding, the true God being known by his works, while idols are scorned, and therefore can have no pretensions to Divine worship. W. —Glory. We claim no share in these miracles; or we confess our unworthiness, but do thou deliver us.
18 But we that live bless the Lord: from this time now and for ever.

PSALM CXIV.

The prayer of a just man in affliction, with a very confident hope in God.

1 Alleluia

I have loved, because the Lord will hear the voice of my prayer.
2 Because He hath inclined his ear unto me: and in my days I will call upon him.
3 The sorrows of death have compassed me: and the perils of hell have found me.
4 I met with trouble and sorrow: and I called upon the name of the Lord.
5 The Lord, deliver my soul: for the Lord hath been bountiful to thee.
6 For He hath delivered my soul from death: my eyes from tears, my feet from falling.
7 I will praise the Lord in the land of the living.

PSALM CXV.

CREDIDI.

This, in the Hebrew, is joined with the foregoing psalm, and continues to express the faith and gratitude of the psalmist.

10 I have believed, therefore have I spoken: but I have been humbled exceedingly.
11 I said in my excess: "Every man is a liar."
PSALMS

PSALM CXVI.

LAUDATE DOMINUM.

All nations are called upon to praise God for his mercy and truth.

1 Alleluia.

O PRAISE the Lord, all ye nations: praise him, all ye people.

2 For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

PSALM CXVII.

CONFITEMINI DOMINO.

The psalmist praiseth God for his delivery from evils: putteth his whole trust in him: and foretelleth the coming of Christ.

1 Alleluia.

GIVE praise to the Lord, for he is good: for his mercy endureth for ever.

2 Let Israel now say, that he is good: that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

VER. 12. Chalice. I will submit to any afflictions, (8. Aug.) seeing they procure such an ample reward. I will unite my sufferings with those of Jesus Christ, and with the great benefits of his blood, and thereby purchase W. — Challices seems to have had this in view, canticum redeptionis tenendo mundo ventu, and Houbigant explains it of Christ, who prayed that the chalice might be taken from him. Then he was comforted himself to God's will. It may also (II.) imply the cup of thanksgiving, which was used in public sacrifices. Ezra. xxi. 27. Our Saviour followed this custom, when he instituted the blessed Eucharist, as (2.) the Jews do on solemn occasions. Lea, iii. 7, and iv. 2.

VER. 13. Praise. I am ready even to make a sacrifice of my life, if God's glory should require it; for he esteemeth the death of the saints. W. — Bert. — God rewards the sufferings of his servants (C.) the psalmist will not therefore be deterred from paying his vows by the fear of death. M.

VER. 14. Handmaid. To be blessed, we must be in a state of grace, and children of the Church. W. — Out of it, death itself endured for Christ would profit nothing, (8.) as it is only by grace that he can please God, unless we be joined in communion with him, as the Fathers observe. Bert. — Bondes. Of slavery, (C) and sin. W. 1 Cor. vii. 22.

VER. 15. Praise. 3. Mark thanksgiving. Psal. xxxvi. 6. Lev. vii. 12. C. — Lord. There is but one, as there is but one faith. Without the latter it is in vain to call upon God. Eph. iv. 4. Bert. — Whosoever eateth the lamb out of this house (the Church) is profane. S. Jer. Ep. 57, ad Dam.

PSALM CXVII. Alleluia. This word is found at the end of the last psalm, in Heb. H. — The captives invite all to thank God for their delivery, which was a most striking figure of the world's redemption, in which sense the apostle (Rom. xiv. 11) and a psalmist, with the holy Fathers, though Ven. Beza puts it in the mouth of Exod.ulus, after the regeneration of the sun. C. — Praise him. S. Paul reads, magnificat him, as the Heb. means, extoll by your praises. Bert.

VER. 2. Hymen. is set in Heb. Mercy and truth confirm us. H. — The psalmist acknowledges that he also stands in need of them, and S. John assures us that grace and truth came by Jesus Christ. Bert.

PSALM CXVII. Alleluia is borrowed from the end of the former psalm in Heb. Our Saviour and the apostles determine us to explain this solely

VER. 4. Let them that fear the Lord now say, that his mercy endureth for ever.

5 In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.

6 The Lord is my helper: I will not fear what man can do unto me.

7 The Lord is my helper: and I will look over my enemies.

8 It is good to confide in the Lord, rather than to have confidence in man.

9 It is good to trust in the Lord, rather than to trust in princes.

10 All nations compassed me about: and in the name of the Lord I have been revenged on them.

11 Surrounding me, they compassed me about: and in the name of the Lord I have been revenged on them.

12 They surrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I was revenged on them.

13 Being pushed, I was overturned, that I might fall: but the Lord supported me.

14 The Lord is my strength and my praise: and he is become my salvation.

15 The voice of rejoicing and of salvation is in the tabernacles of the just.

16 The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.

17 I shall not die, but live: and shall declare the works of the Lord.

18 The Lord chastising, hath chastised me. but he hath not delivered me over to death.

19 Open ye to me the gates of justice: I will go in to

* Heb. xili. 5, 6. Exod. xlvii. 2.
PSALM CXVIII

BLESSED art thou, O Lord; the God of Israel, our king.

PSALM CXVIII

BLESSED art thou, O Lord; the God of Israel, our king. 

1. 

BLESSED art thou, O Lord; the God of Israel, our king. 

2. 

BLESSED art thou, O Lord; the God of Israel, our king. 

3. 

BLESSED art thou, O Lord; the God of Israel, our king. 

4. 

BLESSED art thou, O Lord; the God of Israel, our king. 

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BLESSED art thou, O Lord; the God of Israel, our king. 

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BLESSED art thou, O Lord; the God of Israel, our king. 

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BLESSED art thou, O Lord; the God of Israel, our king. 

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BLESSED art thou, O Lord; the God of Israel, our king. 

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BLESSED art thou, O Lord; the God of Israel, our king. 

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BLESSED art thou, O Lord; the God of Israel, our king. 

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BLESSED art thou, O Lord; the God of Israel, our king. 

12. 

BLESSED art thou, O Lord; the God of Israel, our king. 

13. 

BLESSED art thou, O Lord; the God of Israel, our king. 

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BLESSED art thou, O Lord; the God of Israel, our king. 

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BLESSED art thou, O Lord; the God of Israel, our king. 

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BLESSED art thou, O Lord; the God of Israel, our king. 

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BLESSED art thou, O Lord; the God of Israel, our king. 

18. 

BLESSED art thou, O Lord; the God of Israel, our king. 

19. 

BLESSED art thou, O Lord; the God of Israel, our king. 

20. 

BLESSED art thou, O Lord; the God of Israel, our king.
GIMEL.

17 Give bountifully to thy servant, enliven me: and I shall keep thy words.
18 Open thou my eyes: and I will consider the wondrous things of thy law.
19 I am a sojourner on the earth: hide not thy commandments from me.
20 My soul hath coveted to long for thy justifications, at all times.
21 Thou hast rebuked the proud: they are cursed who decline from thy commandments.
22 Remove from me reproach and contempt: because I have sought after thy testimonies.
23 For princes sat, and spoke against me: but thy servant was employed in thy justifications.
24 For thy testimonies are my meditation; and thy justifications my counsel.

DALETH.

25 My soul hath cleaved to the pavement: quicken thou me according to thy word.
26 I have declared my ways, and thou hast heard me: teach me thy justifications.
27 Make me to understand the way of thy justifications: and I shall be exercised in thy wondrous works.
28 My soul hath slumbered through heaviness: strengthen thou me in thy words.
29 Remove from me the way of iniquity: and out of thy law have mercy on me.
30 I have chosen the way of truth: thy judgments I have not forgotten.
31 I have stuck to thy testimonies, O Lord: put me not to shame.
32 I have run the way of thy commandments, when thou didst enlarge my heart.

HE.

33 Set before me for a law the way of thy justifications, O Lord: and I will always seek after it.
34 Give me understanding, and I will search thy law and I will keep it with my whole heart.
35 Lead me into the path of thy commandments; for this same I have desired.
36 Incline my heart unto thy testimonies, and not to covetousness.
37 Turn away my eyes, that they may not behold vanity: quicken me in thy way.
38 Establish thy word to thy servant, in thy fear.
39 Turn away my reproach, which I have apprehended for thy judgments are delightful.
40 Behold, I have longed after thy precepts: quicken me in thy justice.

VAU.

41 Let thy mercy also come upon me, O Lord: thy salvation according to thy word.
42 So shall I answer them that reproach me in anything; that I have trusted in thy words.
43 And take not thou the word of truth utterly out of my mouth: for in thy words I have hoped exceedingly.
44 So shall I always keep thy law, for ever and ever.
45 And I walked at large: because I have sought after thy commandments.
46 And I spoke of thy testimonies before kings; and I was not ashamed.
47 I meditated also on thy commandments, which I loved.
48 And I lifted up my hands to thy commandments, which I loved: and I was exercised in thy justifications.

ZAIN.

49 Be thou mindful of thy word to thy servant, in which thou hast given me hope.

heart sometimes denotes the capacity of understanding. S Kings iv. 20. C.—But it is a singular mercy of God to make us love his commandments. S. Aug.

VER. 23. Always. Heb. 4165, "your heart, the desire." (Psal. civ. 17, C.) which is also the original sin, and its effects, S. Hil. 92 Heart. Man runs but God must impart grace. W.—An enlarged
50 This hath comforted me in my humiliation: because thy word hath enlivened me.
51 The proud, did iniquitously altogether: but I declined not from thy law.
52 I remembered, O Lord, thy judgments of old: and I was comforted.
53 A fainting hath taken hold of me, because of the wicked that forsake thy way.
54 Thy justifications were the subject of my song, in the place of my pilgrimage.
55 In the night I have remembered thy name, O Lord: and have kept thy law.
56 This happened to me: because I sought after thy justifications.

HETH.
57 O Lord, my portion, I have said, I would keep thy law.
58 I entreated thy face with all my heart: have mercy on me according to thy word.
59 I have thought on my ways: and turned my feet unto thy testimonies.
60 I am ready, and am not troubled: that I may keep thy commandments.
61 The cords of the wicked have encompassed me: but I have not forgotten thy law.
62 I rose at midnight to give praise to thee; for the judgments of thy justification.
63 I am a partaker with all them that fear thee, and that keep thy commandments.
64 The earth, O Lord, is full of thy mercy: teach me thy justifications.

TETH.
65 Thou hast done well with thy servant, O Lord, according to thy word.
66 Teach me goodness, and discipline, and knowledge: for I have believed thy commandments.

VAR. 50. This hope, here, though some would suppose it is put for hec. Bert. — "This is my consolation in my distress." S. Jer. iv. 19. Word. The expectation of thy promises has given me courage. W.
VAR. 51. And, Heb. greatly desired me." H.
VAR. 52. Of old. Upon the rebel angels, and sinful men, whom thou wilt punish for ever. This encourages me to adore to the cause of virtue. W.
VAR. 53. In my distress, placed it in the margin. H.
VAR. 54. Song. Here on earth I am comforted with singing the praises of thy law, which makes the observer just. W. — The captives would not give holy things to dogs; but, among themselves, they sung canticles. Ps. cxvi. C. Col. iii. 16: 1 Par. xix. 15: Heb. xi. 10: — Therein exercise the sages, opposed to the simoniacal conversations of sinners. Bert.
VAR. 55. Night. Of tribulation (W.) and captivity. G.
VAR. 56. This. Hoc flecta est suhi. The feminine is put for the neuter, (C) which the Hebrew have not. Bert. — We may also understand, This night of calamity. Var. 59. H.
VAR. 57. Portion. With the just tending to perfection, I desire no other inheritance. W. — "He who possesses God, has all things." S. Amb.
VAR. 58. My name. Many read, "thy song." Sept. Arab. — But this is the true sense of the Heb., &c. The consciousness of having adhered to thy commandments, makes me hope that thou wilt not abandon me. C. — I have bewailed my past transgressions, and am resolved henceforward to live piously, S. Amb.
VAR. 59. And, Heb. "and delay not." For cursed is he who does the work of God negligently, (Sept.) or with deceit. Jer. xviii. 10. C.
VAR. 60. Cordes. Temptations of the devil, (8 Aug.) and of the wicked, who strive by force, or by excesses, to impair the virtuous. Ver. 110. C.
VAR. 61. Midnight. Under tribulation, (8 Aug.) to avoid the malice of those who despise me. I was so delighted with thy law, that I meditated on it both in the daytime and at night. C.
VAR. 62. Partner. Heb. "a friend." I do not fear to approve of their conduct, (C) and converse with them. S. Hii. — The true living members of Christ enjoy great benefit in participating in the prayers and good works of the whole 676.

67 Before I was humbled, I offended: therefore have I kept thy word.
68 Thou art good; and in thy goodness teach me thy justifications.
69 The iniquity of the proud hath been multiplied over me: but I will seek thy commandments with my whole heart.
70 Their heart is curdled like milk: but I have meditated on thy law.
71 It is good for me that thou hast humbled me, that I may learn thy justifications.
72 The law of thy mouth is good to me, above thousands of gold and silver.

JOD.
73 Thy hands have made me, and formed me: give me understanding; and I will learn thy commandments.
74 They that fear thee shall see me, and shall be glad: because I have greatly hoped in thy words.
75 I know, O Lord, that thy judgments are equity, and in thy truth thou hast humbled me.
76 O! let thy mercy be for my comfort, according to thy word unto thy servant.
77 Let thy tender mercies come unto me, and I shall live: for thy law is my meditation.
78 Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments.
79 Let them that fear thee turn to me: and they that know thy testimonies.
80 Let my heart be undefiled in thy justifications, that I may not be confounded.

CAPH.
81 My soul hath faded after thy salvation: and in thy word I have very much hoped.
82 My eyes have failed for thy word, saying: When wilt thou comfort me?
83 For I am become like a bottle in the forest: I have not forgotten thy justifications.

84 How many are the days of thy servant: when wilt thou execute judgment on them that persecute me?

85 The wicked have told me fables: but not as thy law.

86 All thy statutes are truth: they have persecuted me unjustly, do thou help me.

87 They have almost made an end of me upon earth: but I have not forsaken thy commandments.

88 Quicken thou me according to thy mercy: and I shall keep the testimonies of thy mouth.

LAMED.

89 For ever, O Lord, thy word standeth firm in heaven.

90 Thy truth unto all generations: thou hast founded the earth, and it continueth.

91 By thy ordinance the day goeth on: for all things serve thee.

92 Unless thy law had been my meditation, I had then perhaps perished in my abjection.

93 Thy justifications I will never forget: for by them thou hast given me life.

94 I am thine, save thou me: for I have sought thy justifications.

95 The wicked have waited for me to destroy me: but I have understood thy testimonies.

96 I have seen an end of all perfection: thy commandment is exceedingly broad.

MEM.

97 O how have I loved thy law, O Lord! it is my meditation all the day.

98 Through thy commandment, thou hast made me wiser than my enemies: for it is ever with me.

like new essays, capable of containing the new wine of the gospel doctrine.

Matt. xxii. 27. 28.

VER. 84. Servant. The just may lawfully desire the tithers of their sufferings, with submission to God's will, (W.) and to be freed from the power of persecutors, (Heb. "the proud," Bert.) and from exile, after their enemies are passed. Psal. cxvii. 17.

VER. 85. Fables. Idle tales, not agreeable to God's law. W. — "The proud have dug pits for me, which is not comformable to thy law," (C.) but forbidden expressly. H. — The defeat seems to have followed a better reading. C.

VER. 86. Help me. He does not pray to be exempted from trials, but that he may have grace to gain the victory. S. Hill.

VER. 87. In heaven. In the faithful angels, (S. Aug.) or Jesus Christ. Bellangier. — The promises seem not to have their effect here; but they will in heaven. Bert. — The word of God is an unchangeable as heaven. C.

VER. 88. All. Lit. "auto generation and generation," which the Fathers explain of the true faith, which has subsisted in the synagogus and in the Church of Christ alone. S. Hill, S. Amb. &c. — Those who did not belong to the former, in the first ages of the world, might still form a part of the latter, like Job, &c. Without faith it is, and always was, impossible to please God. Heb. vi. 6.

VER. 89. Abjection. Man cannot rise from sin without grace, and attention to the law. W. — This supports him under the punishment of sin. H. — Meditation alleviates his grief, which might otherwise have proved mortal. Bert.

VER. 90. Understood. Or "shall understand." I am already able to encounter my enemies. Phil. ii. 15. Bert.

VER. 91. Perfection, of a worldly nature. H. — All have their limits. But God's law binds for ever, as the rewards and punishments are eternal. W. — Broad. Charity, which extends both to God and our neighbor. S. Aug. — The law is above my comprehension, though I am able to discern its superiority over all created things. Some understand Jesus Christ, the end of the law; (v. martyrdom, the height of charity; or extreme distress, by the word perfection. Bert.

VER. 92. Loved. Constraint takes away all merit. S. Hill. — Son, give me thy heart. Prov. xxiii. 26. H.

VER. 93. Salvation, (Bert.) or the Babylonians, whom Daniel was surprised; though we would not absolutely assert that it refers to him. Dan. iv. 10, and xiii. 1; Ezech. xxviii. 3. C. — David was no less enlightened (Bert.) by the prophecies earthly instructor, low aged seer. S. Aug.

VER. 94. Teachers. Who do not follow the rules of virtue. The ancients, (ver. 106,) of the same description, must yield the palm to those who are less advanced in years, but more observant of God's law. W.

VER. 95. Honey. S. Amb., &c., add, "and the honeycomb." Psal. viii. 11. See Prov. xvi. 24; Ezech. iii. 3; Apoc. x. 10.

VER. 96. Hated. We must come to the practice of the law, (C.) and hate sin. W. — Iniquity. Heb. "lying." But every sin is contrary to it. W. — How the word is used by Jesus Christ, (S. Hil.) who enlightens every man. John i. — Lamp. (2 Pet. i. 19; Prov. vi. 23,) while sin is the light of the wicked. Prov. xxiv. 3, and xxvii. 20. Bert.

VER. 97. Sinners. By the ceremony of circumcision, &c., as we now engage by vows in baptism, to observe all the commandments. W. — Those who receive not the sacrament, are still under a strict obligation to obey the truth; as all were created only for this purpose. H.

VER. 98. Quicken. This petition, with the praise of the law, is the subject of this psalm. C. — All the gods must suffer. 2 Tim. iii. 12. W.

VER. 99. Free offerings of praise and thanks. (S. Aug.) or the works of supererogation, (S. Hil., Theod., &c.) which are not commanded, though acceptable to God, (W.) and undertaken for the sake of greater perfection. C. — The evangelical counsels of voluntary poverty, &c., are of this nature. Still we acknowledge that we are nuns sectaries, (Lact. xii. 10,) with regard to God. We can give him nothing, which he has not first given us. Our plea will redound to our own advantage. H.

VER. 100. My hands. In danger of being thrown by, or of falling, (W.) ready to appear before God's tribunal. I watch over myself, and strive to keep my soul tranquil. The prophet might have all this in view. Bert.


VER. 102. Inheritance. I will strive to imitate the faith of Abraham, &c. H.

VER. 103. Inclined. He had said, (ver. 66) incline, as the word proceeds from grace and free-will. S. Aug. — Bernard. S. Jer. — for the eternal reward. W. — All agree that the Heb. may have this sense. He is influenced by hope, though the motive of charity is placed first. — This text evidently shows that the keeping of the commandments merits a reward, for which we may labour. W. — Prototype, this, by reading, "always, even unto the end;" because God is ambiguous, and means also, the end. H. — As if the Sept. were not sufficient to determine the same... But they are resolved to take their liberty, though contrary to S. Jerome and ancient Fathers. W. — Ward's Error, p. 24. — God sustains us as if at the aim of the reward, though he would not have this to be the only motive. Ver. 38. C.

VER. 104. Unjust. Inasmuch as they oppose thy law, Bert. — So Christ orders us to hate our parents, when they are an obstacle to our salvation. We must love their persons and welfare, (S. Aug.) but hate their iniquity. W. — Heb. "the turbulent." S. Jer. — "hateful thoughts," and inconsistent men.

VER. 105. Helper. Heb. "shame and buckler." We must keep in his
114 Thou art my helper and my protector: and in thy word I have greatly hoped.

115 Depart from me, ye malignant: and I will search the commandments of my God.

116 Uphold me according to thy word, and I shall live: and let me not be confounded in my expectation.

117 Help me, and I shall be saved: and I will meditate always on thy justifications.

118 Thou hast despised all them that fall off from thy judgments: for their thought is unjust.

119 I have accounted all the sinners of the earth prevaricators: therefore have I loved thy testimonies.

120 PIERCE thou my flesh with thy fear: for I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: give me not up to them that slander me.

122 Uphold thy servant unto good: let not the proud alumniate me.

123 My eyes have fainted after thy salvation: and for the word of thy justice.

124 Deal with thy servant according to thy mercy: and teach me thy justifications.

125 I am thy servant, give me understanding that I may know thy testimonies.

126 It is time, O Lord, to do: they have dispated thy law.

127 Therefore have I loved thy commandments above gold and the topaz.

128 Therefore was I directed to all thy commandments: I have hated all wicked ways.

PHI.

129 Thy testimonies are wonderful: therefore my soul hath sought them.

But those who refuse to acknowledge him grope at midday. Matt. xiii. 5, and xviii. 6, and 1 Cor. xiv. 20. C.

VER. 131. Painted. He asked and obtained the Holy Spirit. (S. Aug.) enabling him to understand the law, (H.) and to comply with it. See Ex. xxxii. 2; Ps. lxxv. 11. C.

VER. 132. Judgment. Or custom, (C,) as thou art wont to treat such. W.—Leaving, as they render by criminals. C.

VER. 133. Commandments are my meditation. C.

VER. 134. Testimonies are justice for ever; give me understanding, and I shall live.

COPH.

145 I cried with my whole heart, hear me, O Lord: I will seek thy justifications.

SAD.

130 The declaration of thy words giveth light: and giveth understanding to little ones.

131 I opened my mouth, and panted: because I longed for thy commandments.

132 Look thou upon me and have mercy on me, according to the judgment of them that love thy name.

133 Direct my steps according to thy word: and let no iniquity have dominion over me.

134 Redeem me from the calumniators of men: that I may keep thy commandments.

135 Make thy face to shine upon thy servant: and teach me thy justifications.

136 My eyes have sent forth springs of water: because they have not kept thy law.

137 Thou art just, O Lord: and thy judgment is right.

138 Thou hast commanded justice thy testimonies and thy truth exceedingly.

139 My zeal hath made me pine away: because my enemies forgot thy words.

140 Thy word is exceedingly refined: and thy servant hath loved it.

141 I am very young and despised; but I am a human not thy justifications.

142 Thy justice is justice for ever: and thy law is the truth.

143 Trouble and anguish have found me; thy commandments are my meditation.

144 Thy testimonies are justice for ever; give me understanding, and I shall live.
146 I cried unto thee, save me: that I may keep thy commandments. 147 I prevented the dawning of the day, and cried: because in thy words I very much hoped. 148 My eyes to thee have prevailed the morning: that I might meditate on thy words. 149 Hear thou my voice, O Lord, according to thy mercy: and quicken me according to thy judgment. 150 They that persecute me have drawn nigh to iniquity; but they are gone far off from thy word. 151 Thou art near, O Lord: and all thy ways are truth. 152 I have known from the beginning concerning thy testimonies: that thou hast founded them for ever.

RES.

153 See my humiliation and deliver me: for I have not forgotten thy law. 154 Judge my judgment and redeem me: quicken thou me for thy word's sake. 155 Salvation is far from sinners; because they have not sought thy justifications. 156 Many, O Lord, are thy mercies; quicken me according to thy judgment. 157 Many are they that persecute me, and afflict me: but I have not declined from thy testimonies. 158 I beheld the transgressors, and I pined away: because they kept not thy word. 159 Behold I have loved thy commandments, O Lord: quicken thou me in thy mercy. 160 The beginning of thy words is truth: all the judgments of thy justice are for ever.

SIN.

161 Princes have persecuted me without cause: and my heart hath been in awe of thy words. 162 I will rejoice at thy words, as one that hath found great spoil.

VER. 147. The Lit. "in maturity." Some think that we should read immaturitate, duoia, (S. Aug.) "in the dead of the night." The psalmist not only rose at midnight, but before sun-rise, to meditate. II. — S. Amb. encourages people to choose a time to meditate on the words of their heart and voice to God (C.): and S. Aug. informs us that such was the practice of S. Monica. Conf. x. 7. You are not in a higher station than the holy king who said, I rose, &c. Ver. 148. A P. Pers. Imp. Exp. 149. Law. There is no medium between faith and infidelity. If we do not observe the law, we sin. Not to advance is to go back. C.

VER. 149. Near. To reward or punish. We wander from thee, yet there is no place between. S. Aug. x. 96, 97. Bess. — God is ever ready to bear our just requests. W. — His law may be easily known. Deut. xxxi. 11. C.

VER. 150. Adversity. God's law is always the same in substance. W. — That of Moses receives its perfection in Christianity. C. — Though after this life we can no longer observe them, the reward of our past virtue will remain for ever. Bess.

VER. 152. Humiliation. Or "humility," as S. Aug. understands it of that virtue. C.

VER. 155. Sinners. Such cannot expect to be liberated. C. — Yet, as the captivity was fixed for seventy years, and many who were almost ignorant of the law, and had married strange wives, returned, this verse overthrows that system, and shews that eternal salvation is meant. Bess.

VER. 157. Many. The Babylonians on one hand, and false brethren on the other, attack me; but I am grieved most to see God offended. C. — All the earth is stained with the blood of martyrs, whom the Church honours with festivals, and whose intercession heals many sick. S. Aug. 158. Transgressors. Sept. "foris," deus et coram viris. If or were placed before 4, the exact meaning of the Hebr. would be preserved, though the wicked were often called fools. H. — Many Jewish expositors are here designated. Ver. 159. Truth. Hence all such commandments are immutable. W.

VER. 161. Prince. Of darkness, or the chief of the Philistines, &c. Bess. — Many were exposed to the fury of the Babylonian princes, but he was more afraid of the terrors of the law, (Lev. xxvi.,) than of all that they could do against him. C. — Thus the martyrs despised the threats of tyrants. S. Aug. —Lives. The powerful men of this world have no just reason to persecute the just, nor can they make them abandon virtue, W.

VER. 162. Spear. Having just mentioned fear; lest any should think that he entertained any secret dislike for the law; he adds, that it gives him more comfort than the greatest treasures or conquests can the miser or the hero. Ver. 163. T. d. and S. L. 164. Iniquity. Heb. "lying." The Babylonians have attempted to draw me over to their false religion; but I perceive its vanity, (C.) and stick close to the truth, (H. Ver. 85.) and to thy holy law. C.

VER. 164. Seven. Often, (W.) as the word signifies. Prov. xxiv. 18, 19. C.

VER. 165. Yet here it may determine the precise number, as the Church seems to have taken it, by instituting the seven canonical hours of the day, and matins and lauds for the night, in imitation of the psalms. Bess. Ver. 147. — The Church has enjoined matins to be said at night, lauds in the morning, prime, tierce, sext, none, vespers, and complin, in the course of the day. S. Ies. Reg. 8, and 10. C. — This ecclesiastical office consists of hymns, psalms, &c. S. Ies. — Against it some have risen up, particularly against that part which was said in the night, pretending that God had made the night for rest; and hence they were called nocturnes, or "drowsy" heretics. S. Ies. Off. 122, &c. — Clearest, as many suppose, (W.) or at least some author before the fourth century, (H.) explains the reason why we should pray at these set times; but cautions us not to join with heretics, neither in the Church nor at home. Coast. Apost. viii. 40. — For what society is there between light and darkness? 2 Cor. iv. 14

VER. 166. Loved. Heb. &c. "performed." C. — The difference is but small. Bess. — He is actuated by real charity. W.

VER. 167. Right, where I was much offended. W. — The presence of God ought to deter us most effectually from sin. H. Tt. ii. 13.

VER. 169. Supplication. Heb. "cry." Eusebius reads δείπνα, "dignity," which S. Amb. thinks has been substituted for δέησις, "prayer;" though all our copies of the Sept. have δέησις, (C.) a word of the same import. H.

VER. 172. Sover. Though a person be endued with grace, he require more grace to resist temptations. W. — Actual grace is requisite. H.

VER. 176. Life. In grace and glory. To serve God, it was not requisite that one should be at Jerusalem. Daniel, Tobias, &c. were saints elsewhere. Bess. — Yet it was more easy to worship God in his temple, where every thing moved to piety (H.); and this the psalmist desires, deeming it a new life. C. C.

VER. 177. Last. I am in captivity. C. — All men have been involved in sin, and Christ came to save them; but only such as keep the law will obtain salvation. W.

PSALM CXIX. Ver. 1 A gradual canticle. The following psalms, in num-

I

N my trouble I cried to the Lord: and he heard me.
PSALMS.

8 May the Lord keep thy coming in and thy going out; from henceforth now and forever.

PSALM CXI.

ELEUSIS SUM IN HIS.
The desire and hope of the just for the coming of the kingdom of God, and the peace of his Church.

1 A gradual canticle.

REJOICED at the things that were said to me: We shall go into the house of the Lord.

2 Our feet were standing in thy courts, O Jerusalem.

3 Jerusalem, which is built as a city, which is compact together.

4 For thither did the tribes go up, the tribes of the Lord; the testimony of Israel, to praise the name of the Lord.

5 Because their seats have sat in judgment, seats upon the house of David.

6 Pray ye for the things that are for the peace of Jerusalem: and abundance and prosperity for them that love thee.

7 Let peace be in thy strength: and abundance in thy towers.

8 For the sake of my brethren and of my neighbors, I spoke peace of thee.

9 Because of the house of the Lord our God, I have sought good things for thee.

PSALM CXII.

AD TE LEVAVI.
A prayer in affliction, with confidence in God.

1 A gradual canticle.

her fifteen, are called gradual psalms or canticles, from the word gradus, signifying steps, ascensions, or degrees; either because they were appointed to be sung on the fifteen steps, by the people ascending to the temple; or that in the singing of them the voice was to be raised by certain steps or ascensions; or that they were to be sung by the people returning from their captivity, and ascending to the temple, which was seated amongst mountains. The Holy Pathers, in a mystical sense, understand these steps, or ascensions, of the degrees by which Christians spiritually ascend to virtue and perfection, and to the true temple of God in the heavenly Jerusalem. Ch.—Both these last interpretations seem more plausible and agreeable to the divinity of S. Chrysostom, &c. Bért.—The allusion to the steps of the temple (Maz. xi.) is very uncertain, as well as the raising of the voices in higher notes during each psalm.

V. 8. Added. This is an usual form of denouncing vengeance. Ruth i. 17. The Babylonians are threatened with God’s judgments, ver. 4. Some place these words in the mouth of God, answering the captives. How shall you be screened from the shafts of destruction? Psa. cxxxi. 8. The sharp, &c. C.


V. 5. Is prolonged. Heb. “is more.” H. But Houbigant rejects this as a place unknown; and the word may have the former signification, given by the Sept. and S. Jerom. C. Bért.—Moses speaks of Mosca (Gen. x. 2), or of the mountains separating Cheldea from Armenia, where the Jews might be dispersed, (4 Kings xvii. 25, and 1 Esd. ii. 69, and vili. 16,) as well as in Coder, or Aroba Petras, (Isa. xiii. 11,) where the Saracens afterwards inhabited, according to S. Jerom. (Loc. Hebr. C.) Inhabitantes. H. “inhabitants,” in which the people chiefly dwelt. Bért.

V. 7. Perceivable. Heb. “I spoke peaceable, and they warlike things.” S. Jerom. “I was peace, and when I spoke, they flew to war.” H.

PSALMS CXV. VER. 1. Canticle. David wrote this during his flight from Absalom (Grot.); and de Mura judges from the martial air that it was composed in the time of war. It relates to the captives, (Orig. C.) and to all in the pilgrimage of this world. Bért.—Mountains, Jerusalem, and heaven, wheresoe every help must come. God most readily hears the prayers which are poured forth in places appointed by him. W. S. Jerom. “he will not.” Many have read in the second person, both in the Heb. and Sept. “Suffer not thy.” &c. Aquila, S. Aug., &c. C.

V. 4. Israel, The Church militant. W. These figurative expressions about God will never cease to protect his people. Bért.

V. 8. Night. Neither prosperity nor adversity shall hurt thee, (S. Jer.) or the Church, W.

V. 7. Together. Heb. also, “shall or may.” The words of a prophet are always true, and the tenses are varied at pleasure by S. Jerom, &c. Bért.—Soul, or spiritual life, W. 1 Pet. i. 4.

V. 8. Coming to. Heb. has “going out.” 1st. Bért.—Yet Pagnin agrees with us. H.—This expression denotes all the occurrences of life. Deut. xxvii. 6. C.—We may discover a beautiful progression in this psalm; God protects us from each and from every danger. Bért.—He is not like earthly friends, who have not always the will or the power to do it. S. Chrys.

PSALMS CXV. VER. 1. Canticle. Heb., Chal., and Syr. add, “of David,” (C.) who saw in spirit the glory of the temple under Solomon, or the return of the captives, and the felicity of souls in heaven. Bért. See Psa. xlii. “What is said of the earthly Jerusalem, is beautifully applied to heaven by S. Aug., &c. The captive Levites might write this psalm. C.—Lord. Many prophets assured the Jews of speedy deliverance, and abundance before the people, the joys of heaven; all which filled the psalms with rapture. W.—The motive for this joy is disinterested and edifying. The captives had begged for redress in the former psalms. C.—Before they had been chastised, they professed the temple. S. Chrys.

V. 2. Were. Heb. also, “shall,” &c. Yet many of the Levites had offended in the temple, 1 Esd. iii. 12.—Courts, or gates, where justives was administered. C.—We may better (H.) rejoice in the Church. W. and in the prospect of heaven. H.

V. 5. Gathered. Well built and inhabited. The Jews throughout the world considered it as their most dear country. C.—The participation of spiritual graces (Psa. cxviii. 63, &c.) is a great comfort to Catholics. (W.) who look upon the chair of S. Peter at Rome as the centre of unity. H.

V. 4. Then. This was the testimony, (H.) or ordinance of the Lord, (C.) which Israel had solemnly engaged to perform. H.—All were obliged to repair thither thrice in the year (Exod. xxv. 17. M.) and this contributed most to the splendour of the city, C.—Houbigant would translate “the congregations of Israel.” &c. might be understood, “according to the testimony.” Bért.

V. 8. Upon.” Or “over.” H. The Jews made their sabbathim superior to the kings, as the Chal. here insinuates. But the text rather means that both the ecclesiastical and civil courts shall be re-established, and bring an immense concourse of people to the city. C.

V. 6. Pray. Sept. “Ask Jerusalem for,” &c., (H.) as if she were to give it. C.—And may there be abundance. Heb. “those who love thee shall be at rest.” H.

V. 7. Strength. Fortifications, (Bért.) or army. —Towers, or “palaces.” Heb. ver. 15. C.—Heb. &c. He will be on the blessing of years, because he foresees that Jerusalem would one day neglect it. Luke xix. 42. Charity dwells in the towers or saints, (Bért.) and makes us resemble God. S. Chrys. de Land. 3. Paul. S. Chrys.

V. 3. Heb. adds, “I will now” (Mont.) or rather, “I have now spoken.” Bért.—It was forbidden to beg for the peace of Cnannan. Deut. viii. 3. But Jeremias (xxix. 7) exhorts the captives to desire this blessing for the city, to which they were going, as it would return to their own advantage. C.

PSALMS.

TO thee have I lifted up my eyes, who dwellest in heaven.
2 Behold as the eyes of servants are on the hands of their masters:
   As the eyes of the handmaid are on the hands of her mistress:
3 Have mercy on us, O Lord, have mercy on us; for we are greatly filled with contempt.
4 For our soul is greatly filled: we are a reproach to the rich, and contempt to the proud.

PSALM CXXIII.

The Church giveth glory to God for her deliverance from the hands of her enemies.

1 A gradual canticle.

IF it had not been that the Lord was with us, let Israel now say: 2 If it had not been that the Lord was with us, When men rose up against us, 3 perhaps they had swallowed us up alive.
When their fury was enkindled against us, 4 perhaps the water had swallowed us up.
5 Our soul hath passed through a torrent: perhaps our soul had passed through a water insupportable.
6 Blessed be the Lord, who hath not given us to be a prey to their teeth.
7 Our soul hath been delivered, as a sparrow out of the snare of the fowlers.
The snare is broken and we are delivered.
8 Our help is in the name of the Lord, who made heaven and earth.

PSALM CXXIV.

QUI CONFIDUNT.

The just are always under God's protection.

VER. 2. Masters, Expecting liberty, or rather food; though it may also imply that they are ready to run at the first sign, which they observe with attention. All men are looking up. Until, Or, "sitting for his having mercy on us."
We shall not cease to look up to Him afterwards.
VER. 4. A reproach. Heb. "with the reproach of these at ease, " &c. (H.) as it is reproach fall upon," &c. We are treated with too much scorn. Lam. iii. 90. C.
PSALM CXXIII. VER. 1. Canticle. Heb., &c., with some Latin copies, add, "of David," (C) who might write it after being delivered from some danger. It may also be applicable to the martyrs, and to all who have been freed from temptation.
VER. 6. The word is here affirmative. Heb. "Then." Sept. "Surely." (C) He modestly leaves it to others to judge what would have been the event if God had not sent help. The weak would have been destroyed, as soon as if they had become a prey to wild beasts, as Jonah was swallowed up. W—See Prov. xliii. 18. M.
VER. 5. Indisturtable. Without bottom, or beyond our strength, infernorum. C—Heb. "Then the swelling waters had passed over our soul." Mont. C—S. Jerome has, "perhaps they," (C) which is more correct. See Psal. cxviii. 3. N. A.—A torrent implies sudden great troubles. W.
VER. 7. Sparrow. Heb. "bird." This comparison shows at once the dangers to which the Jews had been exposed, and their miraculous deliverance. (C)—We must therefore fly: but who will fly up things except God? S. Amb.
PSALM CXXIV. VER. 1. Canticle of thanksgiving, relating to the times of the Messias, (Amenem) or to the Jews, who overcame the attempts of the nations at their return. 2 Ed. iv. and vi. V. Born, &c. &c. C. It exults all to exult in God. Bert. Bel. "Then the Jews compiled not with this condition, and are become vagabonds; but the faithful inherit this promise, (Heb. x. 19. Bert.), which is verified in the Church of Sion, which is defended by other mountains, we must belong to her society. W.
VER. 5. About it. Coming from Zoph, travellers cannot see the city till they are very near it, though with respect to Judah, it is very elevated. The consideration of the Vulg. is very natural. 2 Cor. vii. 1. &c. &c. C. For the promise regards the inhabitants, rather than the place, as Heb. would insinuate—Lord. Zac. ii. 5. B.
VER. 3. Rod. Scourge, or violent dominion. Isa. x. 5. —That. Or, "therefore, Interp. in S. Chrys. God always concludes his threats with promises of pardon to the penitent. 1 Cor. x. 13. C.—He tries his servants for their good, and will not abandon them. W.

PSALM CXXV. VER. 1. Sion. It cannot be doubted but this regards the captives of Babylon: but still David might compose it, as he was a prophet; and hence the redemption of mankind may also be described. Bert. The captives pray for the return of the rest of their brethren. C.—Pleasant. Heb. "dreaming." C. They could hardly bear their own eyes, like 8. Peter, Acts xix. 9. This extraordinary joy is felt by devout souls, when freed from sin. W.
VER. 2. Shall. Or, "did," (C) though the future is here well employed. Bert. The prophet uses both tenses, showing the certainty of the event. W. It would require some time before the Gentiles would become sufficiently acquainted with the concerns of the Jews. Bert. As soon as they did, they expressed their admiration, while the former were careful not to imitate the conduct of these wise men mourned at leaving Egypt. S. Chrys.
VER. 4. South. As the Egyptians hope for the overflowing of the Nile (Hammon); or as the south wind moves the snow, so as to make the Jordan overflow its banks. Thed. The return of our brethren will be as agreeable to us as water to a thirsty soul. Chal. Muis. —Make them come quickly, and in great numbers. Isa. x. 23, and xlvii. 12. W.
VER. 6. Joy. This was the case of the martyrs, &c., (Luke vii. 21; John xvi. 20), as well as of the captives. Jer. xxxvi. 9; Isa. lxv. 10; Bar. v. 6. C. Tribulation commonly attends the virtuous in this life. Their reward is reserved for the next. S. Aug. W. —Sorrow, we know not whether we shall ever reap. B. —This is a sort of proverb, which is applied to the captives. Bert.

PSALM CXXVI. VER. 1. Of, or "for" Solomon. This word is not in the Sept. Bert. —Some suppose that David put the psalm into his hands, to teach him 661.
PSALM CXXVII.

BEAI OMNES.

The fear of God is the way to happiness.

1 A gradual canticle.

BLESSODE are all they that fear the Lord, that walk in his ways.

2 For thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee.

3 Thy wife as a fruitful vine, on the sides of thy house.

Thy children as olive plants, round about thy table.

4 Behold, thus shall the man be blessed that feareth the Lord.

5 May the Lord bless thee out of Sion: and mayest thou see the good things of Jerusalem all the days of thy life.

6 And mayest thou see thy children’s children, peace upon Israel.

that all depends on God. Mobs.—He was to undertake various important works during his reign. (H.) particularly at the temple, of which this might be sung. W.—The chief of the captives might also appropriate it to their use. (B.) when the temple was built. Psalms. *—This may refer to the times of the Messias. Bart.—*House, or temple, and grant children. Exod. 21:1; Gen. 1:22. Without God’s assistance all your endeavours to rebuild the temple will prove fruitless.—It. Nebuchadnezzar ordered the citizens to watch the attempts of Sanaaballat. C.—But still depended more on Providence than on his own industry. H.

VER. 5. Light. That is, your being, your labour and worldly solicitude, shall be bright, so that you shall know nothing, without the light, grace, and blessing of God. Ch.—Rise ye, is not in Heb. H.—Sitten. Allow yourselves proper time for rest, after your labours and sorrows: so he selected, whom he honoured, his name, a house, because they were wise, and yet abandoned, with self-righteousness, and all blessings. Ch.—Sorror. S. Jer. “of idols.” This worship of God is odious. Beloved Solomon. Houb.—Yet some explain the Heb. in the plural, as it is applicable to all the people. The Jews were under great alarms; but were encouraged to hope that God would protect them, and give them a numerous progeny; though, as the country was probably never so well peopled under Solomon, this may rather refer to the elect, who after the sleep of death (B.) shall behold those whom Christ shall acknowledge for his children, (H.), and obtain an eternal reward. S. Hii.

VER. 6. As arrows, &c. The self-righteousness which God shall give his servants, that have been shaken and tossed about, (as the children of Israel were in their captivity,) shall be like arrows in the hand of the mighty, which shall prosper and do great execution. Ch.—The patient sufferer will obtain a glorious recompense. W.—Children defend their parents.” Of them, &c. Heb. “of youth.” S. Jer.—Such may be as to assist their aged parents, whereas those who are born in their old age must frequently be left orphans, (H.), and distressed. C.

VER. 5. Dostro. Who has so many children as he could wish. Heb. “his queritor.” Ch.—Lest it may become to him, that he may be careful, and yet the thing signified instead of the figure; or asapheth may not be restraigned to the former sense. &c. He shall. Heb. “they,” father and son: yet the Chal., &c retain ha. The enemies’ envoys were not admitted into the city, 4 Kings xviii. 17. Orig. &c.

PSAL. CXXXVII. VER. 1. Canticle. Being a sequel to the former, (C.) and similar to the 111th, as both promise felicity to the captives at their return, if they prove faithful to God. ix. 38. Ferrand.—Both temporal and spiritual blessings are set before us. Bart.—Ways. Many saints have not received temporal rewards; and this confirms our faith that there is a world to come. C.—In effect, neophytes are here specified, as they are below. Bart.

VER. 2. Hunds. The idle are not entitled to blessings, which God will give.
4 With thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.
My soul hath relied on his word: 5 my soul hath hoped in the Lord.
6 From the morning watch even until night, let Israel hope in the Lord.
7 Because with the Lord there is mercy; and with him plentiful redemption.
8 And he shall redeem Israel from all his iniquities.

PSALM CXXX.
DOMINE NON EST.
The prophet's humility.

1 A gradual canticle of David.

ORD, my heart is not exalted: nor are my eyes lofty.
Neither have I walked in great matters, nor in wonderful things above me.

2 If I was not humbly minded, but exalted my soul:
As a child that is weaned is towards his mother, soeward in my soul.

3 Let Israel hope in the Lord, from henceforth, now and for ever.

PSALM CXXXI.
MEMORANDUM.
A prayer for the fulfilling of the promise made to David.

1 A gradual canticle.

ORD, remember David, and all his meekness.
2 How he swore to the Lord, he vowed a vow to the God of Jacob.

1 Kings vii. 5. 2 Par. vi. 41.

VER. 4. Law. The promises of pardon contained therein. W. —Heb. is now read from what the ancient interpreters read. C.—Therefore shall those be saved. J. —H. Sym. and Theodotion agree with us. —Word. And promises that the captivity should end, (C.) and sin be remitted. H. —Ver. 5. More than the morning watch: yes, more than the morning watch. I expect my deliverance with greater eagerness than the sentinels do the return of morning. All the day and night long I am filled with these sentiments.

VER. 6. Of David, is not in Sept. But he probably composed this psalm to exculpate himself from the accusation of pride. B. —David promises his own humility to the imitation of others, without any evil intention. W. —Sometimes the saints may speak their own praises, as S. Paul did, particularly when they are inspired. B.

VER 2. 3. Recur, &c. The meaning is, according to his disposition with regard to humility, so he expected a reward in his soul to return to him, and tick as close to him as the child just weaned, which would willingly never be separated from the mother. L. —If I was not humble, may my soul be treated like an infant, &c. H. —If I did not render (or humble and silence) my soul, like an infant weaned from his mother, let my soul be to me as a weaned child. W. —Willingly submit to all thy rigours, if I did not adore thy ways in silence and humiliation. C.

VER. 4. David. Jesus Christ, (S. Hil., &c.), or the prince of David, when he intended to build the temple. Solomon adopts some of the verses at his dedication, (ver. 8; 2 Par. vi. 41.) and some have attributed the psalm to him, to the captives, or to some prophet in the time of the Maccabees, though the prophet then, in fact, appeared no longer. B. —See Psalms xlviii., lxxvi., lxxviii., and xcviii. —The Jews allow that some verses regard the Maccabees, of whom the whole may be explained in a spiritual, (C.) or even in the second person, (J. M.) which is opposed to that of the Septuagint, (Heb. also of humility, (C.) or of affliction, (J.) &c.) as the prophet might have all this in view. B.

VER. 5. Jacob. Probably as he had removed the ark to Zion. B. —What is omitted in one place, is thus explained elsewhere. C. —David had a most ardent desire of building the temple; and though the honour was reserved for his son, he prepared the materials. W.

VER. 3. 4. He expresses his vow in the form of an imprecation, without speaking literally present, as he submits to the rigour of God's justice, if he proves untrue. C. —He vows to take no rest, till he might, if so pleased, find a place to build a temple. W. —2. Temple. This seems to have been in the copies of Sept. and Theodotion. It is not correct to say that the former added it by inspiration, as they were only interpreters. B. —It was marked as an addition in the Hexapla. C.

VER. 6. Heard of it in Ephraim. When I was young, and lived in Bethleem, otherwise called Ephraim, I heard of God's tabernacle and ark, and had a devout desire of seeking it; and accordingly I found it at Carmathian, the city of the woods: where it was till it was removed to Jerusalem. See 1 Par. xx. 12. —It seems rather, that the psalmist alludes to the ark, first at Sibo, secondly in the country of Ephraim, or the Ephraimites, (Psalms lxxxvi. 60, 61, and Judg. iii. 18, 19.) and after the return of the exiles, (Heb. the temple, which in Heb. is fem. C. —Yet, as the text has tabernacles, or dwellings, messowt, (ver. 5.) and as the Mosoal tabernacle was kept at Kedemoth, and was not with the ark at Carmathian, we may perhaps suppose that the psalmist alludes to the ark, or to the thing indefinitely, (B.) where the glory of the Lord was displayed. S. Jer. and Jochabiah have (him), the God of Jacob. B. —The Fathers explain it of Jesus Christ, (Theod.) who was born of a virgin, (W.) and was prefigured by the temple, (C.) styled the fields of wood. W.

VER. 8. Sanctified. Ark of thy strength, which title proceeds from the account given of the ark by the Levites, (S. Hil.) and his resting-place, Prov. i. 13. 2. —Leaving the ark, &c., come into thy temple, with the ark where thou sanctificst thy people. He contemplates a higher mystery, the coming of the Messiah, and his glorious resurrection. W.

VER. 9. Justice. And all virtues, (B.) of which their robes were emblematical. —Saints. Levites. C. —Let both priests and Levites perform well their sacred functions, (W.) and may all the faithful set up to their vocation B. —Reigns. Heb. sing, which was the office of the Levites, C. —Yet the original term is more comprehensive, and denotes all the emotions of joy. H.

VER. 10. Sake. What confidence are we not taught to place in the merits of the saints! The captives remind God of the virtues of David and Solomon, and use their expressions to move him to show mercy, and to restore the temple to its ancient splendour. C. —The future oblateness of many Jews in rejecting him was foreseen and deprecated. S. Aug.

VER. 11. Mark. Lit., do receive him. H. —Will he not turn from it, th. truth. B. —Thy, S. Cyprian and S. Hil. read, my throne, which belonged to the Lord. 1 Par. xxiv. 23. B. —But it might also be styled David's, as the ark was his for 38 years, and after, 2. —Where at Carmathian, or the other 70. H. —(Ver. 5.) and the ark which according to the spirit is thy temple, 2 Kings vii. and Acts ii. B. —But Christ reigns over us, 2 Par. i. 12. 5. Peter hence proves our Saviour's resurrection, (W.) and power in the Church. H.

VER. 12. If. The promises made to the carnal posterity of David were conditional, and seem to imply that they would forfend them. S. Hil. —But those reprobate Messias are absolutely rejected. C. —Yet heaven is only promised to his children in the Church, if they observe God's commandments. Rom. viii. 17. W.

VER. 14. This. God is introduced speaking to the end. H. —Chosen. H. —According to our relation to the end. B. —He dwelleth in this place for ever. W. —It was the figure of the Christian Church, as 1 Is Is of heaven.
Psalm CXXXII—CXXXIV

16 I will clothe her priests with salvation: and her saints shall rejoice with exceedingly great joy.
17 *There will I bring forth a horn to David: I have prepared a lamp for my anointed.
18 *His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

Psalm CXXXII

BEHOLD how good and how pleasant it is for brethren to dwell together in unity.
2 Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron, Which ran down to the skirt of his garments: as the dew of Hermon, which descends upon Mount Sion. For there the Lord hath commanded blessing, and life for evermore.

Psalm CXXXIII

An exhortation to praise God continually.

1 A gradual canticle.

BEHOLD now bless ye the Lord, all ye servants of the Lord: Who stand in the house of the Lord, in the courts of the house of our God.
2 In the nights lift up your hands to the holy places, and bless ye the Lord.
3 May the Lord out of Sion bless thee, he that made heaven and earth.

Psalm CXXXIV

An exhortation to praise God: the vanity of idols.

1 Alleluia.

PRAISE ye the name of the Lord: O you, his servants: praise the Lord.
2 You that stand in the house of the Lord, in the courts of the house of our God.

VER. 15. Widow. Whose name is often joined with orphans, and the poor, as in the Heb. Toledoth may imply one "dasted." 1 Tim. i. 5. Bert. The Greek copies vary: some have urocelin, and others, "pepy," which is most commonly given as the sense of the Heb. It. - The poor priests and Levites, who had no land, shall abundantly supply. C.


VER. 18. My Heb. "his divinity," (S. Jer.) or "consolation." The glory of David was great, as a figure of Christ, to whom this more properly belongs. He is the King of kings, (S. C.)

Psalm CXXXII. Ver. 1. "Of David," as we read in Heb. and the Alex. Sept., being composed by him, when all Israel acknowledged his dominion. (Bert.) after his third anointing. - Houbigant. - Others explain it of the captives returned, and particularly of the sacred ministers resolving to perform their duties with unanimity. C.

Psalm CXXXII. Ver. 9. Precious. Is expressed in Heb. The name of Aaron would sufficiently denote that it was of this nature. Bert. See Exod. xxv. 23. - Moses poured it on his head with such profession that it ran upon all his beard, and even to the skull, or neck, as the Sept. insinuate, though the Heb. means "the mouth," or cleft, through which the beard extended, (C.) as the rabins resembled our sacred vestments. H. - The union of priests is no less sweet. C. - Of this we need no other proof than to behold the advantages of concord in every community, and especially in the Church of God. Unity is equally desirable, as moisture to a thirsty soil. H. - Sion may here denote any "dry" mountain. Mus. - The enemies of Chris-
PSALM CXXXV.

RAISE the Lord, for he is good: for his mercy endureth for ever.
2 Praise ye the Lord of gods: for his mercy endureth for ever.
3 Praise ye the Lord of lords: for his mercy endureth for ever.
4 Who alone doth great wonders: for his mercy endureth for ever.
5 Who made the heavens in understanding: for his mercy endureth for ever.
6 Who established the earth above the waters: for his mercy endureth for ever.
7 Who made the great lights: for his mercy endureth for ever.
8 The sun to rule the day: for his mercy endureth for ever.
9 The moon and the stars to rule the night: for his mercy endureth for ever.
10 Who smote Egypt with their first-born: for his mercy endureth for ever.
11 Who brought out Israel from among them: for his mercy endureth for ever.
12 With a mighty hand and with a stretched-out arm: for his mercy endureth for ever.
13 Who divided the Red Sea into parts: for his mercy endureth for ever.
14 And brought out Israel through the midst thereof: for his mercy endureth for ever.
15 And overthrew Pharaoh and his host in the Red Sea: for his mercy endureth for ever.
16 Who led his people through the desert: for his mercy endureth for ever.
17 Who smote great kings: for his mercy endureth for ever.
18 And slew strong kings: for his mercy endureth for ever.

GEN. 1:1—EXOD. XIII. 15.—EXOD. XIII. 17.—EXOD. XV. 20.

VER. 15. Fear. It was important to distinguish the priests from the people. C.
PSAL. CXXXVI. VERS. 1. Alleluia. In Heb., is at the end of the last psalm.
H. It is omitted entirely in S. Aug., &c. Origen thinks that the captives sung
this psalm at their return, as it greatly resembles the 100th, 118th, &c. C.—We
rend. (2 Par. vii. 6.) the priests stood in their offices, and the Levites, with the
instruments of music of the Lord, which king David made to praise the Lord,
because his mercy endureth for ever, &c. This chorus is found only in this
psalm, which seems specially to have been sung at the dedication of the temple.
Bert.—The first part of the verse was sung by the priests, or cantors, (H,) and the
second was repeated perhaps by the people, (C,) or by other musicians, as we now
answer at the anthems, and often repeat the Hosanna, Glory, &c. W.—Pretre. Lit.
"comfort;" (H,) your sins, and praise God. S. Hili.—For ever. Or unbound ed.
His heart overflowing at this thought. Bert.
VER. 15. Wonders. If saints or others work miracles, it is only by God's permission.
TH. Wonders.
VER. 5. Understanding. Or, Son, who is the uncreated Wisdom, (S. Aug.,) and to lead us to the knowledge of him. All has been made by the Divine power and wisdom.
VER. 5. Lights. The stars, (S. Jer.,) or the sun and moon. Ver. 8. Gen. i.
VER. 16. Lights. All are great lights, though the moon be comparatively small. Bert.
VER. 16. Affliction. Lit., "humility;" (H,) when we entered into ourselves under the judgment, or during the captivity.
PSAL. CXXXVI. VER. 1. For Jeremiah. For the time of Jeremiah, and the
captivity of Babylon. Ch.—Or. "of" (Jeremie. H.) Jeremiah, on which subject
he composed his Lamentations, as the Sept., thus insinuates. W.—The title may be
later insertion, and is not the same in all the Greek or Latin copies. It is wholly
omitted in Heb., &c. Theodoret blames those who have written the name of Jeru-
salem, as he was never at Babylon. C. He might send the psalm to the captives.
(Grot.,) though it were written by David, (Gersom.,) who was a prophet. See Psal.
148. Bert.—The captives express their sentiments at Babylon, (Bosra,) or at
their return (C,) and thus, under the figure of the earthly Jerusalem, (Bert.,)
aspire to heaven. S. Aug.—Rivers. Euphrates, &c. The Jews retired to such
of religion. W. W. Williams. With which the Euphrates was lined. Isa. xxvi. 7.
It passed through the city, which was adorned with trees, and contained extensive
trees of land for cultivation. C. Babylon may also include all the territory
round, properly the ancient lyre, but here it is put for all instruments of music. C.
VER. 3. Sions. The Levites were trained to singing from their infancy, at the
expense of the nation. Under David there were 228 masters, and 9000 Levites
who played on musical instruments. 1 Par. xiv. The Babylonians wished to hear them, (C,)
or (W.) spoke insulting, (Theod.) as the pagans asked what good Christ had
done? S. Aug.
VER. 4. Land. They were oppressed with grief, (Berd., xiii. 6,) and un-
willing to expose sacred things to profanation, though there was no prohibition for
them to sing out of Judas for their mutual comfort. C.
VER. 7. Day. When Jerusalem was taken, or when it shall be re-established
H. The Idumeans erected the Babylonians to destroy it entirely, and even cut in
pieces such as had escaped. Abina. Ver. 11. Jer. xii. 8. The illusions of our
685.
PSALM CXXXVII.

CONTEPTOR TIBI.

Thanksgiving to God for his benefits.

1 For David himself.

I WILL praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth. I will sing praise to thee in the sight of the angels: 2 I will worship towards thy holy temple, and I will give glory to thy name. For thy mercy, and for thy truth: for thou hast magnified thy holy name above all. 3 In what day soever I shall call upon thee, hear me: thou shalt multiply strength in my soul. 4 May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth. 5 And let them sing in the ways of the Lord: for great is the glory of the Lord. 6 For the Lord is high, and looketh on the low: and the high he knoweth afar off. 7 If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies: and thy right hand hath saved me. 8 The Lord will repay for me: thy mercy, O Lord, endureth for ever: O despise not the works of thy hands.

PSALM CXXXVIII.

DOMINE PROBASTI.

God's special providence over his servants.

Imagination and vanity are most dangerous and domestic enemies, as the Edomites were, under the same stock as Israel. Bert.

VER. 8. Daughter, Citizens.—Miserable " plunderer," (Symm.), or " maimed, " (Aquila), or " which shall be given up to plunder," Theod. — Cyrus reduced the 300,000 captives that were taken. — Then, add, other miseries, (C), so that its situation is now unknown. H. — Isaías (xlii.) foretold this destruction.

VER. 9. Dost the little ones, &c. In the spiritual sense we dash the little waters of the stream against the rock, when we fortify our passions, and stiffle the first motions of them, by a speedy return to the rock, which is Christ. Ch. 8, Aeg. 8 Greg. Psal. i. W.

PSALM CXXXVII. VER. 1. Dauid. It contains a form of thanksgiving for sin, or any other thing, as it comes from the hand of God. The principal Greek copy adds, "of Aggeus and Jachanors." But this is of small authority, though they might sing this psalm (C) when the Jews were delivered from all their enemies, (Origens.) under Danias, who married Esther. — Psal. 155, "confess," (LL) by repentance, (S. Jer.), and praise. S. Hil. — For, &c. This sentence is placed after angels in Sept., and is not in all in Heb., Bert., Chal., Syr., &c. — It seems probable that the Sept. added this prayer in their copies. — Angels. Some would translate "judges," &c., but the psalmist speaks of the "angels," who would attend in the temple, and present his petitions. Bert. Apoc. v. and viii. Const. Apoc. viii. 4. — Their presence ought to fill us with awe. (Luke xii. 8, and 1 Tim. v. 21,) and with confidence, if our prayer be heard. The "angels" with God will hear, and the angels will present. Tob. xii.; Acts x.; 1 Cor. xi. 10.; Psal. xxiv. 10.

VER. 2. Towards. Thus the Jews acted when they were at a distance from the temple, and in disguise. W. — They do not magnify thy word above every name. But thy name is joined with name in Heb. Others would supply "thy name and thy word." Bert.


VER. 4. Mount. All kingdoms shall, sooner or later, become acquainted with the gospel. W. — The predictions of Jeremiah, &c., had been communicated to the neighboring princes, (C) and all might know that God had executed his threats and promises. H. — Yet none of them embraced the true religion, soon after the apostasy, so that this relates to Christ. Bert.

VER. 6. High, &c. The proud and haughty, who exalt themselves, God correcteth with a rod. — He correcteth with a rod; that is, he despiseth them, and setteth them at a distance from him; whilst he stooppeth down to favour and embrace the low and humble. Ch. — 866

PSALMS.

PSALM CXXXVIII.

ORD, thou hast proved me, and known me: 2 thou hast known my sitting down and my rising up. 3 Thou hast understood my thoughts afar off: my path, and my line thou hast searched out. 4 And thou hast foreseen all my ways: for there is no speech in my tongue. 5 Behold, O Lord, thou hast known all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me. 6 Thy knowledge is become wonderful to me: it is high, and I cannot reach to it. 7 Whither shall I go from thy spirit? or whither shall I flee from thy face? 8 If I ascend into heaven, thou art there: If I descend into hell, thou art present. 9 If I take my wings early in the morning, and dwell in the uttermost parts of the sea; 10 Even there also shall thy hand lead me: and thy right hand shall hold me. 11 And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures. 12 But darkness shall not be black to thee, and night shall be light as the day: the darkness thereof, and the light thereof, are alike to thee. 13 For thou hast possessed my reins: thou hast protected me from my mother's womb. 14 I will praise thee, for thou art fearfully and wonderfully made: wondrous are thy works, and my soul knoweth right well 15 My bone is not hidden from thee, which thou hast made in secret: and my substance in the lower parts of the earth.

* Amen. Is. 2.
PSALMS.

PSALM CXXXIX.

16 Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be formed, and no one in them.
17 But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strength ened.
18 I will number them, and they shall be multiplied above the sand: I rose up and am still with thee.
19 If thou wilt kill the wicked, O God: ye men of blood depart from me:
20 Because you in thought: They shall receive thy cities in vain.
21 Have I not hated them, O Lord, that hated thee: and pined away because of thy enemies?
22 I have hated them with a perfect hatred: and they are become enemies to me.
23 Prove me, O God, and know my heart: examine me, and know my paths.
24 And see if there be in me the way of iniquity: and read me in the eternal way.

PSALM CXL.

5 Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.
6 Who have proposed to supplant my steps: 6 the proud have hidden a net for me.
7 And they have stretched out cords for a snare: they have laid for me a stumblingblock by the way side.
8 I said to the Lord: Thou art my God: hear, O Lord the voice of my supplication.
9 O Lord, Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.
10 Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.
11 The head of them compassing me about: the labour of their lips shall overwhelm them.
12 A man full of tongue shall not be established in the earth: evils shall catch the unjust man into destruction.
13 I know that the Lord will do justice to the needy, and will revenge the poor.
14 But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.

PSALM CXL.

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DOMINE CLAMAVI.

A prayer against sinful words, and deceitful flatterers.

1 A Psalm of David.

I HAVE cried to thee, O Lord, hear me: hearken to my voice, when I cry to thee.
2 Let my prayer be directed as incense in thy sight, the lifting up of my hands, as evening sacrifice.
3 In his sight I pour out my prayer, and before him. I declare my trouble.
4 When my spirit failed me, then thou knowest my paths.
5 In this way wherein I walked, they have hidden a snare for me.
6 I looked on my right hand, and beheld: and there was no one that would know me.
7 Flight hath failed me: and there is no one that hath regard to my soul.
8 I cried to thee, O Lord; I said: Thou art my hope, my portion in the life of the living.
9 Attend to my supplication: for I am brought very low.
10 Deliver me from my persecutors; for they are stronger than I.
11 Bring my soul out of prison, that I may praise thy name: the just wait for me, until thou reward me.

PSALM CXLII.

DOMINE EXAUDI.

The psalmist in tribulation calleth upon God for his delivery. The seventh petition.

A psalm of David, when his son, Absalom, pursued him. 2 Kings xxvii.

Hear, O Lord, my prayer; give ear to my supplication in thy truth: hear me in thy justice.

2 And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

3 For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness as those that by the Almighy, until I pass all their nets and snares. Ch.—Though alone, I fear no danger. H.—I will have no connection with the wicked in this life. B.—I am with him, with his nets and snares. C.—I have no fear. H.—We are all afraid. B.—I am not afraid of his nets and snares. C.—I am not afraid. B.—I am not afraid. C.—I am not afraid.
have been dead of old: 4 and my spirit is in anguish within me: 5 my heart within me is troubled.
4 I remembered the days of old, I meditated on all thy works: 5 I meditated upon the works of thy hands.
6 I stretched forth my hands to thee: my soul is as earth without water unto thee.
7 Hear me speedily, O Lord: my spirit hath fainted away.
8 Turn not away thy face from me, lest I be like unto them that go down into the pit.
9 Cause me to hear thy mercy in the morning, for in thee have I hoped.
10 Make the way known to me, wherein I should walk: 11 for I have lifted up my soul to thee.
12 Deliver me from my enemies, O Lord, to thee have I fled: 13 teach me to do thy will, for thou art my God.
14 Thy good spirit shall lead me into the right land: 15 for thy name’s sake, O Lord, thou wilt quicken me in thy justice.
16 Thou wilt bring my soul out of trouble: 17 and in thy mercy thou wilt destroy my enemies.
18 And thou wilt cut off all them that afflict my soul: for I am thy servant.

PSALM CXLIII.

BENEDICTUS DOMINUS.

The prophet praises God, and prays to be delivered from his enemies. No worldly happiness is to be compared with that of serving God.

1 A psalm of David against Goliath.

BLESSED be the Lord, my God, who teacheth my hands to fight, and my fingers to war.
2 My mercy, and my refuge: my support, and my deliverer.
3 My protector, and I have hoped in him: who subdued my people under me.
4 Lord, what is man, that thou art made known to him; or the son of man, that thou makest account of him?

VERS. 5. Of old. What God had done formerly for me and others. W. 6. What God can add nothing to this idea. C.—Man can do no good without God’s grace, which David implores with his hands stretched out, both to mortify himself, and to denounce favour. W. 7. Pr. One take, meaning (H.) the grave. C.—If man be left to himself, he will presently yield to sin, from which he will not be delivered without God’s grace.
8. Morning. At the first assault of temptation, (W.) or specificity.—To thee. With the most ardent desire. Jer. xxii. 27. This might suit the captives. Ver. 5. 11. C.
9. Fled. Heb. to thee I have hidden myself, (Mont.) or am protected.” S. Jer. But the Sept. seem to have read better, שלף, “I have hoped.” Chal.
10. Spirit. I look for a favourable wind, like one at sea, in danger of wrecking, (W.) or how to go. C.—Go to God in Holy Ghost the Comforter.—Blest. Even, (C.) and not like this country, full of precipices. The Holy Ghost is here represented as a distinct person. Bert.
12. Mercy. Towards me. Justice required that the rebels should be punished, as they were, even contrary to David’s intention. 1 Kings xviii. 5. C.

PSALM CXLIII. VER. 1. Goliath. Heb. has simply, “of David.” H.—S. Hilary thinks that the Sept. added the rest by inspiration, (C.) because this was David’s first exploit in war. W.—But others pay no deference to this part of the title. The Chaldee, however, seems to allude to the same victory, (ver. 10.) and the Syriac to that which David obtained over Asaph, brother of Goliath. 1 Par. xxv. 6. C.—David prays that he may overcome the Philistines, and gives thanks in Psalm xvii. Ferraud.—Kimchi and Gesen refer the psalm to the Moabites. C.—Ged. Heb. rock.—Fingers. Which choose the five pebbles. He was to exert himself, and yet to acknowledge that all success came from God. Bert.
12. Mercy. All the titles of God remind us of his benefits.” S. Jer.
15. Heb. may also be “peoples,” as Psalm xviii. (Syr., cec.) including them, and the various nations that were subdued by David. C.
16. To him. Heb. thou dost acknowledge him.” S. Jer. H.—In the

4 Man is like to vanity: his days pass away like a shadow.
5 Lord, bow down thy heavens, and descend: touch the mountains, and they shall smoke.
6 Send forth lightning, and thou shalt scatter them: shoot out thy arrows, and thou shalt trouble them.
7 Put forth thy hand from on high, take me out, and deliver me from many waters: from the hand of strange children.
8 Whose mouth hath spoken vanity: and their right hand is the right hand of iniquity.
9 To thee, O God, I will sing a new canticle: on the psaltery and an instrument of ten strings I will sing praises to thee.
10 Who givest salvation to kings: who hast redeemed thy servant, David, from the malicious sword: 11 deliver me, and rescue me out of the hand of strange children; whose mouth hath spoken vanity: and their right hand is the right hand of iniquity:
12 Whose sons are as new plants in their youth: Their daughters decked out, adorned round about after the similitude of a temple: 13 Their storehouses full, flowing out of this into that. Their sheep fruitful in young, abounding in their goings forth: 14 their oxen fat.
15 There is no breach of wall, nor passage, nor crying out in their streets.
16 They have called the people happy, that hath these things: but happy is that people whose God is the Lord.

PSALM CXLIV.

EXALTA TE DEUS.

A psalm of David, to the ineffable majesty of God.

1 Praise, for David himself.

I WILL extol thee, O God, my King: and I will bless thy name for ever; yea, for ever and ever.

VERS. 1. Job vii. 9, and zev. 2. Job vii. 17; Rom. viii. 31. 1.—Before Christ all men were under the yoke of sin. W.
VERS. 5. Mountains. The proud, (Orig.) spirits. S. Hil.—Come to my assistance, as thou didst appear on Sinai. Exod. xix. 15; Psal. xlv. 8. C.
VERS. 10. Kings. Their power cannot protect them. H.—Host. Severs, “will redeem.”—Maliolos. Heb. “his servant from the evil sword” (Mont.) of Goliath, (Chal.), or of Saul, (Bert.) and all his other enemies. H.—He represents himself in the midst of danger, from the rebels. C.
VERS. 12. Whose. Heb. “our.” This makes quite a different sense from the ancient versions, which refer what follows to the rebels, who had no cause to complain of David’s government. Ver. 14. C.—S. Jer., however, agrees with the Heb. “that our sons may be,” etc. Prot. assur means “whoso (ver. 11) and that.” H.—If we supply, they said, the text and versions will give the same sense. (Gesen. Bert.) as in the ancient vers. 15. H.—Dischel. Heb. “your daughters, like corner-stones cut like a temple,” (Mont.) or “palaces.” Prot. in the streets. Psal. xlv. 17. C.
VERS. 14. Fat. Heb. “our bulls (oxen or cows) are hardened.”—Of. scull. Sym. “our burying, or burying in their places.” The other interpreters cited by Theodoret, have also “their.” C.—Passage. Of the enemy. H.
VERS. 15. They. Heb. “happy the people, to which such things belong; happy,” etc. S. Jer. H.—This text speaks all along of the temporal blessings attending the virtuous. C.—But the Sept. being convinced that these were rather the sentiments of David’s enemies, give it this turn, (Bert.) and show that real happiness consists rather in the possession of God, as the possemiss intimated, by the concluding sentence. H.

PSALM CXLIV. VER. 1. Praise. The remaining seven psalms relate to the
2 Every day will I bless thee: and will praise thy name for ever; yea, for ever and ever.
3 Great is the Lord, and greatly to be praised: and of his greatness there is no end.
4 Generation and generation shall praise thy works: and they shall declare thy power.
5 They shall speak of the magnificence of the glory of thy holiness: and shall tell thy wondrous works.
6 And they shall speak of the might of thy terrible acts: and shall declare thy greatness.
7 They shall publish the memory of the abundance of thy sweetness: and shall rejoice in thy justice.
8 The Lord is gracious and merciful: patient and plentiful in mercy.
9 The Lord is sweet to all: and his tender mercies are over all his works.
10 Let all thy works, O Lord, praise thee: and let thy saints bless thee.
11 They shall speak of the glory of thy kingdom: and shall tell of thy power:
12 To make thy might known to the sons of men: and the glory of the magnificence of thy kingdom.
13 Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations.
The Lord is faithful in all his words: and holy in all his works.
14 The Lord lifteth up all that fall: and setteth up all that are cast down.
15 The eyes of all hope in thee, O Lord: and thou givest them meat in due season.
16 Thou openest thy hand, and fillest with blessing every living creature.
17 The Lord is just in all his ways: and holy in all his works.
18 The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

PSALM CXLV.
Lauda Anima.
We are not to trust in men, but in God alone.
1 Alleluia, of Aggeus and Zacharias.
2 PRAISE the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be.
Put not your trust in princes: 3 in the children of men, in whom there is no salvation.
4 His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish.
5 Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord, his God: 6 who made heaven and earth, the sea, and all things that are in them.
7 Who keepeth truth for ever: who executeth judgment for them that suffer wrong: who giveth food to the hungry.
The Lord looseth them that are fettered: 8 the Lord enlighteneth the blind.
The Lord lifeth up them that are cast down: the Lord loveth the just.
9 The Lord keepeth the strangers, he will support the fatherless and the widow: and the ways of sinners he will destroy.
10 The Lord shall reign for ever: thy God, O Sion, unto generation and generation.

PSALM CXLVI.
Laudate Dominum.
An exhortation to praise God for his benefits.
1 Acts xiv. 14; Apoc. xiv. 7.
2 Ver. 8. True, observing his commandments. Matt. viii. 21. Theod. Ver. 19. Will. He will obey their voice (Jos. x. 14): or rather he will grant their requests (C) of eternal happiness. Bes. PSAL. CXLV. Ver. 1. Of vs. This addition of the Sept. intimates that these prophets would thus exhort the people to trust in Providences, and to prefer his service before worldly cares. See Psal. cxxxvi. W. — In vs. Heb. begins here the second verse, with the answer of the soul to the prophet's invitation. Bes.
3 Ver. 3. Children. Heb. "sons of Adam." The greatest prince of the same small condition as other men. He is not always willing, nor able to save. He must die, and all his projects cease. — In one Son of man (Christ) we may trust; not because he is the Son of man, but because he is the Son of God. S. Aug. W.
4 Ver. 4. Fera. From the body, which shall be consigned to the earth, from which it was taken. Eccles. xiii. 7: And he. Man, (C) or each of the princes, (H) with respect to the body. W. — It does not refer to the spirit, which in Heb. is feminine. C. — It is the want of faith which causes people to confide in great ones, rather than in Providence. S. Aug. W. — Thoughts. Projects of ambition, (C) C.
6 Ver. 8. Enlighteneth. Heb. "opens the eyes." Sept. "gives wisdom to the blind." Many of these favours seem to be understood in a spiritual sense, and allude to the times of Christ, when these miracles were performed. Bes. Isa. xxv. 5; Matt. xii. 5. C.
7 Ver. 9. Strangers. He charges his people to be compassionate towards such. rod. xxii. 21; James i. 27. Bes. We have been captives. Psal. xxiv. 8. S. Sinners, who have calamulated us, (C) Bes.
8 Ver. 10. Sion. Figures of the true Church God is now no more attached to Sion than to any other place. Bes. He lives for ever, and therefore alone deserves our confidence. C. — Generation. Heb. adds, "Altho," which we have in the next title, as the psalm also begins with the same word. H.

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PRAISE ye the Lord, because psalm is good: to our God be joyful and comely praise.

2 The Lord buildeth up Jerusalem: he will gather together the dispersed of Israel.

3 Who health the broken of heart, and bindeth up their bruises.

4 Who telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: and of his wisdom there is no number.

6 The Lord lifteth up the meek: and bringeth the wicked down even to the ground.

7 Sing ye to the Lord with praise: sing to our God upon the harp.

8 Who covereth the heaven with clouds: and prepareth rain for the earth.

9 Who giveth to beasts their food: and the young ravens that call upon him.

10 He shall not delight in the strength of the horse: nor take pleasure in the legs of a man.

11 The Lord taketh pleasure in them that fear him, and in them that hope in his mercy.

PSALM CXLVII.

LAUDA JERUSALEM.

The Church is called upon to praise God for his particular graces and favours to his people. In the Hebrew this psalm is joined to the foregoing.

12 Alleluia.

PRAISE the Lord, O Jerusalem: praise thy God, O Zion.

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PSALM CXLVIII.

LAUDATE DOMINUM DE CELIS.

All creatures are invited to praise their Creator.

1 Alleluia.

2 Praise ye all angels: praise ye him all his hosts.

3 Praise ye him, O sun and moon: praise him all ye stars and light.

4 Praise him ye heavens of heavens: and let all the waters that are above the heavens praise the name of the Lord.

13 Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.

14 Who hath placed peace in thy borders: and filleth them with the fat of corn.

15 Who sendeth forth his speech to the earth: his word runneth swiftly.

16 Who giveth snow like wool: who scattereth mist like ashes.

17 He sendeth his crystal like morsels: who shall stand before the face of his cold?

18 He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

19 Who declared his word to Jacob: his judgments and his judgments to Israel.

20 He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.

Alleluia.

* Dan. iii. 59, 60.

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V. 13. Within thee. Jerusalem was better fortified than (H.) other cities, but the Church is built upon a rock, and enriched with many wonders, while heaven is free from all danger, and its inhabitants secure. W.—NebiRas explained the city, which had surrounded with walls, (C.) despising the snares of its enemies. 2 Ed. vii. 4.

V. 14. Peace. To obtain this, the peace of Jesus Christ must triumph in our hearts. Col. iii. 15. H.—Bearing. People generally think Assurans favoured the Jews, but no longer attack them. 2 Ed. vii. 16. C.—Fet. The best (H.) of all sorts of fruit. Theodore.—The Fathers understand the blessed Eucharist, or the Agnus Dei in Heaven.

V. 15. Speech. Rain, (Kimchi,) Jesus Christ, (S. Aug.) or the gospel, (S. Hil. S. Jer.) which was presently propagated over all the earth. Rom. x. 18. W. 16. Like wool. Because it is white, and light, and covereth the earth as with a fleece, which keepeth it warm, and maketh it fruitful. On which account also, in the following words, mista (or as it is in the Hebrew, baar frusta) are compared to ashes, which give a fruitfulness to the ground. Ch.

V. 17. His crystal. Some understand it of heat, which is as it were, divided into bits, or morsels. Ch. Exci. xxii. 22. C.—In summer and winter God sends proper moisture for the earth. T.—The most hardship are sometimes converted, but this must be the effect of grace, W.—Ch. If it were to continue, all would perish. He therefore sends the warm (C.) south wind. Syr.

V. 18. Wind. Spirit. The blessed Trinity (S. Jer.) grants compensation. Bent.—By preaching and grace conversions are wrought.

V. 19. Jacob. These spiritual blessings pertain only to the true Church. W. 20. Them. He hath not announced his decrees to them. This glory was reserved for Israel. Deut. iv. 7. C.—The written law was granted to the latter. Yet God had sufficiently manifested his will to all mankind, so that they must also appear before his tribunal. S. Chrys. Bent.

V. 21. But why might not David thus invite all to praise God? He descends from the highest creatures to those on earth. Bent.


V. 23. And light. Heb. of light, meaning the planets. Kimchi.—The harmony of these things invites us to praise the Lord. Origen and St. Hilary seem to represent them as intelligent. But (C) when God is praised on their account, they all praise him. S. Aug.
For he spoke, and they were made: he commanded, and they were created.

6 He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

7 Praise the Lord from the earth, ye dragons, and all ye deeps.

8 Fire, hail, snow, ice, stormy winds, which fulfils his word.

9 Mountains and all hills, fruitful trees and all cedars.

10 Beasts and all cattle, serpents and feathered fowls.

11 Kings of the earth, and all people: princes and all judges of the earth.

12 Young men and maidens: let the old with the younger, praise the name of the Lord: 13 for his name alone is exalted.

14 The praise of him is above heaven and earth: and he hath exalted the horn of his people.

A hymn to all his saints: to the children of Israel, a people approaching to him. Alleluia.

PSALM CXLIX.

CANTATE DOMINO.

The Church is particularly bound to praise God.

1 Alleluia.

SING ye to the Lord a new canticle: let his praise be in the church of the saints.

2 Let Israel rejoice in him that made him: and let the children of Zion be joyful in their King.

VER. 4. Of heavens. The highest and most excellent, (C.) though not the abode of the angels, which had been specified before.—Heavens, in the clouds.

VER. 5. He spoke, and they were made, is not in Heb. or Chal., being taken from Psal. xxxii. 9, (C.) or lost in the original. Ber.

VER. 6. Heavens. The heavenly bodies observe the most constant order. H.—They are not liable to change, like sublunary things, (C.) though God may suspend the laws which he has established. Ber.

VER. 8. Horns. For the punishment of the wicked, (C.) and to strike the saints with awe. H.

VER. 11. Kings, (C.) God is to be praised for the diversity of states, whereby the whole community is preserved.

VER. 14. Earth. All contribute towards the Divine praise, yet they cannot afford as much as God deserves.—Horns, Glory, (C.) or the Messiah; though this cannot easily be proved to be the literal sense. Ber.—People. Establishing his Church. W.—Saints, Israelites, (Ber.) particularly the sacred ministers. Deut. iv. 7. (C.) To him. By free-will, as God’s grace. W. Heb. xi. 6; James iv. 8. (C.) Ber.

PSALM CXLIX. VER. 1. Alleluia. Theodoct repeats this word here and in the following psalm. The author of this psalm is unknown. It was sung after the captivity, to thank God for the favours and peace granted to his people, and to restrain the conquests gained under the Macabees, and more fully under the Maccabees. Orig.—Muts refers the psalm to the beginning of David’s reign over Israel, when the people entertained the strongest expectations of victory; and this opinion is very plausible, though we prefer that of the Fathers. C.—Now, and excellent (C.), nova cornua, (Virg. Ec.) is explained magna miranda, by Servius. This psalm deserves the title, as it speaks of the new covenant. S. Chrys.

PSALM CXLIX. VER. 2. In him. Heb. “in them.” The plural is used out of respect. (Rab.

VER. 5. He shall exalt the voice of his praise, as in Gen. l; Job xxxii. 10; Isa. xlii. 6. Ber.—King David, or the Lord, who was the true King of Israel.

VER. 7. Chose. A musical instrument, though it simply also a dance, &c.
THE BOOK OF PROVERBS.

This Book is so called because it consists of wise and weighty sentences, regulating the morals of men, and directing them to wisdom and virtue. And these sentences are also called Parables, because great truths are often couched in them under certain figures and similitudes. Oh,—Wisdom is introduced speaking in the first nine chapters. Then to chap. xxv., more particular precepts are given. W.—Brochures cannot be collected (I), what comes in the next five chapters, and in the last two. Some other, or rather Solomon himself, under (W.) different titles, gives us Agur’s and his mother’s instructions, and his own commendations of a valiant woman. (H,) which is prophetic of the Catholic Church. He also wrote the two next works, besides many other things, which have been lost. This is the first of these five, which are called “apostolical,” giving instructions how to direct our lives by the dictates of sound reason. W.—It is the most important of Solomon’s works, though collected by different authors.

CHAPTER I.

The use and end of the proverbs. An exhortation to flee the company of the wicked: and to hearken to the voice of wisdom.

The parables of Solomon, the son of David, king of Israel,
2 To know wisdom, and instruction:
3 To understand the words of prudence: and to receive the instruction of doctrine, justice, and judgment, and equity:
4 To give subtilty to little ones, to the young man knowledge and understanding,
5 A wise man shall hear, and shall be wiser: and he that understandeth, shall possess governments.
6 He shall understand a parable, and the interpretation, the words of the wise, and their mysterious sayings.
7 “The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction.”
8 My son, hear the instruction of thy father, and forsake not the law of thy mother:
9 That grace may be added to thy head, and a chain of gold to thy neck.
10 My son, if sinners shall entice thee, consent not to them.
11 If they shall say: Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause:
12 Let us swallow him up alive like hell, and whole as one that goeth down into the pit.
13 We shall find all precious substance, we shall fill our houses with spoils.
14 Cast in thy lot with us, let us all have one purse.
15 My son, walk not thou with them, restrain thy foot from their paths.

VER. 17. Wings. If thou attend, therefore, to my instructions, their arts will be vain. Ver. 18. They unjustly seek to deceive the plots. C.
VER. 20. Streets. In every place we may learn wisdom. “The wise learn more from fools, than fools do from the wise,” as Cato well observed. C.
VER. 23. Mock. God is too much above us to act thus; but he will treat us as an enraged enemy. C.
VER. 28. Find me. Because their reputation was false, he that of Antiochus, 2 Macc. ix. 18; Psal. xl. 4. C.
VER. 33. Turning. Heb. “the wise of the simple,” who have given way to deceit. C. — Them. The objects of their anger desire prove their ruin. Exod. xlv. 49.
CHAP. II.

PROVERBS.

My son, if thou wilt receive my words, and wilt hide my commandments with thee,
2 That thy ear may hearken to wisdom: incline thy heart to know prudence.
3 For if thou call for wisdom, and incline thy heart to prudence:
4 If thou shalt seek her as money, and shalt dig for her as for a treasure:
5 Then shalt thou understand the fear of the Lord, and shalt find the knowledge of God:
6 Because the Lord giveth wisdom: and out of his mouth cometh prudence and knowledge.
7 He will keep the salvation of the righteous, and will preserve their souls.
8 Keeping the paths of justice, and guarding the ways of saints.
9 Then shalt thou understand justice, and judgment, and equity, and every good path.
10 If wisdom shall enter into thy soul, and knowledge please thy soul:
11 Counsel shall keep thee, and prudence shall preserve thee,
12 That thou mayest be delivered from the evil way, and from the man that speaketh perverse things:
13 Who leave the right way, and walk by dark ways:
14 Who are glad when they have done evil, and rejoice in most wicked things:
15 Whose ways are perverse, and their steps iniquitous.
16 That thou mayest be delivered from the strange woman, and from the stranger, who softeneth her words;
17 And forsaketh the guide of her youth,
18 And hath forgotten the covenant of her God: for her house inclineth unto death, and her paths to hell.
19 None that go in unto her, shall return again, neither shall they take hold of the paths of life.

VER. 55. Evils. Both the just and the wicked (ver. 31. H.) shall be treated according to their works. 2 Cor. v. 10. W.—Even in this world the just enjoy the peace of a good conscience. M.

CHAP. II. VER. 1. Jf. This proves free-will. To become truly wise we must strive with it the same ardor as a miser seeks for riches. W.—We must also pray (ver. 6) with humility (ver. 2) to God, the giver of wisdom, ver. 6. Every science which has not Him for the beginning and end is vain and dangerous. G.

VER. 7. Salvation. Prot. "souls". Ver. 8. Justice. In his servants. C.—God gives them grace to follow virtue, (II.) and protects them from every danger. C.

VER. 12. Things. The danger of such company for young people is very great, as the heart is misled by the understanding. (C.) If it do not itself show the way to error. H.

VER. 16. Strange. Idolatress, (Grot.) or rather the abandoned woman, whether married or not. C.

VER. 17. Youth. Her husband, whom she married young, when love is more lasting. This increases her guilt. It may also signify her father or preceptor.

CHAP. III.

20 That thou mayest walk in a good way: and mayest keep the paths of the just.
21 For they that are upright, shall dwell in the earth; and the simple shall continue in it.
22 But the wicked shall be destroyed from the earth, and they that do unjustly, shall be taken away from it.

CHAP. III.

An exhortation to the practice of virtue.

My son, forget not my law, and let thy heart keep my commandments.
2 For they shall add to thee length of days, and years of life, and peace.
3 Let not mercy and truth depart from thee, put them about thy neck, and write them in the tables of thy heart.
4 And thou shalt find grace, and good understanding before God and men.
5 Have confidence in the Lord with all thy heart, and lean not upon thy own prudence.
6 In all thy ways think on him, and he will direct thy steps.
7 Be not wise in thy own conceit: fear God, and depart from evil.
8 For it shall be health to thy navel, and longening to thy bones.
9 Honour the Lord with thy substance, and give him of the first of all thy fruits:
10 And thy barns shall be filled with abundance, and thy presses shall run over with wine.
11 My son, reject not the correction of the Lord: and do not despise when thou art chastised by him:
12 For whom the Lord loveth, he chastiseth: and as a father in the son he pleaseth himself.
13 Blessed is the man that findeth wisdom, and is rich in prudence:
14 The purchasing thereof is better than the merchandise of silver, and her fruit than the chief and purest gold.
15 She is more precious than all riches: and all the things that are desired, are not to be compared to her.
16 Length of days is in her right hand, and in her left hand riches and glory.
17 Her ways are beautiful ways, and all her paths are peaceable.
18 She is a tree of life to them that lay hold on her: and he that shall retain her is blessed.

VER. 16. God. The law forbids adultery, and all impurities. Deut. xxiii. 17;
Lev. xix. 10. Both the parties, guilty of adultery, were punished with death. C.
VER. 19. Life. A sincere conversion is so rare among people once addicted to impurity, (I.) which resembles a deep pit. C.
VER. 21. Bread. Happily. This is the wish of the carnal Jew. But the more enlightened raise their thoughts to heaven.

CHAP. III. VER. 1. My son. God speaks, or the master instructs his disciple, ver. 21. C.

VER. 4. Good. Sept. "foremost good before the Lord and men." S. Paul seems to allude to this version, Rom. xii. 17; and 2 Cor. vii. 9. H.
VER. 5. All. God will have nothing by halves.—Loat not. By pride 2 Cor. xii. 15. All must be referred to God. C.
VER. 9. Fruits. Sept. add. "of justice;" to intimate that no presents will be acceptable which have been unjustly acquired.

VER. 11. Correction is rather a proof of love than of anger. Paul. iv. 19.—God thus shows that he approves of his servants; and therefore his other promises, which seem of a temporal nature, must be understood with reference to the next life. W.
19 The Lord by wisdom hath founded the earth, hath established the heavens by prudence. 
20 By his wisdom the depths have broken out, and the clouds grow thick with dew. 
21 My son, let not these things depart from thy eyes: keep the law and counsel. 
22 And there shall be life to thy soul, and grace to thy mouth. 
23 Then shalt thou walk confidently in thy way, and thy foot shall not stumble. 
24 If thou sleep, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet. 
25 Be not afraid of sudden fear, nor of the power of the wicked falling upon thee. 
26 For the Lord will be at thy side, and will keep thy foot that thou be not taken. 
27 Do not withhold him from doing good, who is able: if thou art able, do good thyself also. 
28 Say not to thy friend: Go, and come again: and to-morrow I will give to thee: when thou canst give at present. 
29 Practise not evil against thy friend, when he hath confidence in thee. 
30 Strive not against a man without cause, when he hath done thee no evil. 
31 "Envy not the unjust man, and do not follow his ways: 
32 For every mocker is an abomination to the Lord, and his communication is with the simple. 
33 Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed. 
34 He shall scorn the scorners, and to the meek he will give grace. 
35 The wise shall possess glory: the promotion of fools is disgrace.

CHAP. IV.

A further exhortation to seek after wisdom.

Hear ye children, the instruction of a father, and attend, that ye may know prudence. 
2 I will give you a good gift, forsake not my law. 
3 For I also was your father’s son, tender, and as an only son in the sight of my mother. 
4 And he taught me, and said: Let thy heart receive my words, keep my commandments, and thou shalt live. 
5 Get wisdom, get understanding: forget not, neither decline from the words of my mouth.

* Psal. xxvi. 1.

VER. 19. Wisdom. Hitherto he had spoken of that virtue. Now he treats of the unceasing wisdom, (C) which is God the Son. M. Jana. S. Greg. Mor. xii. 4. 
VER. 20. Out. The higher and lower waters being divided, (C) or the channels formed to receive the waters. Psal. - It may also speak of the deluges. 
VER. 21. Heb. "have distilled dew." This is so copious, as to resemble rain in Palestine. Judg. vi. 37, and 2 Kings xix. 15. 
VER. 22. Aproach. This have been wise and virtuous men afflicted, ver. 11. But they have borne all with patience, and have merited a more glorious reward than this earth could afford. 
VER. 23. Aproach. Withhold not part from them to whom it is due, when it is in the power of thine hand to do it. Relieve the distressed. 
VER. 24. Present. Alms in season are doubly valuable. W. 
VER. 25. Counsel. We may defend ourselves; but herein great discretion is necessary. C. 
VER. 27. Scorn. Lit. "he will delude the scorners." H. -He will treat them as they would treat others. Psal. xlix. 27. C. -Seep. "is the Lord righteous in the ground?" Ec. 
VER. 28. He will go on his way. He is the King of the earth. Ec. 
VER. 29. The Lord is high upon the earth, and all the children of men cannot reach him. Psal. liii. 27. Ec. 
which are on the left hand. But he will make thy courses straight, he will bring forward thy ways in peace.

CHAP. V.

My son, attend to my wisdom, and incline thy ear to my prudence, 2 That thou mayest keep thoughts, and thy lips may preserve instruction. Mind not the deceit of a woman. 3 For the lips of a harlot are like a honeycomb dropping, and her throat is smoother than oil. 4 But her end is bitter as wormwood, and sharp as a two-edged sword. 5 Her feet go down into death, and her steps go in as far as hell. 6 They walk not by the path of life, her steps are wandering, and unaccountable. 7 Now, therefore, my son, hear me, and depart not from the words of my mouth. 8 Remove thy way far from her, and come not nigh the doors of her house. 9 Give not thy honour to strangers, and thy years to the cruel. 10 Lest strangers be filled with thy strength, and thy labours be in another man’s house, 11 And thou mourn at the last, when thou shalt have spent thy flesh and thy body, and say: 12 Why have I hated instruction, and my heart consented not to reproof, 13 And have not heard the voice of them that taught me, and have not inclined my ear to masters? 14 I have almost been in all evil, in the midst of the church and of the congregation. 15 Drink water out of thy own cistern, and the streams of thy own well: 16 Let thy fountains be conveyed abroad, and in the streets divide thy waters. 17 Keep them to thyself alone, neither let strangers be partakers with thee. 18 Let thy veins be blessed, and rejoice with the wife of thy youth: 19 Let her be thy dearest maid, and most agreeable favr: let her breasts increase thee at all times; be thou delighted continually with her love.

CHAP. V. VER. 2. Thoughts. Or wisdom; and act with discretion. —Mind, k. c., is omitted in Heb. and S. Ver. C. —By reason all concurrence, or the understanding to act, is commonly understood. W.


VER. 14. Envi. Infirm and worn out, having lost my reputation, &c. (The reproach of women.)

VER. 15. Well. Live comfortably on your own property, (Obj.) with your own wife, C.

VER. 16. Waters. Many thou hast a numerous offspring, (ver. 10.) and be liberal. Many copies of the Sept. &c., have a gnation, with Aquila, “let not thy,” k. c. (C.), though it may be read with an interpolation, “are the waters of thy fountain to be,” &c. De Dieu. —By no means. Origen (In Num. xii.) acknowledges both readings. C.

VER. 18. Love. This is spoken by way of permission, and to withdraw people from unlawful connexions. Ezekiel. I. 1, and I Cor. vii. 28. C.

VER. 22. Repose. “Evil habits uncorrected induce a necessity.” (S. Aug. Conf. viii. 5), though not absolute. H. —The libertine thinks he can get free as soon as he pleases; not being aware of the chains which he is forging for himself.

VER. 20. Why art thou seduced, my son, by a strange woman, and art cherished in the bosom of another? 21 The Lord beholdeth the ways of man, and considereth all his steps. 22 His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins. 23 He shall die, because he hath not received in struction, and in the multitude of his folly he shall be deceived.

CHAP. VI.

My son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger, 2 Thou art inwrapped with the words of thy mouth, and caught with thy own words. 3 Do, therefore, my son, what I say, and deliver thyself: because thou art fallen into the hand of thy neighbour. Run about, make haste, stir up thy friend: 4 Give not sleep to thy eyes, neither let thy eyelids slumber. 5 Deliver thyself as a doe from the hand, and as a bird from the hand of the fowler. 6 Go to the ant, O sluggard, and consider her ways, and learn wisdom: 7 Which, although she hath no guide, nor master, nor captain, 8 Provideth her meat for herself in the summer, and gathereth her food in the harvest. 9 How long wilt thou sleep, O sluggard? when wilt thou rise out of thy sleep? 10 Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep: 11 And want shall come upon thee, as a traveller, and poverty as a man armed. But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee. 12 A man that is an apostate, an unprofitable man, walketh with a perverse mouth, 13 He winketh with the eyes, presseth with the foot, speaketh with the finger. 14 With a wicked heart he deviseth evil, and at all times he soweth discord.

TO such a one his destruction shall presently come,

VER. 1. Stranger. Sept. “enemy.” He will presently be such, or thy friend’s creditor will soon lay hold on thee. By standing surety for another we expose ourselves to be ruined by his negligence. C.

VER. 3. Make. Heb. “Humble thyself, and make sure thy friend,” (Prot.) entralling (H.) and forcing him to pay his debts. The Fathers apply this to pastors, who have undertaken to direct others. Their soul is at stake. S. Greg. C. VER. 5. Harvest. The economy and diligence of this little republic is admirable. Pliny, xxx. 11. —Some copies of the Sept. add, with S. Amb. (Hexa. v. 21, &c. C.) “or go to the bee, and behold what a worker is, and how beautiful is its work; whose labours kings and private people use for health. But it is desirable and glorious to all; and though it be weak in strength, by the love of wisdom it has got forward.” (H.) in estem. —Nature has given the form of a monitory in bees, and of a democracy in the regulations of the ant. Tournemine.


VER. 13. Finger. Those signs imply heabiness, &c. Psal. xxxiv. 19. Is. irl. 9. The posture indicates the interior sentiments, (S. Amb. Off. L. 18,) insomuch that S. Ambrose would not receive among the clergyuxe whose gesture were too light. The Persians still speak by signs. C.

VER. 16. Detesteth. This expression does not always mean that the last is...
and he shall suddenly be destroyed, and shall no longer have any remedy.

16 Six things there are, which the Lord hateth, and the seventh his soul detesteth:
17 Haughty eyes, a lying tongue, hands that shed innocent blood,
18 A heart that deviseth wicked plots, feet that are swift to run into mischief,
19 A deceitful witness that uttereth lies, and him that soweth discord among brethren.
20 My son, keep the commandments of thy father, and forsake not the law of thy mother.
21 Bind them in thy heart continually, and put them about thy neck.
22 When thou walkest, let them go with thee: when thou sleepest, let them keep thee, and when thou awakest, talk with them.
23 Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life:
24 That they may keep thee from the evil woman, and from the flattering tongue of the stranger.
25 Let not thy heart covet her beauty, be not caught with her winks:
26 For the price of a harlot is scarce one loaf: but the woman catcheth the precious soul of a man.
27 Can a man hide fire in his bosom, and his garments not be burned?
28 Or can he walk upon hot coals, and his feet not be burned?
29 So he that goeth in to his neighbour's wife, shall not be clean when he shall touch her.
30 The fault is not so great when a man hath stolen for he stealth to fill his hungry soul:
31 And if he be taken, he shall restore seven-fold, and shall give up all the substance of his house.
32 But he that is an adulterer, for the folly of his heart shall destroy his own soul:
33 He gathered to himself shame and dishonour, and his reproach shall not be blotted out;
34 Because the jealousy and rage of the husband will not spare in the day of revenge,
35 Nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts.

The love of wisdom is the best preservative from being led astray by temptation.

worse than the former. M.—All the sins are damnable, but the seventh is here most so, being against charity and unity, and the devil's sin. W.—Lying seems to be reprehended by three different terms.

V. 27. Burnt. No one can deal with an adulteress without guilt. M.—All probable occasions of sin must be averted.

V. 29. Clean. Or be left unpunished. No crime disturbs the order of society so much, nor is pardoned with more difficulty.

V. 31. The fault is not so great, &c. The sin of theft is not so great, as to be compared with adultery: especially when a person pressed with hunger (which is the case here spoken of) steals to satisfy nature. Moreover, the damage done by theft may much more easily be repaired than the wrong done by adultery. But this does not hinder but that theft also is a mortal sin, forbidden by one of the ten commandments. Ch.—Heb. "they will not despise a thief, when he hath stolen to fill his soul, when he is hungry." Mont. H.

V. 33. Seven-fold. Or so much as may be required. The law never subjected the thief to restore above five-fold. If he had not enough, his person might "be sold." C.

V. 35. Gifts. "A husband would rather hear that his wife had been slain, than that she had been defiled." S Jer. in Amos vi.

MY son, keep my words, and lay up my precepts with thee. Son,
2 Keep my commandments, and thou shalt live: and my law as the apple of thy eye:
3 Bind it upon thy fingers, write it upon the tables of thy heart.
4 Say to wisdom: Thou art my sister: and call prudence thy friend,
5 That she may keep thee from the woman that is not thine, and from the stranger who sweeteneth her words.
6 For I looked out of the window of my house through the lattice,
7 And I see little ones, I behold a foolish young man,
8 Who passeth through the street by the corner, and goeth nigh the way of her house,
9 In the dark, when it grows late, in the darkness and obscurity of the night.
10 And behold a woman meeteth him in harlot's attire, prepared to deceive souls: talkative and wandering,
11 Not bearing to be quiet, not able to abide still at home,
12 Now abroad, now in the streets, now lying in wait near the corners.
13 And catching the young man, she kisseth him, and with an impudent face, flattereth, saying:
14 I vowed victims for prosperity, this day I have paid my vows.
15 Therefore I am come out to meet thee, destroy to see thee, and I have found thee.
16 I have woven my bed with cords, I have covered it with painted tapestry, brought from Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let us be inebriated with the breasts, and let us enjoy the desired embraces, till the day appear.
19 For my husband is not at home, he is gone a very long journey.
20 He took with him a bag of money: he will return home the day of the full moon.
21 She entangled him with many words, and drew him away with the flattery of her lips.
22 Immediately he followeth her as an ox led to be a victim, and as a lamb playing the wanton, and not knowing that he is drawn like a fool to bonds.
23 Till the arrow pierce his liver: as if a bird should


CHAP. VIII.

PROVERBS.

Chap. IX.

make haste to the snare, and knoweth not that his life is in danger. 24 Now, therefore, my son, hear me, and attend to the words of my mouth. 25 Let not thy mind be drawn away in her ways: neither be thou deceived with her paths. 26 For she hath cast down many wounded, and the strongest have been slain by her. 27 Her house is the way to hell, reaching even to the inner chambers of death.

CHAP. VIII.

DoTH not wisdom cry aloud, and prudence put forth her voice? 2 Standing in the top of the highest places by the way, in the midst of the paths, 3 Beside the gates of the city, in the very doors she speaketh, saying: 4 O ye men, to you I call, and my voice is to the sons of men. 5 O little ones, understand subtlety, and ye unwise, take notice. 6 Hear, for I will speak of great things: and my lips shall be opened to preach right things. 7 My mouth shall meditate truth, and my lips shall hate wickedness. 8 All my words are just, there is nothing wicked, nor perverse in them. 9 They are right to them that understand, and just to them that find knowledge. 10 Receive my instruction, and not money: choose knowledge rather than gold. 11 For wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to it. 12 I, wisdom, dwell in counsel, and am present in learned thoughts. 13 The fear of the Lord hateth evil; I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue. 14 Counsel and equity is mine, prudence is mine, strength is mine. 15 By me kings reign, and lawgivers decree just things. 16 By me princes rule, and the mighty decree justice.

17 I love them that love me: and they that in the morning early watch for me, shall find me. 18 With me are riches and glory, glorious riches and justice. 19 For my fruit is better than gold and the precious stone, and my blossoms than choice silver. 20 I walk in the way of justice, in the midst of the paths of judgment. 21 That I may enrich them that love me, and may fill their treasures. 22 The Lord possessed me in the beginning of his ways, before he made any thing from the beginning. 23 I was set up from eternity, and of old, before the earth was made. 24 The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out: 25 The mountains, with their huge bulk, had not as yet been established: before the hills, I was brought forth: 26 He had not yet made the earth, nor the rivers, nor the poles of the world. 27 When he prepared the heavens, I was present: when with a certain law, and compass, he enclosed the depths: 28 When he established the sky above, and poised the fountains of waters:

CHAP. IX.

Wisdom inviteth all to her feast. Foible calls another way.

Wisdom hath built herself a house, she hath hewn her out seven pillars.
2 She hath slain her victims, mingled her wine, and set forth her table.
3 She hath sent her maids to invite to the tower, and to the walls of the city:
4 Whosoever is a little one, let him come to me. And to the unwise she said:
5 Come, eat my bread, and drink the wine which I have mingled for you.
6 Forsake childishness, and live, and walk by the ways of prudence.
7 He that teacheth a scorner, doth an injury to himself; and he that rebuketh a wicked man, gettest himself a blot.
8 Rebuke not a scorner, lest he hate thee. Rebuke a wise man, and he will love thee.
9 Give an occasion to a wise man, and wisdom shall be added to him. Teach a just man, and he shall make haste to receive it.
10 The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is prudence.
11 For by me thy days shall be multiplied, and years of life shall be added to thee.
12 If thou be wise, thou shalt be so to thyself: and if a scorner, thou alone shalt bear the evil.
13 A foolish woman and clamorous, and full of allurements, and knowing nothing at all,
14 Set at the door of her house, upon a seat, in a high place of the city.
15 To call them that pass by the way, and go on their journey:
16 He that is a little one, let him turn to me. And to the fool she said:
17 Stolen waters are sweeter, and hidden bread is more pleasant.
18 And he did not know that giants are there, and that her guests are in the depths of hell.

THE PARABLES OF SOLOMON.

CHAP. X.

In the twenty following chapters are contained many wise sayings and axioms, relating to wisdom and folly, virtue and vice.

A WISE son maketh the father glad: but a foolish son is the sorrow of his mother.

VER. 15. And full. "They have several verses before this, which are here omitted.
VER. 18. Giants. Who lived when all flesh had corrupted its ways, (Gen. vi. 12) and were sentenced to hell. Job xxvi. 6; Is. xiv. 9, 10.
CHAP. X. Solomon. This title is not found in St. Matthew, or St. Luke. See Horsley's preface extenuating the advantages of wisdom. C.—The subsequent chapters more properly contain the parables, and are written with great elegance, so as to oppose vice to virtue. See St. Mark, St. John, St. Matthew.
VER. 4. Poverty. Even of those who had plenty. This is true in a spiritual sense likewise. C.—The kingdom of heaven suffereth violence. H.
VER. 6. Wicked. Or, as the Hebrew, seems to indicate, "the wicked covered with iniquity, by an hypocrisy exterior," (C.) or, "the injury" (Mont.) done to another, (Matt. 11;) "unreasonable, or infinite mourning." St. Mark. C. I. Sept. 8. Lids. He will not bear correction. M. But suffers the punishment of his own unguarded speech: or rather the man who hath foolish lips shall be beaten. Ver. 13. C.
VER. 10. Scorneth. Sept. add, "to men," as well as to himself. C.—"but who chides boldly shall make peace," (H.) or "work safely," as the Assy. and Arab. also read, instead of Heb. "a prating fool shall fall." When a man contemplates at his friend's failings...the offender is encouraged to sin on, and to bear up under every sorrowful reflection: but the man who, with an honest heart, proudly repriems him, most effectually contrives his honour and safety. The consequences of a virtuous and a vicious friendship seem to be also expressed in the next verse. Thus the latter hemistich generally illustrates the first; but here, part of ver. 8 may have been improperly inserted. Kennicott.
VER. 13. Lorn. "of a heart." But the Hebrew uses this expression in a different sense from what we do, and thus designates a fool. See ver. 11.
VER. 15. Poverty. Difference hindereth the advancement of the poor, as praises hindereth the progress of the rich. Kennicott.
VER. 16. Life. In abundance he is not pulled off: but the wicked make use of their fruit or revenue to do evil.
17 The way of life, to him that observeth correction; but he that forsaketh reproofs, goeth astray.
18 Lying lips hide hatred: he that uttereth reproach, is foolish.
19 In the multitude of words there shall not want sin: but he that refraineth his lips, is most wise.
20 The tongue of the just is as choice silver: but the heart of the wicked is nothing worth.
21 The lips of the just teach many: but they that are ignorant, shall die in the want of understanding.
22 The blessing of the Lord maketh men rich: neither shall affliction be joined to them.
23 A fool worketh mischief as it were for sport: but wisdom is prudence to a man.
24 That which the wicked feareth, shall come upon him: to the just their desire shall be given.
25 As a tempest that passeth, so the wicked shall be no more: but the just is an everlasting foundation.
26 As vinegar to the teeth, and smoke to the eyes, so is the sluggard to them that sent him.
27 The fear of the Lord shall prolong days: and the years of the wicked shall be shortened.
28 The expectation of the just is joy: but the hope of the wicked shall perish.
29 The strength of the upright is the way of the Lord: and fear them to work evil.
30 The just shall never be moved: but the wicked shall not dwell on the earth.
31 The mouth of the just shall bring forth wisdom: the tongue of the perverse shall perish.
32 The lips of the just consider what is acceptable: and the mouth of the wicked uttereth perverse things.

CHAP. XI.

A deceitful balance* is an abomination before the Lord: and a just weight is his will.
2 Where pride is, there also shall be reproach: but where humility is, there also is wisdom.
3 The simplicity of the just shall guide them: and the deceitfulness of the wicked shall destroy them.
4 Riches shall not profit in the day of revenge: but justice shall deliver from death.
5 The justice of the upright shall make his way prosperous: and the wicked man shall fall by his own wickedness.
6 The justice of the righteous shall deliver them: and the unjust shall be caught in their own snares.

7 When the wicked man is dead, there shall be no hope any more: and the expectation of the solicitor shall perish.
8 The just is delivered out of distress: and the wicked shall be given up for him.
9 The dissembler with his mouth deceiteth his friend: but the just shall be delivered by knowledge.
10 When it goeth well with the just, the city shall rejoice: and when the wicked perish, there shall be praise.
11 By the blessing of the just the city shall be exalted: and by the mouth of the wicked it shall be overthrown.
12 He that despiseth his friend, is mean of heart: but the wise man will hold his peace.
13 He that walketh deceitfully, revealeth secrets: but he that is faithful, concealeth the thing committed to him by his friend.
14 Where there is no governor, the people shall fall: but there is safety where there is much counsel.
15 He shall be afflicted with evil, that is surety for a stranger: but he that is aware of snares, shall be secure.
16 A gracious woman shall find glory: and the strong shall have riches.
17 A merciful man doth good to his own soul: but he that is cruel casteth off even his own kindred.
18 The wicked maketh an unsteady work: but to him that soweth justice, there is a faithful reward.
19 Clemency prepareth life: and the pursuing of evil things death.
20 A perverse heart is abominable to the Lord: and his will is in them that walk sincerely.
21 Hand in hand the evil man shall not be innocent: but the seed of the just shall be saved.
22 A golden ring in a swine's snout, a woman fair and foolish.
23 The desire of the just is all good, the expectation of the wicked is indignation.
24 Some distribute their own goods, and grow richer: others take away what is not their own, and are always in want.
25 The soul that blesseth, shall be made fat: and he that inebriateth, shall be inebriated also himself.
26 He that hideth up corn, shall be cursed among the people: but a blessing upon the head of them that sell.
27 Well doth he rise early who seeketh good things: but he that seeketh after evil things, shall be oppressed by them.

* In 15. 20. "Deceitful," vs. 20.

† In 15. 20. "Balance," vs. 20.

‡ In 15. 20. "Balance," vs. 20.
28 He that trusteth in his riches shall fall: but the just shall spring up as a green leaf.
29 He that troubleth his own house, shall inherit the winds: and the fool shall serve the wise.
30 The fruit of the just man, is a tree of life: and he that gaineth souls, is wise.
31 If the just man receive in the earth, how much more the wicked and the sinner?

CHAP. XII.

He that loveth correction, loveth knowledge: but he that hateth reproof, is foolish.
2 He that is good, shall draw grace from the Lord: but he that trusteth in his own devices, doth wickedly.
3 Man shall not be strengthened by wickedness: and the root of the just shall not be moved.
4 A diligent woman is a crown to her husband: and she that doth things worthy of confusion, is as rottenness in his bones.
5 The thoughts of the just are judgments: and the counsel of the wicked are deceitful.
6 The words of the wicked lie in wait for blood: the mouth of the just shall deliver them.
7 Turn the wicked, and they shall not be: but the house of the just shall stand firm.
8 A man shall be known by his learning: but he that is vain and foolish, shall be exposed to contempt.
9 Better is the poor man that provideth for himself, than he that is glorious and wanteth bread.
10 The just regardeth the lives of his beasts: but the bowels of the wicked are cruel.
11 He that tilleth his land shall be satisfied with bread: but he that pursueth idleness is very foolish.
12 He is delighted in passing his time over wine, leaveth a reprec on his strong holds.
13 The desire of the wicked is the fortification of evil men: but the root of the just shall prosper.
14 For the sins of the lips ruin draweth nigh to the evil man: but the just shall escape out of distress.
15 By the fruit of his own mouth shall a man be filled with good things, and according to the works of his hands shall he be recompensed.
16 The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsels.
17 A fool immediately showeth his anger: but he that申eth injuries is wise.
18 He that speaketh that which he knoweth, sheweth forth justice: but he that lieth, is a deceitful witness.
19 There is that promiseth, and is pricked as it were with a sword of conscience: but the tongue of the wise is health.
20 The lip of truth shall be steadfast for ever: but he that is a hasty witness, frameth a lying tongue.
21 Deceit is in the heart of them that think evil things: but joy followeth them that take counsel of peace.
22 Whosoever shall befill the just man, shall not make him sad: but the wicked shall be filled with mischief.
23 Lying lips are an abomination to the Lord: but they that deal faithfully, please him.
24 A cautious man concealeth knowledge: and the heart of fools publisheth folly.
25 The hand of the vigilant shall bear rule: but that which is slothful, shall be under tribute.
26 Grief in the heart of a man shall bring him low, but with a good word he shall be made glad.
27 He that neglecteth a less for the sake of a friend, is just: but the way of the wicked shall deceive them.
28 The deceitful man shall not find gain: but the substance of a just man shall be precious gold.
29 In the path of justice is life: but the by-way leadeth to death.

CHAP. XIII.

A WISE son heareth the doctrine of his father: but he that is a scorner, heareth not when he is reproved.
2 Of the fruit of his own mouth shall a man be filled with good things: but the soul of transgressors is wicked.
3 He that keepeth his mouth, keepeth his soul: but he that hateth no guard on his speech shall meet with evils.
4 The shaggy willeth, and willeth not: but the soul of them that work, shall be made fat.

5 The just shall hate a lying word: but the wicked confoundeth, and shall be confounded.

6 Justice keepeth the way of the innocent: but wickedness overthroweth the sinner.

7 One is as it were rich, when he hath nothing: and another is as it were poor, when he hath rich riches.

8 The ransom of a man's life are his riches: but he that is poor, beareth not reproof.

9 The light of the just giveth joy: but the lamp of the wicked shall be put out.

10 Among the proud there are always contentions: but they that do all things with counsel, are ruled by wisdom.

11 Substance got in haste shall be diminished: but that which by little and little is gathered with the hand, shall increase.

12 Hope that is deferred affliceth the soul: desire when it cometh, is a tree of life.

13 Whosoever speaketh ill of any thing, bindeth himself for the time to come: but he that feareth the commandment, shall dwell in peace.

Deceitful souls go astray in sins: the just are merciful, and show mercy.

14 The law of the wise is a fountain of life, that he may decline from the ruin of death.

15 Good instruction shall give grace: in the way of scorners is a deep pit.

16 The prudent man doth all things with counsel: but he that is a fool, layeth open his folly.

17 The messenger of the wicked shall fall into mischief: but a faithful ambassador is health.

18 Poverty and shame to him that refuseth instruction: but he that yieldeth to reproof, shall be glorified.

19 The desire that is accomplished, delighteth the soul: fools hate them that flee from evil things.

20 He that walketh with the wise, shall be wise: a friend of fools shall become like to them.

21 Evil pursueth sinners: and to the just good shall be repaid.

22 The good man leaveth heirs, sons, and grandsons and the substance of the sinner is kept for the just.

23 Much food is in the tillage of fathers: but for others it is gathered without judgment.

24 He that spareth the rod, hateth his son: but he that loveth him, correcteth him betimes.

25 The just eateth and filleth his soul: but the belly of the wicked is never to be filled.

CHAP. XIV.

A WISE woman build eth her house: but the foolish will pull down with her hands that also which is built.

2 He that walketh in the right way, and feareth God, is despised by him that goeth by an infamous way.

3 In the mouth of a fool is the rod of pride: but the lips of the wise preserve them.

4 Where there are no oxen, the crib is empty: but where there is much corn, there the strength of the ox is manifest.

5 A faithful witness will not lie: but a deceitful witness uttereth a lie.

6 A scorner seeketh wisdom, and findeth it not: the learning of the wise is easy.

7 Go against a foolish man, and he knoweth not the lips of prudence.

8 The wisdom of a discreet man is to understand his way: and the imprudence of fools erreth.

9 A fool will laugh at sin, but among the just grace shall abide.

10 The heart that knoweth the bitterness of his own soul, in his joy the stranger shall not intermeddle.

11 The house of the wicked shall be destroyed: but the tabernacles of the just shall flourish.

12 There is a way which seemeth just to a man: but the ends thereof lead to death.

13 Laughter shall be mingled with sorrow, and mourning taketh hold of the ends of joy.

V. 22. Heirs. This was more observable under the old law: yet we often see the distress to which the unjust are exposed. C.

V. 23. Fathers. Heirs often lose their property by their misconduct. Heb. and (H.) Chal. read, “of the poor,” who till their land better than those who have too large farms. M.

V. 24. And, is not in Heb.—Is Heb. “but the perverse in his ways despiseth him” (H.); showing by his conduct that he cares not for the Lord. C. “he shall be dishonoured that,” i.e. (Sept.)

V. 25. Empty. As the land has not been cultivated. H.—Strength, or number of oxen. C.


V. 28. Way. This science of the saints is the only true wisdom—Ereth. They are inconstant. Heb. “is deceit.” They are bent on it.


V. 30. Stranger. Such cannot well comfort the afflicted. A man is alone acquainted with the afflictions of his own heart.

V. 31. Death. How many, under the garb of folly, follow their passions! How many are misled by their singularity, or by unskilful directors! C.—We must suspect our own judgment. M.—If any Turks, Jews, or heretics, lead a moral good life, it seemeth both to themselves and to other ignorant people that they are in the right way to salvation; but their error in faith leadeth them to eternal damnation. W.

V. 32. Laughter. Heb. “with content sorrow is not mixed.” H.

V. 34. Above him. Sept. “with his counsellors,” enjoying the content of a
14 A fool shall be filled with his own ways, and the good man shall be above him.
15 The innocent believeth every word: the discreet man considereth his steps.
16 No good shall come to the deceitful son: but the wise servant shall prosper in his dealings, and his way shall be made straight.
17 A wise man feareth, and declineth from evil: the fool leapeth over, and is confident.
18 The impatient man shall work folly; and the saucy man is hateful.
19 The childish shall possess folly, and the prudent shall look for knowledge.
20 The evil shall fall down before the good: and the wicked before the gates of the just.
21 The poor man shall be hateful even to his own neighbour: but the friends of the rich are many.
22 He that despiseth his neighbour, sinmeth: but he that showeth mercy to the poor, shall be blessed.
23 He that believeth in the Lord, loveth mercy.
24 They err that work evil: but mercy and truth prepare good things.
25 In much work there shall be abundance: but where there are many words, there is oftentimes want.
26 The crown of the wise, is their riches: the folly of fools, imprudence.
27 A faithful witness delivereth souls: and the double dealer uttereth lies.
28 In the fear of the Lord is the confidence of strength, and there shall be hope for his children.
29 The fear of the Lord is a fountain of life, to decline from the ruin of death.
30 In the multitude of people is the dignity of the king: and in the small number of the people the dishonour of the prince.
31 He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly.
32 Soundness of heart is the life of the flesh: but envy is the rottenness of the bones.
33 He that oppresseth the poor, upbraideth his Maker: but he that hath pity on the poor, honoureth him.

CHAP. XV.

34 The wicked man shall be driven out in his wickedness: but the just hath hope in his death.
35 In the heart of the prudent resteth wisdom, and it shall instruct all the ignorant.
36 Justice exalteth a nation: but in maketh nations miserable.
37 A wise servant is acceptable to the king: he that is good for nothing shall feel his anger.

CHAP. XV.

38 MILD answer breaketh wrath: but a harsh word stirreth up fury.
39 The tongue of the wise adorneth knowledge: but the mouth of fools bubbleth out folly.
40 The eyes of the Lord in every place behold the good and the evil.
41 A peaceable tongue is a tree of life: but that which is immoderate, shall crush the spirit.
42 A fool laugheth at the instruction of his father: but he that regardeth reproves shall become prudent.
43 In abundant justice there is the greatest strength: but the devices of the wicked shall be rooted out.
44 The house of the just is very much strength: and in the fruits of the wicked is trouble.
45 The lips of the wise shall disperse knowledge: the heart of fools shall be unlike.
46 The victims of the wicked are abominable to the Lord: the vows of the just are acceptable.
47 The way of the wicked is an abomination to the Lord: he that followeth justice is beloved by him.
48 Instruction is grievous to him that forsaketh the way of life: he that hateth reproof shall die.
49 Hell and destruction are before the Lord: how much more the hearts of the children of men?
50 A corrupt man loveth not one that reproveth him: nor will he go to the wise.
51 A glad heart maketh a cheerful countenance: but by grief of mind the spirit is cast down.
52 The heart of the wise seeketh instruction: and the mouth of fools feedeth on foolishness.
53 All the days of the poor are evil: a secure mind is like a continual feast.

VER. 34. Miserable. This sentence ought to be engraved in all public places Heb. "and mercy the sinful people," whom God spares on account of his blemishes, (Dan. iv. 24.) or "sin is the shame of peoples." C.

VER. 35. Nothing. Lit. "unless," which often means had. H. A servant who does not discharge his duty is such. Heb. "he that causeth to blash," and has no economy. C. Sept. "he remover shame by his good management. Anger destroys the prudent: but a mild,? Ec. H.

CHAP. XV. VER. 1. Fury. This was seen in Nabu and Roboam, while Godom and Agaball showed the good effects of a mild answer. Judg. vili. 1 and 8 Kings xii. 11.

VER. 4. Life. This comparison was become proverbial for something very excellent. "Moderate." Heb. "curse." C. "Evil discours makes the souls both of them which speak, and of them who pay attention to it. H.


VER. 8. Wicked. Stilling not converted. Eccles. xxxiv. 23. When they repent, and offer sacrifice with sincerity, they will obtain mercy. The Donatists showed this text, to prove that baptism conferred by wicked ministers was unavailing. But S. Aug. showed them that Christ was the principal agent, and conferred grace even though the minister might draw down judgments on his own head. Con. Farn. ii. 6.

VER. 10. Instruction. Heb. "a heavy punishment." H. "The mind which gives way to vice, must have embraced some false doctrine."

VER. 13. dome. Corruption is salutary, but worldly grief blameable. Cap. xvii. 20, and 9 Cor. ii. 14, 8 Sec. Pass. ill. xii.

VER. 15. Feast. Those who reign at their condition are miserable; wid
16 Better is a little with the fear of the Lord, than great treasures without content.
17 It is better to be invited to herbs with love, than to a fatted calf with hatred.
18 A passionate man stirreth up strife: he that is patient appeaseth those that are stirred up.
19 The way of the slothful is as a hedge of thorns: the way of the just is without offence.
20 A wise son maketh a father joyful: but the foolish man despiseth his mother.
21 folly is joy to the fool: and the wise man maketh straight his steps.
22 Designs are brought to nothing where there is no counsel: but where there are many counsellors, they are established.
23 A man rejoiceth in the sentence of his mouth: and a word in due time is best.
24 The path of life is above for the wise, that he may decline from the lowest hell.
25 The Lord will destroy the house of the proud: and will strengthen the borders of the widow.
26 Evil thoughts are an abomination to the Lord: and pure words most beautiful, shall be confirmed by him.
27 He that is greedy of gain troubleth his own house: but he that hateth bribes shall live.
28 By mercy and faith sins are purged away: and by the fear of the Lord every one declineth from evil.
29 The mind of the just studieth obedience: the mouth of the wicked overfloweth with evil.
30 The Lord is far from the wicked: and he will hear the prayers of the just.
31 The light of the eyes rejoiceth the soul: a good name maketh the bones fat.
32 The ear that heareth the reproofs of life, shall abide in the midst of the wise.
33 He that rejecteth instruction, despiseth his own soul: but he that yieldeth to reproof, possesseth understanding.
34 The fear of the Lord, is the lesson of wisdom: and humility goeth before glory.
The learned in word shall find good things: and he that trusteth in the Lord is blessed.

The wise in heart, shall be called prudent: and he that is swift in words, shall attain to greater things.

Knowledge is a fountain of life to him that possesseth it: the instruction of fools is foolishness.

The heart of the wise shall instruct his mouth, and shall add grace to his lips.

Well ordered words are as a honeycomb: sweet to the soul, and health to the bones.

There is a way that seemeth to a man right: and the ends thereof lead to death.

The soul of him that laboureth, laboureth for himself, because his mouth hath obliged him to it.

The wicked man diggeth evil, and in his lips is a burning fire.

A perverse man stirreth up quarrels: and one full of words separateth princes.

An unjust man allureth his friend: and leadeth him into a way that is not good.

He that with fixed eyes deviseth wicked things, biting his lips, bringeth evil to pass.

Old age is a crown of dignity, when it is found in the ways of justice.

The patient man is better than the valiant: and he that ruleth his spirit, than he that taketh cities.

Lots are cast into the lap, but they are disposed of by the Lord.

The expectation of him that expecteth, is a most acceptable jewel: whithersoever he turneth himself, he understandeth wisely.

He that concealeth a transgression, seeketh friendship: he that repeateth it again, separateth friends.

A reproof availeth more with a wise man, than an hundred stripes with a fool.

An evil man always seeketh quarrels: but a cruel angel shall be sent against him.

It is better to meet a bear robbed of her whelps, than a fool trusting in his own folly.

He that rendereth evil for good, evil shall not depart from his house.

The beginning of quarrels is as when one letteth out water: and before he suffereth reproach, he forsaketh judgment.

He that justifieth the wicked, and he that condemneth the just, both are abominable before God.

What doth it avail a fool to have riches, seeing he cannot buy wisdom?

He that maketh his house nigh, seeketh a downfall: and he that refuseth to learn, shall fall into evils.

He that is a friend loveth at all times: and a brother is proved in distress.

A foolish man will clap hands, when he is surety for his friend.

He that studieth discords, loveth quarrels: and he that exalteth his door, seeketh ruin.

He that is of a perverse heart, shall not find good, and he that perpetueth his tongue, shall fall into evil.

A fool is born to his own disgrace: and even his father shall not rejoice in a fool.

A joyful mind maketh age flourishing: a sorrowful spirit drieth up the bones.

The wicked man taketh gifts out of the bosom, that he may pervert the paths of judgment.

Wisdom shineth in the face of the wise: the eyes of fools are in the ends of the earth.

A foolish son is the anger of the father: and the sorrow of the mother that bore him.

It is no good thing to do hurt to the just: nor to strike the prince, who judgeth right.

He that setteth bounds to his words, is knowing and wise: and the man of understanding is of a precious spirit.

Even a fool, if he will hold his peace, shall be as his master's executor: which enliveth the advantages of wisdom, so as to raise a slave above those whom his station requires him to serve. Such was Joseph, who was tried, ver. 9.

Month. The want of food. Eccles. vi. 7.

Diggeth. Earnestly pursues. — Ezra, James iii. 10. H.

Words. Proverbs 6: 19, 20, “a whisperer separateth chief friends.”

Justice. To the just longevity is promised. C.

Patient. Sept. Her. odda, “and a prudent man than a great farmer.”

Ceteris. To govern the passions is more difficult. S. Greg. Past. 3. p. Adm. 10. S. Tho. ii. 9, q. 123, n. 6.

Lord. Se the apostles had recourse to them, Acts ii. 20, as the Coptics and Nestorians still do when there is a dispute about the election of a patriarch. Herodot. 4. Perpet. i. 7. 8. — This mode may settle disputes. Chap. xviii. 18. But we must not have recourse to it, except where the Church permits, lest we become the dupes of an illusory curiosity. C. Nothing happens by chance.


VIEN. A. P. I. X. 52 — Supra, xvi. 13, and xvi. 24. — Exch. ii. 14, and xii. 11.

Eccles. v. 12. — Supra, xv. 13, and xvi. 24. — Exch. i. 14, and ii. 11.

James i. 10.
counted wise: and if he close his lips, a man of understanding.

CHAP. XVIII.

The lot suppresseth contentions, and determineth even between the mighty.

19 A brother that is helped by his brother, is like a strong city: and judgments are like the bars of cities.

20 Of the fruit of a man's mouth shall his belly be satisfied: and the offspring of his lips shall fill him.

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

22 He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife, driveth away a good thing: but he that keepeth an adulteress, is foolish and wicked.

23 The poor will speak with supplications, and the rich will speak roughly.

24 A man abashed in society, shall be more friendly than a brother.

CHAP. XIX.

Better is the poor man, that walketh in his simplicity, than a rich man that is perverse in his lips, and unwise.

2 "Where there is no knowledge of the soul, there is no good: and he that is hasty with his feet shall stumble.

3 The folly of a man supplanceth his steps: and he freteth in his mind against God.

4 Riches make many friends: but from the poor man, even they whom he had, depart.

5 A wise man shall hear, and will increase wisdom: and with a perfect man knowledge shall be increased.

6 A false witness shall not be unpunished: and he that speaketh lies, shall not escape.

7 Many honour the person of him that is mighty, and are friends of him that giveth gifts.

8 But he that possesseth a mind, loveth his own soul, and he that keepeth prudence, shall find good things.

9 A false witness shall be unpunished: and he that speaketh lies, shall perish.

10 Delicacies are not seemly for a fool: nor for a servant to have rule over princes.

11 The learning of a man is known by patience: and his grace is to pass over wrongs.
12 As the roaring of a lion, so also is the anger of a king; and his cheerfulness as the dew upon the grass.
13 A foolish son is the grief of his father: and a wrangling wife is like a roof continually dropping through.
14 House and riches are given by parents: but a prudent wife is from the Lord.
15 Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.
16 He that keepeth the commandment, keepeth his own soul: but he that neglegeth his own way, shall die.
17 He that hath mercy on the poor, lendeth to the Lord: and he will repay him.
18 Chastise thy son, despare not: but to the killing of him set not thy soul.
19 He that is impatient, shall suffer damage: and when he shall take away, he shall add another thing.
20 Hear counsel, and receive instruction, that thou mayest be wise in the latter end.
21 There are many thoughts in the heart of a man: but the will of the Lord shall stand firm.
22 A needy man is merciful: and better is the poor than the lying man.
23 The fear of the Lord is unto life: and he shall abide in the fulness without being visited with evil.
24 *The slothful hideth his hand under his arm-pit, and will not so much as bring it to his mouth.
25 The wicked man being scourged, the fool shall be wiser: but if thou rebuke a wise man, he will understand discipline.
26 He that afflicteth his father, and chasteth away his mother, is infamous and unhappy.
27 Cease not, O my son, to hear instruction, and be not ignorant of the words of knowledge.
28 An unjust witness scorneth judgment: and the mouth of the wicked devoureth iniquity.
29 Judgments are prepared for scorners: and striking hammers for the bodies of fools.

WINE a luxurious thing; and drunkenness riotous: whosoever is delighted therewith, shall not be wise.
2 As the roaring of a lion, so also is the dread of a king: he that provoketh him, sinneth against his own soul.
3 It is an honour for a man, to separate himself from quarrels: but all fools are meddling with reproaches.
4 Because of the cold the sluggard would not plough: he shall beg therefore in the summer, and it shall not be given him.
5 *Counsel in the heart of a man is like deep water: but a wise man will draw it out.
6 Many men are called merciful: but who shall find a faithful man?
7 The just that walketh in his simplicity, shall leave behind him blessed children.
8 The king, that sitteth on the throne of judgment, scattereth away all evil with his look.
9 Who can say: My heart is clean, I am pure from sin?
10 *Diverse weights and diverse measures, both are abominable before God.
11 By his inclinations a child is known, if his works be clean and right.
12 The hearing ear, and the seeing eye, the Lord hath made them both.
13 Love not sleep, lest poverty oppress thee: open thy eyes, and be filled with bread.
14 It is naught, it is naught, saith every buyer: and when he is gone away, then he will boast.
15 There is gold, and a multitude of jewels: but the lips of knowledge are a precious vessel.
16 Take away the garment of him that is surety for a stranger, and take a pledge from him for strangers.
17 The bread of lying is sweet to a man: but afterwards his mouth shall be filled with gravel.
18 Designs are strengthened by counsels: and wars are to be managed by governments.

* Isa. xxv. 12. — Isa. xxvi. 11. — 2 Sam. viii. 16. — 2 Chron. vi. 36.

VER. 12. Anger. Is not their dissolution enough? Having none to admonish these, they do not perceive their excesses.
VER. 13. Through. It cannot be endured long. C.
VER. 15. Hunger. Both temporal and eternal. C.
VER. 16. Neglecteth. Heb. contemneth. In the law of Moses many transgressions were punished with death, but here that of the soul is meant. C.
VER. 17. Lendeth. To receive interest. — Sumer is lawful. C. — And God will abundantly reward acts of mercy. C. — He engages his word for the poor. S. Aug. in Psal. xxxvi.
VER. 18. Kiling. Prot. crying. H. by his complaint be not deterred. C. — Chal. agree with us. C.
VER. 19. Thing. A child neglected will continue to steal, or to offend (C.); while too much harshness will do no good, but tends to the damage of all parties. H.
VER. 20. Firm. Ignorance and weakness cause men to change.
VER. 22. Arm-pit. Or Heb. tebeth, in the pot, out of which he eats; which shows his negligence. — Mouth, to eat. This hyperbole indicates that he is too lazy to take the necessary sustenance. Chap. xxvi. 10. C. — Sept. in his breast unjustly. Neither will he bring them to his mouth. H.
VER. 23. Wicked. Heb. scoffer. Chastisements have always some good effect either on the sufferer, or on the spectators, who will be cautioned not to imitate what is wrong.
VER. 24. Infamous. Heb. a son of confusion and reproach; a spendthrift.
VER. 25. Not. Heb. seems to say the reverse. C. — But we may read it with
PROVERBS.

CHAP. XXI.

8. The perverse way of a man is strange: but as for him that is pure, his work is right.
9. It is better to sit in a corner of the house-top, than with a brawling woman, and in a common house.
10. The soul of the wicked desireth evil, he will not have pity on his neighbour.
11. A secret present quencheth anger: and a gift in the bosom, the greatest wrath.
12. The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil.
13. He that stoppeth his ear against the cry of the poor, shall also cry himself, and shall not be heard.
14. A secret present quencheth anger: and a gift in the bosom, the greatest wrath.
15. It is joy to the just to do judgment: and to dread them that work iniquity.
16. A man that shall wander out of the way of doctrine, shall abide in the company of the giants.
17. He that loveth good cheer, shall be in want: he that loveth wine, and fat things, shall not be rich.
18. The wicked is delivered up for the just: and the unjust for the righteous.
19. It is better to dwell in a wilderness, than with a quarrelsome and passionate woman.
20. There is a treasure to be desired, and oil in the dwelling of the just: and the foolish man shall spend it.
21. He that followeth justice and mercy, shall find life, justice, and glory.
22. The wise man hath scaled the city of the strong, and hath cast down the strength of the confidence thereof.
23. He that keepeth his mouth and his tongue, keepeth his soul from distress.
24. The proud and the arrogant is called ignorant, who in anger worketh pride.
25. Desires kill the slothful: for his hands have refused to work at all.
26. He longeth and desireth all the day: but he that is just, will give, and will not cease.

CHAP. XXII.

1. The robbings of the wicked shall be their downfall: because they would not do judgment.

2. Every way of a man is seemly right to himself: but the Lord weigheth the hearts.
3. To do mercy and judgment, pleaseth the Lord more than victims.
4. Haughtiness of the eyes is the enlarging of the heart: the lamp of the wicked is sin.
5. The thoughts of the industrious always bring forth abundance: but every sluggard is always in want.
6. He that gathereth treasures by a lying tongue, is vain and foolish, and shall stumble upon the snares of death.

AS the divisions of waters, so the heart of the king is in the hand of the Lord: whithersoever he will, he shall turn it.

Ver. 31. Blessing. It is morally impossible that they should have been acquired justly. Chap. xiii. 11, and xxi. 5.
Ver. 22. Blessing. And revere myself, This belongs to the Lord. Deut. xxvii. 20. Man would be too favorable to himself, and would also pronounce his own condemnation, as he is also a sinner.
Ver. 25. One. Heb. "the saint or holy thing." H. Chal. "to make a vow for the sanctuary, and afterwards repent," having noted, inconsiderately at first. To attack the persons or relics of the saints, or to plunder what is consecrated to pious uses, will bring on destruction; so also to make vows, and then to seek to evade them, will not pass unpunished.
Ver. 27. Lamp. The breath of life, (Gen. ii. 7,) and the light of man, 1 Cor. ii. 13.
Ver. 30. Lamp. The wicked shall derive benefit from correction. Belify. They shall feel the remorse of conscience, as Chal. seems to indicate. C. A serious illness often causes people to repent. M. CHAP. XXII. Ver. 1. H. Though it be free, and may resist grace or embrace virtue. Isa. xiv. 27; Jer. iii. 14, and vii. 3; Josh. xxiv. 23. C. Yet God knows how to turn the heart even of a king, so as to preserve his liberty, with the same ease as a Gardner brings the streams of water to his plants. M.
Ver. 3. Mercy. Sept. "justice and truth." H. See One vi. 8, M.

CHAP. XXI.

Ver. 20. Heart. Or when it is proud, it causeth the eyes to appear to it. (Deut. vii. 24.) When it is done with a bad motive, out of pride, Sept. and Vulg. may also mean, "sin is the lamp and illumination of the wicked." H.
Ver. 5. Statue of the hasty man, as the slothful is ironically styled.
Ver. 9. Top, (dowain,) as the roots in Palestine were flat. S. Jer. ad Sun.
Ver. 10. Neighbour. Sym. "he has no idea of friendship." Sept. "he shall not be treated with me by any man." H.
Ver. 15. To do judgment. Or to do it done, while the wicked depend only on the corruption of the ungodly. C. 4. Ignorant. H. "a nesciendum." Sept. "pessimist." H. Such a one is always acted upon by pride, when he attempts to turn good advice and religion to ridicule.

28. A lying witness shall perish: an obdient man shall speak of victory.
29. The wicked man impenitently hardeneth his face: but he that is righteous, correcteth his way.
30. There is no wisdom, there is no prudence, there is no counsel against the Lord.
31. The horse is prepared for the day of battle: but the Lord giveth safety.

CHAP. XXII.

A GOOD name is better than great riches: and good favour is above silver and gold.
2. The rich and poor have met one another: the Lord is the Maker of them both.
3. The prudent man saw the evil, and hid himself: the simple passed on, and suffered loss.
4. The fruit of humility is the fear of the Lord, riches and glory and life.
5. Arms and swords are in the way of the perverse: but he that keepeth his own soul, departeth far from them.
6. It is a proverb: A young man according to his way, even when he is old, he will not depart from it.
7. The rich ruleth over the poor: and the borrower is servant to him that lendeth.
8. He that soweth iniquity, shall reap evils, and with the rod of his anger he shall be consumed.
9. He that is inclined to mercy, shall be blessed: for of his bread he hath given to the poor.
10. He that maketh presents, shall purchase victory and honour: but he carrieth away the souls of the receivers.
11. Cast out the scoffer, and contention shall go out with him, and quarrels and reproaches shall cease.
12. He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend.
13. The eyes of the Lord preserve knowledge: and the words of the unjust are overthrown.
14. The slothful man saith: There is a lion without, I shall be slain in the midst of the streets.
15. The mouth of a strange woman is a deep pit: he whom the Lord is angry with, shall fall into it.
16. Folly is bound up in the heart of a child, and the rod of correction shall drive it away.

VER. 28. Obdient. Attentive, faithful witnesses, shall speak with triumph; or he who obeys the law shall gain the victory over the dervil, etc. Phil. ii. 8.
VER. 31. Battle. It was kept for no other purpose by the eastern nations, who used corn to fill the land, and camels to carry burdens. Job xxxiv. 18; Psal. xix. 8, and xxii. 17.
CHAP. XXII. VER. 1. Good. Heb. "a name," or reputation. H. It is preferable to riches, but not to be compared with virtue, which is the only solid good; and even to placed above riches it must be well grounded. C. Honour with all. H.
VER. 2. Anonier. They stand in need of one another. S. Chrys. hom. 54, in 1 Cor. They are equal to God's sight, who only values real virtue. He disposes of riches, so that the poor may one day become rich. C.
VER. 6. It is a proverb, is added by S. Jerom, to make the sentence more striking. Exod. xxvii. 8; Matt. xvii. 55. These laws appear to be severe; but they are founded on wisdom, as nothing impure and hate the lewdness of the forbidding. C.
VER. 7. Servant. He might be sold, &c. Exod. xxviii. 6; Matt. xvi. 55. These laws appear to be severe; but they are founded on wisdom, as nothing impure and hateful to the forbidding. C.
VER. 11. He. Sept. "the Lord loveth those hearts. All the irreproachable are acceptable to him. The king feeds with lips," by his just ordinances. H.
VER. 15. Folly. Ignorance and base corruption are corrected by a good education.

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WHEN thou shalt sit to eat with a prince, consider diligently what is set before thy face:
2. And put a knife to thy throat, if it be so that thou hast thy soul in thy own power.
3. Be not desirous of his meats, in which is the bread of deceit.
4. Labour not to be rich: but set bounds to thy prudence.

VER. 17. Incline. Thus Solomon concludes his discourse (chap. xxiv. 23) in the same manner as he began it, to chap. x. Some commence the third book of Proverbs in this place, others, chap. xxv. C.
VER. 20. Wars. Repeatedly. Ross. 2 Cor. xii. 8; Amos iv. 11. C. Prov. "I have not written to thee excellent things in counsels and knowledge!" VER. 21. Servit. "are sent to thee." Thou mayest become a teacher, (H.,) or give satisfaction to thy parents, who have sent thee to my school. C.
VER. 29. Obscure. By industry he shall raise himself to notice. 11. Kings employ those who are most active. C.
CHAP. XXIII. VER. 5. The king sat at table, and the custom of laying down was adopted only a little while before the captivity. It was recent among the Romans. C.
VER. 2. Threat. Restrain intemperance and talkativeness. Exod. xxi. 19. Sept. "stretch forth thy hand, knowing that thou must prepare the like; but thou shalt be more insatiable, (3) desire not his meats, for he has them of a deceitful life." They cannot afford real happiness, (II.) and to vie with the rich would only profane them to poverty. Exod. xli. 2. 8. Aug. (tr. 47 in Joan.) explains this text of the blessed Eucharist, observing, that we must give our life for our brethren, as Christ did for us. Before communion we must say the old man, and abdite our passions. C.—Pote. Pro. "if thou be a man given to appetics.
VER. 4. Prudence. Be more solicitous for this than to acquire riches. C.
5 Lift not up thy eyes to riches which thou canst not have: because they shall make themselves wings like those of an eagle, and shall fly towards heaven.

6 Eat not with an envious man, and desire not his meat:
7 Because, like a soothsayer, and diviner, he thinketh that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with thee.
8 The meat which thou hast eaten, thou shalt vomit up: and shalt lose thy beautiful words.
9 Speak not in the ears of fools: because they will despise the instruction of thy speech.
10 Touch not the bounds of little ones: and enter not into the field of the fatherless:
11 For their near kinsman is strong: and he will judge their cause against thee.
12 Let thy heart apply itself to instruction: and thy ears to words of knowledge.
13 Withhold not correction from a child: for if thou strike 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 thy mind be wise, my heart shall rejoice with thee:
16 And my reins shall rejoice, when thy lips shall speak what is right.
17 "Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long:
18 Because thou shalt have hope in the latter end, and thy expectation shall not be taken away.
19 Hear thou, my son, and be wise: and guide thy mind in the way.
20 Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat:
21 Because they that give themselves to drinking, and that club together, shall be consumed: and drowsiness shall be clothed with rags.
22 Hearken to thy father, that begot thee: and despise not thy mother, when she is old.
23 Buy truth, and do not sell wisdom, and instruction, and understanding.
24 The father of the just rejoiceth greatly: he that hath begotten a wise son, shall have joy with him.

CHAP. XXIV.

25 Let thy father and thy mother be joyful, and let her rejoice that bore thee.
26 My son, give me thy heart: and let thy eyes keep my ways.
27 For a harlot is a deep ditch: and a strange woman is a narrow pit.
28 She lieth in wait in the way as a robber, and him whom she shall see unwary, she will kill.
29 Who hath woe? whose father hath woe? who hath contentions? who falls into pits? who hath wounds without cause? who hath redness of eyes?
30 Surely they that pass their time in wine, and study to drink off their cups.
31 Look not upon the wine when it is yellow, when the colour thereof shineth in the glass: it goeth in pleasantly.
32 But in the end, it will bite like a snake, and will spread abroad poison like a basilisk.
33 Thy eyes shall behold strange women, and thy heart shall utter perverse things.
34 And thou shalt be as one sleeping in the midst of the sea, and as a pilot fast asleep when the stern is lost.
35 And thou shalt say: They have beaten me, but I was not sensible of pain: they drew me, and I felt not: when shall I awake, and find wine again?

CHAP. XXIV.

SEEK not to be like evil men, neither desire to be with them:

2 Because their mind studieth robberies, and their lips speak deceits.

3 By wisdom the house shall be built, and by prudence it shall be strengthened.

4 By instruction the store-rooms shall be filled with all precious and most beautiful wealth.

5 A wise man is strong: and a knowing man, stout and valiant.

6 Because war is managed by due ordering: and there shall be safety where there are many counsellors.

7 Wisdom is too high for a fool; in the gate he shall not open his mouth.

8 He that deviseth to do evils, shall be called a fool.

9 The thought of a fool is sin: and the detector is the abomination of men.
10 If thou lose hope, being weary in the day of distress, thy strength shall be diminished.
11 *Deliver them that are led to death: and those that are drawn to death, forbear not to deliver.
12 If thou say: I have not strength enough: he that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy soul, and he shall render to a man according to his works.
13 *Eat honey, my son, because it is good, and the honeycomb most sweet to thy throat.
14 So also is the doctrine of wisdom to thy soul: which when thou hast found, thou shalt have hope in the end, and thy hope shall not perish.
15 Lie not in wait, nor seek after wickedness in the house of the just, nor spoil his rest.
16 For a just man shall fall seven times, and shall rise again: but the wicked shall fall down into evil.
17 When thy enemy shall fall, be not glad, and in his ruin let not thy heart rejoice:
18 Lest the Lord see, and it displease him, and he turn away his wrath from him.
19 Contend not with the wicked, nor seek to be like the ungodly.
20 For evil men have no hope of things to come, and the lamp of the wicked shall be put out.
21 My son, fear the Lord, and the king: and have nothing to do with detractors.
22 For their destruction shall rise suddenly: and who knoweth the ruin of both?
23 These things also to the wise: *It is not good to have respect to persons in judgment.
24 They that say to the wicked man: Thou art just: shall be cursed by the people, and the tribes shall abhor them.
25 They that rebuke him, shall be praised: and a blessing shall come upon them.
26 He shall kiss the lips, who answereth right words.
27 Prepare thy work without, and diligently till thy ground: that afterward thou mayest build thy house.
28 Be not witness without cause against thy neighbour: and deceive not any man with thy lips.

* Psal. cxli. 4 — Isaia. xxvi. 16. and 27.

29 *Say not: I will do to him as he hath done to me: I will render to every one according to his work.
30 I passed by the field of the slothful man, and by the vineyard of the foolish man:
31 And behold it was all filled with nettles, and thorns had covered the face thereof, and the stone wall was broken down.
32 Which when I had seen, I laid it up in my heart, and by the example I received instruction.
33 Thou wilt sleep a little, said I, thou wilt slumber a little, thou wilt fold thy hands a little to rest:
34 And poverty shall come to thee as a runner, and beggary as an armed man.

**PROVERBS**

**CHAP. XXV.**

These are also parables of Solomon, which the men of Ezechias, king of Juda, copied out.
2 It is the glory of God to conceal the word, and the glory of kings to search out the speech.
3 The heaven above and the earth beneath, and the heart of kings, is unsearchable.
4 Take away the rust from silver, and there shall come forth a most pure vessel:
5 Take away wickedness from the face of the king, and his throne shall be established with justice.
6 Appear not glorious before the king, and stand not in the place of great men.
7 For it is better that it should be said to thee: Come up hither: than that thou shouldst be humbled before the prince.
8 The things which thy eyes have seen, utter not hastily in a quarrel: lest afterward thou mayest not be able to make amends, when thou hast dishonoured thy friend.
9 Treat thy cause with thy friend, and discover not the secret to a stranger:
10 Lest he insult over thee, when he hath heard it, and cease not to upbraid thee.

**CHAP. XXVI.**

Grace and friendship deliver a man: keep these for thyself, lest thou fall under reproach.

11 To speak a word in due time, is like apples of gold on beds of silver.

* Lev. xix. 15 — Deus. i. 17, and xvii. 10. — Exod. xlii. 1. — Supra. xx. 22.

V. 29. Causes, and necessity. Sept. "be not a false witness against thy fellow-citizen."

V. 30. Man. Those who neglected their land were despised. C.

V. 32. Which. Sept. "at last I repeated: I looked forward to receive instruction."


**CHAP. XXV.**

1. These. Solomon wrote 3000, and we have only 915 verses extant. C. — Mem. Hias, Sobna, &c. C.

2. Speech. The Scriptures will denounce the truth to them, and show them how to reign with justice. We must adore the mysteries of God, but are allowed to examine the secret designs of princes.

V. 3. Unsearchable. Their counsellors must not betray their secrets. Tob. xii. 6. C.

V. 5. Justice. The wicked in a kingdom resemble rust on silver. C.


V. 9. Stranger. It sometimes happens that friends fall out: but if either discloses the secret of the other, he will be denounced infamously. C. — Jos. xx. 2.

C. Ambrose says of his brother Satyrus, "though we had all things in common, yet the secret of our friends was not so." — Grace, etc. is not in Heb. Compl., S. Jernau, &c. But it is in the Sept. "favour and friendship may give liberty; which keepeth thee for thyself, that thou mayest not be exposed to great shame. But guard thy ways unchangeably."
Proverbs.

12 As an ear-ring of gold and a bright pearl, so is he that reproveth the wise, and the obedient ear.
13 As the cold of snow in the time of harvest, so is a faithful messenger to him that sent him, for he refresheth his soul.
14 As clouds, and wind, when no rain followeth, so is the man that boasteth, and doth not fulfill his promises.
15 By patience a prince shall be appased, and a soft tongue shall break hardness.
16 Thou hast found honey, eat what is sufficient for thee, lest being glutted therewith thou vomit it up.
17 Withdraw thy foot from the house of thy neighbour, lest having his fill he hate thee.
18 A man that beareth false witness against his neighbour, is like a dart and a sword and a sharp arrow.
19 To trust in an unfaithfull man in the time of trouble, is like a rotten tooth, and weary foot.
20 And one that looseth his garment in cold weather.

As vinegar upon nitre, so is he that singeth songs to a very evil heart. As a moth doth by a garment, and a worm by the wood: so is the sadness of a man consumeth the heart.

21 If thy enemy be hungry, give him to eat: if he be thirsty, give him water to drink:
22 For thou shalt heap hot coal upon his head, and the Lord will reward thee.
23 The north wind driveth away rain, as doth a sad countenance a backbiting tongue.
24 It is better to sit in a corner of the house-top than with a brawling woman, and in a common house.
25 As cold water to a thirsty soul, so is good tidings from a far country.

Vers. 11. Tima, (Syn.) "On its wheels." (Heb.) flowing smoothly, (C) or "according to his face, as a deer going to the rock of ages."—Gold, oranges.—Bonds. On such the kings of Persia slept, and these metals were very common under Solomon. 3 Kings x. 27; Est. 1. 0. C.

Vers. 13. A dart, (Heb. ol hath.) an instrument of fine gold; (Mont. Prog. H.) may probably denote a collar or ring. The eastern nations wore rings fixed to the top of the ears, and under the nose.

Vers. 18. Harvest. In June and July, when the heat was most intense, people of quality had snow from Libanus to mix with what they drank. Jer. xxiv. 14; C.

Vers. 20. We must moderate the sensual appetite, (Matt.) and even the study of wisdom, which is compared to honey. Chap. xxiv. 19; Rom. xii. 9; Eccles. vii. 27; C.—We must not be too familiar, ver. 17. Ver. Bede. Cæs. 17. Raving. Heb. "Being tired of thee." No man is so perfect but he will manifest some defect, and become imperfect. C.

Vers. 22. Coats of charity; (C. Chrys. in Rom. xii. 80;) or, if he prove obstinate, his punishment will be the greater. Græc.—The former sense is more received. C.

Vers. 29. Rain. (Sym. Prog.) or marg, "bringeth forth rain."—But S. Jerome, who lived in this country, knew that this wind was rather dry; and therefore he has abandoned the Sept., "raiseth the clouds." Job xxxvii. 9; Joel ii. 20; Eccl. xxiv. 28; Tongue. If the heretics would show their displeasure, detractors would soon be reduced to silence. Jer. ad Rust. B. Hons.

Vers. 25. Tidings. Heb. and Sept. The Vulg., seems rather to speak of a "good messenger." Falling into disgrace, or sin, occasion the wicked to exult, as if there were no God or religion. C.

Vers. 27. Majority, viz. of God. For to search into that incomprehensible Majority, and to pretend to sound the depths of the wisdom of God, is opposing our weak understanding to be blinded with an excess of light and glory, which it cannot comprehend. C.—When the Church proposes to us any mystery, we have only to believe. Heb. "It is not given to cities to say, "Glory," but see where the wicked end, that we may not envy them. Chap. iii. 31; Psa. xxxvi. 7; C.

Vers. 29. A man shall cast a stone into the heap of Mercury, so is he that giveth honour to a fool.

Vers. 38. As if he should grow in the hand of a drunkard, so is a parable in the mouth of fools.

Vers. 40. Judgment determineth causes: and he that putteth a fool to silence, appeaseth anger.

11 As a dog that returneth to his vomit, so is the fool that repeateth his folly. 12 Hath thou seen a man wise in his own conceit? there shall be more hope of a fool than of him.

Vers. 2. As a bird, &c. The meaning is, that a curse uttered without cause shall do no harm to the person that is cursed, but will return upon him that curse: as withibclown a bird flies, it returns to its own nest. C.—Corm. Chal. "Shall not come in vain;" if he be just, like that of Nœ, Jov.; &c. Heb. "Shall not come;" (C.) to the person against whom it is uttered, though God will not hold the curse guilty, as the Vulg. intimates. H.

Vers. 3. Snaffle. "Bit," or muzzle, (c. c.) to prevent the animal from biting. II.—Sept., Arab.; &c., "a good for an ass." But mouchet denotes a bridle, (Mont. H.) same being there very large, and commonly used for riding. Chap. xviii. 13; C.

Vers. 4. Answer not a fool, &c. Vis. so as to imitate him; but only so as to reproove his folly. Ch.—If thou answer at all, (ver. 5;) do it to the purpose, and to prevent others from taking scandal, (C.) as well as to humble the wicked for his good.

Vers. 5. Mercury. The god of travellers, who were wont to throw a stone at the foot of his statues, as the Indians (Vincent, Beller. 24) and Arabs did. But Sept., &c., give another sense, "as he bindeth a stone (C.) in the loss of a ring, epyrionj. (M.) or in a sling," can do no good, but only endanger himself or others, "so," &c. Yet mouchet is never used elsewhere for a sling, and it means undoubtedly "a head of stones," (C.) as Mont. substitutes instead of "the sling," in Pagn.—Honorat, or an office. In which he may do harm. C.

Vers. 8. If. Heb. "as a thorn goeth up into the," &c. Prot. II.—Paradise. Sept. "but slavery in the hand of the wicked," &c. Prot. "the great God, that formed all things, both rewardeth the foolish and the transgressor." Mary, "a great man greweth all, and he blesseth the fool," &c. Sept. "all the flesh of fools is exposed to many storms, for their excess is punished." H.

Vers. 11. Dog. This is the only animal which is known to do so. 8. Prot. uses this comparison to deter any from renouncing the faith; as the Fathers do, to show the misery attending a relapse. C.

30
PROVERBS.

13 The slothful man saith: There is a lion in the way, and a lioness in the roads.
14 As the door turneth upon its hinges, so doth the slothful upon his bed.
15 The slothful hideth his hand under his arm-pit, and it grieveth him to turn it to his mouth.
16 The sluggard is wiser in his own conceit, than seven men that speak sentences.
17 As he that taketh a dog by the ears, so is he that passeth by in anger, and meddleth with another man’s quarrel.
18 As he is guilty that shooteth arrows and lances unto death:
19 So is the man that hurseth his friend deceitfully: and when he is taken, saith: I did it in jest.
20 When the wood falleth, the fire shall go out: and when the tale-bearer is taken away, contentions shall cease.
21 As coals are to burning coals, and wood to fire, so an angry man stirreth up strife.
22 The words of a tale-bearer are as it were simple, but they reach to the innermost parts of the belly.
23 Swelling lips joined with a corrupt heart, are like an earthen vessel adorned with silver cross.
24 An enemy is known by his lips, when in his heart he entertaineth deceit.
25 When he shall speak low, trust him not: because there are seven mischiefs in his heart.
26 He that covereth hatred deceitfully, his malice shall be laid open in the public assembly.
27 He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him.
28 A deceitful tongue loveth not truth: and a slippery mouth worketh ruin.

CHAP. XXVII.

19 A soul that is full shall tread upon the honeycomb: and a soul that is hungry shall take even bitter for sweet.
18 As a bird that wandereth from her nest, so is a man that leaveth his place.
29 Ointment and perfumes rejoice the heart: and the good counsels of a friend are sweet to the soul.
30 Thy own friend, and thy father’s friend forsake not: and go not into thy brother’s house in the day of thy affliction.
31 Better is a neighbour that is near than a brother afar off.
32 Study wisdom, my son, and make my heart joyful, that thou mayest give an answer to him that reproacheth.
33 The prudent man seeing evil hideth himself: little ones passing on have suffered losses.
34 Take away his garment that hath been surety for a stranger: and take from him a pledge for strangers.
35 He that blesseth his neighbour with a loud voice, rising in the night, shall be like to him that curseth.
36 Roofs dropping through in a cold day, and a contentious woman are alike.
37 He that retaineth her, is as he that would hold the wind, and shall call the oil of his right hand.
38 Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.
39 He that keepeth the fig-tree, shall eat the fruit thereof: and he that is the keeper of his master, shall be glorified.
40 As the faces of them that look therin, shine in the water, so the hearts of men are laid open to the wise.
41 Hell and destruction are never filled: so the eyes of men are never satisfied.
42 As silver is tried in the fining-pot, and gold in the furnace: so a man is tried by the mouth of him that praiseth.

The heart of the wicked seeketh after evils, but the righteous heart seeketh after knowledge.
22 Though thou shouldst bray a fool in the mortar, as when a pestle striketh upon sodden barley, his folly would not be taken from him.
23 Be diligent to know the countenance of thy cattle, and consider thy own flocks.
24 For thou shalt not always have power: but a crown shall be given to generation and generation.
25 The meadows are open, and the green herbs have appeared, and the hay is gathered out of the mountains.

BOAST not for to-morrow, for thou knowest not what the day to come may bring forth.
2 Let another praise thee, and not thy own mouth: a stranger, and not thy own lips.
3 A stone is heavy, and sand weighty: but the anger of a fool is heavier than them both.
4 Anger hath no mercy: nor fury when it breaketh forth: and who can bear the violence of one provoked?
5 Open rebuke is better than hidden love.
6 Better are the wounds of a friend, than the deceitful kisses of an enemy.

VERSE REFERENCES:

Supra xx. 24.—Supra xx. 18.—Eccl. xii. 14.—Job vi. 17.

VERS.

14. Eids, which he will scarcely leave, though averse push him forward.
15. Ams. sar. 20, or 104.
16. Seen, or many wise men, who used to speak in a contentious manner.
18. Such expose themselves foolishly to danger. Great discretion is requisite to reprove those at variance.
20. Lips. He will speak of what he hateth much.
21. Deceitfully. Heb. "in dissimulation." He will wrongly, but when he finds an opportunity, he will discover his evil designs. C.
23. And whan. Sept. "but envy (tend) towards nothing." The more we field to the envious, the more he is offended at our good behaviour.
25. Place, or vocation, like the prodigal son, Luke xev.
26. And. Sept. add "arise and increase..., but accidents near the soul." H.

VERSE REFERENCES:

Supra xx. 18.—Supra xx. 12.—Eccl. xiv. 9.—Supra xvii. 3.

VERS.

10. Affliction. He will be less compassionate than a tried friend.
12. In the night. Or "early in the morning," de nocte, as the Heb. implies—Curseth. His importance will be equally displeasing. H.
13. Hand. As it will flow away, such a woman is commonly inoffensive. C.
15. Ams. Heb. "to men. Our hearts have all something similar. C.
17. Proveth. If he be not punished or, if all agree in his praise, we may conclude that they are well founded.
18. Mortar. Such were used by those who could not afford handmills.
19. Pitches. John x. 9; Eccl. vii. 24. This may be applied to pastors.
20. Generation. Thou wilt be cited as an example of prudence, if thou hast foreseen the change of thy affairs, and provided for it.
26 *Lambs are* for thy clothing: and kids for the price of the field.
27 Let the milk of the goats be enough for thy food, and for the necessities of thy house, and for maintenance for thy handmaids.

CHAP. XXVIII.

THE wicked man fleeth, when no man pursueth: but the just, bold as a lion, shall be without dread.
2 For the sins of the land many are, the princes thereof: and for the wisdom of a man, and the knowledge of those things that are said, the life of the prince shall be prolonged.
3 A poor man that oppresseth the poor, is like a violent shower, which bringeth a famine.
4 They that forsake the law, praise the wicked man: they that keep it, are incensed against him.
5 Evil men think not on judgment: but they that seek after the Lord, take notice of all things.
6 bBetter is the poor man walking in his simplicity, than the rich in crooked ways.
7 He that keepeth the law, is a wise son: but he that feedeth gluttons, shameth his father.
8 He that heareth together riches by usury and loan, gathereth them for him that will be bountiful to the poor.
9 He that turneth away his ears from hearing the law, his prayer shall be an abomination.
10 He that deceiveth the just in a wicked way, shall fall in his own destruction: and the upright shall possess his goods.
11 The rich man seemeth to himself wise: but the poor man that is prudent shall search him out.
12 In the joy of the just there is great glory: when the wicked reign, men are ruined.
13 He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy.
14 Blessed is the man that is always fearful: but he that is hardened in mind shall fall into evil.
15 As a roaring lion, and a hungry bear, so is a wicked prince over the poor people.
16 A prince void of prudence shall oppress many by calumny: but he that hateth covetousness, shall prolong his days.
17 A man that doth violence to the blood of a person, if he flee even to the pit, no man will stay him.
18 He that walketh uprightly, shall be saved: he that is perverse in his ways, shall fall at once.
19 He that tilleth his ground, shall be filled with bread: but he that followeth idleness, shall be filled with poverty.

CHAP. XXIX.

20 A faithful man shall be much praised: but he that maketh haste to be rich, shall not be innocent.
21 He that hath respect to a person in judgment, doth not well: such a man even for a morsel of bread forsaaketh the truth.
22 A man that maketh haste to be rich, and envieth others, is ignorant that poverty shall come upon him.
23 He that rebuketh a man, shall afterward find favour with him, more than he that by a flattering tongue deceiveth him.
24 He that stealeth anything from his father, or from his mother: and saith, This is no sin, is the partner of a murderer.
25 He that boasteth and puffeth up himself, stirreth up quarrels: but he that trusteth in the Lord, shall be healed.
26 He that trusteth in his own heart, is a fool: but he that walketh wisely, he shall be saved.
27 He that giveth to the poor, shall not want: he that despiseth his entreaty, shall suffer indignation.
28 When the wicked rise up, men shall hide themselves: when they perish, the just shall be multiplied.

CHAP. XXX.

THE man that with a stiff neck despiseth him that reproveth him, shall suddenly be destroyed: and health shall not follow him.
2 When just men increase, the people shall rejoice: when the wicked shall bear rule, the people shall mourn.
3 A man that loveth wisdom, rejoiceth his father: but he that maintaineth harlots, shall squander away his substance.
4 A just king setteth up the land: a covetous man shall destroy it.
5 A man that speaketh to his friend with flattering and dissembling words, spreadeth a net for his feet.
6 A snare shall entangle the wicked man when he sinneth: and the just shall praise and rejoice.
7 The just taketh notice of the cause of the poor: the wicked is void of knowledge.
8 Corrupt men bring a city to ruin: but wise men turn away wrath.
9 If a wise man contend with a fool, whether he be angry, or laugh, he shall find no rest.
10 Bloodthirsty men hate the upright: but just men seek his soul.
11 A fool uttereth all his mind: a wise man deferreth, and keepeth it till afterwards.
12 A prince that greatly heareth lying words, hath all his servants wicked.
13 The poor man and the creditor have met one another: the Lord is the enlightener of them both.
14 The king that judgeth the poor in truth, his throne shall be established for ever.
15 The rod and reproof give wisdom: but the child that is left to his own will, bringeth his mother to shame.
16 When the wicked are multiplied, crimes shall be multiplied: but the just shall see their downfall.
17 Instruct thy son and he shall refresh thee, and shall give delight to thy soul.
18 When prophecy shall fail, the people shall be scattered abroad: but he that keepeth the law, is blessed.
19 A slave will not be corrected by words: because he understandeth what thou sayest, and will not answer.
20 Hast thou seen a man hasty to speak? folly is rather to be looked for, than his amendment.
21 He that nourisheth his servant delicately from his childhood, afterwards shall find him stubborn.
22 A passionate man provoketh quarrels: and he that is easily stirred up to wrath, shall be more prone to sin.
23 Humiliation followeth the proud: and glory shall uphold the humble of spirit.
24 He that is partaker with a thief, hath his own soul: he heareth one putting him to his oath, and discovereth not.
25 He that feareth man shall quickly fall: he that trusteth in the Lord, shall be set on high.
26 Many seek the face of the prince: but the judgment of every one cometh forth from the Lord.
27 The just abhor a wicked man: and the wicked loathe them that are in the right way.
28 The son that keepeth the word, shall be free from destruction.

CHAP. XXX.

The wise man thinketh humbly of himself. His prayer, and sentiments upon certain virtues and vices.

THE words of Gatherer, the son of Vomiter. The vision which the man spake, with whom God is, and who being strengthened by God, abiding with him, said:

2 I am the most foolish of men, and the wisdom of men is not with me.

CHAP. XXX.

I have not learned wisdom, and have not known the science of saints.
4 Who hath ascended up into heaven, and descended? who hath held the wind in his hands? who hath bound up the waters together as in a garment? who hath raised up all the borders of the earth? what is his name, and what is the name of his son, if thou knowest?
5 Every word of God is fire-tried: he is a buckler to them that hope in him.
6 Add not any thing to his words, lest thou be reproved and found a liar:
7 Two things I have asked of thee, deny them not to me before I die.
8 Remove far from me vanity, and lying words. Give me neither beggary, nor riches: give me only the necessary of life:
9 Lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God.
10 Accuse not a servant to his master, lest he curse thee, and thou fall.
11 There is a generation that curseth their father, and doth not bless their mother.
12 A generation, that are pure in their own eyes, and yet are not washed from their filthiness.
13 A generation, whose eyes are lofty, and their eyelids lifted up on high.
14 A generation that for teeth hath swords, and grindeth with their jaw teeth, to devour the needy from off the earth, and the poor from among men.
15 The horse-leech hath two daughters that say: Bring, bring.
16 There are three things that never are satisfied, and the fourth never saith: It is enough.
17 Hell and the mouth of the womb, and the earth which is not satisfied with water: and the fire never saith: It is enough.
18 The eye that mocketh at his father, and despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it.
19 Three things are hard to me, and the fourth I am utterly ignorant of.
2 What, O my beloved, what, O the beloved of my womb, what, O the beloved of my vows?
3 Give not thy substance to women, and thy riches to destroy kings.
4 Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth:
5 And lest they drink and forget judgments, and prevent the cause of the children of the poor.
6 Give strong drink to them that are sad, and wine to them that are grieved in mind:
7 Let them drink, and forget their want, and remember their sorrows no more.
8 Open thy mouth for the dumb, and for the causes of all their children that pass.
9 Open thy mouth, declare that which is just, and do justice to the needy and poor.
10 Who shall find a valiant woman? her, and from the uttermost coasts is the price of her.
11 The heart of her husband trusteth in her, and he shall have no need of spoils.
12 She will render him good, and not evil all the days of her life.
13 She hath sought wool and flax, and hath wrought by the counsel of her hands.
14 She is like the merchant's ship, she bringeth her bread from afar.
15 And she hath risen in the night, and given a prey to her household, and victuals to her maidsens.
16 She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard.
17 She hath girded her loins with strength, and hath strengthened her arm.
18 She hath tasted, and seen that her traffic is good: her lamp shall not be put out in the night.
19 She hath put out her hand to strong things, and her fingers have taken hold of the spindle.
20 She hath opened her hand to the needy, and stretched out her hands to the poor.
21 She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments.

The words of king Lamuel. The vision wherewith his mother instructed him.

(Heb. 11. 13.) is fitly compared to the flight of an eagle in the air, which leaves no trace behind, and is the most difficult to comprehend. See Jeremiah. The Arabs, or Egyptians, or Turks, all do the like. They are so numerous in the East, as to darken the sun and spread destruction.

Joel 1, and II. 2. Bands, like an army. When one rises or falls, all do the like. The terms of the original are found nowhere else, and some understand the horse, the bee, and a soldier in arms. (Whose Heb. and Alkon with him. Matt. 11. 10.) But we know no animal or king of this name; and it may imply (in the midst of his foreign friends) and his Chem. Some Latin copies read, II Bee, nec est quod resistat ei, (Sis. V.) which is more conformable to the Heb. (C) and is here translated, though the Vulg. read, nec est quod resista. These four emblems (ln. 12) denote fortitude, charity, order, and justice.

Vern. 29. Mouth. Foods ought not to govern. W. C.—Heb. *If thou hast acted foolishly in raising thyself, and if thou hast entertained evil thoughts, put thy hand to thy mouth.* II.—Chal. *put not thy hand to thy mouth.* Give not way to pride, or to insolent language.


Vern. 35. Chem. This name signifies God with him; and is supposed to be one of the names of Solomon. Ch.—Mother; Bethsheba, who it seems was inspired, unless she received these maxims from Nathan. Solomon always speaks of her with the utmost respect, as a prudent mother may have had from the greatest influence over the tender minds of her children. Chap. I, 7, and xxii. 5.

Vern. 36. Women. This would destroy thy health, and tend to impoverish the kingdom.—Kings, by injustice and ambition. C.

Vern. 40. Drink. Heb. succur, particularly palm-wine. *Are sad.* Heb. *pity,* being sentenced to die (Mark xv. 36; Acts ii. 3); or, who grieves and mourn for one deceased. On such occasions no food was prepared in the house, but the friends supplied what was necessary, and went to eat and drink with the afflicted. Ecclesiastes viii. 16.

Vern. 4. More. Not that intoxication is permitted even to them.

Vern. 6. Past through life, or the country. C.—Sept. *Open thy mouth and judge righteously. Render justice to the poor and weak.* 11.—Doctrine is best received by those who are more ready to hear than to speak. W.

Vern. 10. Who. The following verses are in alphabetical order. They contain a grand encomium of Bethsheba, who reposed, or of a perfect matron. C.—Patient; industrious. Price. Formerly people bought their wives. C.—Heb. *is far above riches (Prot. II. II. or pearls.)* Lam. iv. 7.

Vern. 11. Spoils, taken in war. His wife will supply all necessaries. Ver. 21. Hebrews, with skill and industry, (C) or *wisdom.* Heb. M.—Talents of the highest quality formerly employed themselves in this manner, like Penelope.

Vern. 14. Bread; all that is used for meat and drink. Sept. *riches.* Grabe. *I will be rich.* Rov. H.

Vern. 15. Night, or early in the morning, as soon as the night was over; or, before. Heb. *while it is yet night.* H.

Vern. 16. Covered. This conduct is suggested by prudence. C.

Vern. 17. Arm; working, and making others obey.

Vern. 18. Night, during a great part of which she will work.

Vern. 19. Strong things, *becoming,* (Sept.) her station. C.
22 She hath made for herself clothing of tapestry: fine linen, and purple, is her covering.
23 Her husband is honourable in the gates, when he sitteth among the senators of the land.
24 She made fine linen, and sold it, and delivered a girdle to the Chanaanite.
25 Strength and beauty are her clothing; and she shall laugh in the latter day.
26 She hath opened her mouth to wisdom, and the law of knowledge is on her tongue.

VER. 21. Domestics. Heb. "house is clothed in purple," which may be understood of the domestics, though it seems more probably to refer to her husband and children.
VER. 22. Gates. Chal. "provinces," The rich were chosen for judges. C.
VER. 24. The Chanaanite, the merchant; for Chanaanite, in Hebrew, signifies a merchant. Ch.—The Phenicians travelled into all countries. Traffic was not then deemed a discreditable level to kings. Giraffes were worn both by men and women, and were very costly.
VER. 25. Clothing: It is very beautiful, or wisdom and virtue surround her.
VER. 26. Tongue. She is ever best on doing good. H.

27 She hath looked well on the paths of her house; and hath not eaten her bread idle.
28 Her children rose up, and called her blessed; her husband, and he praised her.
29 Many daughters have gathered together riches; thou hast surpassed them all.
30 Favours is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised.
31 Give her of the fruit of her hands: and let her works praise her in the gates.

ECCLESIASTES.

CHAPTER I.
The vanity of all temporal things.

9 What is it that hath been? the same thing that shall be.
10 Nothing under the sun is new, neither is any man able to say: Behold, this is new; for it hath already gone before, in the ages that were before us.
11 There is no remembrance of former things: neither are things done past known, which are after them, to come, shall there be any remembrance with them that shall be in the latter end.
12 I, Ecclesiastes, was king over Israel, in Jerusalem,
13 And I proposed in my mind to seek and search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the children of men, to be exercised therein.
14 I have seen all things that are done under the sun, and behold all is vanity, and vexation of spirit.
15 The perverseness are hard to be corrected, and the number of fools is infinite.
16 I have spoken in my heart, saying: Behold I am become great, and have gone beyond all in wisdom, that

VER. 10. New. Such vicissitudes have occurred before, though we must not infer that the world is eternal; or that there are many others before this, as Origen would suppose. Pris. ill. 5, &c. C.—Men's souls, which are created daily, are nevertheless of the same sort as Adam's was; and creatures proceed from others of the same species, which have been from the beginning. S. Tho. l. 1, q. 73, W.
VER. 12. Israel. This was the case with none of Solomon's descendants. C.
VER. 14. Vexation. Heb. also, "good of wind" (Syn. S.) or "choice of the spirit." Sept. People are eager to become learned, and yet find no satisfaction. H.—All natural things are insufficient to procure felicity. W.
Ecclesiastes

Chap. II.

I said in my heart: I will go, and abound with delights, and enjoy good things. And I saw that this also was vanity.

19 For I also observed that to a man that God hath given riches, wealth, and honor, so that he shal send away for his soul with good counsel. V. 17.

20 I said in my heart: Yes, this is to me of God: and I added also knowledge, and added also labour.

CHAP. III.

The vanity of pleasures, riches, and worldly labours.

17 And I have given my heart to know prudence, and learning, and errors, and folly: and I have perceived that these also there was labour, and vexation of spirit.

18 Because in which wisdom there is much indignation: and he that addeth knowledge, addeth also labour.

2 And I said in my heart, What is it to me? The days of my labours which I shall labour in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun.

3 I passed further to behold wisdom, and errors, and folly: (What is man, said I, that he can follow the King, his Maker?)

4 And I said in my heart, If the death of the fool and of the wise shall be one, what doth it avail me, that I have applied myself more to the study of wisdom? And speaking with my own mind, I perceived that this also was vanity.

5 For there shall be no remembrance of the wise no more than of the fool for ever, and the times to come shall cover all things together with oblivion; the learned dieth in like manner as the unlearned.

6 And therefore, I was weary of my life, when I saw that all things under the sun are evil, and all vanity, and vexation of spirit.

7 Again I hated all my application, wherewith I had laboured under the sun, being like to have an heir after me,

8 Whom I know not whether he will be a wise man or a fool, and he shall have rule over all my labours with which I have laboured and been solicitous: and is there anything so vain?

9 Wherefore I left off, and my heart renounced labouring any more under the sun.

10 For when a man laboureth in wisdom, and knowledge, and care, and laboureth, he leaveth what he hath gotten to an idle man: so this also is vanity, and a great evil.

11 For what profit shall a man have of all his labour, and of vexation of spirit, with which he hath been tormented under the sun?

12 All his days are full of sorrows and miseries, even in the night he doth not rest in mind: and is not this vanity?

13 Is it not better to eat and drink, and to show his riches (C.)" or Prot. "as musical instruments, and that of all sorts." Heb. i itzalith. H.

14 V. 15. "These things do not appear to be just or wise." Prov. iv. 19, and xvii. 34. Wisdom is to be preferred before wealth, &c. A.-Add.

15 V. 24. "In the beginning was the word." John 1:1, as is also Prov. 1:7, and also in the Jewish name of Jesus, the word of God. E.-Add.

soul good things of his labours? and this is from the hand of God.

25 Who shall so feast and abound with delights as I?
26 God hath given to a man that is good in his sight, wisdom and knowledge, and joy: but to the sinner he giveth vexation, and superfluous care, to heap up and to gather together, and to give it to him that hath pleased God: but this also is vanity, and a fruitless solicitude of the mind.

- CHAP. III.

All things have their season, and in their times all things pass under heaven.

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 destroy, and a time to build.
4 A time to weep, and a time to laugh. A time to mourn, and a time to dance.
5 A time to scatter stones, and a time to gather. A time to embrace, and a time to be far from embraces.
6 A time to get, and a time to lose. A time to keep, and a time to cast away.
7 A time to rend, and a time to sew. A time to keep silence, and a time to speak.
8 A time of love, and a time of hatred. A time of war, and a time of peace.
9 What hath man more of his labour?
10 I have seen the trouble, which God hath given to the sons of men, to be exercised in it.
11 He hath made all things good in their time, and hath delivered the world to their consideration, so that man cannot find out the work which God hath made from the beginning to the end.
12 And I have known that there was no better thing than to rejoice, and to do well in this life.
13 For every man that eateth and drinketh, and seeth good of his labour, this is the gift of God.
14 I have learned that all the works which God hath made, continue for ever: we cannot add any thing, nor take away from those things which God hath made, that he may be feared.
15 That which hath been made, the same continueth:

- CHAP. IV.

I turned myself to other things, and I saw the oppressions that are done under the sun, and the tears of the innocent, and they had no comforter: and they were not able to resist their violence being destitute of help from any.

2 And I praised the dead rather than the living:
3 And I judged him happier than them both, that is not yet born, nor hath seen the evils that are done under the sun.
4 Again I considered all the labours of men, and I remarked that their industries are exposed to the envy of their neighbour: so in this also there is vanity, and fruitless care.
5 The fool foldeth his hands together, and eateth his own flesh, saying:
6 Better is a handful with rest, than both hands full with labour, and vexation of mind.
7 Considering I found also another vanity under the sun:
8 There is but one, and he hath not a second, no child.
ao brother, and yet he cease not to labour, neither are his eyes satisfied with riches, neither doth he reflect, saying: 'For whom do I labour, and defraud my soul of good things? in this also is vanity, and a grievous vexation.
9 It is better, therefore, that two should be together, than one: for they have the advantage of their society:
10 If one fall, he shall be supported by the other: who is he that is alone, for when he falleth, he hath none to lift him up.
11 And if two lie together, they shall warm one another: how shall one alone be warmed?
12 And if a man prevail against one, two shall withstand him: a threefold cord is not easily broken.
13 Better is a child that is poor and wise, than a king that is old and foolish, who knoweth not to foresee for hereafter.
14 Because out of prison and chains sometimes a man cometh forth to a kingdom: and another born king is consumed with poverty.
15 I saw all men living, that walk under the sun with the second young man, who shall rise up in his place.
16 The number of the people, of all that were before him, is infinite: and they that shall come afterwards, shall not rejoice in him: but this also is vanity, and vexation of spirit.
17 Keep thy foot, when thou goest into the house of God, and draw nigh to hear. For much better is obedience, than the victims of fools, who know not what evil they do.

CHAP. V.
Caution in words. Vows are to be paid. Riches are often pernicious; the moderate use of them is the gift of God.

Speak not any thing rashly, and let not thy heart be hasty to utter a word before God. For God is in heaven, and thou upon earth: therefore let thy words be few.
2 Dreams follow many cares: and in many words shall be found folly.
3 If thou hast vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou hast vowed, pay it:
4 And it is much better not to vow, than after a vow not to perform the things promised.

5 Give not thy mouth to cause thy flesh to sin: and say not before the angel: There is no providence; lest God be angry at thy words, and destroy all the works of thy hands.
6 Where there are many dreams, there are many vanities, and words without number: but do thou fear God.
7 If thou shalt see the oppressions of the poor, and the violent judgments, and justice perverted in the province, wonder not at this matter: for he that is high hath another higher, and there are others still higher than these.
8 Moreover, there is the king that reigneth over all the land subject to him.
9 A covetous man shall not be satisfied with money: and he that loveth riches, shall reap no fruit from them: so this also is vanity.
10 Where there are great riches, there are also many to eat them. And what doth it profit the owner, but that he seeth the riches with his eyes?
11 Sleep is sweet to the labouring man, whether he eat little or much: but the fulness of the rich will not suffer him to sleep.
12 There is also another grievous evil which I have seen under the sun: riches kept to the hurt of the owner.
13 For they are lost with very great affliction: he hath begotten a son, who shall be in extremity of want.
14 As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour.
15 A most deplorable evil: as he came, so shall he return. What then doth it profit him that he hath laboured for the wind?
16 All the days of his life he eateth in darkness, and in many cares, and in misery, and sorrow.
17 This, therefore, hath seemed good to me, that a man should eat and drink, and enjoy the fruit of his labour, wherewith he hath laboured under the sun, all the days of his life, which God hath given him: and this is his portion.
18 And every man to whom God hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labour: this is the gift of God.

VER. 3. Pay it. Deut. xxiii. Vows must be fulfilled. W.—God requires that we should keep the commandments (Luke x. 28); and if we engage ourselves to perform some work of supererogation, he expects that we should be faithful. To vow is of counsel; but to comply with it is of precept. C.
VER. 5. Sin, by making a vow above thy strength, (Chal. Piscola,) or by speaking what may excite the passions. Thammath. Host.—Angel guardian assigned to each one, (W.) or the priest, who took cognizance of vows. C.—Providence, or foresight, in us to avoid the evil. Heb. and Sept. "it is an error," (H.) or air of ignorance, for which certain vows were specified. Lev. v. 4. C.
VER. 6. Number. Those who observe dreams are filled with apprehension. C.—As dreams are vain, so are many words or excuses to evade a vow. Jan. Grot. C.
VER. 8. Him. An appeal may be made to the king, or to God.—Heb. "the king serves, (Mont.) or is served by the field." Prot. H.—All have a mutual dependence on each other, and thus the vanity of man and the order of Providence appear. C.
VER. 10. Them. He shows the vanity of the great.
VER. 11. Owner. When they are taken away they bring greater sorrow. C.) and even when present they fill the mind with anxiety. H.
VER. 14. Labour. All must die in this manner. But it is most affecting that he was formerly rich, and must leave his son indigent. C.
VER. 16. Sorrows. The person whose riches have been taken away had made a bad use of them, (H.) living like a miser. C.
VI. VII.

19 For he shall not much remember the days of his life, because God entrencheth his heart with delight.

CHAP. VI.

The misery of the covetous man.

There is also another evil, which I have seen under the sun, and that frequent among men:

2 A man to whom God hath given riches, and substance, and honour, and his soul wanteth nothing of all that he desireth: yet God doth not give him power to eat thereof, but a stranger shall eat it up. This is vanity, and a great misery.

3 If a man beget a hundred children, and live many years, and attain to a great age, and his soul make no use of the goods of his substance, and be without burial: of this man I pronounce, that the untimely born is better than he.

4 For he came in vain, and goeth to darkness, and his name shall be wholly forgotten.

5 He hath not seen the sun, nor known the distance of good and evil:

6 Although he lived two thousand years, and hath not enjoyed good things: do not all make haste to one place?

7 All the labour of man is for his mouth: but his soul shall not be filled.

8 What hath the wise man more than the fool? and what the poor man, but to go thither, where there is life?

9 Better it is to see what thou mayest desire, than to desire that which thou canst not know. But this also is vanity, and presumption of spirit.

10 He that shall be, his name is already called: and it is known that he is man, and cannot contend in judgment with him that is stronger than himself.

11 There are many words that have much vanity in disputing.

CHAP. VII.

Prescriptions against worldly vanities: mortification, patience, and seeking wisdom.

**WHAT needeth a man to seek things that are above him, whereas he knoweth not, what is profitable

Ver. 10. Delight, while he observes due moderation. His life passes away sweetly, C.

CHAP. VI. VER. 2. Thereof. The proper use of riches is rare. C.—Misery. Riches do not make people happy, W.

Ver. 3. Then he, since the latter hath injured none, nor experienced any evil in the world, (C.) by his own fault (M.), whereas the miser hath both hurt himself and others, and has neglected to make himself friends of the members of his family in their necessities.

Ver. 4. He. The infant, though some explain it of the miser. C.

Ver. 11. Mouth. We are always providing food. S. Jer.—The rich are wholly bent on pleasure, and the poor cannot get a sufficiency.

Ver. 12. Life. The wise poor shall be blessed. Heb. in the poor knowing how to walk before the living, (H.) in society, (C.) among the saints. H.

Ver. 16. Know. Enjoyment has the advantage over hope. Heb. better is the sight of the eyes than the going of the soul, which denotes her distress. C.—Presumption. Heb. vexation. H.

Ver. 11. Disquieting. Are we better acquainted with nature than former ages? This is another subject of consolation. C.

CHAP. VII. VER. 1. Above him. We are intent on things which regard us not, while we neglect the important concerns of heaven. Heb. may be joined with the preceding, C.—Prot. (11) seeing there are many things which increase vanity, what is man the better? (12) for who knoweth? KJV. H.

Ver. 2. Name. It is necessary for the sake of others, (S. Aug. de B. Vid. ii.) particularly for those who have to direct souls. S. Greg. in Ex. C.—In this second part is shown that filthiness is preserved by a good life. W.—Death. Speaking of the just, for death is the beginning of sorrows to the wicked. C.

Ver. 4. Anger. That is, correction, or just wrath and zeal against evil, (Ch.) is preferable to a misguided complaintion. Prov. xxv. 6. C.

CHRISTIAN EXPOSITION.
17 Be not over just: and be not more wise than is necessary, lest thou become stupid.
18 Be not overmuch wicked: and be not foolish, lest thou die before thy time.
19 It is good that thou shouldst hold up the just, yea, and from him withdraw not thy hand: for he that feareth God, neglecteth nothing.
20 Wisdom hath strengthened the wise more than ten princes of the city.
21 For there is no just man upon earth, that doth good, and sinneth not.
22 But do not apply thy heart to all words that are spoken: lest, perhaps, thou hear thy servant reviling thee.
23 For thy conscience knoweth, that thou also hast often spoken evil of others.
24 I have tried all things in wisdom. I have said: I will be wise: and it departed farther from me.
25 Much more than it was: it is a great depth: who shall find it out?
26 I have surveyed all things with my mind, to know, and consider, and seek out wisdom, and reason: and to know the wickedness of the fool, and the error of the imprudent:
27 And I have found a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her bands are bands. He that pleaseth God shall escape from her: but he that is a sinner, shall be caught by her.
28 Lo, this have I found, said Ecclesiastes, weighing one thing against another, that I might find out the account,
29 Which yet my soul seeketh, and I have not found it. One man among a thousand I have found, a woman among them all I have not found.
30 Only this I have found, that God made man right, and he hath entangled himself with an infinity of questions. Who is as the wise man? and who hath known the resolution of the word?

CHAP. VIII.

True wisdom is to observe God's commandments. The ways of God are unsearchable.


VER. 18. Overmuch. No sin can be tolerated. C.—But as all offended in many things, (or 21.) H., they are encouraged to rise again with diligence and sorrow.

VER. 19. From him. Who is otherwise withdrawn, &c. Heb. "take hold of his, and not neglect that: for he who feareth God, will walk with all them." He will avoid all extremes both of virtue and vice. C.—Propt. and Mont. "he shall come forth of them all," and advance towards heaven.

VER. 23. Try. We must be satisfied with a good conscience, as we cannot control the thoughts and words of all, S. Amb. Of G. I.

VER. 24. Me. This is a proof of having made great progress in wisdom, since the half-learned are the most presumptuous. C.


VER. 27. He speaks by experience, (S. Jer.) as none perhaps ever fell more terribly victims of impure love. C.—Though a plurality of wives was then contrived, Solomon and others were marrying strangers; and in suffering himself to be defiled by them, so as to erect temples to their respective deities. H.—All the attractions of women are replete with danger, and can only be overcome by God's grace, and by flight. 1 Cor. iv. 7; Prov. viii. 32, and xii. 14. C.

VER. 28. Man. The superior part of the soul rarely thinks of good; but the sensual part always inclines to evil. W.—Solomon found danger from all women, (S. Jer.) and there is none who may not prove fatal to those who are off their guard. C.

VER. 29. Right! He fell by his own free-will. S. Aug. de Civ. Del. iv. 11. 30

THE wisdom of a man shineth in his countenance, and the most mighty will change his face.

2 I observe the mouth of the king, and the commandments of the oath of God.

3 Be not hasty to depart from his face, and do not continue in an evil work: for he will do all that pleaseth him.

4 And his word is full of power: neither can any man say to him: Why dost thou so?

5 He that keepeth the commandment, shall find no evil. The heart of a wise man understandeth time and answer.

6 There is a time and opportunity for every business, and great affliction for man:

7 Because he is ignorant of things past, and things to come he cannot know by any messenger.

8 It is not in man's power to stop the spirit, neither hath he power in the day of death, neither is he suffered to rest when war is at hand, neither shall wickedness save the wicked.

9 All these things I have considered, and applied my heart to all the works that are done under the sun. Sometimes one man ruleth over another to his own hurt.

10 I saw the wicked buried: who also, when they were yet living, were in the holy place, and were praised in the city as men of just works: but this also is vanity.

11 For, because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear.

12 But though a sinner do evil an hundred times, and by patience be borne withal, I know from thence that it shall be well with them that fear God, who dread his face.

13 But let it not be well with the wicked, neither let his days be prolonged, but as a shadow let them pass away that fear not the face of the Lord.

14 There is also another vanity, which is done upon the earth. There are just men to whom evils happen, as though they had done the works of the wicked: and there are wicked men, who are as secure, as though they had the deeds of the just: but this also I judge most vain.

15 Therefore I commended mirth, because there was W.—The great corruption of the world is not, therefore, to be attributed to God. Eph. iv. 23. Our first parents were led by curiosity to examine whether the fruit was good, &c. (S. Cyp. Cat. 2., Chal. Bss.) or mankind in general make useless inquiries.—And be, Heb. and Sept. "they," &c. C.—Of the word. That is, of this obscure and difficult matter, (Ch.) if these sentence have any connection with the preceding. It is placed at the head of the next chap. in Heb. C.

CHAP. VIII. VER. 1. Most. Sept. "he whose face is impudently, shall be hasty." The truly wise and honest man is always polite and affable.

VER. 2. I. Prot. added, counsel then, to keep, &c. "Obey the king and God." H. 1 Pet. ii. 17.—Solomon proposes his own example, or speaks in the name of the just.—God. The law of Moses, confirmed with an oath, or the engagement to be faithful to the king. 2 Kings v. 3; 1 Par. xxii. 24.

VER. 3. Face. This couriers observe, while many Christians neglect God.—Work. Defend not what has been said or done among.

VER. 4. Men. Solomon points out his misery. Sept. and Theod. "man is possessed of much knowledge," as they read díth to ríth, C.

VER. 5. Spirit from leaving the body, or the wind from blowing. There is no quarter given by death; so the wicked cannot escape vengeance.

VER. 11. Fear. Thus they abuse the patience of God, and grow worse, because he is good. His time will come. Apoc. xvi. 15; Eccl. v. 4; 2 Pet. iii. 10.

VER. 12. Face. If God show such leniency to the wicked, will he disregard his servants? Greek hexaplists have read in a different meaning. C.—Sept. "the sinner has done evil from that time, and for a long while," (T.) &c. Sept. S. Jer. ii.

no good for a man under the sun, but to eat, and to drink, and be merry; and that he should take nothing else with him of his labour in the days of his life, which God hath given him under the sun.

16 And I applied my heart to know wisdom, and to understand the distraction that is upon earth: for there are some that day and night take no sleep with their eyes.

17 And I understood that man can find no reason of all those works of God that are done under the sun: and the more he shall labour to seek, so much the less shall he find: yea, though the wise man shall say, that he knoweth it, he shall not be able to find it.

CHAP. IX.
Man knows not certainly that he is in God's grace. After death, no more work or merit.

A
All these things have I considered in my heart, that there is no man that liveth always, or that hopeth for this: a living dog is better than a dead lion.

2 But all things are kept uncertain for the time to come, because all things equally happen to the just and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that despiseth sacrifices. As the good is, so also is the sinner: as the perjured, so he also that sweareth truth.

3 This is a very great evil among all things that are done under the sun, that the same things happen to all men: whereby also the hearts of the children of men are filled with evil, and with contempt while they live, and afterwards they shall be brought down to hell.

4 There is no man that liveth always, or that hopeth for this: a living dog is better than a dead lion.

5 For the living know that they shall die, but the dead know nothing more; neither have they a reward any more for the memory of them is forgotten.

6 Their love also, and their hatred, and their envy, are all perished, neither have they any part in this world, and in the work that is done under the sun.

7 Go then, and eat thy bread with joy, and drink thy wine with gladness: because thy works please God.

8 At all times let thy garments be white, and let not oil depart from thy head.

9 Live joyfully with the wife whom thou lovest, all the days of thy unsteady life, which are given to thee under the sun, all the time of thy vanity: for this is thine portion in life, and in thy labour wherewith thou labourest under the sun.

10 Whatever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge, shall be in hell, whither thou art hastening.

11 I turned me to another thing, and I saw that under the sun, the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favour to the skilful: but time and chance in all.

12 Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them.

13 This wisdom also I have seen under the sun, and it seemed to me to be very great:

14 A little city, and few men in it: there came against it a great king, and invested it, and built bulwarks round about it, and the siege was perfect.

15 Now there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poor man.

16 And I said that wisdom is better than strength: how then is the wisdom of the poor man slighted, and his words not heard?

17 The words of the wise are heard in silence, more than the cry of a prince among fools.

18 Better is wisdom than weapons of war; and he that shall offend in one, shall lose many good things.

CHAP. X.
Observations on wisdom and folly; ambition and distraction.

DYING flies spoil the sweetness of the ointment. Wisdom and glory is more precious than a small and short-lived folly.

Ver. 15. No good for a man, &c. Some commentators think the wise man here speaketh in the person of the libertine, representing the objections of these men against Divine Providence, and the inferences they draw from thence, which he takes care afterwards to refute. But it may also be said, that his meaning is to commend the moderate use of the goods of this world, preferably to the cares and solicitations of worldlings, their attachment to vanity and curiosity, and presumption of divinity. Ch. Chap. ii. 24, and iii. 12; Eccl. xv. 3.

Ver. 16. God doeth. We know in general that God does all for his own glory, and for the welfare of his elect. But we cannot ascribe his treatment of men to this kind in particular cases. Rom. xi. 32. S. Jer. C.—Say. Sept. * 'speak what thing soever, that he may know he,' &c. H.

CHAP. IX. 1. The God. He seems to treat both alike, so that the just themselves cannot say whether their sufferings be a punishment or a trial. S. Jer. C.—'Succedd not certainly, and in an ordinary manner. W.—Hated. Heb. and S. Rom. 'Hated and loathed man knoweth not.' H.—Prosperity or adversity proves nothing. C.

Ver. 2. But. Heb. joins this with the preceding not, "by all that is before them.

All things come alike to all, there is one event to." &c. Prot. H.—'Perished.' Heb. and Sept. 'sweared, or he that fears an oath.' H.

Ver. 3. Evil. People have taken occasion to indulge in vice, (chap. viii. 14,) though the conduct of God be irreproachable. C.—Shall. Heb. 'they go to the dead.' H.—Many think that these are the sentiments of the impious.

Ver. 4. There. Even those who have had the vanity to claim Divine honours, serve could persuade themselves that they would escape death. But the just forms a different conclusion, from the wicked. He looks upon this life only as a preparation for the other, (Heb. vi. 19; Eph. ii. 19,) while libertines make haste to enjoy the fleeting pleasure. Is. xxii. 13. To the former death seems desirable, (chap. iv. 2, and vi. 8,) to the latter it is a subject of consternation; and he prefers the vilest creature living to the most noble when dead. C.

Ver. 6. Know nothing more, viz. as to the transactions of this world, in which they have now no part, unless it be revealed to them; neither have they any knowledge or power now of doing anything to secure their eternal state, (if they have not taken care of it in their lifetime,) nor can they now procure themselves any good, as the living always may do, by the grace of God. Ch.

Ver. 7. God. Be grateful to him, and make a good use of his benefits, &c. These are the words of libertines. Boss. S. Jer. 1. expost. C.

Ver. 8. To. For. W. 'White.' As in times of joy, and among people of quality. Chap. x. 17; Prov. xxxii. 29.

Ver. 10. Earnestly. Live in delights, or perform many good works. Chap. ii. 5.

Ver. 11. All. Thus it appears to the inattentive, and to the wicked. For Solomon frequently inculcates that Providence directs all wisely. This is a fresh proof of the vanity of all things. C.

Ver. 12. With. Heb. adds, 'evil.' Net. (Monte,) or hook. H.—Them. They may use precautions; but, without God's aid, they will not succeed. Ps. cviii. 1. C.

Ver. 14. And the siege, &c. Heb. only 'great bulwarks over against him.' H.

Ver. 15. Afterwards, &c. In Heb. The poor man was unnoticed before C.—Vulg. intimates that he met with no return of gratitude, which is but too common. (H. J.) and this shows the vanity of the world.

Ver. 16. Heard? Eccl. xiii. 28. Men are so unjust as to despise wisdom, it be in a poor man.

Ver. 18. Things. A woman saved Abela; and Abishai almost ruined Israel.

17 Blessed is the land, whose king is noble, and whose princes eat in due season for refreshment, and not for riotousness.

18 By slothfulness a building shall be brought down, and through the weakness of hands, the house shall drop through.

19 For laughter they make bread, and wine that the living may feast: and all things obey money.

20 Detract not the king, no not in thy thought; and speak not evil of the rich man in thy private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said.

CHAP. XI.

Exhortation to works of mercy, while we have time, to diligence in good, and to the remembrance of death and judgment.

CAST thine bread upon the running waters: for after a long time thou shalt find it again.

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, they will pour out rain upon the earth. If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be.

4 He that observeth the wind, shall not sow: and he that considereth the clouds, shall never reap.

5 As thou knowest not what is the way of the spirit nor how the bones are joined together in the womb of her that is with child: so thou knowest not the works of God, who is the Maker of all.

6 In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring up, this or that: and if both together, it shall be the better.

7 The light is sweet, and it is delightful for the eyes to see the sun.

VER. 18. Though if we neglect our own, or others' souls, (H.) in the administration of Church (S.) no sense, at all, go to it.

VER. 20. Feasts. As if they were born for this purpose. Phil. iii. 19. C.

VER. 26. Said. Pigeons are taught to carry letters in the East, and Solomon also was an expert in this art. Prov. xxxi. 13. He makes use of this symbol to show that kings will discover the most secret inclinations by means of spies. We must not speak ill even of those who are worthy of blame. Ver. 16. C.

CHAP. XII. Vers. 1. Wisdom. See the seed where it may produce a good crop. C. Be charitable to all. Luke xvi. 20. . Ask them in distress, (C.) even though they may be ungrateful, or unable to make a return. Luke xiv. 12. T.—In this third part we are exhorted to serve God with perseverance. Of all virtues, the works of mercy avail most. Matt. xxi. 31.

VER. 2. Right. To as many as thou art able, (C.) especially to those who are of the household of faith, (Gal. vi. 10. H.) whether under the Old or the New Testament, signified by the numbers seven and eight. W. S. Jer.—Mandamus accipite eti placitum dare, fortasse bono voluntarium. (S. Amb. in Lib. vii. n. 49.) which intimates that we must apply ourselves to the pursuit of all virtues, as the number eight denotes perfection. C.

VER. 3. If the tree fall: the soul is unchangeable, when once she comes to heaven or hell; and the soul that departs this life in the state of grace, shall never fall from grace: as on the other side, a soul that dies out of the state of grace, shall never recover it. C.—Nor can it fall; and therefore they shall be saved, indeed, yet so as by fire. 1 Cor. iii. 13. 16—After death, none can merit. W.—Iie who shall not have cultivated his field, (the soul,) shall after this life experience the fire of purgation, or eternal punishment.” S. Aug. de Gen. com. Man. lii. 2. H.—The souls in purgatory have their names inscribed in heaven, like the ancient saints, who were deposited in the temple. C.

VER. 4. Root. Who are so circumcised in their sins—deceit, will often pass over as such stand in need, (S. Jer.) and people who reflect on the difficulties of a virtuous life, will never begin. S. Greg. S. Fam. xvi. and Mor. xxvi. 5.

VER. 5. Spirit. In man, or of the wind. Why then wouldst thou judge of the merit of thy petitioner? or pretend to determine why God has made thee rich, and him poor?
If a man live many years, and have rejoiced in them all, he must remember the darksome time, and the many days: which when they shall come, the things past shall be accused of vanity.

Rejoice, therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment.

Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain.

REMEMBER thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh, of which thou shalt say: They please me not:

2 Before the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain:

3 When the keepers of the house shall tremble, and the strong men shall stagger, and the grinders shall be idle in a small number, and they that look through the holes shall be darkened:

4 And they shall shut the doors in the street, when the gringer’s voice shall be low, and they shall rise up at the voice of the bird, and all the daughters of music shall grow deaf.

Vers. 6. Better. Be kind to all during life. Gal. vi. 10. C.—Do good, both in youth and in old age, (W.) lest, if thou shouldst grow remiss, all would be lost.

Vers. 8. And the. The Heb. “for they are many. What comes to pass is vanity.” Mont.—Nothing can more effectually repress the love of this world. Eccl. vii. 40.

Vers. 9. Eyes. He speaks ironically, (C) or exults to spiritual joy and meditation. S. Greg. Mor. 24.

Vers. 10. Anger. All turbulent passions, and evil or carnal pleasures. S. Jer. Chap. xii. Ver. 1. Nat. Prevent old age, to procure a stock of virtues. 11.

Vers. 2. Before the sun, etc. That is, before old age: the effects of which upon all the senses and faculties are described in the following verses under a variety of figures. Ch.—Reign. One misery succeeds another, the understanding is darkened, and the senses become dull.

Vers. 3. House. The sides, (S. Jer.,) or rather the arms. C.—Some understand prelates, or angels. Theanum.—And the powers that are in heavens shall be moved. Mark xiii. 20. L.—Men. The arms, (Chal.), or thighs, (Smith,) or these who were formerly the most robust.—Number. The rest have been lost, and what remain, are of little service for chewing meat.

Vers. 4. Doors. The lips, (C) feet, (Chal.) nostrils, (Vat.) or the trusses and pulmonary arteries.—Bird. The cook-crowing; or at the least sound their plumes are broken. Doof. Heb. “low.” The ears cannot enjoy music, nor can the voice of old people please. 2 Kings xix. 25.

Vers. 5. Way. They shall walk bent down, and afraid of rough ground.—Flourish. Their head shall become white, like the almond-flower. Jer. l. 11.

And they shall fear high things, and they shall be afraid in the way, the almond-tree shall flourish, the locust shall be made fat, and the caper-tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street.

6 Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern,

7 And the dust return into its earth, from whence it was, and the spirit return to God, who gave it.

8 Vanity of vanities, saith Ecclesiastes, and all things are vanity.

9 And whereas Ecclesiastes was very wise, he taught the people, and declared the things that he had done: and seeking out, he set forth many parables.

10 He sought profitable words, and wrote words most right, and full of truth.

11 The words of the wise are as goads, and as nails deeply fastened in, by which the counsel of masters are given from one shepherd.

12 More than these, my son, require not. Of making many books there is no end: and much study is an affliction of the flesh.

13 Let us all hear together the conclusion of the discourse. Fear God, and keep his commandments: for this is all man:

14 And all things that are done, God will bring into judgment every error, whether it be good or evil.

Fat. Sept. “heavy.”—Destroyed. The hair shall fall off. C.—Eternity. The body being consignified to the grave, and to the soul to the region of spirits, to have no further concern with the transactions of the world. H. Job vii. 6.—Street. This custom is often mentioned. Herod. ii. 85. Luke viii. 52.

Vers. 7. Man is composed of two distinct parts; the destination of which we ought never to forget. Thus the object of indulgents (chaps. iii. 10) is refuted.

Vers. 8. Ecclesiastes. “The preacher.” W.—He returns to his first proposition, and having passed the objections of free-thinkers as far as possible, shows us what we ought to believe and practice. He establishes the distinction of soul and body, the advantage of instruction, (ver. 11,) without meddling with things too high, (ver. 12,) the obligation of fearing God, (ver. 13,) and future retribution, ver. 14.


Vers. 11. In the ground, (H.) to keep a tent in its proper place. Jts esteemed before to have placed the wise on the same level with fools. Chap. vi. 11, and vii. 1. C.

Vers. 12. Not. I have had experience of all. End. They can teach nothing further. C.—Imposing productions abound, while those which promise plenty are too scarce.—Flesh. It ruins the health.

Vers. 13. All men. The whole business and duty of man. C.—He who does not fear God, deserves not the title of man. He is nothing but vanity.


SOLOMON’S CANTICLE OF CANTICLES.

This Book is called the Canticle of Canticles, that is to say, the most excellent of all canticles; because it is full of high mysteries, relating to the happy union of Christ and his spouse; which is here begun by love; and is to be eternal in heaven. The spouse of Christ is the Church: more especially as to the happiest part of it, viz. perfect souls, every one of which is his beloved; but above all others, the immaculate and ever blessed Virgin mother. Ch.—The bridegroom is Christ, as God and man. His praises and those of his spouse are recorded by various speakers. All the Holy Scriptures contain spiritual food, but they are not all fit for every person.

Hef. 18. W.—None, therefore, should dare to persuade this wise wise who has not mastered his passions, having his conversation in heaven. H.—The Jews would not allow any to read it before the age of thirty. Orig. and S. Jer.—Some of the Fathers and commentators have even asserted that the mystical sense is the only one which pertains to this book, (Theod. Durham. T.) and it is certainly the true and principal one.—Jerome shows the corruption of his own heart in his impure comments, as the name of God never, indeed, occurs; as he is represented under the idea of the bridegroom, &c., and the piece is allegorical. When we meditate on this canticle, we ought to remember the adoration given by the Church in the Mass: “Let hearts be on high;” and oh! that all might answer with truth: “We have them to the Lord!”
CHAPTER I.

The spouse aspires to an union with Christ; their mutual love for one another.

1. Let him kiss me with the kiss of his mouth: for thy breasts are better than wine.

2. Smelling sweet of the best ointments. Thy name is as oil poured out: therefore young maidens have loved thee.

3. Draw me: we will run after thee to the odour of thy ointments. The king hath brought me into his store-rooms: we will be glad and rejoice in thee, remembering thy breasts more than wine: the righteous love thee.

4. I am black, but beautiful, O ye daughters of Jerusalem, as the tent of Cedars, as the curtains of Solomon.

5. Do not consider me that I am brown, because the sun hath altered my colour: the sons of my mother have fought against me, they have made me the keeper in the vineyards: my vineyard I have not kept.

6. Show me, O thou whom my soul loveth, where thou feedest, where thou liest in the mid-day, lest I begin to wander after the flocks of thy companions.

7. If thou know not thyself, O fairest among women, go forth, and follow after the steps of the flocks, and feed thy kids beside the tents of the shepherds.

8. To my company of horsemen, in Pharao’s chariots, have I likened thee, O my love.

9. Thy cheeks are beautiful as the turtle doves’, thy neck as jewels.

10. We will make thee chains of gold, inlaid with silver.

11. While the king was at his repose, my spikenard sent forth the odour thereof.

CHR. 1. Canticles. Heb. šéér ēsārim asāsār Lozāsilūm, “the Canticle of Canticles, which is for (II.) or according to Solomon,” (M.) dictated to him by the Holy Ghost.

VER. 1. Let. Heb. ṣēqā. I. “kiss or instruct me,” as if to intonate that we must raise our thoughts from carnal to spiritual things.—The. Heb. “kisses.” His mouth. Others reject. M. “Broots.” Heb. also “loves.” But the former is the primary significance of (M.) damē. Christ, in His Divine and human nature, is the source of all our good. His graces are manifested. He instructs and feeds us with the truths contained in Scripture, and in tradition, (H.), or in their Old Testament. Ver. 5. “Spiritual delights are to be preferred before all terrestrial ones.” T. “Wine. All seem to agree that these words are addressed to the bridegroom: which shows that they must be understood in a mystical sense.” H.

VER. 2. Ointments. The balsam used to be perfumed. Athen. xvi. 5, and xv.

14. Thy name. Thou thyself. The preaching of the gospel produced a wonderful change in the world. 2 Cor. iv. 16. C.

VER. 3. Righteous. The apostles, and faithful souls, (H.) and all who form a right judgment of things, (M.) having their thoughts, words, and actions composed. T. “Black.” Or brown. Ver. 6. H. “The Egyptians were of a less fair complexion, and she had been exposed to the sun.” Ver. 5. C. “Though outwardly afflicted, the Church is inwardly fair. W.” Cedar. Or of the Arabs, who dwelt in tents made of black goats’ hair.

VER. 5. Altered. Heb. “looked upon me,” (Prot.) or “dared his rays at me.” M. —He. “The Church of the Gentiles was quite disfigured before Christ shone it. Persecutors afterwards strove to tarnish its beauty, but in vain.” Vineyard. My face. (C.) and person I have not regarded, while I was attentive to serve others.

VER. 6. Lis. Heb. “maketh thy flock to rest.” Prot. H. “Mid-day.” She represents herself and her beloved as guarding flocks, which were usually driven into some shady place during the heat of the day, when the shepherds took their lesser recreations. W. Or. “She is at her least duties, hid under the shadow of the cross when we are tempted.” Isa. xxv. 4. C.

VER. 7. If. Christ comforts his Church. W. —He doubts not of her fidelity. M. —But the very inquisition, which she had made, caused him to give her this sort of rebuke.—Thyself. He who is ignorant of himself, must be so likewise of God, (C.) and will be sentenced to feed goats. (M.) Jer. Ep. 22. ed. Rust. Kites. Which had been detained at home. They will naturally seek their mothers. All creatures will raise the soul to God. Job xii. Shepherds. Though in the midst of a perverse generation of idolaters and philosophers, the Church will continue radiant. M.


VER. 9. As, &c. Heb. “with rows of jewels, thy neck with chains of gold.” Prot. &c. Here read like the Vulg. c instead of b before hurrus, which signifies chains, (ver. 10. H.), as well as turtles. We cannot say that this bird has cheek. C. It is an emblem of the Church mounting, and ever true to her beloved. (Orig. &c.) he be known a variety of genoa on different peoples. 1 Cor. xi. 4. C.


CHAP. II. VER. 1. I am. The spouse compares herself to a lady, as she is the fairest flower on the bed, (C.) or Christ may here speak. W. Isa. xi. 1. Orig. —Doves. The bridle-groom enhances the praise of his spouse. The Church, surrounded by infidels and persecutors, maintains her beauty and station. Heretics, &c., are no better than thorns. Orig. C. —The Church excels all other societies. In her communion the innocent are preferred before sinners, and among the former, the blessed Virgin surpasses all.

VER. 3. As. The Church praises Christ, resting secure under his protection. W.

VER. 4. Cedar. This was not under-ground. C. —In me. Heb. “he brought me to the banqueting-house, and his banner over me was love.” Prot. H. —He has shown me the greatest tenderness. Only the religion of Christ lays before us the path to God, to ourselves, and neighbouring. C. S. Tho. ii. q. 30. H.


VER. 7. I. Christ permits not his Church to be persecuted till she be able to bear it. W. —Rose. Sept. “armies and powers;” the angels and apostles, who spread the gospel through the world.

VER. 9. The. Feeling the protection of Christ, the Church preaches bold.
9 My beloved is like a roe, or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices.

10 Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come.

11 For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come; the voice of the turtle is heard in our land:

13 The fig-tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come:

14 My dove in the clefts of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

15 Catch us the little foxes that destroy the vineyards: for our vineyard hath flourished.

16 My beloved to me, and I to him who feedeth among the lilies,

17 Till the day break, and the shadows retire. Return: be like, my beloved, to a roe, or to a young hart upon the mountains of Bethel.

CHAPTER III.

The spouse seeks Christ. The glory of his humanity.

1 In my bed by night I sought him whom my soul loveth: I sought him, and found him not.

2 I will arise, and will go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I sought him, and I found him not.

3 The watchmen who keep the city, found me: Have you seen him, whom my soul loveth?

4 When I had a little passed by them, I found him whom my soul loveth: I held him: and I will not let him go, till I bring him into my mother's house, and into the chamber of her that bore me.

5 I adjure thee, O daughters of Jerusalem, by the roes and by the harts of the fields, that you stir not up, nor awake my beloved, till she please.

6 Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh, and frankincense, and of all the powders of the perfumer?

7 Behold three-score valiant ones of the most valiant of Israel, surround the bed of Solomon:

8 All holding swords, and most expert in war: every man's sword upon his thigh, because of fears in the night.

9 King Solomon hath made him a litter of the wood of Libanus:

10 The pillars thereof he made of silver, the seat of gold, the going up of purple: the midst he covered with charity for the daughters of Jerusalem.

11 Go forth, ye daughters of Zion, and see king Solomon in the diadem, wherein his mother crowned him in the day of his espousals, and in the day of the joy of his heart.

CHAPTER IV.

Christ sets forth the graces of his spouse: and declares his love for her.

How beautiful art thou, my love, how beautiful art thou! thy eyes are doves' eyes, besides what is hid within. Thy hair is as flocks of goats, which come up from Mount Gilead.

2 Thy teeth as flocks of sheep, that are shorn, which come up from the washing, all with twins, and there is none barren among them.

3 Thy lips are as a scarlet lace: and thy speech sweet. Thy cheeks are as a piece of pomegranate, besides that which lieth hid within.

VER. 5. I. The bridegroom (C) speaks, as chap. ii. 7, (W.) and chap. viii. 4.

VER. 6. Who. The female companions of the spouse, (C,) or the bridegroom's friends. (W.) A double sense.

VER. 7. The converted Gentiles change the desert of the world into a paradise by their good works, which ascend like a perfume. S. Greg. — They admire their own conversion, and proclaim that we must fight for heaven, (W.) and adore Christ, the God-man; imitating all his virtues, (C,) and preaching his gospel. M.

VER. 9. Litter. Sept., to conduct his spouse with solemnity: or a throne: though it most probably denotes the bridal bed. C.—Heb. ephrash. Greek, phylaktos.

VER. 10. Going. Prot. "covering of it of purple." H. — Death must be endured, if necessary, for the sake of the faith, as this is the highest degree of charity. W.—It., Ec. Heb. is prepared for the beloved above the," etc. C.—Prot. and Pagn. "the midst thereof being paved (Monte set on fire) with love for (Monte liberty) by the daughters." H. — The most desirable things adorn the litter, or the Church, that all may come to her, who has God to guide her decisions. M.

VER. 11. Go. All are invited to come to Christ, who, in his sacred humanity, which he took of his mother, was crowned in heaven, after his passion. W. S. Greg. Alcuin. — The synagogues crowned him with thorns, and gave him the hard bread and the bitter herb of the cross. S. Bern., etc. — Bethesda might live to see the marriage of her son, who owed the crown to her. 3 Kings 18. 19; Prov. 13. 3.

CHAPTER IV. VER. 1. How. Christ again praises the beauty of his Church. W. — The dialogue takes place in the country. H.—From corporal beauty, which is often dangerous, and the possession of the most delightful, we must raise our minds to spiritual advantages, which the Holy Ghost has here in view. W. S. Amb. besides thy turtlence, Sept. silence, Rubbins, etc., hair, Prot. within thy locks. Modesty and silence are the best accomplishments. C.—Ec. and Sept. appear. Jerusalem was the highest part of the country (H.) and coming up and down often means no more than coming or going. Judg. xi. 3. and xxv. 11. C.—The hair of goats in Lydia was beautifully curled. Ebnun, xvi. 30. — Women usually wore their hair short. M. xiii. 40. — Their hair. M. xii. 43. — Hair. S. Greg. IX.

VER. 2. Them. Those who lay aside the old man, and receive baptism, afflicted with grace, to bring forth the fruits of virtue. S. Aug. Digl. ii. 6. — Pastors in particular must lay aside worldly cares, and attend to their flocks. M.

VER. 3. Scurlers. Preachers of the gospel (S. Greg.) must speak with elegance, and have their lips dyed with the blood of Christ, and purified with coals from the altar. C. — So, if we may use the words of a living poet, who is sometimes accurate, "a commentator ought to study at the foot of his crucifix, and write with ink drawn from the heart of Jesus." H. — Pomegranate Plump and
4 Thy neck is as the tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armour of valiant men.

5 Thy two breasts like two young roes that are twins, which feed among the lilies.

6 Till the day break, and the shadows retire, I will go to the mountain of myrrh, and to the hill of frankincense.

7 Thou art all fair, O my love, and there is not a spot in thee.

8 Come from Libanus, my spouse, come from Libanus, come: thou shalt be crowned from the top of Amana, from the top of Sanir and Hermon, from the dens of the lions, from the mountains of the leopards.

9 Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thy eyes, and with one hair of thy neck.

10 How beautiful are thy breasts, my sister, my spouse! by breasts are more beautiful than wine, and the sweet nelly of thy ointments above all aromatic spices.

11 Thy lips, my spouse, are as a dropping honeycomb, honey and milk are under thy tongue: and the smell of thy garments, as the smell of frankincense.

12 My sister, my spouse is a garden enclosed, a garden enclosed, a fountain sealed up.

13 Thy plants are a paradise of pomegranates with the fruits of the orchard. Cypresses with spikenard, Spikenard and saffron, sweet cane and cinnamon, with all the trees of Libanus, myrrh and aloes, with all the chief perfumes.

14 The fountain of gardens: the well of living waters, which run with a strong stream from Libanus.

15 Arise, O north wind, and come, O south wind, blow through my garden, and let the aromatic spices thereof flow.

16 Thou art all fair, my love, and there is not a spot in thee.

17 Let my beloved come into his garden, and eat the fruit of his apple-trees. I am come into my garden, O my sister, my spouse, I have gathered my myrrh, with my aromatic spices: I have eaten the honeycomb with my honey, I have drunk my wine with my milk: eat, O friends, and drink, and be inebriated, my dearly beloved.

18 I sleep, and my heart watcheth: the voice of my beloved knocking: Open to me, my sister, my love, my dove, my undefiled: for my head is full of dew, and my locks of the drops of the nights.

19 I have put off my garment, how shall I put it on? I have washed my feet, how shall I defile them?

20 My beloved put his hand through the key-hole, and my bowels were moved at his touch.

21 I arose up to open to my beloved: my hands drop ped with myrrh, and my fingers were full of the choicest myrrh.

22 I opened the bolt of my door to my beloved: but he had turned aside, and was gone. My soul melted, when he spoke: I sought him, and found him not: I called, and he did not answer me.

23 The keepers that go about the city found me: they struck me, and wounded me: the keepers of the walls took away my veil from me.

24 I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him that I languish with love.

25 What manner of one is thy beloved of the beloved, O thou most beautiful among women? what is one thy beloved of the beloved, that thou hast so ad jured us?

26 My beloved is white and ruddy, chosen out of thousands.

27 C. Ver. 16. Wind. At different times. Let all nations be convinced of the beauty. C.—The Holy Spirit enabled the apostles to convert the world. N. Y. 4. All temptations, whether proceeding from earthly or heavenly, make constant solace more grateful to the soul. C. There is no need to give the reader a verse of the like sort, that he may not find it out, for it is a little unalterable; C. in the first line, to the end of the verse, is a beautiful and sublime paraphrase of this song. C. The fruit of the good works. S. Aug. de Virg. The words "Libanus," &c., and "frankincense," &c., are not found in the Psalms, but are added to these verses by the scribes, and the Targum and Vulgate.

28 The beers of wine, the diet of worship. C. Ver. 7. Thee. All must be pure before they enter heaven, as the blessed Virgin was on earth, and the Church is still. Eph. v. 27. C.—Before his departure Christ heaps praises on her. C. Ver. 8. Thou. Heb. "look from."—Libanus. So Jerusalem is called. Zec. xi. 3. Riba. M. —Amana. Sept. "faith." By it and charity we must do good works. and Amana separates Cifhia from Syria. —Sanir is the name given by the Phenicians to Hermon. (Gen.) beyond the Jordan. I Par. xix. 38. C. Ver. 9. Wounded. Sym. "given." Sept. Prot. "ravished." Mystic writers suppose that the spouse had been guilty of some repugnance to the contract, or, on the contrary, that her deportment was most enchanting, bent on God, and on good works. C.—Sister. So Asenirhus yourself brother of Esther, xv. 12. Christ died for the unity of his Church.

29 Ver. 11. Lips. Teachers who accommodate their instructions to the capacity of their audience. (C) giving milk to children. Heb. v. 13. H. I Cor. iii. 2. In love, perh. to this passage. (C) It was customary to give milk and honey to the new baptized. Part. Lev. x. 17. —Gurmaca. Which were perfumed, (Gen. xxvii. 17; Psal. lxv. 6.) and imply good works, (2 Cor. v. 3; Rom. xiii. 14.) and the external service and prayers of the Church, which ascend into incense. Psal. cxli. 2. M. C. Ver. 12. Up. She is perfectly chaste. Prov. v. 14. The Church excludes from her society all unbelievers and schismatics. The wicked serve to exercise the virtuous. H. P. Paul. The purest of the Scriptures, the foundations of saving knowledge. C.—Christ is also a fountain. Zec. xii. 1, and John vii. 37. M. C. Ver. 14. Cinnamon. Very rare. Exod. xxx. 23.—Libanus, or "incense." Heb. 36.
6 Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?

7 I went down into the garden of nuts, to see the fruits of the valleys, and to look if the vineyard had flourished, and the pomegranates budded.

8 I knew not: my soul troubled me for the chariots of Aminadab.

9 Return, return, O Solamitess: return, return, that we may behold thee.

10 A further description of the graces of the Church, the spouse of Christ.

11 What saith thou see in the Solamitess but the companies of camps? How beautiful are thy steps in shoes, O prince's daughter! The joints of thy thighs are like jewels, that are made by the hand of a skilful workman.

12 Thy navel is like a round bowl, never wanting cups.

13 Thy belly is like a heap of wheat, set about with lilies.

14 Thy two breasts are like two young roes that are twins.

15 Thy neck is a tower of ivory. Thy eyes like the fish-pools in Hesebon, which are in the gate of the daughter of the multitude.

16 Thy head is like Carmel: and the hairs of thy head as the purple of the king bound in the channels.

17 How beautiful art thou, and how comely, my dearest in delights!

18 Thy stature is like a palm-tree, and thy breasts to clusters of grapes.

19 I said: I will go up into the palm-tree, and will take hold of the fruit thereof: and thy breasts shall be as the clusters of the vine: and the odour of thy mouth like apples.

20 Thy throat like the best wine, worthy for my beloved to drink, and for his lips and his teeth to ruminant.

21 I go to my beloved, and his turning is towards me.

22 I come, my beloved, let us go forth into the field, let us abide in the villages.
CANTICLES.

6 Put me as a seal upon thy heart, as a seal upon thy arm; for love is strong as death: jealousy is strong as hell, the lamps thereof are fire and flames.

7 Many waters cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love, he shall despise it as nothing.

8 Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken to?

9 If she be a wall, let us build upon it bulwarks of silver: if she be a door, let us join it together with boards of cedar.

10 I am a wall: and my breasts are as a tower, since I am become in his presence as one finding peace.

11 The peaceable had a vineyard, in that which hath people: he let out the same to keepers, every man bringing forth the fruit thereof a thousand pieces of silver.

12 My vineyard is before me. A thousand are for thee, the peaceable, and two hundred for them that keep the fruit thereof.

13 Thou that dwellest in the gardens, the friends hearken: make me hear thy voice.

14 Flee away, O my beloved, and be like to the roe, and to the young hart upon the mountains of aromatic spices.

CHAP. VII.

The love of the Church to Christ: his love to her.

WHO shall give thee to me for my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man may despise me?

2 I will take hold of thee, and bring thee into my mother’s house: there thou shalt teach me, and I will give thee a cup of spiced wine, and new wine of my pomegranates.

3 His left hand under my head, and his right hand shall embrace me.

4 I adjure you, O daughters of Jerusalem, that you stir not up, nor awake my love till she please.

5 Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple-tree I raised thee up: there thy mother was corrupted, there she was deflowered that bore thee.

and the Church (M.) becomes his mother, while she instructs and feeds others. S. Greg. Hom. H.

6 Ven. 13. Mandrakes. Heb. dudaim comes from the same root as daddi, "my breasts or loves." Ven. 12. H.—It may denote oranges, as mandrakes are not spung-fruits, Gen. xxv. 14. C.—And the Oil. Or great abundance. Lev. xxvi. 10; Matt. xlii. 22. C.—She acknowledges Christ to be the Saviour of all, under the Old and the New Testament. W.—A doctor of the Church shows Christ in the prophets, and figures of the law, as well as manifested in the gospel. Apost. lith. C.

CHAP. VIII.

1. Mother. The synagoge continues to pray for Christ’s coming. W.—Her request has been heard, and he has assumed our nature; so that we may receive from him all the marks of tenderness, and none but the carnal will show any signs of contempt. The spouse wishes to manifest her love without restraint, and to be delivered from the shame of sterility, (C,) or the Church desires to see Christ in heavens, and to praise him. M.

2. Teach me economy, on which subject Xenophon represents the newly-married entertaining themselves. —Wine. Mark xv. 28; Osee xiv. 8. Nectar was of this description, (C,) being composed of wine, honey, and odoriferous flowers.

The best was made at Babylon. Aethen. i. 25, and ii. 2. —These liqueurs intimately all the virtues which Christ has taught; the practice of which affords him the greatest satisfaction. John xiv. 23. They are best learnt in retirement, (C,) and from our great teacher. Cic. iv. 2. M.

4. Jerusalem. Sept. add, “by the armies and powers of the field,” as chap. ii. 7, and iii. 8, 11.

5. Flushing. Thus speak the companions of the spouse; and the bridegroom, turning to her alone, reminds her of an adventure. The Jews would put this in the mouth of the spouse. C.—Corrupted. Christ redeemed Eve, who had been seduced to eat the forbidden fruit, and by his sacred blood on the cross avowed and healed our fallen nature. C.

6. Arm. Working by charity. Gal. v. 6. H.—Women in the East imprint what they like most on their bosom and arms, or carry bracelets and gems on those parts, with similar inscriptions. Osee ii. 2; Isai. xiii. 20. C. Clem. Pard. i. 1. —Christ must live in us. C.—Tota ejus species exprimatur in nobis. S.

THE BOOK OF WISDOM.

This Book is so called because it treats of the excellence of Wisdom, the means to obtain it, and the happy fruits it produces. It is written in the person of Solomon, and contains his sentiments. But it is uncertain who was the writer. It abounds with instructions and exhortations to kings and magistrates to administer justice in the commonwealth, teaching all kinds of virtues under the general names of justice and wisdom. It contains also many prophecies of Christ’s coming, passion, resurrection, and other Christian mysteries. The whole may be divided into three parts: In the first six chapters the author admonishes all superior to love and exercise justice and wisdom. In the next three he teacheth that wisdom proeedeth only from God, and is procured by prayer, and a good life. In the other two
WISDOM.

CHAPTER I.

An exhortation to seek God sincerely, who cannot be deceived, and desireth not our death.

LOVE justice,  your that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart:

1 For he is found by them that tempt him not: and he showeth himself to them that have faith in him.

2 For perverse thoughts separate from God: and his power, when it is tried, reproves the unwise:

3 For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.

4 For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in.

5 For the spirit of wisdom is bountiful, and will not requit the evil speaker from his lips:  for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue.

6 For the Spirit of the Lord hath filled the whole world: and that, which containeth all things, hath knowledge of the voice.

7 Therefore he that speaketh unjust things, cannot be hid, neither shall the chastising judgment pass him by.

8 For inquisition shall be made into the thoughts of the ungodly, and the hearing of his words shall come to God, to the chastising of his iniquities.

9 For the ear of jealousy heareth all things, and the tumult of murmuring shall not be hid.

10 Keep yourselves, therefore, from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obscure speech shall not go for nought: and the mouth that believeth, killeth the soul.

11 Seek not death in the error of your life, neither procure ye destruction by the works of your hands.

12 For God made not death, neither hath he pleasure in the destruction of the living.

13 For he created all things, that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.

14 For justice is perpetual and immortal.

15 But the wicked, with works and words have called it to them: and esteeming it a friend, have fallen away, and have made a covenant with it: because they are worthy to be of the part thereof.

CHAPTER II.

The vain reasonings of the wicked: their persecuting the just, especially the Son of God.

For they have said, reasoning with themselves, but not rightly: the time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell:

2 For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart,

3 Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof:

4 And our name in time shall be forgotten, and no man shall have any remembrance of our works.

5 For our time is as the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no man returneth:

6 Come, therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth.

7 Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us.

8 Let us crown ourselves with roses, before they be withered: let no meadow escape our riot.

Isa. xxviii. 15. 16. 17. 30. v. 1. 4. 9. 1 Par. xxix. 13. 14. 1 Sa. xxii. 13. 15. 15. 17.
9 Let none of us go without his part in luxury: let us every where leave tokens of joy: for this is our portion, and this our lot.

10 Let us oppress the poor just man, and not spare the widow, nor honour the ancient grey hairs of the aged.

11 But let our strength be the law of justice: for that which is feeble, is found to be nothing worth.

12 Let us, therefore, lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraided us with transgressions of the law, and divulged against us the sins of our way of life.

13 His boasting that he hath the knowledge of God, and calleth himself the son of God.

14 He is become a censor of our thoughts.

15 He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different.

16 We are esteemed by him as strikers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorifieth that he hath God for his Father.

17 Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be.

18 For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies.

19 Let us examine him by outrages and tortures, that we may know his meekness, and try his patience.

20 Let us condemn him to a most shameful death: for there shall be respect had unto him by his words.

21 These things they thought, and were deceived: for their own malice blinded them.

22 And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honour of holy souls.

23 For God created man incorruptible, and to the image of his own likeness he made him.

24 But by the envy of the devil, death came into the world:

25 And they follow him that are of his side.

CHAP. III.

The happiness of the just: and the unhappiness of the wicked.

3 And their going away from us, for utter destruction but they are in peace.

4 And though in the sight of men they suffered torments, their hope is full of immortality.

5 Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself.

6 As gold in the furnace, he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them.

7 The just shall shine, and shall run to and fro like sparks among the reeds.

8 They shall judge nations, and rule over people, and their Lord shall reign for ever.

9 They that trust in him shall understand the truth and they that are faithful in love, shall rest in him: for grace and peace are to his elect.

10 But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord.

11 For he that rejecteth wisdom, and discipline, is un happy: and their hope is vain, and their labours without fruit, and their works unprofitable.

12 Their wives are foolish, and their children wicked.

13 Their offspring is cursed, for happy is the barren and the undefiled, that hath not known bed in sin: she shall have fruit in the visitation of holy souls.

14 And the eunuch, that hath not wrought iniquity with his hands, nor thought wicked things against God: for the precious gift of sainthood shall be given to him, and a most acceptable lot in the temple of God.

15 For the fruit of good labours is glorious, and the root of wisdom never faileth.

16 But the children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out.

17 And if they live long, they shall be nothing regarded, and their last old age shall be without honour.

18 And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial.

19 For dreadful are the ends of a wicked race.

CHAP. IV.

The difference between the chaste and the adulterous generations: and between the death of the just and the wicked.

1 Gen. iii. 1—Deut. xxiv. 5; Infra, v, 4—Matt. xix. 41. 1 Cor. vii. 2—1 Tim. iii. 2.

WISDOM.
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WISDOM.

HOW beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men.

2 When it is present, they imitate it; and they desire it, when it hath withdrawn itself, and it triumpheth crowned for ever, winning the reward of unfulfilled conflicts.

3 But the multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep root, nor any fast foundation.

4 And if 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 For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing.

6 For the children that are born of unlawful beds, are witnesses of wickedness against their parents in their trial.

7 But the just man, if he be prevented with death, shall be in rest.

8 For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is grey hairs.

9 And a spotless life is old age.

10 He pleased God, and was beloved, and living among sinners, he was translated.

11 He was taken away, lest wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind.

13 Being made perfect in a short space, he fulfilled a long time.

14 For his soul pleased God: therefore he hastened to bring him out of the midst of inequities: but the people see this, and understand not, nor lay up such things in their hearts:

15 That the grace of God, and his mercy is with his saints, and that he hath respect to his chosen.

16 But the just that is dead, condemneth the wicked that are living, and youth soon ended, the long life of the unjust.

17 For they shall see the end of the wise man, and shall not understand what God hath designed for himself, and why the Lord hath set him in safety.

18 They shall see him, and shall despise him: but the Lord shall laugh them to scorn.

19 And they shall fall after this without honour, and be a reproach among the dead for ever: for he shall burst them puffed up up and speechless, and shall shake them from the foundations, and they shall be utterly laid waste: they shall be in sorrow, and their memory shall perish.

20 They shall come with fear at the thought of their sins, and their iniquities shall stand against them to confound them.

CHAP. V.

The fruitless repentance of the wicked in another world: the reward of the just.

THEN shall the just stand with great constancy against those that have afflicted them, and taken away their labours.

2 These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation.

3 Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had sometime in derision, and for a parable of reproach.

4 We fools esteemed their life madness, and their end without honour.

5 Behold, how they are numbered among the children of God, and their lot is among the saints.

6 Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us.

7 We weared ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known.

8 What hath pride profited us? or what advantage hath the boasting of riches brought us?

9 All those things are passed away like a shadow, and like a post that runneth on,

10 And as a ship, that passeth through the waves: whereof when it is gone by, the trace cannot be found nor the path of its keel in the waters:

11 Or as when a bird filleth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight: she moved her wings, and hath flown through, and there is no mark found afterwards of her way:

· Jer. xvii. 6; Matt. xii. 27, Heb. xi. 14; Supra, [vii. 22] 22.

CHAP. IV. VER. 1. Glory. The offspring of the chaste is happy, (C.) and measurable (H.): very different from that of adulterers. C.—Boldly chastity is a great virtue; but purity of faith is more requisite to please God, being the foundation of all virtues. W.

VER. 3. Slips. Vitulagina, a word to which the people were so accustomed, that it could not be altered. S. Aug. de Doct. 12.—Yet some read better (C). piantidinae. S. Donat. Lyra.

VER. 7. Death. He is always ready; but dies in his youth. C.—Whenever death comes, it is for his advantage, and if he depart in youth, his immaculate life is to be profited before the old age of the wicked. Ver. 18. W.

VER. 11. Anx. Anx. Heike Hoench. Gen. v. 94; Heb. xi. 5. C.—"Bad conversations corrupt the best manners." 1 Cor. xvi. 33; Is. lv. 1. But could not God have supported the just under temptation? Undoubtedly. This judgment is unanswerable. S. Aug. de Prob. 14. C.—The holy doctor hence proves that those who die in a just state might have forsook it, if they had lived longer.

VER. 12. Bewitching. Thus the pleasures and goods of the world are well described. For as fascination consists in a delusion of the people, who suppose that their senses are deceived by vain appearances; so it is the mistake of wordlings to believe that the objects of their desires are real goods, and contain no danger.

VER. 19. Speechless. The damned shall have no excuse, being condemned by their own conscience, (W.) which shall be instead of a thousand witnesses. M.—In three words three different punishments are specified.

VER. 20. Against. Conscience will condemn or acquit those who live as other laws. Rom. ii. 16. C.

CHAP. V. VER. 1. Them. At the day of judgment. The just and the repugnant know each other's condition. Luke xvi. 20.—Labourers, blessing them of their wages. [Lxx. xix. 19.] or plundering them: Sept. "upplained, (C.) or frustrated his labours." H.

VER. 3. Within. Or among themselves. Reproaching. In espousals. Reproach. We deprived ourselves with turning them to ridicule. C.

VER. 5. God. As they styled themselves truly, through the works of Christ. Chap. ii. 18.

VER. 6. Understanding is not in the Rom. (C.) or Alex. comp. H.—Some read "of justice." Eph. v. 11. C.

12 Or as when an arrow is shot at a mark, the divided air quickly cometh together again, so that the passage thereof is not known:

13 So we also being born, forthwith ceased to be: and are been able to show no mark of virtue: but a connamed in our wickedness.

14 Such things as these the sinners said in hell:

15 For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by.

16 But the just shall live for evermore: and their reward is with the Lord, and the care of them with the Most High.

17 Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them.

18 And his zeal will take armour, and he will arm the creature for the revenge of his enemies.

19 He will put on justice as a breastplate, and will take true judgment instead of a helmet:

20 He will take equity for an invincible shield:

21 And he will sharpen his severe wrath for a spear, and the whole world shall fight with him against the unwise.

22 Then shafts of lightning shall go directly from the clouds, as from a bow well bent, they shall be shot out, and shall fly to the mark.

23 And thick hail shall be cast upon them from the stone-casting wrath: the water of the sea shall rage against them, and the rivers shall run together in a terrible manner.

24 A mighty wind shall stand up against them, and as a whirlwind shall divide them: and their iniquity shall bring all the earth to a desert, and wickedness shall overthrow the thrones of the mighty.

CHAP. VI.

An address to the princes to seek after wisdom: she is easily found by those that seek her.

Wisdom is better than strength: and a wise man is better than a strong man.

2 Hear, therefore, ye kings, and understand, learn ye that are judges of the ends of the earth.

3 Give ear, ye ruler, that rule the people, and that please yourselves in multitudes of nations:

4 For power is given you by the Lord, and strength by the Most High, who will examine your works: and search out your thoughts:

5 Because being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God.

6 Horribly and speedily will he appear to you: for a most severe judgment shall be for them that bear rule.

7 For to him that is little, mercy is granted: but the mighty shall be mightily tormented.

8 For God will not except any man's person, neither will he stand in awe of any man's greatness: for he made the little and the great, and he hath equally cared of all.

9 But a greater punishment is ready for the more mighty.

10 To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it.

11 For they that have kept just things justly, shall be justified: and they that have learned these things, shall find what to answer.

12 Covet ye, therefore, my words, and love them, and you shall have instruction.

13 Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her.

14 She preventeth them that covet her, so that she first sheweth herself unto them.

15 He that awaketh early to seek her, shall not labour: for he shall find her sitting at his door.

16 To think, therefore, upon her, is perfect under standing: and he that watcheth for her, shall quickly be secure.

17 For she goeth about seeking such as are worthy of her, and she sheweth herself to them cheerfully in the ways, and meeteth them with all providence.

18 For the beginning of her is the most true desire of discipline.

19 And the care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption:

20 And incorruption bringeth near to God.

VER. 14. Such, &c. This is not in the original: but supplied to complete the sense, (C) as otherwise the following remarks would seem to be the confusion of the damned in hell, (H) or before the judgment-seat. Castor.

VER. 15. Dust. Sept. (a) Psal. 1. 4, Literally, "like the tender beard, (H) or wool." Lamine. C.

VER. 17. Crown. The Scripture thus represents the glory of the blessed. But the happiness of the elect will be to throw their crowns at the foot of God's throne, (Apoc. viii. 10. C) in whom they find every advantage. S. Aug. Ser. 1. de Virt. Apost.

VER. 18. Armour. Sept. "he will take zeal, his complete armor." H. See Isa. lix. 17; Eph. vi. 15. C. The misery of the damned is unchangeable. W.

VER. 21. Unravel. "As we have sinned in all, we are wounded by every thing." S. Greg. Horn. 23. Ev.

VER. 23. Casting. He alludes to the ballists, used to throw stones. Jos. x. 11. CHAP. VI. VER. 1. Windows, &c. This is not in Greek, and seems out of its place, being taken from Prov. xvi. 32, or Ecclus. ix. 15. C. The connexion with the preceding is observable in the next verse. H.

VER. 2. Kings. The author puts these words in the mouth of Solomon to me more weight.

VER. 4. Peace. All power is from God, and to be respected, even through the magistrate should sometimes abuse his authority. W. Rom. xiii. 1. They must render an account to the common master. 2 Par. xix. 6.


VER. 7. Little, and ignorant. Those in power ought to know, and to perform their duty.

VER. 8. Emually. In proportion to their exigencies, or he punishes all he deserve. It is not clear that he speaks of grace, as the Pelagians would asert, (C) abusing this passage. See S. Aug. Ep. 104 or 187.

VER. 9. Mighty. This cannot be too often inculcated. (ver. 6) lest the graces should forsake God and themselves. C.


VER. 13. Seek her. With the assistance of Divine grace. Deut. xxii. 11. Rom. x. 6. The advantages of wisdom invite us to seek her. C.


VER. 17. Providence. To facilitate our just designs. Prov. ix. 19. She is at the watch to save us. H.

VER. 18. Discipline. We must begin with a sincere desire of instruction, and submit to correction, (C) if we would come near to God. W. Ver. 20 H.
Therefore the desire of wisdom bringeth to the everlasting kingdom.

If then your delight be in thrones, and sceptres, ye kings of the people, love wisdom, that you may reign for ever.

Love the light of wisdom, all ye that bear rule over peoples.

Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the mysteries of God, but will seek her out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth:

Neither will I go with consuming envy: for such a man shall not be partaker of wisdom.

Now the multitude of the wise is the welfare of the whole world: and a wise king is the upholding of the people.

Receive, therefore, instruction by my words, and it shall be profitable to you.

The excellence of wisdom: how she is to be found.

Myself also am a mortal man, like all others, and of the race of him, that was first made of the earth, and in the womb of my mother I was fashioned to be flesh.

The time of ten months I was compacted in blood, of the seed of man, and the pleasure of sleep concurring.

And being born, I dwelt in the common air, and fell upon the earth, that is made alike, and the first voice which I uttered was crying, as all others do.

I was nursed in swaddling clothes, and with great cares.

For none of the kings had any other beginning of birth.

For all men have one entrance into life, and the like going out.

Wherefore I wished, and understood was given me: and I called upon God, and the spirit of wisdom came upon me:

And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

Neither did I compare unto her any precious stone: for all gold, in comparison of her, is as a little sand: and silver, in respect to her, shall be counted as clay.

I loved her above health and beauty, and chose to have her instead of light: for her light cannot be put out.

Now all good things came to me together with her, and innumerable riches through her hands.

And I rejoiced in all these: for this wisdom went

before me, and I knew not that she was the mother of them all.

Which I have learned without guile, and communicate without envy, and her riches I hide not.

For she is an infinite treasure to men: which they that use, become the friends of God, being commended for the gift of discipline.

And God hath given to me to speak as I would and to conceive thoughts worthy of those things that are given me: because he is the guide of wisdom, and the director of the wise:

For in his hand are both we, and our words, and all wisdom, and the knowledge and skill of works.

For he hath given me the true knowledge of the things that are: to know the disposition of the whole world, and the virtues of the elements,

The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of seasons,

The revolutions of the year, and the dispositions of the stars.

The natures of living creatures, and rage of wild beasts, the force of winds, and reasonings of men, the diversities of plants, and the virtues of roots.

And all such things as are hid, and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.

For in her is the spirit of understanding: holy, one, manifold, subtle, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent,

Gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits: intelligible, pure, subtle:

For wisdom is more active than all active things: and reacheth everywhere, by reason of her purity.

For she is a vapour of the power of God, and a certain pure emanation of the glory of the Almighty God: and therefore no defiled thing cometh into her.

For she is the brightness of eternal light, and the unsullied mirror of God's Majesty, and the image of his goodness.

And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into holy souls, she maketh the friends of God and prophets.

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 the stars; being compared with the light, she is found before it.

30 For after this cometh night, but no evil can overcome wisdom.

CHAP. VIII.

Further praises of wisdom: and her fruits.

She reareth, therefore, from end to end mightily, and ordereth all things sweetly.

2 Her have I loved, and have sought her out from my youth, and have desired to take for my spouse, and I became a lover of her beauty.

3 She glorifieth her nobility by being conversant with God: yea, and the Lord of all things hath loved her.

4 For it is she that teacheth the knowledge of God, and is the chooser of his works.

5 And if riches be desired in life, what is richer than wisdom, which maketh all things!

6 And if sense do work: who is a more artful worker than she of those things that are?

7 And if a man love justice: her labours have great virtues: for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life.

8 And if a man desire much knowledge: she knoweth things past, and judgeth of things to come: she knoweth the subtleties of speeches, and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages.

9 I purposed, therefore, to take her to me to live with me: knowing that she will communicate to me of her good things, and will be a comfort in my cares and grief.

10 For her sake I shall have glory among the multitude, and honour with the ancients, though I be young:

11 And I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me.

12 They shall wait for me when I hold my peace, and they shall look upon me when I speak; and if I talk much, they shall lay their hands on their mouth.

13 Moreover, by the means of her I shall have immortality: and shall leave behind me an everlasting memory to them that come after me.

14 I shall set the people in order: and nations shall be subject to me.

15 Terrible kings hearing, shall be afraid of me:

1 Kings iii. 9. — Psal. cvi. 16.

CHAP. IX.

Solomon's prayer for wisdom.

G O D of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And by thy wisdom hast appointed man, that he should have dominion over the creature that was made by thee:

3 That he should order the world according to equity and justice, and execute justice with an upright heart:

4 Give me wisdom, that I may know the difference between good and evil, and understand the working of the world.

5 For I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws.

6 For if one be perfect among the children of men, yet if wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters:

8 And hast commanded me to build a temple on thy holy mount, and an altar in the city of thy dwelling-place, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning:

9 And by thy wisdom with thee, which knoweth thy works, which thou also was present when thou madest the

VER. 15. Of me. Wisdom is the best protection. — Good and valiant. These are the two most essential qualifications of kings.

VER. 19. Received. By lot, sortitus, (L.), to exclude all preceding merit (S. Aug. de Gen. lit. x. 18. — Good soul. Natural dispositions (Pseudo) are perfected by grace and labour.

VER. 21. Continent. All good must come from God. H. — Charity cannot be preserved without his aid. S. Aug. Conf. vi. 11. — Yet this seems not to be the literal sense. Solomon prays for the acquisition of wisdom, (C. Evi. vii. 28, and xv. 12, M.) which includes continence, religion, and every virtue.

CHAP. IX. VER. 1. God. This prayer, which continues to the end of the book, is a paraphrase of 3 Kings iii. 6, &c., with several additional instructions, th to remind people in authority of the love of justice.

VER. 6. King. Hence it appears that the sentiments of Solomon are expressed.

VER. 7. Judge. This is the first duty of a king. — Thy sons. He ought to govern his people, remembering that they are God's creatures and children.

VER. 9. With thee. The uncreated wisdom is God himself: that which is communicated to man is his gift.

WISDOM.

6. She delivered the just man, who fled from the wicked that were perishing, when the fire came down upon Pentapolis:

7. Whose land, for a testimony of their wickedness, is desolate, and smoketh to this day, and the trees bear fruits that ripen not, and a standing pillar of salt is a monument of an incredulous soul.

8. For regarding not wisdom, they did not only slip in this, that they were ignorant of good things, but they left also unto men a memorial of their folly, so that in the things in which they sinned, they could not so much as lie hid.

9. But wisdom hath delivered from sorrow them that attend upon her.

10. She conducted the just, when he fled from his brother's wrath, through the right ways, and showed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours.

11. In the deceit of them that overreached him, she stood by him, and made him honourable.

12. She kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all.

13. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit.

14. And in bonds she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and showed them to be liars that had accused him, and gave him everlasting glory.

15. She delivered the just people, and blameless seed, from the nations that oppressed them.

16. She entered into the soul of the servant of God, and stood against dreadful kings in wonders and signs.

17. And she rendered to the just the wages of their labours, and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night.

18. And she brought them through the Red Sea, and carried them over through a great water.

19. But their enemies she drowned in the sea, and from the depth of hell she brought them out. Therefore the just took the spoils of the wicked.

20. And they sung to thy holy name, O Lord, and they praised with one accord thy victorious hand.
21 For wisdom opened the mouth of the dumb, and
made the tongues of infants eloquent.

SHE prospered their works in the hands of the holy
prophet.

2 They went through wildernesses that were not in-
habited, and in desert places they pitched their tents.
3 "They stood against their enemies, and revenged
themselves of their adversaries.
4 "They were thirsty, and they called upon thee, and
water was given them out of the high rock, and a refresh-
ment of their thirst out of the hard stone.
5 For by what things their enemies were punished, when
their drink failed them, while the children of Israel
abounded therewith, and rejoiced:
6 By the same things they in their need were benefited.
7 For instead of a fountain of an ever-running river,
you gavest human blood to the unjust.
8 And whilst they were diminished for a manifest re-
proof of their murdering the infants, thou gavest to thine
abundant water unlooked for:
9 Shewing by the thirst that was then, how thou didst
exalt thine, and didst kill their adversaries.
10 For when they were tried, and chastised with mercy,
they knew how the wicked were judged with wrath, and
tormented.
11 For thou didst admonish and try them as a father:
but the others, as a severe king, thou didst examine and
condemn.
12 For whether absent or present, they were tormented
alike.
13 For a double affliction came upon them, and a
groaning for the remembrance of things past.
14 For when they heard that by their punishments the
others were benefited, they remembered the Lord, won-
dering at the end of what was come to pass.
15 For whom they scorned before, when he was thrown
out at the time of his being wickedly exposed to perish,
him they admired in the end, when they saw the event:
their thirsting being unlike to that of the just.
16 But for the foolish devices of their iniquity, "be-
because some being deceived worshipped dumb serpents,
and worthless beasts, thou didst send upon them a multi-
tude of dumb beasts for vengeance:
17 That they might know that by what things a man
sineth, by the same also he is tormented.
18 For thy almighty hand, which made the world of

matter without form, was not able to send upon them a
multitude of bears, or fierce lions,
19 Or unknown beasts of a new kind, full of rage:
either breathing out a fiery vapour, or sending forth a
stinking smoke, or shooting horrible sparks out of their
eyes:
20 Whereof not only the hurt might be able to destroy
them, but also the very sight might kill them through fear.
21 Yea, and without these, they might have been slain
with one blast, persecuted by their own deeds, and scat-
ttered by the breath of thy power: but thou hast ordered
all things in measure, and number, and weight.
22 For great power always belonged to thee alone.
and who shall resist the strength of thy arm?
23 For the whole world before thee is as the least
grain of the balance, and as a drop of the morning dew,
that falleth down upon the earth.
24 But thou hast mercy upon all, because thou canst
do all things, and overlookest the sins of men for the sake
of repentance.
25 For thou lovest all things that are, and hatest none
of the things which thou hast made: for thou didst not
appoint, or make any thing hating it.
26 And how could any thing endure, if thou wouldst
not? or be preserved, if not called by thee?
27 But thou sparest all: because they are thine, O
Lord, who loveth souls.

God's wisdom and mercy in his proceedings with the Chanaanites.

O HOW good and sweet is thy Spirit, O Lord, in all
things!
2 And therefore thou chastisest them that err, by little
and little: and admonishest them, and speakest to them,
concerning the things wherein they offend: that leaving
their wickedness, they may believe in thee, O Lord.
3 "For, those ancient inhabitants of thy holy land,
whom thou didst abhor,
4 Because they did work hateful to thee by their
sorceries, and wicked sacrifices,
5 And those merciless murderers of their own children
and eaters of men's bowels, and devourers of blood from
the midst of thy consecration,
6 And those parents sacrificing with their own hands
helpless souls, it was thy will to destroy by the hands of
our parents,
7 That the land which of all is most dear to thee, might
receive a worthy colony of the children of God.
8 Yet even those thou sparedst as men, and didst send

VAR. 21. Eliphaz. They would, if possible, have sounded forth thy praise.
Diocles. The Hebrews had been kept in ignorance, and afraid to speak. C.
CHAP. XI. VAR. 1. Prophet. Moses, (Ch.) by whose ministry the Hebrews
were delivered, (H.) and governed with the utmost prudence. Num. xli. 26. C.
VAR. 3. Their enemies. The Amalekites, (Ch.) and all others, who durst
attack Moses. Deut. iii. 1.
VAR. 5. By what things, &c. The meaning is, that God, who wrought a
miracle to punish the Egyptians by thirst, when he turned all their waters into
drink, (at which time the Israelites, who were exempt from those plagues, had
plenty of water,) wrought another miracle in favour of his own people in their
distress, by giving them water out of the rock. C.
VAR. 8. Sept. "disturbed with corrupted blood, in punishment of the infanticide
decree, thou gavest." &c.

VAR. 14. By their punishments, &c. That is, that the Israelites had been
benefited and miraculously favoured in the same kind, in which they had been
punished. C.
VAR. 15. Dumb beasts. Viz. frogs, scorpions, flies, and locusts. C.
VAR. 25. Sin and disorder is the work of man, deserving hatred. C.
VAR. 33. Called. Into existence, or into its proper place. Rom. iv. 17.
VAR. 37. All. Awaiting their amendment, and unwilling to destroy thy
creatures. Chap. xii. 10. Hence they did not exterminate the Egyptians at
once. C.
CHAP. XII. VAR. 1. O how. Sept. "for incorruptible is thy Spirit," which
S. Athanasius (ad Serap.) adduces as a proof of the Holy Ghost's Divinity. C.
VAR. 5. Consecration. Lit. sacrament, or land. That is, the land sacred to
thee, in which thy temple was to be established, and man's redemption to be
wrought. C.
wasps forerunners of thy host, to destroy them by little
and little.
9 Not that thou wast unable to bring the wicked under
be just by war, or by cruel beasts, or with one rough
word to destroy them at once:
10 *But executing thy judgments by degrees, thou
gavest them place of repentance, not being ignorant that
they were a wicked generation, and their malice natural,
and that their thought could never be changed.
11 For it was a cursed seed from the beginning:
neither didst thou for fear of any one give pardon to their
sins.
12 For who shall say to thee: What hast thou done?
who shall withstand thy judgment? or who shall come
before thee to be a revenger of wicked men? or who shall
accuse thee, if the nations perish, which thou hast made?
13 For there is no other God but thou, *who hast care
of all, that thou shouldst show that thou dost not give
judgment unjustly.
14 Neither shall king, nor tyrant, in thy sight inquire
about them whom thou hast destroyed.
15 For so much then, as thou art just, thou orderest all
things justly: thinking it not agreeable to thy power, to
condemn him who deserves not to be punished.
16 For thy power is the beginning of justice: and be-
cause thou art Lord of all, thou maketh thyself gracious
to all.
17 For thou showest thy power, when men will not
believe thee to be absolute in power, and thou convincest
the boldness of them that know thee not.
18 But thou being master of power, judgest with tran-
quillity, and with great favour disposed of us: for thy
power is at hand when thou wilt.
19 But thou hast taught thy people by such works,
that they may be just and humane, and hast made thy
children to be of a good hope: because in judging, thou
givest place for repentance for sins.
20 For if thou didst punish the enemies of thy serv-
ants, and that deserved to die, with so great deliberation,
giving them time and place whereby they might be changed
from their wickedness:
21 With what circumference hast thou judged thy
own children, to whose parents thou hast sworn, and
made covenants of good promises?
22 Therefore whereas thou chastisest us, thou scourgest
our enemies very many ways, to the end that when we
judge we may think on thy goodness: and when we are
judged, we may hope for thy mercy.

23 Wherefore thou hast also greatly tormented them,
who, in their life, have lived foolishly and unjustly, by
the same things which they worshipped.
24 *For they went astray for a long time in the ways
of error, holding those things for gods which are the most
worthless among beasts, living after the manner of chil-
dren without understanding.
25 Therefore thou hast sent a judgment upon them,
as senseless children, to mock them.
26 But they that were not amended by mockeries and
reprehensions, experienced the worthy judgment of God.
27 For seeing, with indignation, that they suffered by
those very things which they took for gods, when they
were destroyed by the same, they acknowledged him the
true God, whom in time past they denied that they knew
for which cause the end also of their condemnation came
upon them.

CHAP. XIII.

Idolaters are inexcusable: and those most of all that worship for gods the
works of the hands of men.

BUT *all men are vain, in whom there is not the
knowledge of God: and who by these good things that
are seen, could not understand him that is, neither by
attending to the works have acknowledged who was the
workman:
2 *But have imagined either the fire, or the wind, or
the swift air, or the circle of the stars, or the great water
or the sun and moon, to be the gods that rule the world.
3 With whose beauty, if they, being delighted, took
them to be gods: let them know how much the Lord of
them is more beautiful than they: for the first author of
beauty made all those things.
4 Or if they admired their power, and their effects
let them understand by them, that he that made them, is
mightier than they:
5 For by the greatness of the beauty, and of the crea-
ture, the Creator of them may be seen, so as to be known
thereby.
6 But yet as to these they are less to be blamed. For
they perhaps err, seeking God, and desirous to find him.
7 For being conversant among his works, they search
and they are persuaded that the things are good which are
seen.
8 But then again they are not to be pardoned.
9 For if they were able to know so much, as to make
a judgment of the world: how did they not more easily
find out the Lord thereof?
10 But unhappy are they, and their hope is among

* Exod. xvi. 20. --- Deut. vi. 21. --- Ps. x. 1. --- Supra, ch. 10. --- Rom. i. 23.
Vere 8. Wasps. Those were the auxiliaries of the Hebrews. Deut. vii. 20.
Vere 10. Natural. We are all by nature children of wrath. Eph. ii. 3. 11.
* But the Chanaanites were accursed by God, (Gen. xix. 24,) and were brought up
as wickedness (Psal. lxxx. 4) by their parents. S. Aug. de Bapht. ii. 8. --- Ch. voped.
because they would not employ well the time allowed them. C.
Vere 11. Pardon. Or impunity. C. * Thou art angry, and yet art tran-
quill. S. Aug. Conf. i. 4.
Vere 12. Deut. iii. 1. shall the clay say to the Potter, What hast thou made me
thus? Isa. xlv. 9, and xlv. 8. We know, that under a just God, no one is
insolvent, unless he deserves it. Ver. 15.
Vere 27. God. Who destroyed their idols: yet they did not serve him, (W.)
which was true of all the pagans. Rom. i. 21. C.

CHAP. XII. Var. 1. Vain. Sept. "foolish by nature, who are ignorant of
God." --- In this and the three following chapters the miseries of idolaters are
described, to show the value of wisdom and piety. C. * Without the knowledge of
God all is darkness. 1 Cor. i. 2. S. Just. Dial. Is. He who is, must be the
most proper name of God. Exod. iii. 14. * Could not. Insomuch as they were
vain. H.
Vere 2. Fire. The chief god of the Persians. Wind. Zephyrus, &c. Air
Which is perhaps the wind. Stars. The zodiac, or plectrum. This species of
idolatry was most ancient and general. Water. The ocean, Nereus, &c. The
Egyptians adored water above all, as the origin of other things. Hence they were
punished first by it. Philo, Vit. Mor. i. 1. Moon. These were mostly the objects of
worship, under the names of Baal, Astarites, (C) the Phorbus or Diana of the
Romans. B.
Vere 5. Thereby. God is announced by the heavens, and by all creatures
Psal. xlviii. 1. Rom. i. 20.
Vere 10. Of men. The pagans in general took the material statues to be the
the dead, who have called gods the works of the hands of men, gold and silver, the inventions of art, and the resemblances of beasts, or an unprofitable stone the work of an ancient hand.

11 * Or if an artist, a carpenter, hath cut down a tree proper for his use, in the wood, and skilfully taken off all the bark thereof, and with his art, diligently formeth a vessel profitable for the common uses of life,

12 And useth the chips of his work to dress his meat:

13 And taking what was left thereof, which is good for nothing, being a crooked piece of wood, and full of knots, carveth it diligently when he hath nothing else to do, and by the skill of his art fashioneth it, and maketh it like the image of a man:

14 Or the resemblance of some beast, laying it over with vermilion, and painting it red, and covering every spot that is in it:

15 And maketh a convenient dwelling-place for it, and setting it in a wall, and fastening it with iron,

16 Providing for it, lest it should fall, knowing that it is unable to help itself: for it is an image, and hath need of help.

17 And then maketh prayer to it, inquiring concerning his substance, and his children, or his marriage. And he is not ashamed to speak to that which hath no life:

18 And for health he maketh supplication to the weak, and for life prays to that which is dead, and for help calleth upon that which is unprofitable:

19 And for a good journey he petitioneth him that cannot walk: and for getting, and for working, and for the event of all things he asketh him that is unable to do any thing.

CHAP. XIV.

The beginning of worshipping idols: and the effects thereof.

A GAIN, another designign to soil, and beginning to make his voyage through the raging waves, calleth upon a piece of wood more frail than the wood that carrieth him.

2 For this the desire of gain devised, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made way even in the sea, and a most sure path among the waves,

4 Showing that thou art able to save out of all things, yea, though a man went to sea without art.

* Isa. xiv. 11; Jer. x. 5.; Exod. xiv. 22.

residence of a god, S. Aug. de Civ. Dei. vii. 6, and viii. 13.—The more learned regarded the figures of the sun, &c., as his representations, while others supposed that Jupiter meant the heavens, Juno the air, Vulcan fire, &c.—Hand. This is to abuse antiquity. The idol of the Atimis was a rough stone.

Ven. 14. Veren, A. Hervet. (v. 20) explains the same custom, and the other prophets intimate that the pagans took these statues to be really gods, otherwise their practice was no more blameable than that of the Jews, who fastened the cherubim to the ark with gold, and carried them. But the latter did not believe that the Deity resided personally in those images; more no more than we do, that Christ is attached to his image on the cross. This distinguishes the behaviour of the faithful from that of pagans. C.

CHAP. XIV. VER. 13. Him. The folly of exposing one’s life, without necessity, to such imminent danger at sea, is great; though much less than to confide in idols.


Ven. 12. Fornication. Invention of idols brought people to give way to spiritual fornication, and corruption of manners. W.—They falsely practised what was sanctioned by the example of their gods. S. Aug. de Civ. Dei. lii. 7, and 3 Kings xiv. 24, and 4 Kings xxviii, 7, 8. C.

Ven. 15. Servants. This was at first done privately, and made the way for public idolatry. Calvin attempts to refute this assertion, maintaining that Laban’s idols were more ancient, and not images. But this argument is nugatory, as those who may be rendered other images. (Prov. 1509, or idols, Prov. 1603.) The latter version is preferable, as Laban called them his gods, and the Greek and Latin have idols. It is also certain that Nimrod set up the image of his father, Jupiter Belus, to be honoured by the people, before Abraham’s time; and the fathers agree that the making of images in memory of the dead was the first occasion of idolatry. S. Chrys. hom. 87, in Matt. S. Jer. in Oscil. ii., &c. W.

Ven. 18. Ignorant. The arts of sculpture and painting may be prejudicial. (C.) and were therefore banished by Moses from his republic. (Philos.) as the Jews were so prone to idolatry. Chap. xv. 4. The case is different with us. H.
beauty of the work, took him now for a god, that a little before was but honoured as a man.

21 And this was the occasion of deceiving human life: for men serving either their affection, or their kings, gave the incommunicable name to stones and wood.

22 And it was not enough for them to err about the knowledge of God, but whereas they lived in a great war of ignorance, they call so many and so great evils peace.

23 For either they sacrifice their own children, or use hidden sacrifices, or keep watches full of madness,

24 So that now they neither keep life, nor marriage undefiled, but one killeth another through envy, or grieveth him by adultery:

25 And all things are mingled together, blood, murder, theft, and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good.

26 Forgetfulness of God, defiling of souls, changing of nature, disorder in marriage and the irregularity of adultery and uncleanness

27 For the worship of abominable idols is the cause, and the beginning and end of all evil.

28 For either they are mad when they are merry: or they prophesy lies, or they live unjustly, or easily forswear themselves.

29 For whilst they trust in idols, which are without life, though they swear amiss, they look not to be hurt.

30 But for two things they shall be justly punished, because they have thought not well of God, giving heed to idols, and have sworn unjustly, in guile despising justice.

31 For it is not the power of them, by whom they swear, but the just vengeance of sinners always punishteth the transgression of the unjust.

BUT thou, our God, art gracious and true, patient, and ordering all things in mercy.

2 For if we sin, we are thine, knowing thy greatness:

3 and if we sin not, we know that we are counted with thee.

3 For to know thee is perfect justice: and to know thy justice, and thy power, is the root of immortality.

4 For the invention of mischievous men hath not deceived us, nor the shadow of a picture, a fruitless labour, a graven figure with divers colours,

5 The sight whereof enticeth the fool to lust after it, and he overthroweth the lifeless figure of a dead image.

6 The lovers of evil things deserve to have no better things to trust in, both they that make them, and they that love them, and they that worship them.

7 The potter also tempering soft earth, with labour fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge.

8 And of the same clay by a vain labour he maketh a god: he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life, which was lent him, shall be called for again.

9 But his care is, not that he shall labour, nor that his life is short, but he striveth with the goldsmiths and silversmiths: and he endeavoureth to do like the workers in brass, and counteth it a glory to make vain things.

10 For his heart is ashes, and his hope vain earth, and his life more base than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him the soul that worketh, and that breathed into him a living spirit.

12 Yea, and they have counted our life a pastime, and the business of life to be gain, and that we must be getting every way, even out of evil.

13 For that man knoweth that he offendeth above all others, who of earthly matter maketh brittle vessels, and graven gods.

14 But all the enemies of thy people that hold them in subjection, are foolish, and unhappy, and proud beyond measure:

15 For they have esteemed all the idols of the heathens for 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 walk.

16 For man made them: and he that borroweth his own breath, fashioned them. For no man can make a god like to himself.

17 For being mortal himself, he formeth a dead thing with his wicked hands. For he is better than they whom he worshippeth, because he indeed hath lived, though he were mortal, but they never.

18 Moreover, they worship also the vilest creatures: but things without sense, compared to these, are worse than they.

19 Yea, neither by sight can any man see good of these beasts. But they have fled from the praise of God, and from his blessing.

*Deut. xviii. 10; Jer. vii. 6.*

**VER. 21. Notice. It cannot with propriety be given to any but God. W.** —The Jews explain this of the name Jehovah, which they will never pronounce. C.

**VER. 23. Children. This was done by the Chanaanites, Hebrews, &c. Chap. xii. 23; Isa. v. 5.**

**VER. 25. Mid. Like the Bacchanalian women, running crowned with serpents, and eating raw flesh. Lye. The delusions of the devil, or the fraud of priests. Bards. Those who believe not in religion, or in the power of him by whom they swear, can give no security by an oath. They fear no harm. Ver. 29.**

**VER. 31. Just. Lit. the punishment of sinners always walketh about, &c. H.** —The stone does not hear the speaking, but God punisheth the deliever.

**3 A. 8. CHAP. XV. VER. 1. Mercy. The pagans have no real respect for their gods: they fear them not. C.** —But we know that Thou governest all, (H.) and wilt punish us, if we transgress. C.

**VER. 4. Us.** He wrote after the captivity, when the Jews abhorred idoltary, (D.) as they might also do at the beginning of Solomon's reign. H. —Picture. It is not certain that the art was known in the days of Moses, or that he expressly forbid it.

**VER. 10. Clay. In death, those who have trusted in creatures shall be abandoned by all.**

**VER. 11. Worketh. God gives life, and also the rational soul. Gen. ii. 7.**

**VER. 12. End. This is the maxim of worships. C. —Victus post vanitatem.**

**Hor. i. Ep. 1. Our corruptions are like those of children. They presently perish or we must quit them. S. Chrys. hom. 47, ad Pop.**

**VER. 14. In their pride they threaten more than they can perform. (Isa. xvi. 6.) or they take images to be gods, which infants only imagine are men. —Imagination. They become insane, and despise and persecute the servants of God. W.**

**VER. 19. Beasts. They are deformed, (H.) and seem to have been cursed by God, like the serpent. Gen. iii. 14. C. —Fled from. Or have banished. (Leets) God's praise, claiming it for themselves. M.**

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CHAP. XVI.

God's different dealings with the Egyptians, and with his own people.

For these things, and by the like things to these, they were worthily punished, and were destroyed by a multitude of beasts.

2 Instead of which punishment, dealing well with thy people, thou gavest them their desire of delicious food, of a new taste, preparing for them quails for their meat:

3 To the end, that they indeed desiring food, by means of those things that were shown and sent among them, might loathe even that which was necessary to satisfy their desire. But these, after suffering want for a short time, tasted a new meet.

4 For it was requisite that inevitable destruction should come upon them that exercised tyranny: but to these it should only be shown how their enemies were destroyed.

5 For when the fierce rage of beasts came upon these, they were destroyed with the bitings of crooked serpents.

6 But thy wrath endured not for ever, but they were troubled for a short time for their correction, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned to it, was not healed by that which he saw, but by thee, the Saviour of all.

8 And in this thou didst show to our enemies, that thou art he who deliverest from all evil.

9 For the bitings of locusts, and of flies, killed them, and there was found no remedy for their life: because they were worthy to be destroyed by such things.

10 But not even the teeth of venomous serpents overcame thy children: for thy mercy came and healed them.

11 For they were examined for the remembrance of thy words, and were quickly healed, lest falling into deep forgetfulness, they might not be able to use thy help.

12 For it was neither herb, nor mollifying plaster, that healed them, but thy word, O Lord, which healeth all things.

13 For it is thou, O Lord, that hast power of life and death, and leadest down to the gates of death, and bringest back again:

14 A man indeed killeth through malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received:

15 But it is impossible to escape thy hand.

CHAP. XVII.

Wisdom.

16 For the wicked that denied to know thee, were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire.

17 And which was wonderful, in water, which extinguished all things, the fire had more force: for the world fought for the just.

18 For at one time the fire was mitigated, that the beasts which were sent against the wicked might not be burnt, but that they might see, and perceive that they were persecuted by the judgment of God.

19 And at another time the fire, above its own power, burnt in the midst of water, to destroy the fruits of wicked land.

20 Instead of which things, thou didst feed thy people with the food of angels, and gavest them bread from heaven, prepared without labour; having in it all that is delicious, and the sweetness of every taste.

21 For thy sustenance showed thy sweetness to thy children, and serving every man's will, it was turned what every man liked.

22 But snow and ice endured the force of fire, and melted not: that they might know that the fire, burning in the hail, and flashing in the rain, destroyed the fruits of the enemies.

23 But this same again, that the just might be nourished, did even forget its own strength.

24 For the creature serving thee, the Creator, is mad fierce against the unjust for their punishment: and abated its strength for the benefit of them that trust in thee.

25 Therefore even then it was transformed into all things, and was obedient to thy grace, that nourisheth all, according to the will of them that desired it of thee:

26 That thy children, O Lord, whom thou lovest, might know that it is not the growing of fruits that nourisheth men, but thy word preserveth them that believe in thee.

27 For that which could not be destroyed by fire, being warmed with a little sun-beam, presently melted away:

28 That it might be known to all, that we ought to prevent the sun to bless thee, and adore thee at the dawn of the light.

29 For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.

CHAP. XVII.

The Egyptian darkness.

* Exod. vi. 23. — Exod. xvi. 14; Num. xi. 7; Psa. lxxvii. 25; John vi. 81.
  1 Kings ii. 6; * Exod. ix. 14; Deut. viii. 5; Matt. iv. 4.

16. * For the wicked that denied to know thee, were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire.

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27. For that which could not be destroyed by fire, being warmed with a little sun-beam, presently melted away:

28. That it might be known to all, that we ought to prevent the sun to bless thee, and adore thee at the dawn of the light.

29. For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.
FOR thy judgments, O Lord, are great, and thy words cannot be expressed: therefore undisciplined souls have erred.

2 For while the wicked thought to be able to have dominion over the holy nation, they themselves being fettered with the bonds of darkness, and a long night, shut up in their houses, lay there exiled from the eternal providence.

3 And while they thought to lie hid in their obscure sins they were scattered under a dark veil of forgetfulness, being horribly afraid, and troubled with exceeding great astonishment.

4 For neither did the den that held them, keep them from fear: for noises coming down troubled them, and sad visions appearing to them, affrighted them.

5 And no power of fire could give them light, neither could the bright flames of the stars enlighten that horrible night.

6 But there appeared to them a sudden fire, very dreadful: and being struck with the fear of that face, which was not seen, they thought the things which they saw to be worse:

7 And the delusions of their magic art were put down, and their boasting of wisdom was reproachfully rebuked.

8 For they who promised to drive away fears and troubles from a sick soul, were sick themselves of a fear worthy to be laughed at.

9 For though no terrible thing disturbed them: yet being scared with the passing by of beasts, and hissing of serpents, they died for fear: and denying that they saw the air, which could by no means be avoided.

10 For whereas wickedness is fearful, it beareth witness of its condemnation: for a troubled conscience always forecasteth grievous things.

11 For fear is nothing else but a yielding up of the succours from thought.

12 And while there is less expectation from within, the greater doth it count the ignorance of that cause which bringeth the torment.

13 But they that during that night, in which nothing could be done, and which came upon them from the lowest and deepest hell, slept the same sleep.

14 Were sometimes molested with the fear of monsters, sometimes fainted away, their soul failing them: for a sudden and unlooked for fear was come upon them.

15 Moreover, if any of them had fallen down, he was kept shut up in prison without irons.

16 For if any one were a husbandman, or a shepherd, or a labourer in the field, and was suddenly overtaken, he endured a necessity from which he could not fly.

17 For they were all bound together with one chain of darkness. Whether it were a whistling wind, or the melodious voice of birds, among the spreading branches of trees, or a fall of water running down with violence,

18 Or the mighty noise of stones tumbling down, or the running that could not be seen of beasts playing together, or the roaring voice of wild beasts, or a reounding echo from the highest mountains: these things made them to swoon for fear.

19 For the whole world was enlightened, with a clear light, and none were hindered in their labours.

20 But over them only was spread a heavy night, an image of that darkness which was to come upon them. But they were to themselves more grievous than the darkness.

CHAP. XVIII.

BUT thy saints had a very great light, and they heard their voice indeed, but did not see their shape. And because they also did not suffer the same things, they glorified thee:

2 And they that before had been wronged, gave thanks, because they were not hurt now: and asked this gift, that there might be a difference.

3 Therefore they received a burning pillar of fire for a guide of the way which they knew not, and thou gavest them a harmless sun of a good entertainment.

4 The others indeed were worthy to be deprived of light, and imprisoned in darkness, who kept thy children shut up, by whom the pure light of the law was to be given to the world.

5 And whereas they thought to kill the babes of the just: one child being cast forth, and saved to reprove them, thou tookest away a multitude of their children, and destroyedst them all together in a mighty water.

6 For that night was known before by our fathers, that assuredly knowing what oaths they had trusted to, they might be of better courage.

7 So thy people received the salvation of the just, and destruction of the unjust.

CHAP. XVIII.

VER. 9. Providence, and day-light, like incorrigible slaves in prison.

VER. 3. Sins. This interior darkness was punished with the exterior one.

VER. 6. Fire. Like lightning, which would not allow them leisure to distinguish objects.

VER. 7. Rebuked. Or chastised. He. The magicians could not imitate this miracle, nor secure themselves from its horrors.

VER. 9. Fear. The Egyptians kept serpents in their houses, and fed them. But now, neglecting to show this attention, they were affrighted with their hissing.

VER. 10. Things. The wicked are most cowardly.

VER. 12. Expectation. Or fear. Such an one is filled with a mortal anxiety.

CHAP. XVIII.

VER. 15. Darkness forced them to stay where they were.

VER. 16. The Hebrews (M.) or rather the Egyptians’ voice. The land of Gosen was preserved from these horrors, (C.) though such Egyptians as might be found there were exposed to them; and their dismal lamentations made the people of God appreciate their own happiness.

VER. 17. Therefore. “Instead of these things,” (Gr.) darkness and complaints, (H.) God led away his people in triumph. Hab. III. 3. —A harmless sun. A light that shall not hurt or molest them; but that should be an agreeable guest to them (Ch.); or the desert should receive them, where they should be provided with food.

VER. 18. Was. Lit. “begun.” H. In Egypt the Hebrews themselves were unacquainted with the law, which was given at their arrival at Sinai.

VER. 19. One child. Viz. Moses. Ch. He was preserved to be the leader of the Hebrews, when the Egyptians were drowned (W.) in the Red Sea.

VER. 20. Forth. God had assured the patriarchs that he would visit his people, and Moses had told them what would take place during the night of their deliverance. Exod. iv. 22, and xli. 4. C.
8 For as thou didst punish the adversaries: so thou didst also encourage and glorify us.

9 For the just children of good men were offering sacrifice secretly, and they unanimously ordered a law of justice: that the just should receive both good and evil alike, singing now the praises of the fathers.

10 But on the other side there sounded an ill-accorded cry of the enemies, and a lamentable mourning was heard for the children that were bewailed.

11 'And the servant suffered the same punishment as the master, and a common man suffered in like manner as the king.

12 So all alike 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 before by reason of the enchantments, then first upon the destruction of the first-born, they acknowledged the people to be of God.

14 For while all things were in quiet silence, and the night was in the midst of her course, 15 Thy Almighty word leaped down from heaven from thy royal throne, as a fierce conqueror into the midst of the land of destruction,

16 With a sharp sword carrying thy unfeigned commandment, and he stood and filled all things with death, and standing on the earth, reached even to heaven.

17 Then suddenly visions of evil dreams troubled them, and fears unlooked for came upon them.

18 And one thrown here, another there, half dead, showed the cause of his death.

19 For the visions that troubled them foreshadowed these things, lest they should perish, and not know why they suffered these evils.

20 But the just also were afterwards touched by an assault of death, and there was a disturbance of the multitude in the wilderness: but thy wrath did not long continue.

21 'For a blameless man made haste to pray for the people, bringing forth the shield of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to the calamity, showing that he was thy servant.

22 And he overcame the disturbance, not by strength of body nor with force of arms, but with a word he subdued him that punished them, alleging the oaths and covenant made with the fathers.

23 For when they were now fallen down dead by heaps one upon another, he stood between and stayed the assault, and cut off the way to the living.

24 'In the priestly robe which he wore, was the whole world: and in the four rows of the stones, the glory of the fathers was graven, and thy Majesty was written upon the diadem of his head.

25 And to these the destroyer gave place, and was afraid of them: for the proof only of wrath was enough.

CHAP. XIX.

Why God showed no mercy to the Egyptians. His favour to the Israelites. All creatures obey God's orders for the service of the good, and the punishment of the wicked.

But as to the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do:

2 For when they had given them leave to depart, and had sent them away with great care, they repented, and pursued after them.

3 'For whilst they were yet mourning, and lamenting at the graves of the dead, they took up another foolish device: and pursued them as fugitives whom they had pressed to be gone:

4 For a necessity, of which they were worthy, brought them to this end: and they lost the remembrance of those things which had happened, that their punishment might fill up what was wanting to their torments:

5 And that thy people might wonderfully pass through, but they might find a new death.

6 For every creature, according to its kind, was fashioned again as from the beginning, obeying thy commandments, that thy children might be kept without hurt.

7 For a cloud overshadowed their camp, and where water was before, dry land appeared, and in the Red Sea a way without hinderance, and out of the great deep a springing field:

8 Through which all the nation passed which was protected with thy hand, seeing thy miracles and wonders.

9 For they fed on their food like horses, and they skipped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of those things which had been done in the time of their sojournings, how the feet," and made of sky-blue linen, with pomegranates and bells at the bottom. C. The colours represented the four elements, H.—See E. Jer. Ep. 128, Joseph. iii. 8.—Pathah. The twelve descendants of Jacob, whose names appeared in the stones of the breastplate. Exod. xxviii. 17.—Majesty. On a golden plate worn by the high priest on his forehead was inscribed "Holiness to the Lord." Exod. xxviii. 36. C.

V. 8. Afraid. Or showed a regard for them. H.—Enough. God did not intend to exterminate his people, as he had done the first-born of Egypt. C.

CHAP. XIX. V. 1. Know. God foretold the malice of the Egyptians against his people, but was not the author of it. W.

V. 2. Cure. Lit. "solicitude." (H.) so that they would not allow them time to prepare victuals.

V. 4. Necessity. God permitted them to be blinded by their own obstinacy. C.

V. 7. Field. Like a meadow, (C.) "hammin," "growing grass." Sept. H —The Hebrews passed with so much ease as in a desert, (Psal. c. 9); Isa. liv. 15); or place of pasture, while the sea seemed to be in quest of other channels. C Gen. i. 9, H.
ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 "And at length they saw a new generation of birds, when, being led by their appetite, they asked for delicate meats.

12 For to satisfy their desire, the quail came up to them from the sea: and punishments came upon the sinners, not without forewarning signs by the force of thunders: for they suffered justly according to their own wickedness.

13 For they exercised a more detestable inhospitality than any: others indeed received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them.

14 And not only so, but in another respect also they were worse: for the others, against their will, received the strangers.

15 But these grievously afflicted them whom they had received with joy, and who lived under the same laws.

Ven. 14. In another. Lit. "but there was another respect (or punishment) of them, because unwillingly they received strangers." Gen. xix. 1, 2.


Ven. 16. Changed. The meaning is, that whatever changes God wrought in the elements by miracles in favour of his people, they still kept their harmony by obeying his will. Ch. He answers the objection of philosophers, who argued against the possibility of miracles, as being against the established laws of nature. But the Bible gives no more confusion than the various strings of a harp, when they are touched with skill, though they have each their respective name and sound.—

Ven. 17. Water. Men, &c. passed through the Red Sea, while frogs got into houses.

VEN. 20. Therein. For the punishment of the Egyptians. Chap. xvi. 18. C.


ECCLESIASTICUS.

This Book is so called from a Greek word that signifies a preacher; because, like an excellent preacher, it gives admirable lessons of all vices. The author was Jesus, the son of Sirach, of Jerusalem, who flourished about two hundred years before Christ. As it was written after the time of Esdras, it is not in the Jewish canon; but is received as canonical and Divine by the Catholic Church, instructed by apostolical tradition, and directed by the Spirit of God. It was first wrote in the Hebrew, but afterwards translated into Greek by another Jesus, the grandson of the author; whose prologue to this book is the following (Ch.):

THE PROLOGUE.

The knowledge of many and great things hath been shown us by the law, and the prophets, and others that have followed them: for which things Israel is to be commended for doctrine and wisdom: because not only must needs be skillful, but strangers also both speaking and writing, may by their means become most learned. My grandfather, Jesus, after he had much given himself to a diligent reading of the law, and the prophets, and other books, that were delivered to us from our fathers, had a mind also to write something himself pertaining to doctrine and wisdom; that such as are desirous to learn, and are made knowing in these things, may be more and more attentive in mind, and be strengthened to live according to the law. I entreat you, therefore, to come with benevolence, and to read with attention, and to pardon us for those things whereby we may seem, while we follow the image of wisdom, to come short in the composition of words; for the Hebrew words have not the same force in them when translated into another tongue. And not only these, but the law also itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eighth and thirtieth year coming into Egypt, when Ptolemy Euergetes was king, and continuing there a long time, I found there books left, of no small nor contemptible learning. Therefore I thought it good and necessary for me to bestow some diligence and labour to interpret this book: and with much watching and study, in some spare of time, I brought the book to an end, and set it forth for the service of them that are willing to apply their mind, and who learn how to conduct themselves, who purpose to lead their life according to the law of the Lord.

—If some forbear to urge the authority of this book, in disputes with the Jews, we need not be surprised, as there were other proofs against them. H. —It was alleged in the controversies about baptism and grace, and no one thought of rejecting its testimony. Chap. xxxiv. 30. S. Cyp. Ep. 68. S. Aug. Bap. vi. 34. Grat. ii. 11, &c.

—The Counsels of Ephesians, 3rd Carthage, (chap. xxvi. 1.) Fransfort, 8th Toledo, and Trent, ought to settle all doubts on this head. The Jews themselves have a great regard for the book, (though the Talmud condemns it for admitting persons not in one in God,) and seem to have copied many sentences from it into the more than a dozen Syriac alphabets of Ben Sira. This may be the work which S. Jerom (Pref. in Sib.) testis in his book, that it cannot at present be found. C. See Ep. 116. D. —But this is not a proof that it was not extant in S. Jeron's time, and the many variations between the Greek copies themselves and the Vulgate, may owe their rise to the different translators omitting some parts of it. H. —The same person seems to have translated this and the former book into Latin in the earliest ages, though the present work is more obscure, because the Greek is less beautiful, and the Vulgate, more poetical. C. —The Compi. agrees better with the Vulgate, and was probably to have given frequently a double version, for fear of not having expressed the full sense in the first, unless the additions be his or some other person's guesses, which crept into the text. C. —Many of the Fathers quote this book as the production of Solomon, because it contains many of his sentences preserved by tradition, (M.) and resembles his works. S. Aug. de Civ. Dei, xvii. 20. —The Greek styles it "The Wisdom of Jesus, the son of Sirach." He has imitated (H.) the Proverbs to chap. xxvi., Ecclesiastes to chap. viii. 15, where wisdom ends her exhortation, and the Comite in the remainder of the work, praising God and the great men of the nation, down to Simon II. Walch in Euseb. iv. 22. C. —The last chapter contains a proper, which may be in imitation of the book of Wisdom. This work is often styled Parallela, a collection of pious maxims, (H.) or a "reception of all virtues." W. —Many think it was composed between A. M. 7211 and 7289 (Tentius), but it seems rather to have been put into its present form by the hand of a later writer. The Vulgate gives the author as Simon the son of Sirach for opposing his entrance into the sanctuary, (chap. 1. 4, &c.) for which he ordered the Jews in Egypt to be cruelly butchered, (9 Mac.) and after Epiphanes, the Syrian monarch, had commenced his most cruel persecution of that people, and of Onias III., twenty-two years after the death of Simon II., (chap xxv. and 1.) A. M. 3828 B. C. 170. Euseb. Grot. Usher. C.
CHAPTER I.

All wisdom is from God, and is given to them that fear and love God.

1 All wisdom is from the Lord God, and hath been always with him, and is before all time.
2 Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss?
3 Who hath searched out the wisdom of God, that goeth before all things?
4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.
5 The word of God on high is the fountain of wisdom, and her ways are everlasting commandments.
6 To whom hath the root of wisdom been revealed, and who hath known her wise counsels?
7 To whom hath the discipline of wisdom been revealed and made manifest? and who hath understood the multiplicity of her steps?
8 There is one most high Creator Almighty, and a powerful King, and greatly to be feared, who sitteth upon his throne, and is the God of dominion.
9 He created her in the Holy Ghost, and saw her, and numbered her, and measured her.
10 And he poured her out upon all his works, and upon all flesh, according to his gift, and hath given her to them that love him.
11 The fear of the Lord is honour, and glory, and gladness, and a crown of joy.
12 The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days.
13 With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed.
14 The love of God is honourable wisdom.
15 And they to whom she shall show herself, love her by the sight, and by the knowledge of her great works.
16 The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen women, and is known with the just and faithful.
17 The fear of the Lord is the knowledge of knowledge.
18 Religiousness shall keep and justify the heart, it shall give joy and gladness.
19 It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed.
20 To fear God is the fulness of wisdom, and fulness is from the fruits thereof.

21 She shall fill all her house with her increase, and the storehouses with her treasures.
22 The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation;
23 And it hath seen, and numbered her: but both are the gifts of God.
24 Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the glory of them that hold her.
25 The root of wisdom is to fear the Lord: and the branches thereof are long-lived.
26 In the treasures of wisdom is understanding and religiousness of knowledge: but to sinners wisdom is an abomination.
27 The fear of the Lord driveth out sin:
28 For he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin.
29 A patient man shall bear for a time, and afterwards joy shall be restored to him.
30 A good understanding will hide his words for a time, and the lips of many shall declare his wisdom.
31 In the treasures of wisdom is the signification of discipline:
32 But the worship of God is an abomination to a sinner.
33 Son, if thou desire wisdom, keep justice, and God will give her to thee.
34 For the fear of the Lord is wisdom and discipline: and that which is agreeable to him,
35 Is faith, and meekness: and he will fill up his treasures.
36 Be not incredulous to the fear of the Lord: and come not to him with a double heart.
37 Be not a hypocrite in the sight of men, and let not thy lips be a stumblingblock to thee.
38 Watch over them, lest thou fall, and bring dishonour upon thy soul,
39 And God discover thy secrets, and cast thee down in the midst of the congregation:
40 Because thou camest to the Lord wickedly, and thy heart is full of guile and deceit.

CHAP. II.

God's servants must look for temptations: and must arm themselves with patience and confidence in God.

SON, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation.
2 Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds.

* Matt. iv. 1: 2 Tim. iii. 12.

VER. 17. Religiousness, or proper application of knowledge. H.—A learned impious man is most dangerous.
VER. 27. Sin, by vigilance or by repentance.
VER. 32. Sinner. Such imagine that God's service is insupportable. W.
VER. 33. Faith, or fidelity. M.—The meek shall possess the land. Matt. v. 4. C.
3 Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end.
4 Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience:
5 For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation.
6 Believe God, and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein.
7 Ye that fear the Lord, wait for his mercy: and go not aside from him, lest ye fall.
8 Ye that fear the Lord, believe him: and your reward shall not be made void.
9 Ye that fear the Lord, hope in him: and mercy shall come to you for your delight.
10 Ye that fear the Lord, love him and your hearts shall be enlightened.
11 My children, behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded.
12 For who hath continued in his commandment, and is not been forsaken? or who hath called upon him, and is despised him?
13 For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth.
14 Woe to them that are of a double heart, and to wicked lips, and to the hands that do evil, and to the tongue that goeth on the earth two ways.
15 Woe to them that are faint-hearted, who believe not God: and therefore they shall not be protected by him.
16 Woe to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways.
17 And what will they do, when the Lord shall begin to examine?
18 They that fear the Lord, will not be incredulous to his word: and they that love him, will keep his way.
19 They that fear the Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law.
20 They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls.
21 They that fear the Lord, keep his commandments, and will have patience even until his visitation.
22 Saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of the devil.
23 For according to his greatness, so also is his mercy with him.

CHAP. III.

Lessons concerning the honour of parents, and humility, and avoiding curiosity.

THE sons of wisdom are the church of the just: and their generation, obedience and love.
2 Children, hear the judgment of your father, and so do that you may be saved.
3 For God hath made the father honourable to the children: and seeking the judgment of the mothers, hath confirmed it upon the children.
4 He that loveth God, shall obtain pardon for his sins by prayer, and shall refrain himself from them, and shall be heard in the prayer of days.
5 And he that honoureth his mother, is as one that layeth up a treasure.
6 He that honoureth his father, shall have joy in his own children, and in the day of his prayer he shall be heard.
7 He that honoureth his father, shall enjoy a long life and he that obeyeth the father, shall be a comfort to his mother.
8 He that feareth the Lord, honoureth his parents, and will serve them as his masters that brought him into the world.
9 Honour thy father in work and word, and all patience.
10 That a blessing may come upon thee from him, and his blessing may remain in the latter end.
11 The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundations.
12 Glory not in the dishonour of thy father: for his shame is no glory to thee.
13 For the glory of a man is from the honour of his father, and a father without honour is the disgrace of the son.
14 Son, support the old age of thy father, and grieve him not in his life:
15 And if his understanding fail, have patience with him, and despire him not when thou art in thy strength for the relieving of the father shall not be forgotten.
16 For good shall be repaid to thee for the sin of thy mother.
17 And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sins shall melt away as the ice in the fair warm weather.
18 Of what an evil fame is he that forsaketh his father and he is cursed of God that angereth his mother.
19 My son, do thy works in meekness, and thou shalt be beloved above the glory of men.

VER. 7. Father. Greek, "Lord... father, (8) and will serve them." Ver. 9. Father. Greek adds, "and thy mother." C.—And his, acc. wholly omitted. H.
VER. 25. Harlot. Bih pusser senen. They do not lose the character of fathers how inform soever, (C) and those can never truly serve the invisible Deity who despise their fathers, his visible images on the earth. Philo. Decal.
VER. 32. Wise. Or ill-nature. Greek, "instead of sins, (17) a house shall be built up for them." H.—Thy family shall increase. Exod. i. 21. C.—Alma, prayer and sacrifice for parents merit reward. W.
VER. 38. Of. Greek, "Like a blasphemer is," acc. G.
VER. 39. Greater. The dignity of a person should be the measure of his humility, (S. Amb. de Virg. 31,) as the most elevated are the most exposed to
4. Reject not the petition of the afflicted: and turn not away thy face from the needy.

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

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

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

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

9. Deliver him that suffereth wrong out of the hand of the proud: and be not faint-hearted in thy soul.

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

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

12. Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before them in the way of justice.

13. And he that loveth her, loveth life: and they that watch for her, shall embrace her sweetness.

14. They that hold her fast, shall inherit life: and whithersoever she entereth, God will give a blessing.

15. They that serve her, shall be servants to the holy one: and God loveth them that love her.

16. He that hearkeneth to her, shall judge nations: and he that looketh upon her, shall remain secure.

17. If he trust to her, he shall inherit her, and his generation shall be in assurance.

18. For she walketh with him in temptation, and at the first she chooseth him.

19. She will bring upon him fear, and dread, and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul.

20. Then she will strengthen him, and make a straight way to him, and give him joy.

21. And will disclose her secrets to him, and will heap

VER. 31. Understood. Greek, "shall devise a parable and the ear of the hearer is the desire of a wise man." H.


CHAP. IV. VER. 1. Alms. Gr. "livel." and of what is necessary to support it. C.—Christians are not masters of what is superfluous, no more than those who have the goods of the Church. S. Chriss. Coram. a Lap. "Draw not...after thee indigent eyes." H.—Make not the poor wait long for relief. 2 Cor. ii. 7. Rom. xiii. 8. Prov. vii. 28. G.

VER. 5. For...anger, and behind, &c. is not in Gr. H.—He treadeth the same injunction. Exod. xxii. 22. C.—Deal not cruelly with the poor: for God will revenge their injuries. W.

VER. 7. To the Gr. "and bow," &c. Submission to magistrates is enforced. C.

VER. 18. In temptation, &c. The meaning is, that before wisdom will choose any for her favourites, she will try them by leading them through contradictions.
4 Say not: I have sinned, and what harm hath befallen me? for the Most High is a patient rewarder.
5 Be not without fear about sin forgiven, and add not sin upon sin:
6 And say not: The mercy of the Lord is great, he will have mercy on the multitude of my sins.
7 *For mercy and wrath quickly come from him, and his wrath looketh upon sinners.
8 Delay not to be converted to the Lord, and defer it not from day to day.
9 For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee.
10 *Be not anxious for goods unjustly gotten: for they shall not profit thee in the day of calamity and revenge.
11 Winitnow with every wind, and go not into every way: for so is every sinner proved by a double tongue.
12 Be stedfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee.
13 Be meek to hear the word, that thou mayest understand: and return a true answer with wisdom.
14 If thou have understanding, answer thy neighbour: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskilful word, and be confounded.
15 Honour and glory is in the word of the wise, but the tongue of the fool is his ruin.
16 Be not called a whisperer, and be not taken in thy tongue, and confounded.
17 For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double-tongued, but to the whisperer hatred, and enmity, and reproach.
18 Justify alike the small, and the great.

**CHAP. VI.**

Of true and false friends: and of the fruits of wisdom.

INSTEAD of a friend, become not an enemy to thy neighbour: for an evil man shall inherit reproach and shame, so shall every sinner that is envious and double-tongued.

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

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*Prov. xi. 4, and 28. Rom. xii. 6; Phil. ii. 3.*

**CHAP. V.**

We must not presume of our wealth or strength: nor of the mercy of God, to go on in sin: we must be stoicst in virtue and truth.

SET not thy heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness.
2 Follow not thy strength the desires of thy heart: and say not: How mighty am I! and who shall bring me under for my deeds? for God will surely take revenge.

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*Prov. xi. 6.*
CHAP. VI.

3 And it eat up thy leaves, and destroy thy fruit, and thou be left as a dry tree in the wilderness.
4 For a wicked soul shall destroy him that hath it, and maketh him to be a joy to his enemies, and shall lead him into the lot of the wicked.
5 A sweet word multiplieth friends, and appeaseth enemies, and a gracious tongue in a good man aboundeth.
6 Be in peace with many, but let one of a thousand be thy counsellor.
7 If thou wouldst get a friend, try him before thou takest him, and do not credit him easily.
8 For there is a friend for his own occasion, and he will not abide in the day of thy trouble.
9 And there is a friend that turneth to enmity: and there is a friend that will disclose hatred and strife, and reproaches.
10 And there is a friend, a companion at the table, and he will not abide in the day of distress.
11 A friend, if he continue stedfast, shall be to thee as thyself, and shall act with confidence among them of thy household.
12 If he humble himself before thee, and hide himself from thy face, thou shalt have unambitious friendship for good.

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

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

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

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

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

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

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

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

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

ECCLESIASTICUS.

CHAP. VII.

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

23 For the wisdom of doctrine is according to her name, and she is not manifest unto many, but with them to whom she is known, she continueth even to the sight of God.

24 Give ear, my son, and take wise counsel, and cannot away my advice.

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. VII.

Religious and moral duties.

1 Do no evils, and no evils shall lay hold of thee.
2 Depart from the unjust, and evils shall depart from thee.

* Infra, viii. 9.

VER. 6. Approacheth. Gr. &quot; and an eloquent tongue multiplies good words.&quot;

VER. 6. Counselor. Only few are capable of this office, (H.) or of keeping secret. Yet we must have peace, if possible, with all. Rom. xii. 18, C.

VER. 7. God. Lit. &quot;best possess a friend, possess him in trial&quot; (H.) as the Greek also has it. But the Heb. term hekim, means likewise &quot;to acquire,&quot; and a friend ought to be chosen with judgment. It is too late to try him after he has been received, C.

VER. 8. Trouble. Such are interested friends; but true &quot;friendship is a kind and perfect agreement in all Divine and human affairs.&quot; Civ. S. Aug. c. xvi. 3.

VER. 8. Religion must be the foundation.

VER. 8. Friends. Such as have been just described.— Entire confidence becomes those who are friends indeed.

VER. 10. And immor-tality, is not in Greek. C.—But shows the meaning of life in this place; as a true friend will not cease to give good advice for charity. H.—But even in this world nothing can be more advantageous. C.—Him. Christ himself says, &quot;friendship can subsist only among the virtuous.&quot; Yet these, judging of others, impose upon each other more easily imposed upon, and ought, therefore, to witnessing themselves to God, C.

VER. 17. He. Will instill into his friend sentiments of piety, if he have not before.

VER. 18. Wisdom. A good education will, at last, bring forth fruit, through the passions may choke the good seed for a time. C.

VER. 22. Trial. Such trials are the means to try people's strength, (Zach. xii. 3. C.) or try gold. Vulg.—The Syriac explains it of a precious stone. But the first idea is preferable. Many will not so much as attempt to become acquainted with wisdom and piety.

VER. 23. Name. Perhaps the author may compare the Greek word Sophia (C.) with Teopria, (H.) &quot;hidden,&quot; or with another Greek term, zophos, which means &quot;darkness.&quot; See chap. xiii. 8, and xlv. 1. The original Heb. text is lost so that we cannot determine to what word situation is made. See Corn. a Lapid. who has written the best commentary on this book.—But, &c., is not in Greek, C.

VER. 24. Many prefer learning before piety. But S. Aug. says the unlearned rise and take the kingdom of heroes, while we with our learning, devoid of heart, or (charity H.) behold we fall into the dust. Cont. viii. 8, W.

VER. 28. Thee. She will even seek thee first. Wisd. vi. 14; Prov. viii., Matt. viii. 7.—Gotten. Contumacy does not here signify being changeable, (C.) though this is one of the fruits of wisdom. Wisd. viii. 21; Gal. v. 23, 11.

VER. 35. Wise. Lit. &quot;prudent." The Latin has this epithet, because old people are not always such, though it may be expected of them. C.

VER. 36. Mewring, with the utmost diligence. C.—The very meeting of the wise is of advantage; and thou mayest learn something of a great man, though he open not his mouth. Sen. Ep. 64.
3 My son, sow not evils in the furrows of injustice, and thou shalt not reap them seven-fold.
4 Seek not of the Lord a pre-eminence, nor of the king the seat of honour.
5 *Justify not thyself* before God, for he knoweth the heart: and desire not to appear wise before the king.
6 Seek not to be made a judge, unless thou have strength enough to expiate iniquities: lest thou fear the person of the powerful, and lay a stumbling-block for thy integrity.
7 Offend not against the multitude of a city, neither cast thyself in upon the people,
8 *Nor bind sin to sin* : for even in one thou shalt not be unpunished.
9 Be not faint-hearted in thy mind: 10 Neglect not to pray, and to give alms.
11 Say not: God will have respect to the multitude of my gifts, and when I offer to the most high God, he will accept my offerings.
12 Laugh no man to scorn in the bitterness of his soul: "for there is one that humbleth and exalteth, God, who seeth all."
13 Deceive not against thy brother: neither do the like against thy friend.
14 Be not willing to make any manner of lie: for the custom thereof is not good.
15 Be not full of words in a multitude of ancients, and repeat not the word in thy prayer.
16 Hate not laborious works, nor husbandry ordained by the Most High.
17 Number not thyself among the multitude of the disorderly.
18 Remember wrath, for it will not tarry long.
19 Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms.
20 Do not transgress against thy friend, deferring money, nor despise thy dear brother for the sake of gold.
21 Depart not from a wise and good wife, whom thou hast gotten in the fear of the Lord: for the grace of her modesty is above gold.

4 *Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life.**
23 Let a wise servant be dear to thee as thy own soul, defend him not of liberty, nor leave him needy.
24 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.
25 Hast thou children? instruct them, and bow down their neck from their childhood.
26 Hast thou daughters? have a care of their body, and show not thy countenance gay towards them.
27 Marry thy daughter well, and thou shalt do a great work, and give her to a wise man.
28 If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. With thy whole heart,
29 *Honour thy father, and forget not the groanings of thy mother:**
30 Remember that thou hadst not been born but through them: and make a return to them as they have done for thee.
31 With all thy soul fear the Lord, and reverence his priests.
32 With all thy strength love him that made thee: and forsake not his ministers.
33 *Honour God with all thy soul, and give honour to the priests, and purify thyself with thy arms.**
34 Give them their portion, as it is commanded thee, of the first-fruits, and of purifications: and for thy negligences purify thyself with a few.
35 Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things:
36 And stretch out thy hand to the poor, that thy expectation and thy blessing may be perfected.
37 A gift hath grace in the sight of all the living, and restrain not grace from the dead.
38 *Be not wanting in comforting them that weep, and walk with them that mourn.**
39 *Be not slow to visit the sick: for by these things thou shalt be confirmed in love.*

4 *Lev. xix. 15. — Deut. xii. 18. — Lev. xi. 3. — Num. xviii. 16. — Rom. xii. 18. — Matt. xxv. 36.*
Strive not with a powerful man, lest thou fall into his hands.
2 Contend not with a rich man, lest he bring an action against thee.
3 For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them.
4 Strive not with a man that is full of tongue, and heap not wood upon his fire.
5 Communicate not with an ignorant man, lest he speak ill of thy family.
6 Despise not a man that turneth away from sin, nor reproach him therewith: remember that we are all worthy of reproof.
7 Despise not a man in his old age: for we also shall become old.
8 Rejoice not at the death of thy enemy: knowing that we all die, and are not willing that others should rejoice at our death.
9 Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs.
10 For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame.
11 Let not the discourse of the ancients escape thee, for they have learned of their fathers:
12 For of them thou shalt learn understanding, and to give an answer in time of need.
13 Kindle not the coals of sinners by rebuking them, lest thou be burnt with the flame of the fire of their sins.
14 Stand not against the face of an injurious person, lest he sit as a spy to entrap thee in thy words.
15 Lend not to a man that is mightier than thyself: and if thou lendest, count it as lost.
16 Be not surety above thy power: and if thou be surety, think as if thou wert to pay it.
17 Judge not against a judge: for he judgeth according to that which is just.
18 Go not on the way with a bold man, lest he burden thee with his evils: for he goeth to his own account, and will not shal-persh together with his folly.
19 Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight, and where there is no help he will overthrow thee.
20 Advise not with fools, for they cannot love but such things as please them.
21 Before a stranger do no matter of counsel: for thou knowest not what he will bring forth.
22 Open not thy heart to every man: lest he repent thee with an evil turn, and speak reproachfully to thee.

Be not jealous over the wife of thy bosom, lest she show in thy regard the malice of a wicked lesson.
2 Give not the power of thy soul to a woman, lest she enter upon thy strength, and thou be confounded.
3 Look not upon a woman that hath a mind for many lest thou fall into her snares.
4 Use not much the company of her that is a dancer, and hearken not to her, lest thou perish by the force of her charms.
5 Gaze not upon a maiden, lest her beauty be a stumbling-block to thee.
6 Give not thy soul to harlots in any point: lest thou destroy thyself and thy inheritance.
7 Look not round about thee in the ways of the city, nor wander up and down in the streets thereof.
8 Turn away thy face from a woman dressed up, and gaze not about upon another’s beauty.
9 For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire.
10 Every woman that is a harlot, shall be trodden upon as dung in the way.
11 Many, by admiring the beauty of another man’s wife, have become reprovable, for her conversation burneth as fire.
12 Sit not at all with another man’s wife, nor repose upon the bed with her:
13 And strive not with her over wine, lest thy heart decline towards her, and by thy blood thou fall into destruction.
14 Forsake not an old friend, for the new will not be to him.
15 A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure.
16 Envy not the glory and riches of a sinner, for thou knowest not what his ruin shall be.
17 Be not pleased with the wrong done by the
unjust, knowing that even to hell the wicked shall not please.

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

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

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

15 According to thy power beware of thy neighbour: and treat with the wise and prudent.

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

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

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

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

CHAP. X.

The virtues and vices of men in power: the great evil of pride.

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

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

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

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

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

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

6 Pride is hateful before God and men: and all impiety of nations is execrable.

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

8 But nothing is more wicked than the covetous man.

9 Why is earth and ashes proud?

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

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

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

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

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

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

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

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

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

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

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

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

22 Pride was not made for men: n鄰 wrath for the race of women.

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

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

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

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

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

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

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

30 Better is he that laboureth, and aboundeth in all things, than he that beareth himself and wanteth bread.
31 My son, keep thy soul in meekness, and give it
honour according to its desert.
32 Who will justify him that sinneth against his own
soul? and who will honour him that dishonoureth his own
soul?
33 The poor man is glorified by his discipline and
fear: and there is a man that is honoured for his wealth.
34 But he that is glorified in poverty, how much more
in wealth? and he that is glorified in wealth, let him fear
poverty.

CHAP. XI.

Lessons of humility and moderation in all things.

THE wisdom of the humble shall exalt his head, and
shall make him sit in the midst of great men.

2 Praise not a man for his beauty, neither despise a
man for his look.

3 The bee is small among flying things, but her fruit
hath the chiefest sweetness.

4 Glory not in apparel at any time, and be not exalted
in the day of thy honour: for the works of the Highest
only are wonderful, and his works are glorious, and secret,
and hidden.

5 Many tyrants have sat on the throne, and he whom
no man would think on hath worn the crown.

6 Many mighty men have been greatly brought down,
and the glorious have been delivered into the hand of
others.

7 Before thou inquire, blame no man: and when thou
hast inquired, reprove justly.

8 Before thou hear, answer not a word: and interrupt
not others in the midst of their discourse.

9 Strive not in a matter which doth not concern thee,
and sit not in judgment with sinners.

10 My son, meddle not with many matters: 'and if
thou be rich, thou shalt not be free from sin: for if thou
pursue after, thou shalt not overtake: and if thou run be-
fore, thou shalt not escape.

11 There is an ungodly man that laboureth, and
maketh haste, and is in sorrow, and is so much the more
in want.

12 Again, there is an inactiv man that wanteth help,
is very weak in ability, and full of poverty:

* Prov. xviii. 13.—1 Tim. vi. 9.—Eccles. iv. 8.—Job xliii. 10.—Job xii. 10.

VER. 81. Desert. Let not aviso deprive thee of the necessaries of life, nor

VER. 83. Clarified. Gr. οὐ χαρισμένος on accord of his knowledge, and the
rich is,” &c. II.

VER. 84. And. Gr. omits this sentence (C): yet Groes has, And the man
who is without honour in wealth, how much more so will he be in poverty? I I.
Eccles. viii. 12.

CHAP. XI. VER. 1. Men. Meek is preferable to high birth, as it surmounts
Difficulties. C.

VER. 3. Sweetness. Honey was more esteemed before sugar became common.
As the little bee procures such sweetness, so the less beautiful often by their abilities
across the comedy.


VER. 7. Man, as David did Mephibosheth. 2 Kings xv. 4. Constantine the
Great grieved for having put his son Crispius to death on too weak evidence; and
Theodosius repented for the sentence he had rashly passed on the inhabitants of
Thessalonica.

VER. 8. Discourse. This is a mark of impertinence. Prov. xviii. 13. C.—
Let others finish their speech, and wait if there be any elder or better informed to
speak. W.

VER. 10. Escape. God will grant these riches without so much solicitude
(lyran): or rather, make not with too many things, as that is the way to succeed
so ame, and destroys all repose.
31 Bring not every man into thy house: for many are the snares of the deceitful.
32 For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the proud, and as a spy that looketh on the fall of his neighbour.
33 For he lieth in wait, and turneth good into evil, and on the elect he will lay a blot.
34 Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood.
35 Take heed to thyself of a mischievous man, for he worketh evil: lest he bring upon thee reproach for ever.
36 Receive a stranger in, and he shall overthrow thee with a whirlwind, and shall turn thee out of thy own.

CHAP. XII.

We are to be liberal to the just: and not to trust the wicked.

If thou do good, know to whom thou dost it, and there shall be much thanks for thy good deeds.
2 Do good to the just, and thou shalt find great recompense: and if not of him, assuredly of the Lord.
3 For there is no good for him that is always occupied in evil, and that giveth no alms: for the Highest hath sinneth, and hath mercy on the penitent.
4 Give to the merciful, and uphold not the sinner: God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance.
5 Give to the good, and receive not a sinner.
6 Do good to the humble, and give not to the ungodly: hold back thy bread, and give it not to him, lest thereby he over-master thee.
7 For thou shalt receive twice as much evil for all the good thou shalt have done to him: for the Highest also hateth sinners, and will repay vengeance to the ungodly.
8 A friend shall not be known in prosperity, and an enemy shall not be hidden in adversity.
9 In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity.
10 Never trust thy enemy: for as a brass pot his wickedness rusteth:
11 Though he humble himself and go crouching, yet take good heed and beware of him.
12 Set him not by thee, neither let him sit on thy right hand, lest he turn into thy place, and seek to take thy seat: and at the last thou acknowledge my words, and be pricked with my sayings.

VER. 13. Beasts. Vipers, etc. Why should they familiarize themselves with such? C.
VER. 18. Eyes. Is taken from ver. 16. It is not in Gr. II.

CHAP. XIII.

Pride. We are naturally prone to it, and the friendship and manliness of the proud will increase it. C.—If therefore the rich be not virtuous, it is dangerous to keep their company, (W) both for this and the next world.

VER. 3. Kettle. Made of iron. It will presently be broken. So the poor must suffer, if they marry or have society with those who are much above their rank. C.
VER. 9. Drown. Lit. “exhaust.” H.—He will feast thee, while he wanteth thy service, or he will come to dine with thee, and thus reduce thee to distress.

VER. 10. Humiliated. By foolishly attempting to rival the sumptuous feasts of the great. Ver. 9 and 11 are not in the Greek. H.

VER. 11. Wisdom. Depend not on others’ bounty. M.—When the cause of God is at stake be firm, like S. Paul. C.
12 If thou be invited by one that is mightier, with- draw thyself: for so he will invite thee the more.
13 Be not troublesome to him, lest thou be put back: and keep not far from him, lest thou be forgotten.
14 Affect not to speak with him as an equal: and believe not his many words: for by much talk he will sift thee, and smiling, will examine thee concerning thy secrets.
15 His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison.
16 Take heed to thyself: and attend diligently to what thou hearest: for thou wilt walk in danger of thy ruin.
17 When thou hearest those things, see as it were in sleep, and thou shalt awake.
18 Love God all thy life, and call upon him for thy salvation.
19 Every beast loveth its like: so also every man him that is nearest to himself.
20 All flesh shall consort with the like to itself, and every man shall associate himself to his like.
21 If the wolf shall at any time have fellowship with the lamb, so the sinner with the just.
22 *What fellowship hath a holy man with a dog, or what part hath the rich with the poor?*
23 The wild ass is the lion's prey, in the desert: so also the poor are devoured by the rich.
24 And as humility is an abomination to the proud, so also the rich man abhorreth the poor.
25 When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance.
26 When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him.
27 The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place.
28 The rich man spoke, and all held their peace: and what he said, they extol even to the clouds.
29 The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him.
30 Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly.
31 The heart of a man changeth his countenance, sith for good or for evil.
32 The token of a good heart, and a good countenance, thou shalt hardly find, and with labour.

BLESSED *is* the man that hath not slipt by a word out of his mouth, and is not pricked with the remorse of sin.
2 Happy is he that hath had no sadness of his mind, and who is not fallen from his hope.
3 Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold?
4 He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods in rioting.
5 He that is evil to himself, to whom will he be good? and he shall not take pleasure in his goods.
6 There is none worse than he that envieth himself, and this is the reward of his wickedness:
7 And if he do good, he doth it ignorantly and unwillingly: and at the last he discovereth his wickedness.
8 The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul.
9 The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up.
10 An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table.
11 My son, if thou have anything, do good to thyself, and offer to God worthy offerings.
12 Remember that death is not slow, and that the covenant of hell hath been shown to thee: for the covenant of this world shall surely die.
13 *Do good to thy friend before thou die; and according to thy ability, stretching out thy hand, give to the poor.*
14 Defraud not thyself of the good day, and let not the part of a good gift overpass thee.
15 Shalt thou not leave to others to divide by lot thy sorrows and labours!
16 Give and take, and justify thy soul.
17 Before thy death work justice: for in hell there is no finding food.
18 *All flesh shall fade as grass, and as the leaf that springeth out on a green tree.*
19 Some grow, and some fall off: so is the generation.

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VER. 14. Concerning, &c., is not expressed in Gr. H.—If a person be so weak as to disclose so secret to a great man, he will never be trusted by him. C.
VER. 15. Himself. Similarity of manner and of condition is favourable to friendship. C.
VER. 20. Help. Psal. i. 4. C.
VER. 20. Help. Psal. i. 4. C.
VER. 20. Help. Psal. i. 4. C.
VER. 20. Help. Psal. i. 4. C.
VER. 28. Clouds. People suppose that the rich must possess genius. Her. 2. Sat. 3. C.—Exception of persons hinder many good counsels, and promotes evil. W.
VER. 30. Ungodly. The abuse of riches is alone blamable. All things are clean for the clean, while the wicked pervert every advantage.
VER. 31. Evill. Sorrows will manifest itself. C.
VER. 32. Good. Few are perfectly sincere. C.
CHAP. XIV. Vers. 1. Mouth. He is perfect. James i. 22.
VER. 3. Envious. Who will neither use his wealth himself, nor bestow it. The true use of riches is to take a sufficiency, and to relieve the poor. C.
of flesh and blood: one cometh to an end, and another is born. 20 Every work that is corruptible, shall fail in the end: and the worker thereof shall go with it. 21 And every excellent work shall be justified: and the worker thereof shall be honoured therein. 22 *Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all-seeing eye of God. 23 He that considereth her ways in his heart, and hath understanding in her secrets, who goeth after her as one that tracteth and stayeth in her ways: 24 He who looketh in at her windows, and hearkeneth at her door: 25 He that lodgeth near her house, and fastening a pin in her walls shall set up his tent midst unto her, where good things shall rest in his lodging for ever: 26 He shall set his children under her shelter, and lodge under her branches: 27 He shall be protected under her covering from the heat, and shall rest in her glory.

CHAP. XV.

Wisdom embraceth them that fear God. God is not the author of sin.

He that feareth God, will do good: and he that possesseth justice, shall lay hold on her. 2 And she will meet him as an honourable mother, and will receive him as a wife married of a virgin. 3 With the bread of life and understanding she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved: 4 And she shall hold him fast, and he shall not be confounded: and she shall exult him among his neighbours. 5 And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. 6 She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name. 7 But foolish men shall not obtain her: and wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit. 8 Lying men shall not be mindful of her: but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God. 9 Praise is not seemly in the mouth of a sinner: 10 For wisdom came forth from God: For praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it. 11 Say not: It is through God that she is not with me: for do not thou the things that he hateth. 12 Say not: He hath caused me to err: for he hath no need of wicked men. 13 The Lord hateth all abomination of error, and they that fear him shall not love it. 14 God made man from the beginning, and left him in the hand of his own counsel. 15 He added his commandments and precepts. 16 If thou wilt keep the commandments, and perform acceptable fidelity for ever, they shall preserve thee. 17 He hath set water and fire before thee: stretch forth thy hand to which thou wilt. 18 Before man is life and death, good and evil; that which he shall choose shall be given him: 19 For the wisdom of God is great, and he is strong in power, seeing all men without ceasing. 20 The eyes of the Lord are towards them that fear him, and he knoweth all the work of man. 21 He hath commanded no man to do wickedly, and he hath given no man licence to sin: 22 For he desirèth not a multitude of faithless and unprofitable children.

CHAP. XVI.

It is better to have none than many wicked children. Of the justice and mercy of God. His ways are unsearchable.

REJOICE not in ungodly children, if they be multiplied; neither be delighted in them, if the fear of God be not with them. 2 Trust not to their life, and respect not their labours. 3 For better is one that feareth God than a thousand ungodly children. 4 And it is better to die without children, than to leave ungodly children. 5 By one that is wise, a country shall be inhabited; the tribe of the ungodly shall become desolate. 6 Many such things hath my eye seen, and greater things than these my ear hath heard. 7 In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall flame out. 8 The ancient giants did not obtain purdah for their sins, who were destroyed, trusting to their own strength.

Ver. 11. She. Ignorance and vice are defects, and consequently not the work of God, but of the perversion of free-will. See James i. 13; Eccl. xxxiii. 11 S. Aug. Grat. et lib. 2. C. 14. Counsel. Many explain this of Adam, before his fall, when he stood not in need of asking continually for God's assistance. S. Aug. (Correp. 2. n. 35; But if we examine the context, it shows that man, in his present state, is declared incapable of yielding to sin, as he has still free-will, which may avoid it, with the grace of God, (C) which is always ready to support us. Gr. subdus, (ver. 16), "if thou wilt, thou shalt keep the commandments, even to execute faithfully the good pleasure." (17) Ho", ıı. H. 16. Precepts. Those would never be imposed, if man were not free. C. 17. And fire. Or, good and evil, as the Vulg. explains it, (ver. 18, though the Gr. be silent. H. The law written on the heart, as well as on the tables of stone, shows man his duty; and he has free-will to comply with it. Deut. xxx. 15; Jer. xxii. 8. C. CHAP. XVI. Ver. 7. Out. They shall perish by civil and foreign wars, (C) and by God's indignation. Deut. xxxii. 23. H. They who yield to the fire of God's displeasure will feel God's truth for ever.
And he spared not the place where Lot sojourned, but abhorred him for the pride of their word.

He had not put on them, destroying the whole nation that extolled themselves in their sins.

So did he with the six hundred thousand footmen, who were gathered together in the hardness of their heart: and if one had been stiff-necked, it is a wonder if he had escaped unpunished:

For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation:

According as his mercy is, so his correction judgeth a man according to his works.

The sinner shall not escape in his rapines, and the patience of him that showeth mercy shall not be put off.

All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment.

Say not: I shall be hidden from God, and who shall remember me from on high?

In such a multitude I shall not be known: for what is my soul in such an immense creation?

Behold the heavens, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight:

The mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling.

And in all these things the heart is senseless: and every heart is understood by him:

And his ways who shall understand, and the storm, which no eye of man shall see?

For many of his works are hidden: but the works of his justice who shall declare? or who shall endure? for the testament is far from some, and the examination of all is in the end.

He that wanteth understanding, thinketh vain things: and the foolish and erring man thinketh foolish things.

Hearken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart.

And I will shew forth good doctrine in equity, and will seek to declare wisdom: and attend to my words in thy heart, whilst with equity of spirit I tell thee the virtues that God hath put upon his works from the beginning, and I show forth in truth his knowledge.

The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in their generations.

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

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

Be not thou incredulous to his word.

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

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

CHAP. XVII.

The creation and favour of God to man. An exhortation to turn to God

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

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

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

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

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

He created in them the science of the spirit, he filled their heart with wisdom, and showed them both good and evil.

He set his eye upon their hearts, to show them the greatness of his works:

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

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

He made an everlasting covenant with them, and he showed them his justice and judgments.

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

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

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

*Gen. I. 37, and v. 1—4 Gen. II. 18.

Ver. 9. Life. The observance of which will insure life both now and for ever. Rom. v. 5. This was the peculiar privilege of Israel, (C.) though the natural law had the same effect, and God had left none without sufficient light. Hcs.—The law was for a trial of obedience. Gen. ii. 18.

Ver. 11. Sin. When he gave the law on Mount Sinai. Ch. Exod. xx. 18

—Voice. Thunder. Psal. xxxvii. 4. C.

Ver. 13. Eye. He conducted them in the pillar, and always watched ove
He that liveth for ever, created all things together God only shall be justified, and he remaineth an invincible King for ever.

2 Who is able to declare his works?  
3 For who shall search out his glorious acts?  
4 And who shall show forth the power of his majesty? or who shall be able to declare his mercy?  
5 Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God:  
6 When a man hath done, then shall he begin: and when he leaveth off, he shall be at a loss.  
7 What is man, and what is his grace? and what is his good, or what is his evil?

8 "The number of the days of men at the most are a hundred years: as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity.

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

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

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

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

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

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

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

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

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

18 A foolish man upbraideth bitterly: and a gift of one ill taught consumeth the eyes.

19 Before judgment prepare ye justice, and learn before thou speakest.

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

Rom. xiii. 1—Infra. xix. 6.—Matt. xxv. 26.

God's works are wonderful: we must serve him, and not our lusts.

Ps. vi. 6; Isa. xxxviii. 10.—Gen. l. 1.—Psalm xxxix. 10.—1 Cor. xi. 28.
21. Humble thyself before thou art sick, and in the
time of sickness show thy conversation.
22. Let nothing hinder thee from praying always, and
be not afraid to be justified even to death: for the reward
of God continueth for ever.
23. Before prayer prepare thy soul: and be not as a
man that tempteth God.
24. Remember the wrath that shall be at the last day,
and the time of repaying, when he shall turn away his
face.
25. Remember poverty in the time of abundance, and
the necessities of poverty in the day of riches.
26. From the morning until the evening the time shall
be changed, and all these are swift in the eyes of God.
27. A wise man will fear in every thing, and in the days
of sins will beware of sloth.
28. Every man of understanding knoweth wisdom, and
will give praise to him that findeth her.
29. They that were of good understanding in words,
have also done wisely themselves: and have understood
truth and justice, and have poured forth proverbs and
judgments.
30. Go not after thy lusts, but turn away from thy own
will.
31. If thou give to thy soul her desires, she will make
thee a joy to thy enemies.
32. Take no pleasure in riotous assembles, be they
ever so small: for their conversation is continual.
33. Make no thyself poor, by borrowing to contribute
to feasts when thou hast nothing in thy purse: for thou
shalt be an enemy to thy own life.

CHAP. XIX.

Admonitions against sundry vices.

A WORKMAN that is a drunkard shall not be rich:
and he that cometh to small things, shall fall by
little and little.
2. *Wine* and women make wise men fall off, and shall
rebuke the prudent:
3. And he that joineth himself to harlots, will be wicked.
Rottenness and worms shall inherit him, and he shall
be lifted up for a greater example, and his soul shall be taken
away out of the number.
4. *He that is hasty to give credit, is light of heart,* and
manifest a conversion. — II.-If we take precepts to avoid illness, why should we neglect the concerns of our soul? — Conservation, or go conduct.

VER. 22. *Always.* These admirable maxims seem copied from the gospel.
Lake xvii. 1. C.—The same spirit dictated all the scriptures. H.—Those prayers always who neglect not this duty at proper times, and are always resolved to do so. S. Aug. Ep. 121. 12. ad Prob. W.—Gr. — Be not hindered from performing thy vow in good time, and wait not to be justified, (Il.) or to put it in execution, till death. Dutt. xix. 31. Before thou takest a vow, etc. — Examine well if thou intend to perform it. C.

VER. 23. *God.* Can we expect that he will hear us, when we do not ourselves? To approach his Majesty, without repentance and attention, is presumptuous. We must ask God to open our lips, and do what lies in us. Trid. C.

VER. 24. *Fears,* saying to the reprobates, Depart, &c. Chap. xvi. 40; Matt. xxv. 41. H.

VER. 25. *Riches.* By their good use lay up a treasure in heaven, and be always humble. Chap. xii. 37.

VER. 27. *Things.* Mindful of the reverse of fortune. Chap. xii. 30; Prov. xxviii. 14. C.—Stoth, and repent. Gr. adds, "the god will not observe the season." H.


VER. 31. *Enemies.* This motive will make the most impression on those who are slaves to their passions. C.
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11 There is an abasement because of glory: and there is one that shall lift up his head from a low estate.
12 There is that buyeth much for a small price, and restoreth the same sevenfold.
13 A man wise in words shall make himself beloved but the graces of fools shall be poured out.
14 The gift of the fool shall do thee no good: for his eyes are sevenfold.
15 He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire.
16 To-day a man lendeth, and to-morrow he asketh it again: such a man as this is hateful.
17 A fool shall have no friend, and there shall be no thanks for his good deeds.
18 For they eat bread are of a false tongue. How often, and how many will laugh him to scorn?
19 For he doth not distribute with right understanding that which was to be had: in like manner also that which was not to be had.
20 The slipping of a false tongue is as one that falleth on the pavement: so the fall of the wicked shall come speedily.
21 A man without grace is as a vain fable, it shall be continually in the mouth of the unwise.
22 A parable coming out of a fool's mouth shall be rejected: for he doth not speak it in due season.
23 There is that is hindered from sinning through want, and in his rest he shall be pricked.
24 There is that will destroy his own soul through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself.
25 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.
26 A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline.
27 A thief is better than a man that is always lying: but both of them shall inherit destruction.
28 The manners of lying men are without honour: and their confusion is with them without ceasing.
29 A wise man shall advance himself with his words, and a prudent man shall please the great ones.
30 He that tilleth his land shall make a high heap of corn: and he that worketh justice shall be exalted: and he that pleaseth great men shall escape iniquity.
31 Presents and gifts blind the eyes of judges, and

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10th in understanding, and transgresseth the law of the Most High.
22 There is an exquisite subtlety, and the same is unjust.
23 And there is one that uttereth an exact word, telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit.
24 And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown:
25 And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it.
26 A man is known by his look, and a wise man, when thou meetest him, is known by his countenance.
27 The attire of the body, and the laughter of the teeth, and the guilt of the man, show what he is.
28 There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace, he is wise.

CHAP. XX.

Rules with regard to correction, discretion, and avoiding lies.

How much better is it to reprove, than to be angry, and not to hinder him that confesseth in prayer!
2 The lust of an unchaste shall deflower a young maiden:
3 So is he that by violence executeth unjust judgment.
4 How good is it, when thou art reproved, to show repentance: for so thou shalt escape wilful sin.
5 There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech.
6 There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time.
7 A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time.
8 He that useth many words shall hurt his own soul: and he that taketh authority to himself unjustly, shall be hated.
9 There is success in evil things to a man without discipline, and there is a finding that turneth to loss.
10 There is a gift that is not profitable: and there is a gift, the recompence of which is double.
make them dumb in the mouth, so that they cannot correct.
32 Wisdom that is hid, and treasure that is not seen: what profit is there in them both?
33 Better is he that hideth his folly, than the man that hideth his wisdom.

CHAP. XXI.

Cautions against sin in general, and some sins in particular.

MY son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee.
2 Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee.
3 The teeth thereof are the teeth of a lion, killing the souls of men.
4 All iniquity is like a two-edged sword, there is no remedy for the wound thereof.
5 Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out.
6 The prayer out of the mouth of the poor shall reach the ears of God, and judgment shall come for him speedily.
7 He that hateth to be reproved walketh in the trace of a sinner: and he that feareth God will turn to his own heart.
8 He that is mighty by a bold tongue is known afar off, but a wise man knoweth to slip by him.
9 He that buildeth his house at other men’s charges, is as he that gathereth himself stones to build in the winter.
10 The congregation of sinners is like tow heaped together, and the end of them is a flame of fire.
11 The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains.
12 He that keepeth justice shall get the understanding thereof.
13 The perfection of the fear of God is wisdom and understanding.
14 He that is not wise in good, will not be taught.
15 But there is a wisdom that aboundeth in evil: and there is no understanding where there is bitterness.
16 The knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life.
17 The heart of a fool is like a broken vessel, and no wisdom at all shall it hold.

CHAP. XXII.

Wise sayings on divers subjects.

A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him, and he will cast it behind his back.
19 The talking of a fool is like a burden in the way but in the lips of the wise grace shall be found.
20 The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts.
21 As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as words without sense.
22 Doctrine to a fool is as letters on the feet, and like manacles on the right hand.
23 A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself.
24 Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm.
25 The foot of a fool is soon in his neighbour’s house but a man of experience will be abashed at the person of the mighty.
26 A fool will peep through the window into the house: but he that is well taught, will stand without.
27 It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace.
28 The lips of the unwise will be telling foolish things: but the words of the wise shall be weighed in a balance.
29 The heart of fools is in their mouth: and the mouth of wise men is in their heart.
30 While the ungodly curseth the devil, he curseth his own soul.
31 The tale-bearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honoured.

VER. 31. Make. Gr. "like a bit in the mouth, remove corrections." Exod. xxiii. 8. C.
VER. 32. Both. He that, through a false humility, refuse to take charge of others, resembles a man who looks up his corn in time of scarcity. B. Greg. Part. ill. 20; Matt. xxv. 25. C.—Wisdom must be shown for the benefit of others. W.
VER. 33. Jolly. He may still appear to have some sense, and injure some. C. CHAP. XXII. VER. 1. Thee. The just may offend; but the wicked relapse continually.
VER. 34. Hold. Gr. "hids." (C) in the same sense. M.—Serpents sting in secret: so all sins invigilte the soul. W.
VER. 35. Lays. Yet only those are hurt who consent to sin. The devil may go round about, (1 Pet. v. 8) and tempt (C) he cannot bite, except a man sullenly expose himself, and come near. VER. 2.
VER. 36. Remedy. In man. H.—Only the sovereign Physician can cure it. C.
VER. 37. Riches. As they make enemies arise. Gr. subjuncts, "so the house of the proud shall be made desolate." H.
VER. 38. Sinner. He rejects all medicines. How shall he be cured? C.—They who fear God will examine their actions when they are warned. W.
VER. 39. By him. And to avoid his reproaches. Gr. "kneweth when he is rubbed." H.—It is more reserved, and escapes the dangers of talkativeness.
band, and will not be inferior to the ungodly: and shall be disgraced by them both.

6 A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time.

7 He that teacheth a fool, is like one that gluteth a potsherd together.

8 He that tealeth a word to him that heareth not, is like one that waketh a man out of a deep sleep.

9 He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this?

10 *Weep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth.

11 Weep but a little for the dead, for he is at rest.

12 For the wicked life of a wicked fool is worse than death.

13 The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life.

14 Talk not much with a fool, and go not with him that hateth no sense.

15 Keep thyself from him, that thou mayest not have trouble, and thou shalt not be defiled with his sin.

16 Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly.

17 What is heavier than lead? and what other name hath he but fool?

18 *Sand and salt, and a mass of iron, is easier to bear, than a man without sense, that is both foolish and wicked.

19 A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel.

20 The thought of him that is wise at all times, shall not be depraved by fear.

21 As pales set in high places, and plasterings made without cost, will not stand against the face of the wind:

22 So also a fearful heart in the imagination of a fool shall not resist against the violence of fear.

23 As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God.

24 He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment.

25 He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship.

26 Although thou hast drawn a sword at a friend, despaire not: for there may be a returning. To a friend,

27 If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away.

28 Keep fidelity with a friend in his poverty, that in his prosperity also thou mayest rejoice.

29 In the time of his trouble continue faithful to him, that thou mayest also be heir with him in his inheritance.

30 As the vapour of a chimney, and the smoke of the fire goeth up before the fire: so also injurious words, and reproaches, and threats, before blood.

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

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

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

"A prayer for grace to flee sin: cautious against profane swearing and other vices."

O LORD Father, and Sovereign Ruler of my life, leave me not to their counsel: nor suffer me to fall by them.

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

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

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

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

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

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

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

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

10 And let not the naming of God be usual in thy

*Psalm cxv. 3—5. 1 Kings xxvii. 7. Matt. x. 28.
mouth, and meddle not with the names of saints, for thou shalt not escape free from them.
11 For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and sornaeth, shall not be wholly pure from sin.
12 A man that sweareth much, shall be filled with iniquity, and a scourage shall not depart from his house.
13 And if he make it void, his sin shall be upon him: and if he dissemble it, he offendeth double:
14 And if he swear in vain, he shall not be justified: for his house shall be filled with his punishment.
15 There is also another speech opposite to death, let it not be found in the inheritance of Jacob.
16 From the merciful all these things shall be taken away, and they shall not wallow in sins.
17 Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin.
18 Remember thy father and thy mother, for thou sittest in the midst of great men:
19 Lest God forget thee in their sight, and thou, by thy daily custom, be infatuated and suffer reproach: and wish that thou hadst not been born, and curse the day of thy nativity.
20 *The man that is accustomed to opprobrious words, will never be corrected all the days of his life.*
21 Two sorts of men multiply sins, and the third bringeth wrath and destruction.
22 A hot soul is a burning fire, it will never be quenched till it devours something.
23 And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire.
24 To a man that is a fornicator, all bread is sweet; he will not be weary of sinning unto the end.
25 Every man that passeth beyond his own bed, despising his own soul, and saying, *Who seeth me?*
26 Darkness compasseth me about, and the walls cover me, and no man seeth me: whom do I fear? the Most High will not remember my sins.
27 And he understandeth not that his eye seeth all things, for such a man's fear driveth from him the fear of God, and the eyes of men fearing him:
28 And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts.

29 For all things were known to the Lord God before they were created: so also, after they were perfected, he beholdeth all things.
30 This man shall be punished in the streets of the city, and he shall be chased as a colt: and where he suspected not, he shall be taken.
31 And he shall be in disgrace with all men, because he understood not the fear of the Lord.
32 *So also every woman that leaveth her husband, and bringeth in an heir by another:*
33 For first she hath been unfaithful to the law of the Most High: and secondly, she hath offended against her husband: thirdly, she hath fornicated in adultery, and hath gotten her children of another man.
34 This woman shall be brought into the assembly, and inquisition shall be made of her children.
35 Her children shall not take root, and her branches shall bring forth no fruit.
36 She shall leave her memory to be cursed, and her infamy shall not be blotted out.
37 And they that remain shall know, that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord.
38 It is great glory to follow the Lord: for length of days shall be received from him.

**Wisdom praiseth herself: her dignit, her excellency, and her fruits.**

**WISDOM** shall praise her own self, and shall be honoured in God, and shall glorify herself in the midst of her people,
2 And shall open her mouth in the churches of the Most High, and shall glorify herself in the sight of his power,
3 And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly,
4 And in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying:
5 I came out of the mouth of the Most High, the first-born before all creatures,
6 I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth:
7 I dwelt in the highest places, and my throne is in a pillar of a cloud.

*VER. 10. Them. Gr. Alex. has only (9) "swearing, (10) and have not a custom of swearing the Most High," other editions have "the Holy One." H.-Rash and false oaths are forbidden. Jer. iv. 4; Matt. v. 19.
VER. 12. Deserts. Gr. "disgrace." He will be punished, at least, by God. C.
VER. 14. In vain. Without a design to execute, (Grot.); or through levity, or otherwise falsely. Evod. xxiii. 1; Deut. v. 11.
VER. 15. Opposite. Or equal. Gr. "clothed with death." He denotes blasphemy. (Lev. xiv. 14,) or the imprecation to idolatry, (Deut. xxi. 1,) or calumny. Lev. xix. 2; Lev. xxi. 15. "In oaths God is called to witness, as being unable to deceive." Ver. 17.
VER. 17. Of sin. A Hebrew idiom, to imply something criminal. Those who have laid aside shame, are capable of any wickedness.
VER. 18. Men. Treat thy parents with no less regard, (C,) even though thou shouldst be exalted in dignity. Lxx. Thou shalt be rewarded, (C,) or, if thou transgress, wilt be brought to judgment. Bensof. "Thee shall sit," &c. H.
VER. 21. Too. The first is a passionate man, (ver. 22,) the second a liber- tine, (ver. 25,) and the third an adulterer. Ver. 26. C.*
8 I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea, 
9 And have stood in all the earth: and in every people,
10 And in every nation I have had the chief rule: 
11 And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord.
12 Then the Creator of all things commanded, and said to me: and he that made me, rested in my tabernacle, 
13 And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. 
14 From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him. 
15 And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. 
16 And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. 
17 I was exalted like a cedarn in Libanus, and as a cypress-tree on Mount Sion. 
18 I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho: 
19 As a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. 
20 I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odour like the best myrrh: 
21 And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut, and my odour is as the purest balm. 
22 I have stretched out my branches as the turpentine-tree, and my branches are of honour and grace. 
23 As the vine I have brought forth a pleasant odour: and my flowers are the fruit of honour and riches. 
24 I am the mother of fair love, and of fear, and of knowledge, and of holy hope. 
25 In me is all grace of the way, and of the truth; in me is all hope of life and of virtue. 

26 Come over to me, all ye that desire me, and let me fill mine own fruit. 
27 For my spirit is sweet above honey, and my inheritance above honey and the honeycomb.
28 My memory is unto everlasting generations.
29 They that eat me shall yet hunger: and they that drink me, shall yet thirst. 
30 He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin. 
31 They that explain me, shall have life everlasting. 
32 All these things are the book of life, and the covenant of the Most High, and the knowledge of truth. 
33 Moses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel. 
34 He appointed to David, his servant, to raise up of him a most mighty king, and sitting on the throne of glory for ever. 
35 Who filleth up wisdom as the Phismon, and as the Tigris in the days of the new fruits. 
36 Who maketh understanding to abound as the Euphrates, who multiplieth it as Jordan in the time of harvest. 
37 Who sendeth knowledge as the light, and riseth up as Gehon in the time of the vintage. 
38 Who first hath perfect knowledge of her, and a weaker shall not search her out. 
39 For her thoughts are more vast than the sea, and her counsels more deep than the great ocean. 
40 I wisdom have poured out rivers. 
41 I like a brook out of a river of a mighty water, I like a channel of a river, and like an aqueduct came out of paradise. 
42 I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow. 
43 And behold my brook became a great river, and my river became near to a sea: 
44 For I make doctrine to shine forth to all as the morning light, and I will declare it afar off. 
45 I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord.

* Prov. vii. 25. 4 John viii. 55.

** Var. 8. Penetraliol. Gr. "walked in."**
** Var. 11. By. Gr. "with all," &c. H. "Lord. Israel was chosen grace."**
** Var. 12. Rested. Gr. "gave rest to my tent.""**
** Var. 13. And I. Gr. "vain," &c. H. "God offers grace, but forces none to accept of it."**
** Var. 15. And take, &c. is not in Gr. H. "This may be explained of the true religion, or (C) of the word of the Father, S. Aug. Trin. 12."**
** Var. 22. Kim. As his priestess, blessing all the ministers of the temple, C.**
** Var. 23. Mis. Gr. "of his inheritance," (17), 1, &c. H.**
** Var. 25. Kim. Gr. "Engulgul" (C) or Rom. and Alex. edid. "on the sea-shore." H.**
** Var. 26. In the streets. is not in Gr. C. Grabe inserts, by the waters. H.**
** Var. 27. Grabe. These trees flourish most in such situations, and people delighted to walk under them in hot countries.**
** Var. 29. Tsour. Rich and pleasant. H.**
** Var. 30. Spirit. Greek, "remembrance." It has not the following verse.**
** Var. 31. Thirst. Without being ever disgusted. John iv. 13. C. Experience of carnal delights is quite the reverse. S. Greg. hom. 50, Ec.**

* Gen. ii. 11. 4 1 Cor. iii. 15.

** Var. 30. Sin. Or lose their labour. They shall be directed in the paths of life. C.**
** Var. 31. They. Gr. "all these things are the book of the covenant of the most high, God, the law which Moses gave unto us, an inheritance to the synagogues of Jacob." Everlasting. Provided his life correspond with his doctrine. No occupation can be more glorious. C. "Let thy Scripture be thy pleasant delight; let not the deceiv'd in them, nor deceiv'd by them." S. Aug. Conf. xi. 8. C. Den. xii. 9.
** Var. 32. Truth. They are equally certain, and no more is required. C. That love has fulfilled the law. 11.**
** Var. 34. King. Viz. Curiai, who by his gospel, like an overflowing river, hath enriched the earth with heavenly wisdom. Gr. Shewing the Lord (H.) is a king, (Carriers, et. seq. &c. Var. 35. H. Solomon's wisdom is also praised. C. Granting to the Phismon, or Physis, which rises in Armenia, like the Tigris and Euphrates, all which overflow their banks at the beginning of summer, on account of the snow melting.**
** Var. 33. Harvest. The snow of Libanus makes the Jordan swell at Pentecost. Je. iii. 16.**
** Var. 37. Light. Giving to all the light of reason, and to Israel the law. Vul. calvi. 20.**
** Var. 40. Rivers of saving waters, on all, but particularly (H.) on Judes. Var. 42. Gr. "and like a ditch" (diopser). From a river, and as an aqueduct, I came into paradise." (H.) like the four rivers aforesaid. Gen. ii. 44. Off. He alludes to the conversion of the Gentiles. Var. 46. I will. Many Fathers explain this of Christ's descent into hell. But
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ECCLESIASTICUS.

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46 I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age.

47 *See ye that I have not laboured for myself only, but for all that seek out the truth.

CHAP. XXV.

With three things my spirit is pleased, which are approved before God and men: 2 The concord of brethren, and the love of neighbours, and man and wife that agree well together. 3 Three sorts my soul hateth, and I am greatly grieved at their life: a poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting. 5 The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age? 6 O how comely is judgment for a grey head, and for ancients to know counsel! 7 O how comely is wisdom for the aged, and understanding and counsel to men of honour! 8 Much experience is the crown of old men, and the fear of God is their glory. 9 Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to men with my tongue. 10 A man that hath joy of his children: and he that liveth and seeth the fall of his enemies. 11 *Blessed is he that dwelleth with a wise woman, and that hath not slipped with his tongue, and that hath not served such as are unworthy of him. 12 Blessed is he that findeth a true friend: and that declareth justice to an ear that heareth. 13 How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord. 14 The fear of God hath set itself above all things: 15 Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened? 16 The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it. 17 The sadness of the heart is a plague: and the wickedness of a woman is all evil. 18 And a man will choose any plague, but the plague of the heart:

19 And any wickedness, but the wickedness of a woman: 20 And any affliction, but the affliction from them that hate him: 21 And any revenge, but the revenge of enemies. 22 There is no head worse than the head of a serpent: 23 And there is no anger above the anger of a woman. 4 It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman. 24 The wickedness of a woman changeth her face and she darkeneth her countenance as a bear: and showeth it like a sackcloth. In the midst of her neighbours, 25 Her husband groaned, and hearing, he sighed a little. 26 All malice is short to the malice of a woman: let the lot of sinners fall upon her. 27 As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man. 28 Look not upon a woman's beauty, and desire not a woman for beauty. 29 *A woman's anger, and impudence, and confusion is great. 30 A woman, if she have superiority, is contrary to her husband. 31 A wicked woman abateth the courage, and maketh a heavy countenance and a wounded heart. 32 Feeble hands, and disjointed knees, a woman that doth not make her husband happy. 33 *From the woman came the beginning of sin, and by her we all die. 34 Give no issue to thy water, no not a little: nor to a wicked woman liberty to gad abroad. 35 If she walk not at thy hand, she will confound thee in the sight of thy enemies. 36 Cut her off from thy flesh, lest she always abuse thee.

CHAP. XXVI.

Of good and bad women.

HAPPY is the husband of a good wife: for the number of his years is double. 2 A virtuous woman rejoiceth her husband, and shall fulfil the years of his life in peace. 3 A good wife is a good portion: she shall be given in the portion of them that fear God, to a man for his good deeds: 4 Rich or poor, if his heart is good, his countenance shall be cheerful at all times.

1 Prov. xxi. 19.—Infra, xxxvi. 6.—Gen. iii. 2.