

LESSON 36

Proverbs; Ecclesiastes

OVERVIEW:

Wisdom. Trust in the Lord. The words we speak. Pride. Friendship. Raising Children. Happiness and good humor.

BIBLE DICTIONARY PROVERBS, BOOK OF

The Heb. word rendered *proverb* is *mashal*, a similitude or parable, but the book contains many maxims and sayings not properly so called, and also connected poems of considerable length. There is much in it that does not rise above the plane of worldly wisdom, but throughout it is taken for granted that “the fear of the Lord is the beginning of wisdom” (Prov. 1: 7; Prov. 9: 10). The least spiritual of the Proverbs are valuable as reminding us that the voice of Divine Inspiration does not disdain to utter homely truths. The first section, chs. 1 - 9, is the most poetic and contains an exposition of true wisdom. Chs. 10 - 24 contain a collection of proverbs and sentences about the right and wrong ways of living. Chs. 25 - 29 contain the proverbs of Solomon that the men of Hezekiah, king of Judah, copied out. Chs. 30 and 31 contain the “burden” of Agur and Lemuel, the latter including a picture of the ideal wife, arranged in acrostic form. The book is frequently quoted in the N.T., the use of ch. 3 being specially noteworthy.

SCRIPTURES:

Wisdom:

Proverbs 1:7: ¶ The ^afear (or reverence of the Lord) of the LORD is the beginning of ^bknowledge: (This is the theme of the Book of Proverbs.) but fools despise ^cwisdom and ^dinstruction.

Proverbs 9:9-10: Give *instruction* to a wise *man*, and he will be yet wiser: ^ateach a just *man*, and he will ^bincrease in ^clearning. 10 The ^afear of the LORD is the beginning of ^bwisdom: and the ^cknowledge of the ^dholy is ^eunderstanding.

2 Nephi 9:28-29: 28 O that cunning ^aplan of the evil one! O the ^bvainness, and the frailties, and the ^cfoolishness of men! When they are ^dlearned they think they are ^ewise, and they ^fhearken not unto the ^gcounsel of God, for they set it aside, supposing they know of themselves, wherefore, their ^hwisdom is foolishness and it profiteth them not. And they shall perish. 29 But to be ^alearned is good if they ^bhearken unto the ^ccounsels of God.

Proverbs 2:2-6: 2 So that thou incline thine ear unto wisdom, and apply thine ^aheart (or treasure) to understanding; 3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding; 4 If thou seekest her as silver, and searchest for her as *for* hid treasures; 5 Then shalt thou understand the ^afear of the LORD, and find the ^bknowledge of God. 6 For the LORD giveth ^awisdom: out of his mouth *cometh* knowledge and ^bunderstanding.

Proverbs 3:13-18: 13 ¶ ^aHappy is the man *that* findeth ^bwisdom, and the man *that* getteth ^cunderstanding. 14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. 15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. 16 Length of days is in her right hand; and in her left hand ^ariches and honour. 17 Her ways are ways of pleasantness, and all her paths are peace. 18 She is a tree of ^alife to them that lay hold upon her: and happy is *every one* that retaineth her.

Ecclesiastes 7:12: 12 For ^awisdom *is* a ^bdefence, *and* money *is* a defence: but the excellency of knowledge *is, that* wisdom giveth ^clife to them that have it.

Proverbs 15:31-33: 31 The ear that heareth the reproof of life abideth among the wise. 32 He that refuseth instruction despiseth his own soul: but he that ^aheareth reproof getteth ^bunderstanding. (Our life style must make allowance for that need to deal with reality in our own lives. The disciple of Christ needs to expect the reproof of life – and suffering – for suffering is that sweat that comes from working out our salvation. Suffering is on the agenda for each of us. Neal A. Maxwell, Freedom: a Hard Doctrine, BYU Speeches of the Year, Apr 1972, p. 4) 33 The ^afear of the LORD *is* the instruction of wisdom; and before ^bhonour *is* ^chumility.

(There is...incumbent upon you, you who are members of the Church of Jesus Christ of Latter-day Saints, the responsibility to observe the commandments to continue to study and to learn. Said the Lord: Seek you out of the best books words of wisdom; seek learning, even by study and also by faith. D&C 88:118. Gordon B. Hinckley, Teachings of Gordon B. Hinckley, p. 300.)

Trust in the Lord:

Proverbs 3:5-7: ¶ ^aTrust in the LORD with all thine ^bheart; and lean not unto thine ^cown ^dunderstanding. 6 In all thy ways ^aacknowledge (or seek) him, and he shall ^bdirect thy ^cpaths. 7 ¶ Be not ^awise in thine own eyes: ^bfear the LORD, and depart from evil.

(Absolute trust in the Lord will awaken a desire, at least, to try to live in accordance with Christ's teachings, chief of which is to love, not hate one another. David O. McKay, CR, Oct, 1941, p. 55 President N. Eldon Tanner often quoted Proverbs 3:5–7. On one occasion he said: “How much wiser and better it is for man to accept the simple truths of the gospel and to accept as authority God, the Creator of the world, and his Son Jesus Christ, and to accept by faith those things which he cannot disprove and for which he cannot give a better explanation. He must be prepared to acknowledge that there are certain things—many, many things—that he cannot understand. “How can we deny or even disbelieve God when we cannot understand even the simplest things around us—how the leaf functions, what electricity is, what our emotions are, when the spirit enters the body, and what happens to it when it leaves? How can we say that because we do not understand the resurrection, there is not or cannot be a resurrection? “We are admonished to ‘trust in the Lord with all thine heart; and lean not unto thine own understanding.’ (Prov. 3:5.) And we are warned: ‘Woe unto them that are wise in their own eyes, and prudent in their own sight!’” (Isa. 5:21.)” (In Conference Report, Oct. 1968, p. 49.))

The words we speak:

Proverbs 6:16-19: 16 ¶ These six *things* doth the LORD ^ahate: yea, seven *are* an abomination unto him: 17 A ^aproud look, a lying tongue, and hands that shed innocent blood, 18 An ^aheart that deviseth wicked imaginations, feet that be swift in running to mischief, 19 A ^afalse witness *that* speaketh ^blies, and he that soweth ^cdiscord among brethren.

Proverbs 16:27-28: 27 An ungodly man diggeth up evil: and in his lips *there is* as a burning ^afire. 28 A froward man soweth ^astrife: and a whisperer separateth chief friends.

Proverbs 18:8: 8 The words of a ^atalebearer (or slanderer) *are* as wounds, and they go down into the innermost parts of the belly.

Proverbs 25:18: 18 A man that ^abeareth ^bfalse witness against his neighbour *is* a ^cmaul, (Heb scatterer; ie some sort of war club) and a ^dsword, and a sharp arrow.

Proverbs 16:24: 24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.

Proverbs 12:25: 25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

Proverbs 15:1: 1 A ^aSOFT ^banswer turneth away ^cwrath: but grievous words stir up anger. (We seldom get into trouble when we speak softly. It is only when we raise our voices that the sparks fly and tiny molehills become great mountains of contention. President Gordon B. Hinckley, CR, Apr 1971, p. 82. In all our daily pursuits in life, of whatever nature and kind, Latter-day Saints, and especially those who hold important positions in the kingdom of God, should maintain a uniform and even temper, both when at home and when abroad. They should not suffer reverses and unpleasant circumstances to sour their natures and render them fretful and unsocial at home, speaking words full of bitterness and biting acrimony to their wives and children, creating gloom and sorrow in their habitations, making themselves feared rather than beloved by their families. Anger should never be permitted to rise in our bosoms, and words suggested by angry feelings should never be permitted to pass our lips. A soft answer turneth away wrath, but grievous words stir up anger. Wrath is cruel, and anger is outrageous, but the discretion of a man deferreth his anger, and it is his glory to pass over a transgression. Brigham Young, JD, 11:136.)

Pride:

Proverbs 8:13: 13 The ^afear of the LORD *is* to ^bhate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

Proverbs 13:10: 10 Only by ^apride cometh ^bcontention: but with the well advised *is* wisdom. (When one considers the bad feeling and the unpleasantness caused by contention, it is well to ask, “Why do I participate?” If we are really honest with ourselves, our answers may be something like: “When I argue and am disagreeable, I do not have to change myself. It gives me a chance to get even.” “I am unhappy and I want others to be miserable too.” “I can feel self-righteous. In this way I get my ego built up.” “I don’t want others to forget how much I know!” If Satan can succeed in creating in us habits of arguing, quarrelling, and contention, it is easier then for him to bind us with the heavier sins which can destroy our eternal lives. A contentious spirit can affect almost any phase of our lives. An angry letter written in haste can haunt us – sometimes for years. A few ill-advised words spoken in hate can destroy a marriage or a personal friendship, or impede community progress. Marvin J. Ashton, CR, Apr 1978, p. 11-12)

Proverbs 16:18-19: 18 ^aPride *goeth* before destruction, and an ^bhaughty spirit before a fall. 19 Better *it is to be* of an ^ahumble spirit with the lowly, than to divide the spoil with the proud.

(Pride does not look up to God and care about what is right. It looks sideways to man and argues who is right. Pride is manifest in the spirit of contention. Dallin H. Oaks, Pure in Heart, p. 96)

Friendship:

Proverbs 13:20: 20 He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.

Proverbs 22:24-25: 24 Make no ^afriendship with an ^bangry man; and with a furious man thou shalt not go: 25 Lest thou learn his ways, and get a snare to thy soul.

Proverbs 17:17: 17 A ^afriend loveth at all times, and a ^bbrother is born for adversity.

Proverbs 27:9: 9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man’s friend by hearty counsel.

Proverbs 18:24: 24 A man *that hath* friends must shew himself friendly: and there is a ^afriend *that* sticketh closer than a ^bbrother.

Raising Children:

Proverbs 22:6: 6 ^aTrain up a ^bchild in the way he should go: and when he is old, he will not depart from it.

D&C 68:25-28: 25 And again, inasmuch as ^aparents have children in Zion, or in any of her ^bstakes which are organized, that ^cteach them not to understand the ^ddoctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when ^eeight years old, the ^fsin be upon the heads of the parents. 26 For this shall be a law unto the ^ainhabitants of Zion, or in any of her stakes which are organized. 27 And their children shall be ^abaptized for the ^bremission of their sins when ^ceight years old, and receive the laying on of the hands. 28 And they shall also ^ateach their children to pray, and to walk uprightly before the Lord.

Proverbs 19:18: 18 ^aChasten thy son while there is hope, and let not thy soul spare for his crying.

Proverbs 29:17: 17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

Happiness and good humor:

Proverbs 15:13: 13 A ^amerry ^bheart maketh a ^ccheerful countenance: but by ^dsorrow of the heart the spirit is broken.

Proverbs 17:22: 22 A ^amerry ^bheart doeth good *like* a medicine: but a broken spirit drieth the bones.

(A wholesome sense of humor will be a safety valve that will enable you to apply the lighter touch to heavy problems and to learn some lessons in problem solving that sweat and tears often fail to dissolve.

High B. Brown, CR, Apr 1968, p. 100)

CHAPTER 1

The fear of the Lord is the beginning of knowledge—If sinners entice thee, consent thou not—Those who hearken to wisdom shall dwell safely.

1 THE ^aproverbs of Solomon the son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the ^ainstruction of wisdom, justice, and judgment, and equity;

4 To give subtilty to the ^asimple, to the young man knowledge and discretion.

5 A wise *man* will hear, and will increase ^alearning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and the interpretation; the words of the wise, and their ^adark sayings. (or riddles)

7 ¶ The ^afear (or reverence of the Lord) of the LORD *is* the beginning of ^bknowledge: *but* fools despise ^cwisdom and ^dinstruction.

8 My son, hear the ^ainstruction of thy father, and forsake not the law of thy ^bmother:

9 For they *shall be* an ^aornament of ^bgrace unto thy head, and chains about thy neck.

10 ¶ My son, if sinners ^aentice thee, ^bconsent thou not.

11 If they say, Come with us, let us lay wait for blood, let us ^alurk privily (or ambush, lie in wait) for the innocent without cause:

12 Let us ^aswallow them up alive as the grave; and whole, as those that go down into the ^bpit:

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

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; ^arefrain thy foot from their path:

16 For their feet run to ^aevil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.
 19 So *are* the ways of every one that is ^agreedy of gain; *which* taketh away the life of the owners thereof.
 20 ¶ Wisdom crieth without; she uttereth her voice in the streets:
 21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,
 22 How long, ye simple ones, will ye love simplicity? and the scornors delight in their ^ascorning, and fools ^bhate ^cknowledge?
 23 Turn you at my reproof: behold, I will ^apour out my spirit unto you, I will make known my words unto you.
 24 ¶ Because I have called, and ye ^arefused; I have stretched out my hand, and no man regarded;
 25 But ye have set at ^anought all my ^bcounsel, and would none of my reproof:
 26 I also will laugh at your calamity; I will mock when your fear cometh;
 27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.
 28 Then shall they ^acall upon me, but I will not ^banswer; they shall seek me early, but they shall not find me:
 29 For that they hated knowledge, and did not ^achoose the fear of the LORD:
 30 They would none of my counsel: they despised all my ^areproof.
 31 Therefore shall they eat of the ^afruit of their own way, and be filled with their own devices.
 32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.
 33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

CHAPTER 2

The Lord giveth wisdom, knowledge, and understanding—Walk in the way of good men.

1 MY son, if thou wilt receive my words, and ^ahide (or treasure) my commandments with thee;
 2 So that thou incline thine ear unto wisdom, *and* apply thine ^aheart to understanding;
 3 Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding;
 4 If thou seekest her as silver, and searchest for her as *for* hid treasures;
 5 Then shalt thou understand the ^afear of the LORD, and find the ^bknowledge of God.
 6 For the LORD giveth ^awisdom: out of his mouth *cometh* knowledge and ^bunderstanding.
 7 He layeth up sound wisdom for the righteous: *he is* a ^abuckler to them that ^bwalk uprightly.
 8 He keepeth the paths of judgment, and preserveth the way of his saints.
 9 Then shalt thou ^aunderstand righteousness, and judgment, and equity; *yea*, every good path.
 10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;
 11 ^aDiscretion shall preserve thee, understanding shall keep thee:
 12 To deliver thee from the way of the evil *man*, from the man that speaketh froward things;
 13 Who leave the paths of uprightness, to ^awalk in the ways of darkness;
 14 Who rejoice to do evil, *and* delight in the ^afrowardness (or perverseness) of the wicked;
 15 Whose ways *are* crooked, and *they* froward in their paths:
 16 To deliver thee from the ^astrange woman (or alien woman; unchaste women were often so called), *even* from the stranger *which* flattereth with her words;
 17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.
 18 For her house inclineth unto death, and her paths unto the dead.
 19 None that go unto her ^areturn again, neither take they hold of the paths of life.
 20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.
 21 For the ^aupright shall dwell in the land, and the perfect shall remain in it.
 22 But the wicked shall be ^acut off from the earth, and the transgressors shall be rooted out of it.

CHAPTER 3

Write mercy and truth upon the tablet of thy heart—Trust in the Lord—Honor him with thy substance—Whom the Lord loveth he correcteth—Happy is the man that findeth wisdom.

1 MY son, forget not my law; but let thine heart keep my commandments:

2 For length of days, and ^along life, and ^bpeace, shall they add to thee.

3 Let not mercy and ^atruth forsake thee: ^bbind them about thy neck; write them upon the ^ctable of thine ^dheart:

4 So shalt thou find ^afavour and good understanding in the sight of God and man.

SCRIPTURE MASTERY: ¶ ^aTrust in the LORD with all thine ^bheart; and lean not unto thine ^cown ^dunderstanding.

6 In all thy ways ^aacknowledge him, and he shall ^bdirect thy ^cpaths.

7 ¶ Be not ^awise in thine own eyes: ^bfear the LORD, and depart from evil.

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

9 ^aHonour the LORD with thy ^bsubstance, and with the ^cfirstfruits of all thine increase:

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

11 ¶ My son, despise not the ^achastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he ^acorrecteth; even as a ^bfather the son *in whom* he delighteth.

13 ¶ ^aHappy *is* the man *that* findeth ^bwisdom, and the man *that* getteth ^cunderstanding.

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

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

16 Length of days *is* in her right hand; *and* in her left hand ^ariches and honour.

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

18 She *is* a tree of ^alife to them that lay hold upon her: and happy *is every one* that retaineth her.

19 The LORD by wisdom hath ^afounded the earth; by ^bunderstanding hath he established the heavens.

20 By his knowledge the depths are ^abroken up, and the clouds drop down the dew.

21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and ^agrace to thy neck.

23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

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

26 For the LORD shall be thy ^aconfidence, and shall keep thy foot from being taken.

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

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

29 ^aDevise not evil against thy ^bneighbour, seeing he dwelleth securely by thee.

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

31 ¶ Envy thou not the ^aoppressor, and choose none of his ways.

32 For the ^afroward (or perverse) *is* abomination to the LORD: but his secret *is* with the righteous.

33 ¶ The ^acurse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 Surely he scorneth the scorners: but he giveth ^agrace unto the ^blowly. (or humble)

35 The ^awise shall inherit glory: but ^bshame shall be the promotion of fools.

CHAPTER 4

Keep the Lord's commandments and live—With all thy getting get understanding—Go not in the way of evil men.

1 HEAR, ye children, the ^ainstruction of a father, and attend to know understanding.
 2 For I give you good doctrine, forsake ye not my law.
 3 For I was my father's son, tender and only *beloved* in the sight of my mother.
 4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.
 5 Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.
 6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.
 7 ^aWisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get ^bunderstanding.
 (After quoting Proverbs 4:7, Theodore M. Burton, then Assistant to the Council of the Twelve Apostles, said: "We must feed the spirit as well as the mind and as well as the body. I plead with our youth, get learning, and with all your getting get understanding. Get learning of the spirit. Get learning of the mind. Get learning of the soul, and become a rounded man or a rounded woman, learned in all ways, for I testify to you this day that security, true security, comes from a knowledge of the divinity of Jesus Christ. This is the beginning of all learning and of all wisdom. This is the greatest knowledge, the greatest learning, the greatest comfort that men can have. If men have this knowledge in their hearts, they can withstand all the vicissitudes of life." (In Conference Report, Apr. 1961, p. 129.)
 8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.
 9 She shall give to thine head an ^aornament of grace: a crown of ^bglory shall she deliver to thee.
 10 Hear, O my son, and receive my sayings; and the ^ayears of thy life shall be many.
 11 I have taught thee in the way of wisdom; I have ^aled thee in right paths.
 12 When thou goest, thy steps shall not be ^astraitened (or distressed, hampered); and when thou ^brunnest, thou shalt not stumble.
 13 Take fast ^ahold of ^binstruction; let *her* not go: keep her; for she *is* thy life.
 14 ¶ Enter not into the ^apath of the wicked, and go not in the way of evil *men*.
 15 Avoid it, pass not by it, turn from it, and pass away.
 16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.
 17 For they eat the bread of wickedness, and drink the wine of violence.
 18 But the ^apath of the ^bjust *is* as the shining ^clight, that ^dshineth more and more unto the perfect day.
 19 The way of the wicked *is* as ^adarkness: they know not at what they stumble.
 20 ¶ My son, attend to my words; incline thine ear unto my sayings.
 21 Let them not depart from thine ^aeyes; ^bkeep them in the midst of thine heart.
 22 For they *are* ^alife unto those that find them, and health to all their flesh.
 23 ¶ Keep thy heart with all diligence; for out of it *are* the issues of life.
 24 Put away from thee a ^afroward (or perverse) mouth, and perverse lips put far from thee.
 25 Let thine ^aeyes look right on, and let thine eyelids look straight before thee.
 26 ^aPonder the path of thy feet, and let all thy ways be established.
 27 Turn not to the right hand nor to the left: remove thy foot from evil.

CHAPTER 5

Those who embrace immoral women go down to hell—Rejoice with the wife of thy youth.

1 MY son, attend unto my wisdom, *and* bow thine ear to my understanding:
 2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.
 3 ¶ For the ^alips of a ^bstrange woman drop *as* an honeycomb, and her mouth *is* smoother than oil:
 4 But her ^aend is ^bbitter as wormwood, sharp as a twoedged sword.
 5 Her feet go down to ^adeath; her steps take hold on ^bhell.
 6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.
 8 ^aRemove thy way far from her, and come not nigh the door of her house:
 9 Lest thou give thine honour unto others, and thy years unto the cruel:
 10 Lest strangers be filled with thy ^awealth (or strength); and thy labours *be* in the house of a stranger;
 11 And thou mourn at the last, when thy flesh and thy body are consumed,
 12 And say, How have I hated ^ainstruction, and my heart despised reproof;
 13 And have not ^aobeyed the voice of my ^bteachers, nor inclined mine ear to them that instructed me!
 14 I was almost in all evil in the midst of the congregation and assembly.
 15 ¶ Drink waters out of thine own cistern, and running waters out of thine own well.
 16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.
 17 Let them be only thine own, and not strangers' with thee.
 18 Let thy fountain be blessed: and rejoice with the ^awife of thy youth.
 19 *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her ^alove.
 20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?
 21 For the ^aways of man *are* before the ^beyes of the LORD, and he ^cpondereth all his goings.
 22 ¶ His own ^ainiquities shall take the wicked himself, and he shall be holden with the ^bcords of his sins.
 23 He shall die without instruction; and in the greatness of his folly he shall go astray.

CHAPTER 6

Six things which the Lord hates are named—Those who commit adultery destroy their own souls.

1 MY son, if thou ^abe surety for thy friend (ie promise to discharge an obligation if the debtor defaults),
 if thou hast stricken thy hand with a stranger,
 2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.
 3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, ^ahumble
 thyself, and make sure thy friend.
 4 Give not sleep to thine eyes, nor slumber to thine eyelids.
 5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.
 6 ¶ Go to the ^aant, thou ^bsluggard; consider her ways, and be wise:
 7 Which having no guide, overseer, or ruler,
 8 Provideth her meat in the summer, *and* gathereth her food in the harvest.
 9 How long wilt thou ^asleep, O sluggard? when wilt thou arise out of thy sleep?
 10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:
 11 So shall thy poverty come as one that travelleth, and thy want as an armed man.
 12 ¶ A naughty person, a wicked man, walketh with a ^afroward (or perverse) mouth.
 13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;
 14 Frowardness *is* in his heart, he deviseth mischief continually; he soweth discord.
 15 Therefore shall his calamity come suddenly; suddenly shall he be broken without ^aremedy.
 16 ¶ These six *things* doth the LORD ^ahate: yea, seven *are* an abomination unto him:
 17 A ^aproud look, a lying tongue, and hands that shed innocent blood,
 18 An ^aheart that deviseth wicked imaginations, feet that be swift in running to mischief, (Elder Bruce R. McConkie commented on this verse: “If we think evil thoughts, our tongues will utter unclean sayings. . . . If our minds are centered on the carnality and evil of the world, then worldliness and unrighteousness will seem to us to be the normal way of life. If we ponder things related to sex immorality in our minds, we will soon think everybody is immoral and unclean and it will break down the barrier between us and the world. And so with every other unwholesome, unclean, impure, and ungodly course.” (In Conference Report, Oct. 1973, p. 56; or *Ensign*, Jan. 1974, p. 48.)

19 A ^afalse witness *that* speaketh ^blies, and he that soweth ^cdiscord among brethren.
 20 ¶ My son, keep thy ^afather's commandment, and forsake not the law of thy mother:
 21 ^aBind them continually upon thine heart, *and* tie them about thy neck.
 22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.
 23 For the commandment *is* a ^alamp; and the law *is* light; and reproofs of instruction *are* the way of life:
 24 To keep thee from the ^aevil ^bwoman, from the flattery of the tongue of a strange woman.
 25 ^aLust not after her beauty in thine heart; neither let her take thee with her eyelids.
 26 For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life.
 27 Can a man take fire in his bosom, and his clothes not be burned?
 28 Can one go upon hot coals, and his feet not be burned?
 29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.
 30 *Men* do not despise a thief, if he ^asteal to satisfy his soul when he is hungry;
 31 But *if* he be found, he shall ^arestore sevenfold; he shall give all the substance of his house.
 32 *But* whoso committeth ^aadultery with a woman lacketh ^bunderstanding: he *that* doeth it destroyeth his own soul.
 33 A wound and ^adishonour shall he get; and his reproach shall not be wiped away.
 34 For ^ajealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.
 35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

CHAPTER 7

A whorish woman leads a man as an ox to the slaughter—The house of an adulterous woman is the way to hell.

1 MY son, keep my words, and lay up my commandments with thee.
 2 **Keep my ^acommandments, and live; and my law as the ^bapple of thine eye.**
 3 ^aBind them upon thy fingers, write them upon the table of thine ^bheart.
 4 Say unto ^awisdom, Thou *art* my sister; and call ^bunderstanding *thy* kinswoman:
 5 That they may keep thee from the strange woman, from the stranger *which* ^aflattereth with her words.
 6 ¶ For at the window of my house I looked through my casement,
 7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,
 8 Passing through the street near her corner; and he went the way to her house,
 9 In the ^atwilight, in the evening, in the black and ^bdark night:
 10 And, behold, there met him a woman *with* the attire of an ^aharlot, and subtil of heart.
 11 (She *is* loud and ^astubborn; her feet abide not in her house:
 12 Now *is she* without, now in the streets, and lieth in wait at ^aevery corner.)
 13 So she caught him, and kissed him, *and* with an impudent face said unto him,
 14 *I have* peace ^aofferings with me **(ie she cynically suggests her piety)**; this day have I payed my vows.
 15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.
 16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.
 17 I have perfumed my bed with myrrh, ^aaloes **(Heb probably indicates a fragrant wood)**, and cinnamon.
 18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.
 19 For the goodman *is* not at home, he is gone a long journey:
 20 He hath taken a bag of money with him, *and* will come home at the day appointed.
 21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her ^astraightway (or suddenly, all at once), as an ox goeth to the ^bslaughter, or as a fool to the correction of the stocks;
 23 Till a dart strike through his liver; as a bird hasteth to the ^asnare, and knoweth not that it *is* for his life.
 24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.
 25 Let not thine ^aheart decline to her ways, go not astray in her paths.
 26 For she hath cast down many wounded: yea, many strong *men* have been slain by her.
 27 Her ^ahouse *is* the way to ^bhell, going down to the chambers of death.

CHAPTER 8

Wisdom is greatly to be desired—The Lord and the sons of men possessed wisdom in pre-existence.

1 DOTH not wisdom ^acry? (ie to make her availability and values known) and understanding put forth her voice?
 2 She standeth in the top of high places, by the way in the places of the paths.
 3 She crieth at the gates, at the entry of the city, at the coming in at the doors.
 4 Unto you, O men, I call; and my voice *is* to the sons of man.
 5 O ye ^asimple, understand wisdom: and, ye fools, be ye of an understanding ^bheart.
 6 Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.
 7 For my mouth shall ^aspeak ^btruth; and wickedness *is* an abomination to my lips.
 8 All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them.
 9 They *are* all plain to him that ^aunderstandeth, and right to them that find ^bknowledge.
 10 Receive my instruction, and not silver; and knowledge rather than choice gold.
 11 For ^awisdom *is* better than ^brubies; and all the things that may be desired are not to be compared to it.
 12 I wisdom dwell with ^aprudence, and find out knowledge of witty inventions.
 13 The ^afear of the LORD *is* to ^bhate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.
 14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.
 15 By me ^akings reign, and princes decree justice.
 16 By me princes rule, and nobles, *even* all the judges of the earth.
 17 I ^alove them that love me; and those that seek me early shall find me.
 18 Riches and honour *are* with me; *yea*, durable ^ariches and righteousness.
 19 My fruit *is* better than gold, *yea*, than fine gold; and my revenue than choice silver.
 20 I lead in the way of righteousness, in the midst of the paths of judgment:
 21 That I may cause those that love me to inherit substance; and I will fill their treasures.
 22 The LORD possessed me in the beginning of his way, before his ^aworks of old.
 23 I was set up from ^aeverlasting, from the ^bbeginning, or ever the earth was.
 24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.
 25 Before the mountains were settled, before the hills was I brought forth:
 26 While as yet he had not made the earth, nor the fields, nor ^athe highest part of the dust of the world.
 (Heb the head (or first) of the dust (or elements) of the earth)
 27 When he prepared the heavens, I *was* there: when he set a ^acompass (or circle; ie delimiting bounds, as in Job 276:10) upon the face of the depth:
 28 When he established the clouds above: when he strengthened the fountains of the deep:
 29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:
 30 Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.
32 Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways.
33 Hear instruction, and be wise, and refuse it not.
34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.
35 For whoso findeth me findeth ^alife, and shall obtain favour of the LORD.
36 But he that sinneth against me wrongeth his own soul: all they that hate me love ^adeath.

CHAPTER 9

Rebuke a wise man and he will love thee—The fear of the Lord is the beginning of wisdom—The guests of an immoral woman are in the depths of hell.

1 ^aWISDOM hath builded her house, she hath hewn out her seven pillars:
2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.
3 She hath sent forth her maidens: she crieth upon the highest places of the city,
4 Whoso *is* ^asimple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,
5 ^aCome, eat of my bread, (**Wisdom prepares her feast and invites participants**) and drink of the wine *which* I have mingled.
6 Forsake the ^afoolish, and live; and go in the way of ^bunderstanding.
7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man getteth* himself a blot.
8 ^aReprove not a scorner, lest he hate thee: rebuke a wise man, and he will ^blove thee.
9 Give *instruction* to a wise *man*, and he will be yet wiser: ^ateach a just *man*, and he will ^bincrease in ^clearning.
10 The ^afear of the LORD *is* the beginning of ^bwisdom: and the ^cknowledge of the ^dholy *is* ^eunderstanding.
11 For by me thy ^adays shall be multiplied, and the years of thy life shall be increased.
12 If thou be ^awise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt ^bbear *it*.
13 ¶ A foolish ^awoman *is* clamorous: *she is* simple, and knoweth nothing.
14 For she sitteth at the door of her house, on a seat in the high places of the city,
15 To call passengers who go right on their ways:
16 Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,
17 Stolen waters are sweet, and bread *eaten* in secret is pleasant.
18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of ^ahell.

CHAPTER 10

A wise son maketh a glad father—The mouth of a righteous man is a well of life—He that uttereth slander is a fool—The desire of the righteous shall be granted.

1 THE ^aproverbs of Solomon. A ^bwise son maketh a ^cglad ^dfather: but a ^efoolish son *is* the ^fheaviness (**or sorrow**) of his ^gmother.
2 ^aTreasures of wickedness profit nothing: but ^brighteousness delivereth from death.
3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.
4 He becometh poor that dealeth *with* a ^aslack hand: but the hand of the ^bdiligent maketh rich.
5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.
6 ^aBlessings *are* upon the head of the just: but violence covereth the mouth of the wicked.
7 The memory of the just *is* blessed: but the name of the ^awicked shall ^brot.

8 The wise in heart will receive commandments: but a prating fool shall fall.
 9 He that ^awalketh ^buprightly walketh surely: but he that perverteth his ways shall be known.
 10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.
 11 The mouth of a ^arighteous *man is* a ^bwell of life: but violence covereth the mouth of the wicked.
 12 ^aHatred stirreth up ^bstrifes: but love covereth all sins.
 13 In the lips of him that hath understanding wisdom is found: but a ^arod *is* for the back of him that is void of understanding.
 14 Wise *men* lay up knowledge: but the ^amouth of the foolish *is* near destruction.
 15 The rich man's ^awealth *is* his strong city: the destruction of the poor *is* their poverty.
 16 The ^alabour of the righteous *tendeth* to ^blife: the fruit of the wicked to sin.
 17 He *is in* the way of life that keepeth ^ainstruction: but he that refuseth ^breproof erreth.
 18 He that hideth ^ahatred *with* lying lips, and he that uttereth a ^bslander, *is* a fool.
 19 In the multitude of ^awords there wanteth not sin: but he that ^brefraineth his lips *is* wise.
 20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.
 21 The lips of the righteous feed many: but ^afools die for want of wisdom.
 22 The blessing of the LORD, it maketh ^arich, and he addeth no sorrow with it.
 23 *It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.
 24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.
 25 As the whirlwind passeth, so *is* the wicked no *more*: but the righteous *is* an everlasting foundation.
 26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.
 27 The ^afear of the LORD prolongeth days: but the years of the wicked shall be shortened.
 28 The ^ahope of the righteous *shall be* gladness: but the expectation of the wicked shall perish.
 29 The way of the LORD *is* ^astrength to the upright: but destruction *shall be* to the workers of iniquity.
 30 The ^arighteous shall never be ^bremoved: but the wicked shall not inhabit the earth.
 31 The mouth of the just bringeth forth wisdom: but the ^afroward (or perverse) tongue shall be cut out.
 32 The lips of the righteous know what is acceptable: but the ^amouth of the wicked *speaketh* frowardness.

CHAPTER 11

The state and rewards of the righteous and the wicked are contrasted—When a wicked man dies, his expectations perish—He that winneth souls is wise.

1 ^aA FALSE ^bbalance (or deceptive scales (ie made to deceive)) *is* (an) abomination to the LORD: but a just weight *is* his delight.
 2 *When* ^apride cometh, then cometh ^bshame: but with the lowly *is* wisdom.
 3 The ^aintegrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.
 4 ^aRiches profit not in the day of ^bwrath: but righteousness delivereth from death.
 5 The ^arighteousness of the perfect shall direct his way: but the wicked shall ^bfall by his own wickedness.
 6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.
 7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.
 8 The righteous is delivered out of trouble, and the wicked cometh in his stead.
 9 An ^ahypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the ^bjust be delivered.
 10 When it goeth well with the ^arighteous, the city rejoiceth: and when the wicked perish, *there is* shouting.
 11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is void of wisdom despiseth his ^aneighbour: but a man of understanding holdeth his peace.
 13 A ^atalebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.
 14 Where no ^acounsel *is*, the people fall: but in the ^bmultitude of ^ccounsellors *there is* safety.
 15 He that is ^asurety for a stranger shall smart *for it*: and he that hateth suretiship is sure.
 16 A gracious ^awoman retaineth honour: and strong *men* retain riches.
 17 The merciful man doeth good to his own soul: but *he that is* ^acruel troubleth his own flesh.
 18 The wicked worketh a ^adeceitful work: but to him that soweth ^brighteousness *shall be* a sure ^creward.
 19 As righteousness *tendeth* to ^alife: so he that pursueth evil *pursueth it* to his own death.
 20 They that are ^aof a ^bfroward heart *are* **(an)** abomination to the LORD: but *such as are* upright in *their way are* his delight.
 21 *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.
 22 As a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion.
 23 The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.
 24 There is that scattereth, and yet ^aincreaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.
 25 The liberal soul shall be made fat: and he that ^awatereth shall be watered also himself.
 26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.
 27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.
 28 He that ^atrusteth in his riches shall fall: but the righteous shall flourish as a branch.
 29 He that troubleth his own ^ahouse shall inherit the wind: and the fool *shall be* servant to the wise of heart.
 30 The fruit of the righteous *is* a ^atree of life; and he that winneth souls *is* wise.
 31 Behold, the righteous shall be ^arecompensed in the earth: much more the wicked and the sinner.

CHAPTER 12

A virtuous woman is a crown to her husband—The way of a fool is right in his own eyes—Lying lips are an abomination to the Lord.

1 WHOSO loveth ^ainstruction loveth knowledge: but he that hateth ^breproof *is* brutish.
 2 A good *man* obtaineth ^afavour of the LORD: but a man of wicked devices will he condemn.
 3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.
 4 A ^avirtuous ^bwoman *is* a crown to her ^chusband: but she that maketh ashamed *is* as rottenness in his bones.
 5 The thoughts of the righteous *are* right: *but* the ^acounsels of the wicked *are* ^bdeceit.
 6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.
 7 The ^awicked are ^boverthrown, and *are* not: but the house of the righteous shall stand.
 8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.
 9 *He that is* despised, and hath a servant, *is* better than he that ^ahonoureth himself, and lacketh bread.
 10 A righteous *man* regardeth the life of his ^abeast: but the tender mercies of the wicked *are* ^bcruel.
 11 He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons is* void of understanding.
 12 The wicked desireth the net of evil *men*: but the root of the righteous yieldeth *fruit*.
 13 The wicked is snared by the ^atransgression of *his* ^blips: but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of *his* ^amouth: and the recompence of a man's hands shall be rendered unto him.

15 The way of a ^afool *is* right in his own eyes: but he that hearkeneth unto ^bcounsel *is* wise.

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

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

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

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

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

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 ^aLying lips *are* abomination to the LORD: but they that deal ^btruly *are* his ^cdelight.

23 A ^aprudent man concealeth ^bknowledge: but the heart of fools proclaimeth ^cfoolishness.

24 The hand of the ^adiligent shall bear rule: but the ^bslothful shall be under tribute.

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

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

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

28 In the way of ^arighteousness *is* life; and *in* the pathway *thereof* *there is* no death.

CHAPTER 13

The way of the transgressor is hard—Evil pursueth sinners—He that spareth his rod hateth his son.

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

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

3 He that keepeth his ^amouth keepeth his life: *but* he that openeth wide his ^blips shall have destruction.

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

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

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

7 There is that maketh himself ^arich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great ^briches.

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

9 The light of the righteous rejoiceth: but the ^alamp of the wicked shall be put out.

10 **Only by ^apride cometh ^bcontention: but with the well advised *is* wisdom.** (Elder Marvin J. Ashton cautioned: "When one considers the bad feeling and the unpleasantness caused by contention, it is well to ask, 'Why do I participate?' If we are really honest with ourselves, our answers may be something like: 'When I argue and am disagreeable, I do not have to change myself. It gives me a chance to get even.' 'I am unhappy and I want others to be miserable too.' 'I can feel self-righteous. In this way I get my ego built up.' 'I don't want others to forget how much I know!' "Whatever the real reason, it is important to recognize that we choose our behavior. At the root of this issue is the age-old problem of pride. 'Only by pride cometh contention.' (Prov. 13:10.) "If Satan can succeed in creating in us habits of arguing, quarreling, and contention, it is easier then for him to bind us with the heavier sins which can destroy our eternal lives. A contentious spirit can affect almost any phase of our lives. An angry letter written in haste can haunt us—sometimes for years. A few ill-advised words spoken in hate can destroy a marriage or a personal friendship, or impede community progress." (In Conference Report, Apr. 1978, pp. 11–12; or *Ensign*, May 1978, p. 9.))

11 ^aWealth *gotten* by ^bvanity shall be diminished: but he that gathereth by ^clabour shall increase.

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

13 Whoso ^adespiseth the word shall be destroyed: but he that feareth the commandment shall be ^brewarded.

14 The law of the wise *is* a ^afountain of life, to depart from the snares of death.
 15 Good understanding giveth favour: but the way of transgressors *is* hard.
 16 Every ^aprudent *man* dealeth with knowledge: but a fool layeth open *his* folly.
 17 A wicked messenger falleth into mischief: but a faithful ambassador *is* health.
 18 Poverty and ^ashame *shall be to* him that refuseth ^binstruction: but he that regardeth ^creproof shall be honoured.
 19 The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.
 20 He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.
 21 ^aEvil pursueth sinners: but to the righteous good shall be repayed.
 22 A good *man* leaveth an inheritance to his children's children: and the wealth of the sinner *is* laid up for the ^ajust.
 23 Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.
 24 He that spareth his ^arod hateth his son: but he that loveth him ^bchasteneth him betimes. (Brigham Young lived in an era when parents, especially fathers, were often severe and punished their children frequently. His advice is remarkably modern, but it does not advocate the permissive philosophy by which so many parents today rear their offspring: "Instead of using the rod, I will teach my children by example and by precept. I will teach them every opportunity I have to cherish faith, to exercise patience, to be full of long-suffering and kindness. It is not by the whip or the rod that we can make obedient children; but it is by faith and by prayer, and by setting a good example before them." (In *Journal of Discourses*, 11:117.) In an age when child abuse is becoming all too common, the admonition of Brigham Young's counselor, George A. Smith, still rings true: "My opinion is that the use of the rod is very frequently the result of a want of understanding on the part of a spoiled parent . . . though of course the use of the rod in some cases might be necessary; but I have seen children abused when they ought not to have been, because King Solomon is believed to have made that remark, which, if he did, in nine cases out of ten referred to mental rather than physical correction." (In *Journal of Discourses*, 14:374.) In Doctrine and Covenants 121:41–43 the Lord makes it clear how He expects His Saints to accomplish their disciplining, not only in the Church, as this passage is often interpreted, but also in their homes. Institute Manual, 16)
 25 The righteous eateth to the ^asatisfying of his soul: but the belly of the wicked shall want.

CHAPTER 14

Go from the presence of a foolish man—A true witness delivereth souls—Righteousness exalteth a nation.

1 EVERY wise ^awoman buildeth her house: but the foolish plucketh it down with her hands.
 2 He that ^awalketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him.
 3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.
 4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.
 5 A faithful witness will not lie: but a false witness will utter lies.
 6 A scorner seeketh wisdom, and *findeth it* not: but ^aknowledge *is* easy unto him that understandeth.
 7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.
 8 The ^awisdom of the prudent *is* to understand his way: but the folly of fools *is* ^bdeceit.
 9 ^aFools make a mock at sin: but among the righteous *there is* favour.
 10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.
 11 The ^ahouse (Heb tent) of the wicked shall be overthrown: but the ^btabernacle of the upright shall flourish.
 12 There is a ^away which seemeth right unto a man, but the end thereof *are* the ways of ^bdeath.
 13 Even in ^alaughter the heart is sorrowful; and the end of that ^bmirth *is* heaviness.

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

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

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

17 *He that is* soon ^aangry dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the ^aprudent are crowned with ^bknowledge.

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

20 The ^apoor is hated even of his own neighbour: but the rich *hath* many ^bfriends.

21 He that despiseth his neighbour sinneth: but he that hath mercy on the ^apoor, ^bhappy *is* he.

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

23 In all ^alabour there is profit: but the ^btalk of the lips *tendeth* only to penury.

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

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

26 In the ^afear of the LORD *is* strong confidence: and his children shall have a place of refuge.

27 The fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 *He that is* ^aslow to ^bwrath *is* of great ^cunderstanding: but *he that is* ^dhasty of spirit (ie quick-tempered) exalteth folly.

30 A sound heart *is* the life of the flesh: but ^aenvy the rottenness of the bones.

31 He that ^aoppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his ^adeath.

33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

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

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

CHAPTER 15

A soft answer turneth away wrath—A wise son maketh a glad father—The thoughts of the wicked are an abomination to the Lord—Before honor is humility.

1 A ^aSOFT ^banswer turneth away ^cwrath: but grievous words stir up anger. (President Brigham Young spoke of maintaining selfcontrol in one's speech and actions: "In all our daily pursuits in life, of whatever nature and kind, Latterday Saints, and especially those who hold important positions in the kingdom of God, should maintain a uniform and even temper, both when at home and when abroad. They should not suffer reverses and unpleasant circumstances to sour their natures and render them fretful and unsocial at home, speaking words full of bitterness and biting acrimony to their wives and children, creating gloom and sorrow in their habitations, making themselves feared rather than beloved by their families. Anger should never be permitted to rise in our bosoms, and words suggested by angry feelings should never be permitted to pass our lips. 'A soft answer turneth away wrath, but grievous words stir up anger.' 'Wrath is cruel, and anger is outrageous;' but 'the discretion of a man deferreth his anger; and it is his glory to pass over a transgression.'" (In *Journal of Discourses*, 11:136; see also Proverbs 19:11; 27:4.) Elder Marvin J. Ashton gave additional counsel about controlling one's tongue: "Too often we use communication periods as occasions to tell, dictate, plead, or threaten. Nowhere in the broadest sense should communication in the family be used to impose, command, or embarrass. ". . . In family discussions, differences should not be ignored, but should be weighed and evaluated calmly. One's point or opinion usually is not as important as a healthy, continuing relationship. Courtesy and

respect in listening and responding during discussions are basic in proper dialogue. . . . How important it is to know how to disagree with another's point of view without being disagreeable. How important it is to have discussion periods ahead of decisions. Jones Stephens wrote, 'I have learned that the head does not hear anything until the heart has listened, and that what the heart knows today the head will understand tomorrow.'" (In Conference Report, Apr. 1976, p. 79; or *Ensign*, May 1976, p. 52.))

2 The ^atongue of the wise useth knowledge aright: but the mouth of fools poureth out ^bfoolishness.

3 The ^aeyes of the LORD *are* in every place, beholding the evil and the good.

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

5 A ^afool despiseth his father's ^binstruction: but he that regardeth reproof is prudent.

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

7 The ^alips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 The ^asacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

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

10 ^aCorrection *is* grievous unto him that forsaketh the way: *and* he that hateth ^breproof shall ^cdie.

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

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

13 A ^amerry ^bheart maketh a ^ccheerful countenance: but by ^dsorrow of the heart the spirit is broken.

14 The heart of him that hath ^aunderstanding seeketh ^bknowledge: but the mouth of fools feedeth on ^cfoolishness.

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

16 Better *is* ^alittle with the fear of the LORD than great treasure and trouble therewith.

17 Better *is* a dinner of herbs where ^alove is, than a ^bstalled ox and hatred therewith.

18 A ^awrathful man stirreth up ^bstrife: but *he that is* slow to ^canger appeaseth ^dstrife.

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

20 A wise son maketh a glad father: but a ^afoolish man despiseth his ^bmother.

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

22 Without ^acounsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth: and a ^aword *spoken* in due ^bseason, how good *is it!*

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

25 The LORD will destroy the house of the ^aproud: but he will establish the border of the ^bwidow.

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

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

28 The heart of the righteous ^astudieth to ^banswer: but the mouth of the wicked poureth out evil things.

29 The LORD *is* ^afar from the ^bwicked: but he heareth the prayer of the righteous.

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

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

32 He that refuseth instruction despiseth his own soul: but he that ^aheareth (or obeys) reproof getteth ^bunderstanding. (Neal A. Maxwell, then Commissioner of Church Education, commented: "Our life style must make allowance for that need to deal with reality in our own lives. In Proverbs we read: [Proverbs 15:31–32]. "The disciple of Christ needs to expect the 'reproof of life'—and suffering—for suffering is that sweat that comes from working out our salvation. Suffering is on the agenda for each of us." (*Freedom: a "Hard Doctrine,"* Brigham Young University Speeches of the Year, 12 Apr. 1972, p. 4.)

33 The ^afear of the LORD *is* the instruction of wisdom; and before ^bhonour *is* ^chumility.

CHAPTER 16

It is better to get wisdom than gold—Pride goeth before destruction—The hoary head of the righteous is a crown of glory.

- 1 THE ^apreparations of the heart in man, and the answer of the ^btongue, *is* from the LORD.
- 2 All the ways of a man *are* ^aclean in his ^bown eyes; but the LORD weigheth the spirits.
- 3 ^aCommit thy works unto the LORD, and thy ^bthoughts shall be established.
- 4 The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.
- 5 Every one *that is* ^aproud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished.
- 6 By mercy and truth iniquity is purged: and by the ^afear of the LORD *men* ^bdepart from ^cevil.
- 7 When a man's ways please the LORD, he maketh even his ^aenemies to be at ^bpeace with him.
- 8 **Better *is* a little with righteousness than great revenues without right.**
- 9 A man's heart ^adeviseth his way: but the LORD directeth his steps.
- 10 A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.
- 11 A just weight and balance *are* the LORD's: all the weights of the bag *are* his work.
- 12 *It is* an abomination to kings to commit ^awickedness: for the throne is established by righteousness.
- 13 ^aRighteous ^blips *are* the delight of kings; and they love him that speaketh right.
- 14 The wrath of a king *is as* messengers of death: but a wise man will pacify it.
- 15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.
- 16 How much better *is it* to get ^awisdom than gold! and to get ^bunderstanding rather to be chosen than silver!
- 17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.
- 18 ^aPride *goeth* before destruction, and an ^bhaughty spirit before a fall.
- 19 Better *it is to be* of an ^ahumble spirit with the lowly, than to divide the spoil with the proud.
- 20 He that ^ahandleth a matter wisely shall find good: and whoso ^btrusteth in the LORD, ^chappy *is* he.
- 21 The wise in heart shall be called ^aprudent: and the sweetness of the lips increaseth learning.
- 22 Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.
- 23 The heart of the wise teacheth his mouth, and addeth learning to his lips.
- 24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.
- 25 There is a ^away that seemeth right unto a man, but the end thereof *are* the ways of death.
- 26 He that laboreth laboreth for himself; for his mouth craveth it of him.
- 27 An ungodly man diggeth up evil: and in his lips *there is* as a burning ^afire.
- 28 A froward man soweth ^astrife: and a whisperer separateth chief friends.
- 29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.
- 30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.
- 31 ^aThe hoary head (*ie the gray hair of old age*) *is* a crown of glory, *if* it be found in the way of righteousness.
- 32 ***He that is* slow to ^aanger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.** (President David O. McKay often spoke to the youth of the Church about self-control and self-mastery: "So the whole lesson is one of subduing, not just physical matter, that you might realize the ideal, but subduing your own passions and appetites, and conquering them. Some of you say we hear too much about keeping the Word of Wisdom. Why, it is one of the best lessons for the young in all this world, and for the old! You reach out to indulge in certain things. Resist, avoid creating an appetite for that which creates an appetite for itself. But beyond that, you develop the power to say, 'No, thank you.' And the strength that comes to the character more than compensates for any immediate pleasure. . . . "I commend to you, young man and young woman, the virtue of self-mastery, if you would fulfill the true

measure of your life in subduing, in order to realize the ideal, the spiritual development of your soul.”
(In *Deseret News*, 6 Sept. 1952, p. 15.)

33 The ^alot is cast into the lap; but the whole disposing thereof *is* of the LORD.

CHAPTER 17

He that is glad at calamities shall be punished—A friend loveth at all times—Even a fool, when he holdeth his peace, is counted wise.

1 BETTER *is* a dry morsel, and ^aquietness therewith, than an house full of sacrifices *with* ^bstrife.

2 A wise ^aservant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 The ^afining pot *is* for silver, and the furnace for gold: but the LORD ^btrieth the ^chearts.

4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 Whoso ^amocketh the ^bpoor reproacheth his Maker: *and* he that is ^cglad at calamities shall not be unpunished.

6 ^aChildren’s children *are* the ^bcrown of old men; and the ^cglory of ^dchildren *are* their fathers.

7 Excellent ^aspeech becometh not a fool: much less do lying lips a prince.

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

9 He that ^acovereth a transgression (ie forgives a transgression) ^bseeketh ^clove (ie promotes a loving relationship); but he that repeateth a matter separateth *very* friends.

10 A ^areproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only ^arebellion: therefore a cruel messenger shall be sent against him.

12 Let a ^abear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso ^arewardeth ^bevil for good, evil shall not depart from his house.

14 The beginning of ^astrife *is as* when one letteth out water: therefore leave off ^bcontention, before it be meddled with.

15 He that ^ajustifieth the ^bwicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart to it?

17 A ^afriend loveth at all times, and a ^bbrother is born for adversity.

18 A man void of understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife: *and* he that ^aexalteth his gate seeketh destruction.

20 He that hath a ^afroward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

21 He that begetteth a ^afool *doeth it* to his sorrow: and the father of a fool hath no joy.

22 A ^amerry ^bheart *doeth good like* a medicine: but a broken spirit drieth the bones. (President Hugh B. Brown said: “We have often urged our young people to carry their laughter over into their mature years. A wholesome sense of humor will be a safety valve that will enable you to apply the lighter touch to heavy problems and to learn some lessons in problem solving that ‘sweat and tears’ often fail to dissolve. [See Proverbs 17:22.]” (In Conference Report, Apr. 1968, p. 100.))

23 A wicked *man* taketh a ^agift out of the bosom to pervert the ways of judgment.

24 Wisdom *is* before him that hath ^aunderstanding; but the ^beyes of a fool *are* in the ends of the earth.

25 A ^afoolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also to punish the just *is* not good, *nor* to strike princes for equity.

27 He that hath knowledge ^aspareth his words: *and* a man of ^bunderstanding ^cis of an excellent spirit. (Heb is cool of spirit (ie reserved))

28 Even a fool, when he ^aholdeth his peace, is counted wise: *and* he that ^bshutteth his lips *is esteemed* a man of understanding.

CHAPTER 18

A fool's mouth is his destruction—Whoso findeth a wife findeth a good thing—A man that hath friends must show himself friendly.

- 1 THROUGH desire a man, having separated himself, seeketh *and* intermeddeth with all wisdom.
- 2 A fool hath no delight in understanding, but that his heart may discover itself.
- 3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.
- 4 The words of a man's mouth *are as deep* ^awaters, *and* the wellspring of wisdom *as* a flowing brook.
- 5 *It is* not good to accept the ^aperson of the wicked, to overthrow the righteous in judgment.
- 6 A fool's lips enter into ^acontention, and his mouth calleth for strokes.
- 7 A fool's ^amouth *is* his ^bdestruction, and his lips *are* the snare of his soul.
- 8 The words of a ^atalebearer (or slanderer) *are* as wounds, and they go down into the innermost parts of the belly.
- 9 He also that is ^asllothful in his work is brother to him that is a great ^bwaster.
- 10 The name of the LORD *is* a strong ^atower: the righteous runneth into it, and is safe.
- 11 The ^arich man's ^bwealth *is* his strong city, and as an high wall in his own conceit.
- 12 Before destruction the heart of man is ^ahaughty, and before honour *is* ^bhumility.
- 13 He that ^aanswereth a matter before he heareth *it*, *it is* folly and shame unto him.
- 14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?
- 15 The heart of the ^aprudent getteth ^bknowledge; and the ear of the wise seeketh knowledge.
- 16 A man's gift maketh room for him, and bringeth him before great men.
- 17 *He that is* ^afirst in his own cause *seemeth* just; but his neighbour cometh and searcheth him.
- 18 The ^alot causeth contentions to cease, and parteth between the mighty.
- 19 A ^abrother ^boffended *is harder to be won* than a strong city: and *their* ^ccontentions *are* like the bars of a castle.
- 20 A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.
- 21 Death and life *are* in the power of the ^atongue: and they that love it shall eat the fruit thereof.
- 22 ^aWhoso findeth a (good) ^bwife ~~findeth a good thing, and obtaineth favour~~ (hath obtained favor) of the LORD.
- 23 The ^apoor useth ^bintreaties; but the rich answereth roughly.
- 24 A man *that hath* friends must shew himself friendly: and there is a ^afriend *that* sticketh closer than a ^bbrother.

CHAPTER 19

A prudent wife is from the Lord—He that lendeth to the poor lendeth to the Lord—A poor man is better than a liar.

- 1 BETTER *is* the ^apoor that walketh in his ^bintegrity, than *he that is* perverse in his lips, and is a fool.
- 2 Also, *that* the soul *be* without ^aknowledge, *it is* not good; and he that ^bhasteth with *his* feet sinneth.
- 3 The ^afoolishness of man perverteth his way: and his heart fretteth against the LORD.
- 4 Wealth maketh many ^afriends; but the poor is separated from his neighbour.
- 5 A false ^awitness shall not be unpunished, and *he that* speaketh ^blies shall not escape.
- 6 Many will intreat the ^afavour of the prince: and every man *is* a ^bfriend to him that giveth gifts.
- 7 All the brethren of the ^apoor do hate him: how much more do his friends go far from him? he pursueth *them with* words, *yet they are* wanting *to him*.
- 8 He that getteth wisdom loveth his own soul: he that keepeth ^aunderstanding shall find good.

9 A false witness shall not be ^aunpunished, and *he that speaketh* ^blies shall perish.
 10 Delight is not seemly for a fool; much less for a ^aservant to have rule over princes.
 11 The ^adiscretion of a man deferreth his ^banger; and *it is* his ^cglory to pass over a ^dtransgression.
 12 The king's wrath *is* as the ^aroaring of a lion; but his favour *is* as dew upon the grass.
 13 A foolish son *is* the calamity of his ^afather: and the contentions of a ^bwife *are* a ^ccontinual dropping.
 14 House and riches *are* the inheritance of fathers: and a ^aprudent wife *is* from the LORD.
 15 ^aSlothfulness casteth into a deep sleep; and an ^bidle soul shall suffer hunger.
 16 He that ^akeepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die.
 17 He that hath ^apity upon the ^bpoor lendeth unto the LORD; and that which he hath given will he pay him again.
 18 ^aChasten thy son while there is hope, and let not thy soul spare for his crying.
 19 A man of great ^awrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again.
 20 Hear counsel, and receive ^ainstruction, that thou mayest be wise in thy latter end.
 21 *There are* many devices in a man's heart; nevertheless the ^acounsel of the LORD, that shall stand.
 22 The desire of a man *is* his ^akindness: and a poor man *is* better than a ^bliar.
 23 The ^afear of the LORD *tendeth* to ^blife: and *he that hath it* shall abide satisfied; he shall not be visited with evil.
 24 A ^aslothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.
 25 Smite a ^ascorner, and the simple will beware: and reprove one that hath understanding, *and* he will understand knowledge.
 26 He that wasteth *his* ^afather, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.
 27 Cease, my son, to ^ahear the instruction *that causeth* to err from the words of knowledge.
 28 An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.
 29 Judgments are prepared for scorners, and ^astripes (ie flogging) for the back of fools.

CHAPTER 20

Wine is a mocker, and strong drink is raging—Turn to the Lord and he will save thee.

1 ^aWINE *is* a ^bmocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.
 2 The fear of a king *is* as the ^aroaring of a lion: *whoso* provoketh him to ^banger sinneth *against* his own soul.
 3 *It is* an honour for a man to cease from ^astrife: but every ^bfool will be ^cmeddling. (ie fomenting trouble)
 4 The ^asluggard will not plow by reason of the ^bcold (Heb winter; ie after the autumn harvest); *therefore* shall he beg in harvest, and *have* nothing.
 5 ^aCounsel in the ^bheart of man *is like* deep ^cwater; but a man of understanding will draw it out.
 6 Most men will proclaim every one his own goodness: but a faithful man who can find?
 7 **The just man** ^awalketh in his ^bintegrity: his ^cchildren *are* blessed after him. (Elder Bruce R. McConkie pointed out that “the complete development of man’s moral character in conformity with principles of justice and uprightness is termed *integrity*. A man of integrity is sound, incorruptible, and particularly strict about fulfilling the trusts reposed in him by others. *The highest manifestation of integrity is exhibited by those who conform their conduct to the terms of those gospel covenants and promises which they have made.* Integrity goes hand in hand with uprightness and righteousness, and the Lord loves those who have integrity of heart. (D. & C. 124:15, 20.) ‘The integrity of the upright shall guide them’ (Prov. 11:3), and ‘The just man walketh in his integrity: his children are blessed after him.’ (Prov. 20:7.)” (*Mormon Doctrine*, p. 385.))
 8 A king that sitteth in the throne of judgment ^ascattereth away all evil with his eyes.
 9 Who can say, I have made my heart ^aclean, I am pure from my ^bsin?

10 Divers weights, *and* divers measures, both of them *are* alike abomination to the LORD.
 11 Even a child is known by his ^adoings, whether his ^bwork *be* pure, and whether *it be* right.
 12 The hearing ear, and the seeing eye, the LORD hath made even both of them.
 13 Love not ^asleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.
 14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he ^aboasteth.
 15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious ^ajewel.
 16 Take his ^agarment that is surety *for* a stranger: and take a pledge of him for a strange woman.
 17 ^aBread of ^bdeceit (ie food gained by fraudulent means) *is* sweet to a man; but afterwards his mouth shall be filled with gravel.
 18 *Every* purpose is established by ^acounsel: and with good ^badvice make ^cwar.
 19 He that goeth about *as* a ^atalebearer revealeth secrets: therefore meddle not with him that ^bflattereth with his lips.
 20 Whoso curseth his ^afather or his mother, his ^blamp shall be put out in obscure ^cdarkness.
 21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.
 22 Say not thou, I will ^arecompense evil; *but* ^bwait on the LORD, and he shall save thee.
 23 Divers weights *are* an abomination unto the LORD; and ^aa false balance (or deceptive scales (ie made to deceive)) *is* not good.
 24 Man's ^agoings *are* of the LORD; how can a man then understand his own way?
 25 *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make enquiry.
 26 A wise ^aking scattereth the wicked, and bringeth the wheel over them.
 27 The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly.
 28 Mercy and truth preserve the king: and his throne is upholden by mercy.
 29 The ^aglory of young men *is* their strength: and the ^bbeauty of ^cold men *is* the ^dgray head.
 30 The blueness of a wound cleanseth away evil: so *do* ^astripes (ie flogging, strokes, blows) the inward parts of the belly.

CHAPTER 21

Do justice and judgment—Follow after righteousness and mercy—Safety is of the Lord.

1 THE ^aking's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.
 2 Every way of a man *is* right in his ^aown eyes: but the LORD ^bpondereth the ^chearts.
 3 To do justice and judgment *is* more acceptable to the LORD than ^asacrifice.
 4 ^aAn high look (or haughty eyes), and a ^bproud heart, *and* ^cthe plowing of the wicked (or the cultivating of wickedness), *is* sin.
 5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* ^ahasty only to want.
 6 The getting of ^atreasures by a lying tongue *is* a ^bvanity tossed to and fro of them that seek death.
 7 The robbery of the wicked shall destroy them; because they refuse to do judgment.
 8 ^aThe way of man *is* forward (or perverse is the way of a man of crime) and strange: but *as for* the pure, his work *is* right.
 9 *It is* better to dwell in a corner of the housetop, ^athan with a brawling ^bwoman in a ^cwide house. (ie than with a contentious wife as a companion)
 10 The soul of the wicked desireth evil: his ^aneighbour findeth no favour in his eyes.
 11 When the ^ascorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.
 12 The righteous *man* wisely considereth the house of the ^awicked: *but God* overthroweth the wicked for *their* wickedness.
 13 Whoso stoppeth his ears at the cry of the ^apoor, he also shall cry himself, but shall not be heard.
 14 A gift in secret pacifieth ^aanger: and a reward in the bosom strong wrath.

15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of ^ainiquity.
 16 The man that ^awandereth out of the way of understanding shall remain in the congregation of the dead.
 17 He that loveth ^apleasure *shall be* a poor man: he that loveth wine and oil shall not be ^brich.
 18 The wicked *shall be* a ^aransom for the righteous, and the transgressor for the upright.
 19 *It is* better to ^adwell in the wilderness, than with a ^bcontentious and an angry woman.
 20 *There is* ^atreasure to be desired and oil in the dwelling of the wise; but a foolish man ^bspendeth it up.
 21 He that followeth after ^arighteousness and mercy findeth ^blife, righteousness, and honour.
 22 A ^awise *man* scalesh the city of the mighty, and casteth down the strength of the confidence thereof.
 23 Whoso keepeth his ^amouth and his ^btongue keepeth his soul from troubles.
 24 Proud *and* haughty scorner *is* his name, who dealeth in proud wrath.
 25 The desire of the ^aslothful killeth him; for his hands refuse to ^blabour.
 26 He ^acoveteth greedily all the day long: but the righteous ^bgiveth and spareth not.
 27 The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?
 28 A false witness shall perish: but the man that heareth speaketh constantly.
 29 A wicked man ^ahardeneth his face: but *as for* the upright, he directeth his way.
 30 *There is* no wisdom nor ^aunderstanding nor counsel against the LORD.
 31 The ^ahorse *is* prepared against the day of battle: but ^bsafety *is* of the LORD.

CHAPTER 22

A good name is better than riches—Train up a child in the way he should go.

1 A *GOOD* ^aname *is* rather to be chosen than great ^briches, *and* loving favour rather than silver and gold.
 2 The ^arich and poor meet together: the LORD *is* the maker of them all.
 3 A ^aprudent *man* foreseeeth the evil, and hideth himself: but the simple pass on, and are punished.
 4 By ^ahumility *and* the ^bfear (or reverence of the Lord) of the LORD *are* riches, and honour, and life.
 5 Thorns *and* snares *are* in the way of the ^afroward (or perverse): he that doth keep his soul shall be far from them.
 6 ^aTrain up a ^bchild in the way he should go: and when he is old, he will not depart from it. (Bishop Victor L. Brown suggested that Proverbs 22:6 implies that parents must live the way they want their children to live: “Josh Billings paraphrases this truth: ‘To bring up a child in the way he should go, travel that way yourself.’ . . . “Throughout the Church I hear . . . ‘If we did not have problems with parents, we would not have them with the young people.’” (In Conference Report, Apr. 1970, p. 31.) James G. Duffin, a former president of the Central States Mission, said: “There is a difference between teaching and training. Teaching is causing the child to understand, training is causing the child to do. Every act performed is that much done towards fixing habits; repeated many times, the habit is established. If we train our children in the ways of the Lord, . . . every time they perform an act of obedience to the word and will of our Father in heaven their character becomes more firmly fixed in doing the things that God requires of them.” (In Conference Report, Apr. 1909, p. 25.) Elder Gordon B. Hinckley, who was then a member of the Quorum of the Twelve Apostles, said: “It is so obvious that the great good and the terrible evil in the world today are the sweet and the bitter fruits of the rearing of yesterday’s children. As we train a new generation, so will the world be in a few years. If you are worried about the future, then look to the upbringing of your children. Wisely did the writer of Proverbs declare, [Proverbs 22:6].” (In Conference Report, Oct. 1978, p. 25; or *Ensign*, Nov. 1978, p. 18.))
 7 The ^arich ruleth over the poor, and the ^bborrower *is* ^cservant to the lender.
 8 He that ^asoweth iniquity shall ^breap vanity: and the rod of his anger shall fail.
 9 He that hath a bountiful eye shall be blessed; for he giveth of his ^abread to the ^bpoor.

10 Cast out the scorner, and ^acontention shall go out; yea, ^bstrife and reproach shall cease.
 11 He that loveth pureness of heart, *for* the grace of his lips the king *shall be* his friend.
 12 (For) The eyes of the LORD preserve knowledge, and (but) he overthroweth the words of the transgressor.
 13 The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.
 14 The mouth of ^astrange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.
 15 Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.
 16 He that ^aoppresseth the poor to increase his ^briches, *and* he that giveth to the rich, *shall* surely *come* to want.
 17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.
 18 For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.
 19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.
 20 Have not I written to thee excellent things in counsels and knowledge,
 21 That I might make thee know the certainty of the ^awords of truth; that thou mightest answer the words of truth to them that send unto thee?
 22 Rob not the ^apoor, because he *is* poor: neither oppress the afflicted in the gate:
 23 For the LORD will ^aplead their ^bcause, and spoil the soul of those that spoiled them.
 24 Make no ^afriendship with an ^bangry man; and with a furious man thou shalt not go:
 25 Lest thou learn his ways, and get a snare to thy soul.
 26 Be not thou *one* of them that ^astrike hands (ie shake hands, showing agreement), *or* of them that are ^bsureties for debts.
 27 If thou hast nothing to pay, why should he take away thy bed from under thee?
 28 Remove not the ancient ^alandmark, which thy fathers have set.
 29 Seest thou a man ^adiligent in his business? he shall stand before kings; he shall not stand before ^bmean *men*. (or obscure, or wicked (men))

CHAPTER 23

Labor not to be rich—As a man thinketh in his heart, so is he—Withhold not correction from a child—Be not among winebibbers.

1 WHEN thou sittest to eat with a ruler, consider diligently what *is* before thee:
 2 And put a knife to thy throat, if thou *be* a man given to ^aappetite.
 3 Be not desirous of his ^adainties (or delicacies): for they *are* deceitful meat.
 4 Labour not to be ^arich: cease from thine own ^bwisdom.
 5 Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.
 6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:
 7 For as he ^athinketh in his ^bheart, so *is* he: (President Marion G. Romney emphasized this proverb in his sesquicentennial conference address: “The great overall struggle in the world today is, as it has always been, for the souls of men. Every soul is personally engaged in the struggle, and he makes his fight with what is in his mind. In the final analysis the battleground is, for each individual, within himself. Inevitably he gravitates toward the subjects of his thoughts. Ages ago the wise man thus succinctly stated this great truth: ‘As he thinketh in his heart, so is he’ (Prov. 23:7). “If we would escape the lusts of the flesh and build for ourselves and our children great and noble characters, we must keep in our minds and in their minds true and righteous principles for our thoughts and their thoughts to dwell upon. “We must not permit our minds to become surfeited with the interests, things, and practices of the world about us. To do so is tantamount to adopting and going along with them. . . . “If we would avoid adopting the evils of the world, we must pursue a course which will daily feed our minds with and call

them back to the things of the Spirit.” (In Conference Report, Apr. 1980, p. 88; or *Ensign*, May 1980, p. 66.)) Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a ^afool: for he will despise the wisdom of thy words.

10 Remove not the old ^alandmark; and enter not into the fields of the fatherless:

11 For their redeemer *is* mighty; he shall ^aplead their cause with thee.

12 Apply thine heart unto ^ainstruction, and thine ears to the words of knowledge.

13 Withhold not ^acorrection from the child: for *if* thou beatest him with the rod, he shall not die.

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

15 My son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thine heart envy ^asinners: but *be thou* in the fear of the LORD all the day long.

18 For surely there is an end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among ^awinebibbers (Heb imbibers of wine); among ^briotous eaters of flesh: (or gluttonous eaters of meat)

21 For the ^adrunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

22 ^aHearken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the ^atruth, and sell *it* not; *also* wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes ^aobserve my ways.

27 For a ^awhore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 She also lieth in wait as *for* a prey, and increaseth the transgressors among men.

29 Who hath woe? who hath sorrow? who hath ^acontentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the ^awine; they that go to seek mixed wine.

31 Look not thou upon the ^awine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an ^aadder. (ie a kind of poisonous snake)

33 Thine eyes shall behold ^astrange women (or foreign women), and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say*, and I was not sick; they have beaten me, and I felt *it* not: when shall I awake? I will seek it yet again.

CHAPTER 24

In multitude of counselors there is safety—Fret not thyself because of evil men—It is not good to have respect of persons in judgment.

1 BE not thou ^aenvious against ^bevil men, neither desire to be with them.

2 For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man *is* ^astrong; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy ^awar: and in ^bmultitude of ^ccounsellors *there is* safety.

7 Wisdom *is* too high for a ^afool: he openeth not his mouth in the gate.
8 He that deviseth to do evil shall be called a mischievous person.
9 The thought of ^afoolishness *is* sin: and the scorner *is* an abomination to men.
10 *If thou ^afaint in the day of adversity, thy strength *is* small.* (Elder ElRay L. Christiansen commented on this verse: “Because it is necessary for our development, the Lord permits the bitter to be mixed with the sweet. He knows that our individual faith must be tested in adversity as well as in serenity. Otherwise, that faith may not be sufficiently developed when a condition arises that can be met through faith alone. “. . . Even in times of trouble and tribulation, the gospel of Christ offers encouragement and gives assurance.” (In Conference Report, Apr. 1969, p. 39.))
11 If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;
12 If thou sayest, Behold, we knew it not; doth not he that ^apondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his ^bworks?
13 My son, eat thou ^ahoney, because *it is* good; and the honeycomb, *which is* sweet to thy taste:
14 So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.
15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place:
16 For a just *man* falleth seven times, and ^ariseth up again: but the wicked shall fall into mischief.
17 Rejoice not when thine ^aenemy falleth, and let not thine heart be glad when he stumbleth:
18 Lest the LORD see *it*, and it displease him, and he turn away his wrath from him.
19 Fret not thyself because of evil *men*, neither be thou ^aenvious at the wicked;
20 For there shall be no reward to the evil *man*; the ^acandle of the wicked shall be put out.
21 My son, ^afear thou the LORD and the king: *and* meddle not with them that are given to change:
22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?
23 These *things* also *belong* to the wise. *It is* not good to have ^arespect of persons in judgment.
24 He that saith unto the ^awicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:
25 But to them that rebuke *him* shall be delight, and a good blessing shall come upon them.
26 *Every man* shall kiss *his* lips that giveth a right answer.
27 ^aPrepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.
28 Be not a ^awitness against thy neighbour without cause; and ^bdeceive *not* with thy lips.
29 Say not, I will ^ado so to him as he hath done to me: I will render to the man according to his work.
30 I went by the field of the ^aslothful, and by the vineyard of the man void of understanding;
31 And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone ^awall thereof was broken down.
32 Then I saw, *and* considered *it* well: I looked upon *it*, *and* received instruction.
33 *Yet* a little ^asleep, a little slumber, a little folding of the hands to sleep:
34 So shall thy poverty come *as* one ^athat travelleth (Heb marching (ie like a soldier)); and thy want as an armed man.

CHAPTER 25

Boast not of false gifts—Give food and drink to thine enemy.

1 THESE *are* also ^aproverbs of Solomon, which the men of Hezekiah king of Judah copied out.
2 *It is* the glory of God to ^aconceal a thing: but the honour of kings *is* to search out a matter.
3 The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.
4 Take away the ^adross (Heb waste, impurities) from the silver, and there shall come forth a vessel for the finer.
5 ^aTake away the wicked *from* before the ^bking, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of great *men*:
7 For better *it is* that it be said unto thee, ^aCome up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.
8 Go not forth hastily to ^astrive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.
9 Debate thy cause with thy neighbour *himself*; and ^adiscover not (or do not reveal) a secret to another:
10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.
11 A ^aword fitly spoken *is like* apples of gold in pictures of silver.
12 As an earring of gold, and an ^aornament of fine gold, *so is* a wise ^breprover upon an obedient ear.
13 As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.
14 Whoso ^aboasteth himself of a false gift *is like* clouds and wind without rain.
15 By long ^aforbearing is a prince ^bpersuaded, and a soft tongue breaketh the bone.
16 Hast thou found ^ahoney? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.
17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and *so* hate thee.
18 A man that ^abear^beth false witness against his neighbour *is* a ^cmaul (Heb scatterer; ie some sort of war club), and a ^dsword, and a sharp arrow.
19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.
20 As he that taketh away a garment in cold weather, *and as* vinegar upon nitre, *so is* he that singeth songs to an heavy heart.
21 If thine ^aenemy be ^bhungry, give him bread to eat; and if he be thirsty, give him water to drink:
22 For thou shalt heap coals of fire upon his head, and the LORD shall ^areward thee. (Initially these verses sound as though a person is instructed to do the right thing for the wrong reason, that is, to forgive so that one's enemy will receive a worse torment. Other scriptures, however, suggest a different interpretation: bringing someone to repentance and godly sorrow through sharpening conscience. (See Romans 12:19–20.) “The burning of coals laid on the head must be a painful but wholesome consequence; it is a figure of self-accusing repentance . . . , [which is produced through] the showing of good to an enemy. . . . That God rewards such magnanimity may not be the special motive; but this view might contribute to it, for otherwise such promises of God [as Isaiah 58:8–12] were without moral right. The proverb also requires one to show himself gentle and liberal toward a needy enemy, and present a twofold reason for this: first, that thereby his injustice is brought home to his conscience; and, secondly, that thus God is well-pleased in such practical love toward an enemy, and will reward it;—by such conduct, apart from the performance of a law grounded in our moral nature, one advances the happiness of his neighbour and his own.” (C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, 6:2:168.))
23 The north wind driveth away rain: *so doth* an angry countenance a ^abackbiting tongue.
24 *It is* better to ^adwell in the corner of the housetop, than with a brawling woman and in a wide house.
25 As cold waters to a thirsty soul, *so is* good news from a far country. (Missionary scripture – write to your missionaries)
26 A righteous man falling down before the wicked *is as* ^aa troubled fountain (Heb a trampled spring; ie ruined by wading into it), and a corrupt spring.
27 *It is* not good to eat much honey: *so for men* to search their own ^aglory *is not* glory.
28 He that *hath* no ^arule over his own spirit *is like* a city *that is* broken down, *and* without walls.

CHAPTER 26

Honor is not seemly for a fool—Answer not a fool according to his folly—Where there is no talebearer, the strife ceaseth.

1 AS snow in summer, and as rain in harvest, so ^ahonour is not seemly for a fool.
 2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.
 3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.
 4 Answer not a fool according to his folly, lest thou also be like unto him.
 5 ^aAnswer a fool according to his folly, lest he be wise in his ^bown conceit. (or own eyes)
 6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh ^adamage. (or violence, injury)
 7 The legs of the lame are not equal: so *is* a parable in the mouth of fools.
 8 As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.
 9 As a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.
 10 The great *God* that formed all *things* both ^arewardeth the fool, and rewardeth transgressors.
 11 As a dog returneth to his ^avomit, so a fool returneth to his folly.
 12 Seest thou a man wise in his own ^aconceit? *there is* more hope of a ^bfool than of him.
 13 The ^aslothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.
 14 As the door turneth upon his hinges, so *doth* the slothful upon his bed.
 15 The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth.
 16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.
 17 He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that ^ataketh a dog by the ears. (Dogs were not pets in Israel, but typically ran wild; one seized by the ears would certainly bite its attacker)
 18 As a mad *man* who casteth firebrands, arrows, and death,
 19 So *is* the man *that* ^adeceiveth his neighbour, and saith, Am not I in sport?
 20 Where no wood is, *there* the fire goeth out: so where *there is* no ^atalebearer, the ^bstrife ceaseth.
 21 As coals *are* to burning coals, and wood to fire; so *is* a ^acontentious man to kindle strife.
 22 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.
 23 Burning lips and a wicked heart *are like* a ^apotsherd (ie a broken piece of an earthen vessel) covered with silver dross.
 24 He that ^ahateth dissembleth with his lips, and layeth up ^bdeceit within him;
 25 When he ^aspeaketh fair, believe him not: for *there are* seven abominations in his heart.
 26 *Whose* hatred is covered by deceit, his wickedness shall be ^ashewed before the *whole* congregation.
 27 Whoso diggeth a ^apit shall fall therein: and he that rolleth a stone, it will return upon him.
 28 A ^alying tongue hateth *those that are* afflicted by it; and a ^bflattering mouth worketh ruin.

CHAPTER 27

Let another man praise thee—A prudent man foreseeth evil—Hell and destruction are never full.

1 ^aBOAST not thyself of to ^bmorrow; for thou knowest not what a day may bring forth.
 2 Let another man ^apraise thee, and not thine own mouth; a stranger, and not thine own lips.
 3 A stone *is* heavy, and the sand weighty; but a fool's ^awrath *is* heavier than them both.
 4 Wrath *is* ^acruel, and ^banger *is* outrageous; but who *is* able to stand before envy?
 5 Open ^arebuke *is* better than secret love.
 6 Faithful *are* the ^awounds of a ^bfriend; but the ^ckisses of an enemy *are* ^ddeceitful.
 7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.
 8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.
 9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.
 10 Thine own ^afriend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* better *is* a ^bneighbour *that is* near than a brother far off.

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.
 12 A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.
 13 Take his ^agarment that is surety for a stranger, and take a pledge of him for a ^bstrange woman. (or foreign woman)
 14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a ^acurse to him.
 15 A ^acontinual dropping in a very rainy day and a ^bcontentious woman are alike.
 16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*.
 17 Iron sharpeneth iron; so a man sharpeneth the countenance of his ^afriend.
 18 Whoso keepeth the fig tree shall ^aeat the fruit thereof: so he that ^bwaiteth on his master shall be honoured.
 19 As in water face *answereth* to face, so the heart of man to man.
 20 ^aHell (ie the spirit world, place of the dead, is never filled up) and destruction are never full; so the eyes of man are never ^bsatisfied.
 21 As the fining pot for silver, and the furnace for gold; so *is* a man to his praise.
 22 Though thou shouldst ^abray (or pound, rub) a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.
 23 Be thou diligent to know the state of thy ^aflocks, *and* look well to thy herds.
 24 For ^ariches *are* not for ever: and doth the crown *endure* to every generation?
 25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.
 26 The lambs *are* for thy clothing, and the goats *are* the price of the field.
 27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the maintenance for thy maidens.

CHAPTER 28

The wicked flee where no man pursueth—Whoso walketh uprightly shall be saved—A faithful man shall abound with blessings.

1 THE wicked ^aflee when no man pursueth: but the ^brighteous are bold as a lion.
 2 For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge the state *thereof* shall be prolonged.
 3 A poor man that ^aoppresseth the poor *is like* a sweeping rain which leaveth no food.
 4 They that forsake the law praise the wicked: but such as keep the law contend with them.
 5 Evil men ^aunderstand not judgment: but they that seek the LORD understand all *things*.
 6 Better *is* the poor that walketh in his ^auprightness, than *he that is* perverse *in his* ways, though he *be* rich.
 7 Whoso keepeth the law *is* a wise son: but he that is a companion of ^ariotous (or gluttonous) *men* ^bshameth his father.
 8 He that by ^ausury and unjust gain ^bincreaseth his substance, he shall gather it for him that will pity the poor.
 9 He that turneth away his ear from hearing the ^alaw, even his ^bprayer *shall be* abomination.
 10 Whoso causeth the righteous to go astray in an evil way, he shall ^afall himself into his own ^bpit: but the upright shall have good ^cthings in possession.
 11 The rich man *is* wise in his own conceit; but the ^apoor that hath understanding searcheth him out.
 12 When ^arighteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is hidden.
 13 He that ^acovereth his sins shall not prosper: but whoso ^bconfesseth and ^cforsaketh *them* shall have mercy.
 14 Happy *is* the man that ^afeareth alway: but he that ^bhardeneth his heart shall fall into mischief.

15 As a ^aroaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth ^acovetousness shall prolong *his* days.

17 A man that doeth violence to the ^ablood of *any* person shall ^bflee to the pit (or flee to the sepulcher (grave); *ie* flee to death); let no man stay him.

18 Whoso ^awalketh uprightly shall be saved: *but he that is* perverse *in his* ways shall fall at once.

19 He that tilleth his land shall have plenty of bread: *but* he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: *but* he that maketh ^ahaste to be ^brich shall not be innocent.

21 To have ^arespect of persons *is* not good: for for a ^bpiece of ^cbread *that* man will transgress.

22 He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 He that ^arebuketh a man afterwards shall find more favour than he that ^bflattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.

25 He that is of a ^aproud heart stirreth up ^bstrife: *but* he that putteth his ^ctrust in the LORD shall be ^dmade fat. (*ie* prosperous)

26 He that ^atrusteth in his own heart is a fool: *but* whoso walketh wisely, he shall be delivered.

27 He that giveth unto the ^apoor shall not lack: *but* he that hideth his eyes shall have many a curse.

28 When the ^awicked rise, men hide themselves: *but* when they perish, the righteous increase.

CHAPTER 29

When the wicked rule, the people mourn—The righteous considereth the cause of the poor—A fool uttereth all his mind—Where there is no vision, the people perish.

1 HE, that being often reprov'd hardeneth *his* neck, shall suddenly be destroyed, and that without ^aremedy.

2 When the ^arighteous are in ^bauthority, the people ^crejoice: *but* when the ^dwicked beareth ^erule, the people ^fmourn.

3 Whoso loveth wisdom rejoiceth his father: *but* he that keepeth company with harlots ^aspendeth *his* substance.

4 The king by judgment establisheth the land: *but* he that receiveth gifts overthroweth it.

5 A man that ^aflattereth his neighbour spreadeth a net for his feet.

6 In the ^atransgression of an evil man *there is* a ^bsnare: *but* the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful men bring a city into a snare: *but* wise *men* turn away wrath.

9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 The ^abloodthirsty hate the upright: *but* the just seek his soul.

11 A fool ^auttereth all his ^bmind: *but* a ^cwise *man* keepeth it in till afterwards.

12 *If* a ruler hearken to lies, all his servants *are* wicked.

13 The poor and the deceitful man meet together: the LORD lighteneth both their eyes.

14 The ^aking that faithfully judgeth the poor, his throne shall be established for ever.

15 The ^arod and ^breproof give wisdom: *but* a ^cchild left *to himself* bringeth his ^dmother to ^eshame.

16 When the wicked are multiplied, transgression increaseth: *but* the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where *there is* no ^avision, the people ^bperish: *but* he that ^ckeepeth the ^dlaw, ^ehappy *is* he.

19 A servant will not be corrected by words: for though he understand he will not answer.

20 Seest thou a man *that is* ^ahasty in his words? *there is* more hope of a ^bfool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.
 22 An ^aangry man stirreth up ^bstrife, and a furious man aboundeth in transgression.
 23 A man's ^apride shall bring him low: but honour shall uphold the ^bhumble in spirit.
 24 Whoso is partner with a thief ^ahateth his own soul: he heareth cursing, and bewrayeth *it* not.
 25 The ^afear of man bringeth a snare: but whoso putteth his ^btrust in the LORD shall be safe.
 26 Many seek the ruler's ^afavour; but *every* man's judgment *cometh* from the LORD.
 27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the ^awicked.

CHAPTER 30

Every word of God is pure—Give me neither poverty nor riches.

1 THE words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,
 2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.
 3 I neither learned wisdom, nor have the ^aknowledge of the holy.
 4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?
 5 Every word of God *is* ^apure: he *is* a ^bshield unto them that put their trust in him.
 6 ^aAdd thou not unto his words, lest he reprove thee, and thou be found a liar.
 7 Two *things* have I required of thee; deny me *them* not before I die:
 8 Remove far from me ^avanity and lies: give me neither poverty nor ^briches; feed me with ^cfood convenient for me: (Heb bread of my portion; ie allotted food)
 9 Lest I be full, and ^adeny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.
 10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.
 11 *There is* a generation *that* curseth their father, and doth not bless their mother.
 12 *There is* a ^ageneration *that are* ^bpure in their own eyes, and *yet* is not washed from their ^cfilthiness.
 13 *There is* a generation, O how lofty are their ^aeyes! and their eyelids are lifted up.
 14 *There is* a generation, whose ^ateeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.
 15 The ^ahorseleach (ie a blood sucking parasite which is seemingly never satiated) hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, *It is* enough:
 16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.
 17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.
 18 There be three *things which* are too wonderful for me, *yea*, four which I know not:
 19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.
 20 *Such is* the way of an adulterous woman; she eateth, and wipeth her ^amouth, and saith, I have done no wickedness.
 21 For three *things* the earth is disquieted, and for four *which* it cannot bear:
 22 For a ^aservant when he reigneth; and a fool when he is filled with meat;
 23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.
 24 There be four *things which are* little upon the earth, but they *are* exceeding wise:
 25 The ^aants *are* a people not strong, yet they prepare their meat in the summer;

26 The ^aconies (ie small animals, such as the rock-badger) *are but* a feeble folk, yet make they their houses in the rocks;
 27 The locusts have no king, yet go they forth all of them by bands;
 28 The spider taketh hold with her hands, and is in kings' palaces.
 29 There be three *things* which go well, yea, four are comely in going:
 30 A lion(,) *which is* strongest among beasts, and turneth not away ~~for~~ (from) any;
 31 A ^agreyhound (Heb uncertain; perhaps "war horse"); an he goat also; and a king, against whom *there is* no rising up.
 32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.
 33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth ^astrife.

CHAPTER 31

Wine and strong drink condemned—Plead the cause of the poor and needy—A virtuous woman is priced above rubies.

1 THE words of king Lemuel, the prophecy that his ^amother taught him.
 2 What, my son? and what, the son of my womb? and what, the son of my vows?
 3 Give not thy strength unto ^awomen, nor thy ways to that which destroyeth kings.
 4 *It is* not for kings, O Lemuel, *it is* not for kings to drink ^awine; nor for princes strong drink:
 5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.
 6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.
 7 Let him drink, and forget his poverty, and remember his misery no more.
 8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.
 9 Open thy mouth, judge righteously, and plead the ^acause of the poor and needy.
 10 ¶ Who can find a ^avirtuous ^bwoman? for her price *is* far above rubies.
 11 The heart of her husband doth safely ^atrust in her, so that he shall have no need of spoil.
 12 She will do him good and not evil all the days of her life.
 13 She seeketh wool, and flax, and worketh willingly with her ^ahands.
 14 She is like the merchants' ships; she bringeth her food from afar.
 15 She ^ariseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.
 16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.
 17 She girdeth her loins with strength, and strengtheneth her arms.
 18 She perceiveth that her merchandise *is* good: her candle goeth not out by night.
 19 She layeth her hands to the spindle, and her hands hold the ^adistaff. (ie stick on which spinning materials are wound)
 20 She stretcheth out her hand to the ^apoor; yea, she reacheth forth her hands to the needy.
 21 She is not afraid of the snow for her household: for all her household *are* clothed with scarlet.
 22 She maketh herself coverings of tapestry; her ^aclothing *is* silk and purple.
 23 Her husband is known in the gates, when he sitteth among the elders of the land.
 24 She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.
 25 Strength and honour *are* her ^aclothing; and she shall rejoice in time to come.
 26 She openeth her mouth with wisdom; and in her tongue *is* the law of ^akindness.
 27 She looketh well to the ways of her household, and eateth not the bread of ^aidleness.
 28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.
 29 Many daughters have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and ^abeauty *is* vain: *but* a woman *that* ^bfear^eth the LORD, (or reveres the Lord) she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

Ecclesiastes

OVERVIEW:

Wisdom. Trust in the Lord. The words we speak. Pride. Friendship. Raising Children. Happiness and good humor.

BIBLE DICTIONARY ECCLESIASTES

A Greek translation of the Hebrew *Koheleth*, a word meaning “one who convenes an assembly,” sometimes rendered Preacher. The book of Ecclesiastes consists of reflections on some of the deepest problems of life, as they present themselves to the thoughtful observer. The epilogue (Eccl. 12: 9-14) sets forth the main conclusions at which the writer has arrived. The author describes himself as “son of David, king in Jerusalem” (Eccl. 1: 1). The book of Ecclesiastes seems permeated with a pessimistic flavor, but must be read in the light of one of its key phrases: “under the sun” (Eccl. 1: 9), meaning “from a worldly point of view.” The term *vanity* also needs clarification, since as used in Ecclesiastes it means transitory, or fleeting. Thus the Preacher laments that as things appear from the point of view of the world, everything is temporary and soon gone - nothing is permanent. It is in this light also that the reader must understand Eccl. 9: 5 and Eccl. 9: 10, which declare that the dead “know not any thing,” and there is no knowledge “in the grave.” These should not be construed as theological pronouncements on the condition of the soul after death; rather, they are observations by the Preacher about how things appear to men on the earth “under the sun.” The most spiritual part of the book appears in chapters 11 and 12, where it is concluded that the only activity of lasting and permanent value comes from obedience to God’s commandments, since all things will be examined in the judgment that God will render on man.

SCRIPTURES:

Ecclesiastes 7:12: 12 For ^awisdom *is* a ^bdefence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wisdom giveth ^clife to them that have it.

ECCLESIASTES OR, THE PREACHER CHAPTER 1

Everything under the sun is vanity and vexation of spirit—He that increaseth knowledge increaseth sorrow.

1 THE words of the ^aPreacher, the son of David, king in Jerusalem.

2 ^aVanity of vanities, saith the Preacher, vanity of vanities; all *is* ^bvanity. (ie empty, fleeting, unsubstantial)

3 What ^aprofit hath a man of all his labour which he taketh under the sun?

4 *One* generation passeth away, and *another* generation cometh: but the ^aearth abideth for ever.

5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to ^ahis circuits. (or its circuit)

7 All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they return again.

8 All things *are* full of labour; man cannot utter *it*: the eye is not ^asatisfied with seeing, nor the ear filled with hearing.

9 The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no ^anew thing under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no ^aremembrance of former things; neither shall there be *any* remembrance of things that are to come with *those* that shall come after.

12 ¶ I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by ^awisdom concerning all things that are done under heaven: this ^bsore travail (Heb (literally) evil business; ie that which is of little profity) hath God given to the sons of man to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all *is* ^avanity and ^bvexation of spirit. (Heb striving after wind; thus, frustration)

15 *That which is* ^acrooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, ^aI am come to great estate (Heb I have become great), and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17 And I gave my ^aheart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom *is* much grief: and he that increaseth ^aknowledge increaseth ^bsorrow.

CHAPTER 2

All the riches and wealth of the king were vanity and vexation of spirit—Wisdom excelleth folly—God gives wisdom and knowledge and joy to man.

1 I SAID in mine heart, Go to now, I will prove thee with ^amirth, therefore enjoy ^bpleasure: and, behold, this also *is* vanity.

2 I said of laughter, *It is* mad: and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

4 I made me great works; I ^abuilded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and ^agold, and the peculiar treasure of kings and of the ^bprovinces: I gat me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my ^alabour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

12 ¶ And I turned myself to behold wisdom, and madness, and folly: for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth ^adarkness.

14 The wise man's eyes *are* in his head; but the fool walketh in ^adarkness: and I myself perceived also that one ^bevent happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more ^awise? Then I said in my heart, that this also *is* vanity.

16 For *there is* no ^aremembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how ^bdieth the wise *man*? as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and ^avexation of spirit.

18 ¶ Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to ^adespair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in ^aequity (or propriety, skill); yet to a man that hath not laboured therein shall he leave it *for* his portion. This also *is* ^bvanity and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ *There is* nothing better for a man, *than* that he should eat and drink, and *that* he should make his ^asoul enjoy good in his ^blabour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto*, more than I?

26 For *God* giveth to a man that *is* good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to *him that is* ^agood before God. This also *is* vanity and vexation of spirit.

CHAPTER 3

To everything there is a season—Whatsoever God doeth, it shall be forever—God shall judge the righteous and the wicked.

1 TO every *thing there is* a ^aseason, and a ^btime to every purpose under the heaven:

2 A ^atime to be born, and a time to ^bdie; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to ^alaugh; a time to ^bmourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to ^aget (or seek), and a time to lose; a time to keep, and a time to cast away;

7 A time to ^arend, and a time to sew; a time to keep ^bsilence, and a time to speak;

8 A time to love, and a time to ^ahate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he ^alaboureth?

10 I have seen the ^atravail (or business, work, occupation, task), which God hath given to the sons of men to be ^bexercised in it.

11 He hath made every *thing* ^abeautiful in his time: also he ^bhath set the world in their heart (Heb hath set the eternal in their heart without which man cannot find out the work that God hath done), so that no man can find out the ^cwork that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for *a man* to rejoice, and to do ^agood in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the ^agift of God.

14 I know that, whatsoever God doeth, it shall be ^afor ^bever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should ^cfear before him.

15 That which hath been is ^anow; and that which is to be hath already been; and God requireth that which is past.

16 ¶ And moreover I saw under the sun the place of judgment, *that* ^awickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, God shall ^ajudge the righteous and the wicked: for *there is* a time there for every purpose and for every work.

18 I said in mine heart concerning the ^aestate (or affairs) of the sons of men, that God might manifest them, and that they might see that they themselves are ^bbeasts.

19 For that which ^abefalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

20 All go unto one place; all are of the ^adust, and all turn to dust again.

21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own ^aworks; for that *is* his portion: for who shall bring him to see what shall be after him?

CHAPTER 4

Oppression and evil work are vanity—The strength of two is better than one—Better is a poor and wise child than an old and foolish king.

1 SO I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter.

2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and every right work, that for this a man is ^aenvied of his neighbour. This *is* also vanity and ^bvexation of spirit.

5 The ^afool foldeth his hands together, and eateth his own flesh.

6 Better *is* an ^ahandful *with* ^bquietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw ^avanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and ^abereave my soul (or deprive myself) of good? This *is* also vanity, yea, it *is* a ^bsore travail.

9 ¶ ^aTwo *are* better than one; because they have a good ^breward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

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

CHAPTER 5

God is in heaven—A fool's voice is known by multitude of words—Keep thy vows—Riches and wealth are the gift of God.

1 ^aKEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.
2 Be not ^arash with thy mouth, and let not thine heart be ^bhasty to ^cutter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy ^dwords be few.
3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.
4 When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast ^avowed.
5 Better *is it* that thou shouldest not vow, than that thou shouldest ^avow and not pay.
6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?
7 For in the multitude of dreams and many words *there are* also *divers* ^avanities: but ^bfear thou God. (or revere thou God)
8 ¶ If thou seest the ^aoppression of the poor, and violent perverting of ^bjudgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.
9 ¶ Moreover the profit of the earth is for all: the king *himself* is served by the field.
10 He that loveth ^asilver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also ^bvanity.
11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?
12 The ^asleep of a ^blabouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.
13 There is a ^asore evil (or grievous) *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.
14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.
15 As he came forth of his mother's womb, ^anaked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.
16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?
17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.
18 ¶ Behold *that* which I have seen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his ^alabour that he taketh under the sun all the days of his life, which God giveth him: for it *is* his ^bportion.
19 Every man also to whom God hath given ^ariches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his ^blabour; this *is* the ^cgift of God.

20 For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

CHAPTER 6

Unless a man's soul is filled with good, his riches, wealth, honor, and posterity are vanity.

1 THERE is an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil ^adisease. (or affliction, sadness)

3 ¶ If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no ^aburial; I say, *that* an untimely birth *is* better than he.

4 For he cometh in ^awith vanity (or in transitoriness), and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing*: this hath more rest than the other.

6 ¶ Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 ¶ Better *is* the ^asight of the eyes than the wandering of the desire: this *is* also ^bvanity and ^cvexation of spirit.

10 That which hath been is named already, and it is known that it *is* man: neither may he ^acontend with him that is mightier than he.

11 ¶ Seeing there be many things that increase ^avanity, what *is* man the ^bbetter?

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

CHAPTER 7

Wisdom giveth life to them that have it—All men are sinners—God hath made man upright.

1 A GOOD ^aname *is* better than precious ointment; and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the house of ^amourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter: for by the ^asadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 *It is* better to hear the ^arebuke of the wise, than for a man to hear the song of fools.

6 For as the crackling of thorns under a pot, so *is* the ^alaughter of the fool: this also *is* ^bvanity.

7 ¶ Surely oppression maketh a wise man ^amad; and a gift destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* the ^apatient in spirit *is* better than the proud in spirit.

9 Be not ^ahasty in thy spirit to be ^bangry: for ^canger resteth in the bosom of fools.

10 Say not thou, What *is the cause* that the former days were better than these? for thou dost not enquire wisely concerning this.

11 ¶ Wisdom *is* good with an inheritance: and *by it there is* profit to them that see the sun.

12 For ^awisdom *is* a ^bdefence, (Heb shade; ie a protection) *and* money *is* a defence: but the excellency of knowledge *is, that* wisdom giveth ^clife to them that have it.

13 Consider the work of God: for who can make *that* ^astraight, which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of ^aadversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

15 All *things* have I seen in the days of my ^avanity: there is a ^bjust *man* that perisheth in his righteousness, and there is a wicked *man* that longeth *his life* in his wickedness.

16 Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?

17 Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that ^afeareth God (or reveres God) shall come forth of them all.

19 ^aWisdom ^bstrengtheneth the wise more than ten mighty *men* which are in the city.

20 For *there is* not a ^ajust man upon earth, that doeth good, and ^bsinneth not.

21 Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: I said, I will be wise; but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 I applied mine ^aheart to know, and to search, and to seek out ^bwisdom, and the reason of *things*, and to know the wickedness of folly, even of foolishness *and* madness:

26 And I find more ^abitter than death the ^bwoman, whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleaseth God shall escape from her; but the ^csinner shall be ^dtaken by her.

27 Behold, this have I found, saith the ^apreacher, *counting* one by one, to find out the account:

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have sought out many ^ainventions. (or devices, arts)

CHAPTER 8

None have power to avoid death—It shall not be well with the wicked; he turns to pleasure and cannot find wisdom.

1 WHO *is* as the wise *man*? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to ^ashine, and the boldness of his face shall be changed.

2 I *counsel thee* to keep the ^aking's commandment, and *that* in regard of the oath of God.

3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is*, *there is* power: and who may say unto him, What doest thou?

5 Whoso keepeth the ^acommandment shall feel no evil thing: and a wise man's heart discerneth both ^btime and judgment.

6 ¶ Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 *There is* no man that hath power over the spirit to retain the spirit; neither *hath he* power in the day of ^adeath: and *there is* no discharge in *that* war; neither shall wickedness ^bdeliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.

11 Because sentence against an evil work is not executed ^aspeedily, therefore the heart of the sons of men is fully ^bset in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be ^awell with them that ^bfear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he ^afeareth not before God. (or is not reverent before God)

14 There is a ^avanity which is done upon the earth; that there be ^bjust *men*, unto whom it happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know ^awisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out the ^awork that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea further; though a ^bwise *man* think to know *it*, yet shall he not be able to find *it*.

CHAPTER 9

God's providence ruleth over all—Time and chance happen to all men—Wisdom is better than strength—One sinner destroyeth much good.

1 FOR all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by all that is* before them.

2 All *things come* alike to all: *there is* one ^aevent to the ^brighteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that ^csweareth, (ie makes a covenant) as *he* that ^dfeareth an oath. (ie avoids committing himself)

3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the ^adead.

4 ¶ For to him that is joined to all the living there is ^ahope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a ^amerry heart; for God now accepteth thy works.

8 Let thy garments be always ^awhite; and let thy head lack no ointment.

9 Live ^ajoyfully with the ^bwife whom thou ^clovest all the days of the life of thy ^dvanity, which he hath given thee under the sun, all the days of thy vanity: for that *is* thy ^eportion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy ^amight; for *there is* no work, nor device, nor ^bknowledge, nor wisdom, in the ^cgrave, whither thou goest.

11 ¶ I returned, and saw under the sun, that the race *is* not to the ^aswift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. (“The race is not to the swift, nor riches to men of wisdom. Do not fret, nor be so anxious about property, nor think that when you have gathered treasures, they alone will produce joy and comfort; for it is not so. “The race is not to the swift, nor the battle to the strong, nor riches to men of wisdom. The Lord gives the increase: he makes rich whom he pleases. You may inquire, ‘Why not make us rich?’ Perhaps, because we would not know what to do with riches.” (Brigham Young, in *Journal of Discourses*, 7:241.))

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men ^asnared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

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

16 Then said I, ^aWisdom *is* better than strength: nevertheless the poor man's ^bwisdom *is* despised, and his words are not heard.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 ^aWisdom *is* better than weapons of war: but one ^bsinner destroyeth much good.

CHAPTER 10

A little folly destroys the reputation of the wise and honorable—The words of a wise man's mouth are gracious—A fool is full of words.

1 DEAD flies cause the ointment of the ^aapothecary (or perfumer (ointment maker)) to send forth a stinking savour: *so doth* a little ^bfolly him that is in reputation for wisdom *and* honour.

2 A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his wisdom faileth *him*, and he saith to every one *that* he *is* a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler:

6 Folly is set in great dignity, and the rich sit in low place.

7 I have seen ^aservants upon horses, and princes walking as servants upon the earth.

8 He that diggeth a pit shall ^afall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct.

11 Surely the serpent will bite without enchantment; and a babbler is no better.

12 The ^awords of a wise man's mouth *are* gracious; but the lips of a ^bfool will swallow up himself.

13 The beginning of the words of his mouth *is* foolishness: and the end of his talk *is* mischievous ^amadness. (ie extreme folly)

14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ Woe to thee, O land, when thy king *is* a ^achild, and thy princes eat in the morning!

17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for ^adrunkenness!

18 ¶ By much ^aslothfulness the building decayeth; and through ^bidleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and wine maketh merry: but money answereth all *things*.

20 ¶ Curse not the ^aking, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

CHAPTER 11

Do good and give to them that need—God will bring all men to judgment.

(The stress here is threefold: (1) each individual must take advantage of opportunities while he has them; (2) life is uncertain, and there is no guarantee that opportunities lost will ever return; and (3) one's future lies not in changing or in challenging but in accepting what is and making the most of it. Jesus taught that we can control our destiny. We do have some influence on our circumstances as well as responsibility for how we respond to them. Our obligation is to do *all* we can and not just learn to be resigned to our lot. Institute Manual, 20)

- 1 CAST thy ^abread upon the waters: for thou shalt find it after many days.
- 2 Give a portion to seven, and also to eight; for thou ^aknowest not what evil shall be upon the earth.
- 3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.
- 4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not ^areap.
- 5 As thou knowest not what *is* the way of the ^aspirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who ^bmaketh all.
- 6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.
- 7 ¶ Truly the ^alight *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:
- 8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of ^adarkness; for they shall be many. All that cometh *is* ^bvanity.
- 9 ¶ Rejoice, O young man, in thy youth; and let thy heart ^acheer thee in the days of thy youth, and ^bwalk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into ^cjudgment.
- 10 Therefore remove sorrow from thy heart, and put away ^aevil from thy flesh: for childhood and youth *are* ^bvanity.

CHAPTER 12

At death the spirit shall return to God who gave it—The words of the wise are as goads—The whole duty of man is to fear God and keep his commandments.

- 1 REMEMBER now thy Creator in the days of thy ^ayouth, while the ^bevil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;
- 2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:
- 3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,
- 4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;
- 5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long ^ahome, and the mourners go about the streets:
- 6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.
- 7 Then shall the ^adust return to the earth as it was: and the ^bspirit shall return unto God who ^cgave it.
- 8 ¶ Vanity of vanities, saith the preacher; all *is* vanity.

9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

10 The preacher sought to find out ^aacceptable words (Heb words of delight): and *that which was* written was upright, *even* words of truth.

11 The words of the wise *are* as ^agoads, (ie sharp-pointed sticks to spur oxen onward) and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and much ^astudy *is* a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter: ^aFear God, and ^bkeep his commandments: for this *is* the whole ^c*duty* of man. (This one verse gives meaning to the entire book of Ecclesiastes. The Preacher finally sums up his whole philosophy and tells us to “fear God, and keep his commandments” (v. 13), to put first things first and all else will have meaning and not be just vanity. Life need not be empty or useless, spent in pursuing riches, fame, pleasure, or even wisdom. Elder Henry D. Taylor, an assistant to the Quorum of the Twelve, said: “If we keep *all* of God’s commandments, we will enjoy a feeling of calmness, serenity, and strength. This will serve as a bulwark to protect us against the winds and storms created by the tensions and uncertainties of present chaotic world conditions. We need not wait until we get to heaven to obtain peace and happiness. We can have heaven on earth, here and now.” (In Conference Report, Oct. 1961, p. 103.))

14 For God shall bring every ^a*work* into ^bjudgment, with every secret thing, whether *it be* good, or whether *it be* evil.