

THE WISDOME of Salomon.

CHAP. I.

How we ought to searche and enquire after God. 2 Who be those that finde him. 3 The holy Ghost. 4 We ought to flee from backbiting and murmuring. 5 Whereof death cometh. 6 Righteousnes & unrighteousnes.

*1. King. 3. 2.
isa 36. 1.*



*Deu. 4. 19.
2. Cor. 11. 4.*

1 **D**oe * righteousnes, ye that be Iudges of the earth: thinke reuerently of the Lord, & seke him in simplicitie of heart. 2 * For he wil be founde of them that tempte him not, & appeareth

vnto suchie as be not vnfaithful vnto him.

3 For wicked thoughts seperate from God: and his power when it is tryed, reproveth the vnwise,

4 Because wisdom can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

5 For the holy * Spirit of discipline fleeth from discent, & withdraweth him self from the thoughts y^e are without vnderstanding, and is rebuked when wickednes cometh. *1. Cor. 4. 22.*

6 For the Spirit of wisdom * is louing, and *Gal. 5. 22.*

wil not absolue him, y^e blasphemeth with his lippes: for God is a witnes of his reines, and a true beholder of his heart, and an hearer of the tongue.

7 For the Spirit of the Lord filleth all the worlde: and the same that mainteineth all things, hath knowledge of the voyce.

8 Therefore he that speaketh vnrighteous things, can not be hid: nether shal the iudgement of reproche let him escape.

9 For inquisition shalbe made for the thoghtes of the vngodlie, and the sounde of his wordes shal come vnto God for the correction of his iniquities.

10 For y^e care of ielousie heareth all things, and the noyce of the grudgings shal not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from sclander: for there is no worde so secret, that shal go for noight, & the mouth that speaketh lies, slaieth the soule.

12 Seke not death in the error of your life: *destroie not your selues thorow the workes of your owne hands.

13 *For God hath not made death, nether hath he pleasure in the destruction of the liuing.

14 For he created all things, that thei might haue then being: and the generacions of the worlde are preserued, and there is no poyson of destruction in them, & the kingdome of hell is not vpon earth.

15 For righteousness is immortal, but vnrighteousnes bringeth death.

16 And the vngodlie call it vnto them both with hands and wordes: and while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthie to be partakers thereof.

CHAP. II.

The imaginacions and desires of the wicked, & their counsel against the faithfull.

1 **F**OR the vngodlie say, as they falsly imagine with them selues, *Our life is shorte and tedious: and in the death of a man there is no recouerie, nether was any knownen that hath returned from the graue.

2 For we are borne at all aduenture, and we shalbe hereafter as though we had neuer bene: for the breth is a smoke in our nostrils, and the wordes as a sparke raised out of our heart.

3 Which being extinguished, the body is turned into ashes, and the spirit vanisheth as the soft aire.

4 Our life shal passe away as the trace of a cloude, & come to naught as the mist that is driuen away with y^e beaumes of the sunne, and cast downe with the heat thereof. Our name also shalbe forgotten in time,

and no man shal haue our workes in remembrance.

5 *For our time is as a shadowe that passeth away, and after our end there is no returning: for it is fast sealed, so that no man cometh againe.

6 *Come therefore, and let vs enioye the pleasures, that are present, & let vs cherefully vse the creatures as in youth.

7 Let vs fill our selues with costlie wine and ointements, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose budes afore they be withered.

9 Let vs all be partakers of our wantonnes: let vs leaue some token of our pleasure in euerie place: for that is our porcion, and this is our lotte.

10 Let vs oppresse the poore, that is righteous: let vs not spare the widdowe, nor reuerence the white heeres of the aged, that haue liued many yeeres.

11 Let our strength be the lawe of vnrighteousnes: for the thing that is feble, is reproued as vnprofitable.

12 Therefore let vs defraude the righteous: for he is not for our profite, & he is contrary to our doings: he checketh vs for offending against the Lawe, and blameth vs as transgressours of discipline.

13 He maketh his boaste to haue the knowledge of God: and he calleth him self the sonne of the Lord.

14 He is made *to reprove our thoghts.

15 It grieueth vs also to loke *vpon him: for his life is not like other mens: his waies are of another facion.

16 He counteth vs as bastarides, and he withdraweth him self from our waies as from filthines: he commendeth greatly the latter end of the iust, and boasteth that God is his father.

17 Let vs see then if his wordes be true: let vs proue what end he shal haue.

18 For if the righteous ma^e be the *sonne of God, he wil helpe him, & deliuer him from the hands of his enemies.

19 Let vs *examine him with rebukes and tormets, that we may knowe his mekenes, and proue his pacience.

20 Let vs condemne him vnto a shameful death: for he shal be preserued as he him self saith.

21 Suche things do they imagine, and go astraye: for their owne wickednes hath blinded them.

22 And they do not vnderstand the mysteries of God, nether hope for the rewa^e de of righteousness, nor can discern the honour of the soules that are fauteles.

23 For God created man without corruption, and made him after the *image of his owne likeness.

Deu 4, 23.

Ezek 11, 23.
& 33, 11.

* Chas. 29, 25.
chap. 5, 9.

Isa 22, 13.
& 16, 12.
1 Cor 15, 30.

Ioh 7, 7.
ephes 5, 13.
Isa 53, 3.

Psal 22, 8.
mat. 27, 43.

Ier. 11, 10.

Gen 1, 27.
& 2, 7.
& 1, 1.
eccles 17, 20.

Ioh 7, 7.
mat 22, 23.
1 Cor 15, 32.

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Gen 3.2. 24 *Neuertheles, thorow enuy of the deuill came death into the worlde: and they that holde of his side, proue it. 19 nether comfort in the day of tryal. For horrible is the end of the wicked generation.

CHAP. III.

1 The conuersacion and assurance of the righteous. 7 The rewards of the faithfull 11 Who are miserable.

Deut. 33.3. 1 **B**Vt the *soules of the righteous are in the hand of God, and no torment shal touche them.

Chap. 5.4. 2 *In the sight of the vnwise thei appeared to dye, and their end was thought grieuous, 3 And their departing from vs, destruction, but they are in peace.

4 And thogh they suffer paine before men, yet is *their hope ful of immortalitie.

Rom 8.29. 5 They are punished, but in fewe things, yet in many things shal they be wel rewarded: *for God proueth them, & findeth them mete for him self. *2 cor 5.1.* *1 pet. 1.13.* *Exod 16.2.* *deut. 8.2.*

6 He tryeth them as the golde in the fornace, and receiue them as a perfect frute offering.

Mat 13.43. 7 *And in the time of their vision they shal shine, and runne through as the sparkes among the stubble.

Mat 19.28. 8 They *shal iudge the nacions, and haue dominion ouer the people, and their Lord shal reigne for euer. *1. cor. 6.2.*

9 They that trust in him, shal vnderstand the trueth, and the faithful shal remaine with him in loue: for grace and mercie is among his Saintes, and he regardeth his elect.

Mat. 23.41. 10 *But the vngodlie shalbe punished according to their imaginacions: for they haue despised the righteous, and forsaken the Lord.

11 Who so despiseth wisdome and discipline, is miserable, and their hope is vaine, & their labours are foolish, and their workes vnprofitable.

12 Their wiues are vndiscrete, & their children wicked: their offering is cursed.

Ma. 26.5. 13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinful bed: *she shal haue frute in the visitation of the soules,

14 And the eunuche, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shal be giuen the special gift of faith, and an acceptable porcion in the Temple of the Lord.

15 For glorious is δ frute of good labours, and the roote of wisdome shal neuer fade away.

16 But the children of adulterers shal not be partakers of the holy things, and the seed of the wicked bed shalbe rooted out.

17 And thogh they liue long, yet shal they be nothing regarded, and their last age shalbe without honour.

18 If they dye hastily, they haue no hope,

CHAP. IIIII.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithfull.

1 **B**etter is barennes with vertue: for the memorial thereof is immortal: for it is knowen with God and with men.

2 When it is present, me take example thereat, and if it go away, yet they desire it: it is alway crowned and triumpheth, and winneth the battel and the vndisputed rewards.

3 But the multitude of the vngodlie which abunde in children, is vnprofitable: & the bastard plātes shal take no depe roote, nor laye any fast fundacion.

4 For thogh they budde forthe in the branches for a time, * yet they shal be shaken with the winde: for they stand not fast, and thorowe the vehemēcie of the winde they shalbe rooted out. *Mat. 7.18.*

5 For the vnperfect branches shalbe broke, & their frute shalbe vnprofitable & sower to eat, and mete for nothing.

6 For all the children that are borne of the wicked bed, shalbe witness of the wickednes against their parents when they be asked.

7 But thogh the righteous be preuented with death, yet shal he be in rest.

8 For the honorable age is not that which is of long time, nether that which is measured by the number of yeres.

9 But wisdome is the graye heere, and an vndefiled life is the olde age.

10 *He pleased God, & was beloued of him, so that where as he liued among sinners, he translated him. *Gen 2.24.* *10.11.2.*

11 He was take away, lest wickednes shulde alter his vnderstanding, or deceit beguile his minde.

12 For wickednes by bewitching obscureth the things that are good, & the vnstedfastnes of concupiscēce peruerteth the simple minde.

13 Thogh he was sone dead, yet fulfilled he muche time.

14 For his soule pleased God: therefore hastened he to take him away from wickednes.

15 Yet the people se & vnderstand it not, & consider no suche things in their hearts, how that grace and mercie is vpon his Saintes, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the vngodlie which are liuing: & the youth that is sone brought to an end, the long life of the vnrighteous.

17 For they se the end of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath preferred

serued him in safetrie.

18 They se him and despise him, but the Lord wil laugh them to scorne,

19 So that they shal fall hereafter without honour, and shal haue a shame among the dead for euermore: for without anie voyce shal he burste them and cast them downe, and shake them from the fundacions, so that they shalbe vterly wasted, and they shalbe in sorowe, and their memorial shal perish.

20 So they being afraied, shal remember their sinnes, & their owne wickednes shal come before them to conuince them.

CHAP. V.

1 The constancies of the righteous before their persecuters. 2 The hope of the vnfastidious vaine. 3 The blessednes of the saines and godlie.

1 **T**hen shal the righteous stand in great boldenes before the face of suche as haue tormented him, and taken away his labours.

2 When they se him, they shalbe vexed with horrible feare, and shalbe amased for his wonderful deliuerance,

3 And shal change their mindes, and sigh for grief of minde, and say within them selues, This is he whome we sometime had in derision, and in a parable of reproche.

Chap 3, 2.

4 *We fooles thought his life madnes, and his end without honour.

5 How is he counted among the children of God, and his porcion is among the Santes!

6 Therefore we haue erred from the way of trueth, and the light of righteousness hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.

7 We haue wearied our selues in the waye of wickednes and destruction, and we haue gone through daingerous wares: but we haue not known the way of the Lord.

8 What hath the pride profited vs? or what profite hath the pompe of riches brought vs?

*1 Chro 29, 15
chap 2, 5.*

9 All those things are *passed away like a shadow, and as a poste that passeth by:

10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the trace thereof can not be founde, nether the path of it in the floods:

Prou. 30, 19.

11 Or as * a birde that fleeth thorowe in the aire, and no man can se anie token of her passage, but onely heare the noise of her wings, beating the light winde, parting the aire thorow the vehemencie of her going, & fleeth on shaking her wings, where as afterwarde no token of her way can be founde:

12 Or as when an arrowe is shot at a marke, it parteth the aire, which immediatly cometh together againe, so that a man can

not knowe where it went thorowe.

13 Euen so we, as sone as we were borne, we beganne to drawe to our end, and haue shewed no token of vertue, but are consumed in our owne wickednes.

14 For*the hope of the vngodlie is like the dust that is blowne away with the winde, and like a thinne some that is scattered abroad with the storme, and as the smoke, which is disperfed with the winde, and as the remembrance of him passeth, that tarieth but for a day.

Iob 8, 9. psal. 1, 4. & 143, 4. & 104, 21. & 148, 10.

15 But the righteous shal liue for euer: their rewarde also is with the Lord, & y moste High hath the care of them.

16 Therefore shal they receiue a glorious kingdome, and a beautiful crowne of the Lords hand: for with his right hand shal he couer them, and with his arme shal he defende them.

17 He shal take his ielousie for armour, & shal arme the creatures to be reuenged of the enemies.

18 He shal put on righteousness for a brestplate, and take true iudgement in stead of an helmer.

19 He wil take holines for an inuincible shield.

20 He wil tharpe his fierce wrath for a sworde, and the worlde shal fight with him against the vnwise.

21 Then shal the thunder boltes go streight out of the lightnings, and shal flee to the marke as out of the bent bowe of y clouds, and out of his angre that throweth stones, shal thicke haile be cast, and the water of the sea shalbe wrothe against them, & the floods shal mightely ouerflowe.

22 And a mightie winde shal stand vp against them, and like a storme shal scatter them abroad. Thus iniquitie shal bring all the earth to a wildernes, and wickednes shal ouerthrowe the thrones of the mightie.

CHAP. VI.

The calling of Kings, princes and iudges, which are also exhorted to searche wisdome.

1 **H**Eare therefore, o ye Kings, and vnderstand: learne, ye that be iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes & glorie in the multitude of people.

3 For the rule * is giuen you of the Lord, *Rom. 13, 2.* and power by the moste High, which wil trye your workes, and searche out your imaginacions.

4 Because that ye being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the wil of God,

5 Horribly and sodenly wil he appeare vnto you: for an hard iudgement shal they haue that beare rule.

6 For he that is moste lowe, is worthe mer-

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cie, but the mightie shalbe mightely tormented.

*Deus. 10. 17.
2. chro. 19. 7.
iob. 34. 19.
eccles. 35. 16.
act. 10. 34.
rom. 2. 11. gal.
2. 6. eph. 6. 9.
col. 3. 25. 1.
pet. 1. 17.*

- 7 For he that is Lord ouer all, wil spare no * persone, nether shal he feare anie greatnes: for he hathe made the small and great, and careth for all a like,
- 8 But for the mightie abideth y^e forer tryal.
- 9 Vnto you therefore, o tyrants, do I speake, that ye may learne wisdome, and not go amisse.
- 10 For they that kepe holines holily, shalbe holie, and they that are learned there, shal finde a defence.
- 11 Wherefore set your delite vpon my wordes & desire them, & ye shalbe instructed.
- 12 Wisdome: shineth & neuer fadeth away, and is easly sene of them that loue her, & founde of suche as sike her,
- 13 She preuenteth them that desire her, that she may first shewe her self vnto them.
- 14 Who so awaketh vnto her betimes, shal haue no great trauail: for he shal finde her sitting at his dores.
- 15 To thinke vpon her then is perfite vnderstanding: and who so watcheth for her, shalbe sone without care.
- 16 For she goeth about, seking suche as are mete for her, and sheweth her self cherefully vnto them in the wayes, and meteth them in euerie thoght.
- 17 For the moste true desire of discipline is her beginning: and the care of discipline is loue:
- 18 And loue is the keping of her lawes: and the keping of the lawes is the assurance of immortalitie:
- 19 And immortalitie maketh vs nere vnto God.
- 20 Therefore the desire of wisdome lea- deth to the kingdome.
- 21 If your delite be then in thrones, & scepters, o Kings of the people, honour wisdome, that ye may reigne: for euer.
- 22 Now I wil tell you what wisdome is, & whence it cometh, & wil not hide the my- steries from you, but wil seke her out from the beginning of her natiuitie, and bring the knowledge of her into light, and wil not kepe backe the trueth.
- 23 Nether wil I haue to do with consuming chuike: for suche a man shal not be partaker of wisdome.
- 24 But the multitude of the wise is the pre- seruacion of the worlde, and a wise King is the staye of the people.
- 25 Be therefore instructed by my wordes, & ye shal haue profite.

CHAP. VII.

Wisdome ought to be preferred aboue all things.

- 1 **I** My self am also mortal and a man li- ke all other, and am come of him that was first made of the earth.
- 2 And in my mothers wobe was I facioned

to be flesh in ten moneths: I was * brought together into blood of the sede of man, and by the pleasute that cometh with slepe.

3 And when I was borne, I receiued the co- mune aire, and fel vpon the earth, which is of like nature, crying & weping at the first as all other do.

4 I was nourished in swadling clothes, and with cares.

5 For there is no King that had anie other beginning of birth.

6 All * men then haue one entrance vnto li- fe, and a like going out.

*Iob. 2. 27.
1 Tim. 6. 17.*

7 Wherefore I praised, and vnderstanding was giuen me: I called & the Spirit of wis- dome came vnto me.

8 I preferred her to scepters and thrones, & counted riches nothing in comparison of her.

9 * Nether did I compare precious stones vnto her: for all golde is but a litle grauel in respect of her, and siluer shalbe counted but clay before her.

Iob. 28. 15.

10 I loued her about health and beautie, & purposed to take her for my light: for her light can not be quenched.

11 All * good things therefore came to me together with her, and innumerable riches thorow her hands.

*1. King. 3. 19.
Matt. 6. 33.*

12 So I was glad in all: for wisdome was the autor thereof, & I knewe not that she was the mother of these things.

13 And I learned vnfaignedly, & communi- cated without enuie, and I do not hide her riches.

14 For she is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, & are accepted for the gifts of knowledge.

15 God hathe granted me to speake accor- ding to my minde, and to iudge worthely of the things, that are giuen me: for he is the leader vnto wisdome, and the direc- tor of the wise.

16 For in his hand are bothe we and our wordes, and all wisdome, & the knowledge of the woikes.

17 For he hathe giue me the true knowled- ge of the things that are, so that I knowe how the worlde was made, and the powers of the elements,

18 The beginning and the end, & the mid- des of the times: how the times alter, and the change of the seasons,

19 The course of the yere, the situation of the starres,

20 The nature of liuing things, and the fu- riousnes of beasts, the power of y^e windes, and the imaginacions of men, the diuer- sities of plants, and the vertues of rootes.

21 And all things bothe secret and knowen do I knowe: for wisdome the worker of all

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all things, hath taught me it.

- 21 For in her is the spirit of vnderstanding, which is holie, the onely begotten, manifolde, subtil, moueable, cleare, vndefiled, euident, not hurtful, louing the good, sharpe, which can not be letted, doing good,
- 22 Couiteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all, intellectual, pure and subtil spirits.
- 23 For wisdom is nimbler then all nimble things: she goeth thorow and attaineth to all things, because of her purenes.
- 24 For she is y^e breath of the power of God, and a pure influence that floweth from the glorie of the Almightye: therefore can no defiled thing come vnto her.
- 25 For * she is the brightnes of the euerlasting light, the vndefiled miroure of the maiestie of God, and the image of his goodnes.
- 26 And being one, she can do all things, and remaining in her self, renueth all, and according to the ages she entreth into the holie soules, and maketh them the friends of God and Prophetes.
- 27 For God loueth none, if he dwell not with wisdom.
- 28 For she is more beautiful then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.
- 29 For night cometh vpon it, but wickednes can not ouercome wisdom.

CHAP. VIII.

The effects of wisdom

- 1 **S**HE also teacheth from one end to another mightely, and comely doeth she order all things.
- 2 I haue loued her, and sought her from my youth: I desired to marrye her, suche loue had I vnto her beautie.
- 3 In that she is conuersant with God, it commenderh her nobilitie: yea, the Lord of all things loueth her.
- 4 For she is the scholemastes of the knowledge of God, and the chooser out of his workes.
- 5 If riches be a possession to be desired in this life, what is richer then wisdom, that worketh all things?
- 6 For if prouidence worketh, what is it among all things, that worketh better then she?
- 7 If a man loue righteousnes, her labours are vertuous: for she teacheth sobernes & prouidence, righteousnes and strenght, which are the moste profitable things that men can haue in this life.
- 8 If a man desire great experience, she can tell the things that are past, and discern things to come: she knoweth the subtilties

of wordes, and the solutions of daike sentences: she foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

- 9 Therefore I purposed to take her vnto my companie, knowing that she wolde counsel me good things, and comfort me in cares and griefs.
- 10 For her sake shal I haue glorie among the multitude and honour among the Elders thogh I be yong.
- 11 I shal be founde of sharpe iudgement, so that I shal be marueilous in the sight of great men.
- 12 When I holde my tongue, they shal abide my leasure: when I speake, they shal heare diligently, & if I talke muche, they shal laye their hands vpon their mouth.
- 13 *Moreover*, by her I shal obtayne immortalitie, and leaue an euerlasting memorial among them that come after me.
- 14 I shal gouerne the people, and the nations shalbe subdued vnto me.
- 15 Horrible tyrants shalbe afraied when they heare me. among the multitude I shalbe counted good, and mightie in battel.
- 16 When I come home, I shal rest with her: for her companie hath no bitternes, and her felowshippe hath no tediousnes, but mirth and ioye.
- 17 *Now* when I considered these things by my self, and pondered them in mine heart, how that to be ioyned vnto wisdom is immortalitie,
- 18 And a great pleasure is in her friendshippe, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prouidence, and glorie by communing with her, I went about, seeking how I might take her vnto me.
- 19 For I was a wittie childe, and was of a good spirit.
- 20 Yea, rather being good, I came to an vndefiled bodie.
- 21 Neuertheles, when I perceiued that I colde not enioye her, except God gaue her (and that was a pointe of wisdom also, to knowe whose gifte it was) I went vnto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Salomon to obtayne wisdom.

- 1 **O** God of fathers, and Lord of mercie, which hast made all things with thy worde,
- 2 And ordeined man thorow thy wisdom, that he shuide haue * dominion ouer the *Gen. 1. 26.* creatures which thou hast made,
- 3 And gouerne the worlde according to e-
Mmmm. ii.

2br. 1. 3

all things, hath taught me it.

- 21 For in her is the spirit of vnderstanding, which is holie, the onely begotten, manifolde, subtil, moueable, cleare, vndefiled, curient, not hurtful, louing the good, sharpe, which can not be letted, doing good,
- 22 Couiteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all, intellectual, pure and subtil spirits.
- 23 For wisdom is nimbler then all nimble things: she goeth thorow and attaineth to all things, because of her purenes.
- 24 For she is y^e breath of the power of God, and a pure influence that floweth from the glorie of the Almighty: therefore can no defiled thing come vnto her.
- 25 For * she is the brightnes of the euerlasting light, the vndefiled miroure of the maiestie of God, and the image of his goodnes.
- 26 And being one, she can do all things, and remaining in her self, renueth all, and according to the ages she entreth into the holie soules, and maketh them the friends of God and Prophetes.
- 27 For God loueth none, if he dwell not with wisdom.
- 28 For she is more beautiful then the sunne, and is about all the order of the starres, and the light is not to be compared vnto her.
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CHAP. VIII.

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- 4 For she is the scholemastres of the knowledge of God, and the chooser out of his workes.
- 5 If riches be a possession to be desired in this life, what is richer then wisdom, that worketh all things?
- 6 For if prouidence worketh, what is it among all things, that worketh better then she?
- 7 If a man loue righteousnes, her labours are vertuous: for she teacheth sobernes & prouidence, righteousnes and strenght, which are the moste profitable things that men can haue in this life.
- 8 If a man desire great experience, she can tell the things that are past, and discern things to come: she knoweth the subtilties

of wordes, and the solutions of daike sentences: she foreseeeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

- 9 Therefore I purposed to take her vnto my companie, knowing that she wolde counsel me good things, and comfort me in cares and griefs.
- 10 For her sake shal I haue glorie among the multitude and honour among the Elders thogh I be yong.
- 11 I shal be founde of sharpe iudgement, so that I shal be marueilous in the sight of great men.
- 12 When I holde my tongue, they shal abide my leasure: when I speake, they shal heare diligently, & if I talke muche, they shal laye their hands vpon their mouth.
- 13 *Moreover*, by her I shal obtene immortalitie, and leaue an euerlasting memorial among them that come after me.
- 14 I shal gouerne the people, and the nations shalbe subdued vnto me.
- 15 Horrible tyrants shalbe afraied when they heare me. among the multitude I shalbe counted good, and mightie in battel.
- 16 When I come home, I shal rest with her: for her companie hath no bitterness, and her felowshippe hath no tediousnes, but mirth and ioye.
- 17 *Now* when I considered these things by my self, and pondered them in mine heart, how that to be ioyned vnto wisdom is immortalitie,
- 18 And great pleasure is in her friendshippe, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prouidence, and glorie by communing with her, I went about, seeking how I might take her vnto me.
- 19 For I was a wittie childe, and was of a good spirit.
- 20 Yea, rather being good, I came to an vndefiled bodie.
- 21 Neuertheles, when I perceiued that I coldt not enioye her, except God gaue her (and that was a pointe of wisdom also, to knowe whose gifte it was) I went vnto the Lord, and besought him, and with my whole heart I said,

CHAP. IX.

A prayer of Salomon to obtene wisdom.

- 1 **O** God of fathers, and Lord of mercie, which hast made all things with thy worde,
- 2 And ordained man thorow thy wisdom, that he shuide haue * dominion ouer the creatures which thou hast made, *Gen. 1, 28.*
- 3 And gouerne the worlde according to e-

2br. 1, 3

Wisdom of Salomon.

- quiete and righteousnes, & execute iudgement with an vpright heart.
- 1. King 3. 9.* 4 G^{ive} *me that wisdom, which sitteth by thy throne, and put me not out fro among thy children.
- Psal 116. 16.* 5 For I thy *seruant, & sonne of thine handmaide am a feble persone, & of a shorte time, and yet lesse in the vnderstanding of iudgement and the lawes.
- 6 And thogh a man be neuer so perfite among the children of men, yet if thy wisdom be not with him, he shalbe nothing regarded.
- 1. Cor 22. 5.*
2. Cor 1. 9. 7 *Thou hast chosen me to be a King of thy people, and the iudge of thy sonnes & daughters.
- 8 Thou hast comanded me to buyld a temple vpon thine holy Mount, & an altar in the citie, wherein thou dwellest, a likenes of thine holie Tabernacle, which thou hast prepared from the beginning,
- Prouer 8. 22.*
Job 1. 9. 9 And thy *wisdom w^{ith} thee, which knoweth thy workes, which also was when thou madeest the worlde, and which knewe what was acceptable in thy sight, and right in thy commandements.
- 10 Send her out of thine holy heauens, & send her from the thronne of thy maiestie that she may be with me, & labour, that I may know what is acceptable in thy sight.
- 11 For she knoweth and vnderstandeth all things, and she shal lead me soberly in my workes, & preserue me by her glorie.
- 12 So shal my workes be acceptable, & then shal I gouerne thy people righteously, & be mete for my fathers throne.
- Isa 40. 23*
Rom 11. 34.
1. Cor 2. 16. 13 For * what man is he that can knowe the counsel of God, or who can thinke what the wil of God is?
- 14 For the thoughts of mortal men are feareful, and our forecastes are vncertaine,
- 15 Because a corruptible bodie is heauie vnto the soule, & the earthlie mansion kepeth downe the minde that is ful of castes.
- 16 And hardly can we discerne the things that are vpon earth, and with great labour finde we out the things which are before vs: who can then seke out the things that are in heauen?
- 17 Who can know thy counsel, except thou giue him wisdom, and send thine holy Spirit from aboue?
- 18 For so the waies of them which are vpon earth, are reformed, & men are taught the things that are pleasant vnto thee, and are preserued thorow wisdom.
- CHAP. X.
- The deliuerance of the righteous and destruction of the enemies cometh thorow wisdom*
- 1 **S**HE preserued the first father of the worlde, that was formed, and kept him whē he was created alone, and brought him out of his offence,
- 2 And * gaue him power to rule all things, *Gen 2. 20.*
- 3 *But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie. *Gen 4. 8.*
- 4 For whose cause the * earth was ouerflown, but wisdom preserued it againe, gouerning the iust man by a litle wood. *Gen 7. 12.*
- 5 Moreouer, * when the nations were ioyned in their malicious confederacies, she knewe the righteous, and preserued him fautesles vnto God, and kept him sure, because she loued him tenderly as a sonne. *Gen 11. 2.*
- 6 She preserued the righteous, * when the vngodlie perished, when he fled from the fyr, that fel downe vpon the siue cities. *Or, kept him strong in his seruice toward his soune. Gen 20. 17.*
- 7 Of whose wickednes the waste land that smoketh, yet giueth testimonie, and the trees that beare fruite that neuer cometh to ripenes: and for a remembrance of the vnfaithful soule, there standeth a pillar of salte.
- 8 For all suche as regarded not wisdom, had not onely this hurt, that they knewe not the things which were good, but also left behinde them vnto men a memorial of their foolishnes, so that in the things wherein they sinned, they can not lie hid.
- 9 But wisdom deliuered them, that serued her.
- 10 *When the righteous fled because of his brothers wrath, she led him the right way, shewed him the kingdome of God, gaue him knowledge of holie things, made him riche in his labours, and made his peines profitable. *Gen 28. 5.*
- 11 Against the couetousnes of suche as defrauded him, she stood by him and made him riche.
- 12 She saued him from the enemies, and defended him from them, that lay in waite, and she gaue him the price in a mightie battel, that he might knowe that the feare of God is stronger then all things.
- 13 *When the righteous was solde, she forsoke him not, but deliuered him from sinne: she went downe with him into the dongeon,
- 14 And failed him not in the bandes, til she had brought him the scepter of the realme, and power against those that oppressed him, and them that had accused him, she declared to be liers, and gaue him perpetual glorie.
- 15 *She deliuered the righteous people and fautesles s^{er}uants from the nations that oppressed them. *Exod. 1. 10.*
- 16 She entred into the soule of the seruant of the Lord, and stood * by him in wonders and signes against the terrible Kings. *Exod. 1. 10.*
- 17 She gaue the Saintes the rewarde of their labours, and led them forthe a marueilous way: on the day time she was a shadow vnto

vnto them, and a light of starres in the night.

- Exod. 14, 21.* 18 *She broght thē thorow the red sea, and caryed them through the great water,
psal 78, 13. 19 But she drowned their enemies, and broght thē out of the botome of the depe.
Exod 15, 2. 20 So the righteous toke the spoiles of the vngodlie, * & praised thine holy Name, o Lord, and magnified thy victorious hand with one accorde.
 21 For wisdom openeth the mouth of the domme, and maketh the tongues of babes eloquent.

CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 28 The great power and mercie of God.

- 1 **S**He prospered their workes in the hāds of thine holy Prophet.
Exod. 16, 1. 2 *They went through the wildernes that was not inhabited, and pitched their tentes in places where there lay no way.
Exod. 17, 10. 3 *They stode against their enemies, & were aduenged of their aduersaries.
Nom. 20, 11. 4 *When they were thirsty, they called vpo thee, and water was giuen them out of the hie rocke, and their thirst was quenched out of the hard stone.
 5 For by the things whereby their enemies were punished, by the same were the *Israelites* helped in their nede.
 6 For in steade of a fountaine of running water, the *enemies* were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the childre, but thou gauest vnto thine owne abundance of water vnloked for,
Exod. 7, 20. 7 Declaring by the thirst that was at that time * how thou hadest punished thine aduersaries.
 8 For when they were tryed and chastised with mercie, they knewe how the vngodlie were iudged and punished in wrath.
 9 For these hast thou exhorted as a father, and proued them: but thou hast condemned y other as a righteous King, whē thou didest examine them
 10 Whether they were absent or present, their punishment was alike: for their grief was double with mourning, and the remembrance of things past.
 11 For when they perceiued that through their torments good came vnto them, they felt the Lord.
 12 And seing the things that came to passe, at the last they wondered at him, whome afore they had cast out, denied and derided: for they had another thirst then the iuste.
Chap 12, 24. 13 Because of the foolish deuises of their wickednes wherewith they were deceiued, *rom. 1, 23.* and worshiped *serpents, that had not the

vse of reason, & vile beastes, thou sendidst a multitude of vnreasonable beastes vpon them for a vengeance, that they might knowe, that wherewith a man sinneth, by the same also shal he be punished.

- Leu. 16, 22.* 14 *For vnto thine almightie hand, y made the worlde of naught, it was not vnpossible to send among them a multitude of bears, or fierce lyons,
chap 16, 12 15 Or furious beastes newly created, and vknown, which shulde breathe out blastes of tyre, and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.
 16 Which might not onely destroye them with hurting, but also to kill them with their horrible sight.
 17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered abroad thorow the power of thy Spirit: but thou hast ordered all things in measure, number & weight.
 18 For thou hast euer had great strength & might, and who can withstand the power of thine arme!
 19 For as the small thing that the balance weigheth, so is the worlde before thee, & as a droppē of the morning dewe, that falleth downe vpon the earth.
 20 But thou hast mercie vpon all: for thou hast power of all things, and makest as thogh thou sawest not the sinnes of men, because they shulde amende.
 21 For thou louest all the things that are, & hatest none of them whome thou hast made: for thou woldest haue created nothing that thou hadest hated.
 22 And how might anie thing endure, if it werē not thy wil? or how colde anie thing be preserued, except it were called of thee?
 23 But thou sparest all: for they are thine, o Lord, which art the louer of soules.

CHAP. XII.

1 The mercie of God toward sinners. 14 The workes of God are vnreprouable. 19 God giueth leasure to repent.

- 1 **F**Or thine incorruptible spirit is in all things.
 2 Therefore thou chastnest thē measurably that go wrong, and warnest thē by putting them in remembrance of the things wherē they haue offended, that leauing wickednes they may beleue in thee, o Lord.
Deut 9, 3. 3 *As for those olde inhabitants of the holy land, thou didest hate them. *12, 20 & 18, 9.*
 4 For they committed abominable workes, as sorceries and wicked sacrifices,
 5 And slaying of their owne children without mercie, and eating of the bowels of mans flesh in banqueting, where the raging
 Mmmm.iii.

Wisdom of Salomon.

Priests shed abominable blood.

*Exod. 33. 2.
Deut. 2. 28.*

- 6 And the fathers were the chief murderers of the soules, destitute of all helpe, whome thou woldest destroy by the hands of our fathers,
- 7 That the land which thou louest about all other, might be a mete dwelling for the children of God.
- 8 * Neuertheless, thou sparedst them also, as men, and sendest the forerunners of thine hoste, euen hornettes to destroye them by litle and litle,
- 9 Not that thou wast vnable to subdue the vngodlie vnto the righteous in battel, or with cruel beastes, or with one rough worde to destroye them together.
- 10 But in punishing them by litle and litle, thou gauest the space to repent, knowing wel, that it was an vnrighteous nation, & wicked of nature, & that their thought coulde neuer be altered.
- 11 For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, because thou feared any man.
- Rom. 9. 22.* 12 For who dare say, * What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whome thou hast made? or who dare stand against thee to reuenge the wicked men?
- 1. Pet. 3. 7.* 13 For there is none other God but thou, * that carest for all things, that y^e maist declare how y^e thy iudgement is not vnright.
- 14 There dare nether King nor tyrant in thy sight require accountes of them whome thou hast punished.
- Job. 38. 2.* 15 For so muche then as thou art righteous thy self, thou ordrest all things righteously, * thinking it not agreeable to thy power to condemne him, that hath not deserued to be punished.
- 16 For thy power is the beginning of righteousnes, and because thou art Lord of all things, it causeth thee to spare all things.
- 17 Whē men thinke thee not to be of a perfit power, thou declarst thy power, and reprovest the boldenes of the wise.
- 18 But thou ruling the power, iudgest with equitie, & gouerneest vs with great fauour: for thou maist shew thy power when thou wilt.
- 19 By suche workes now hast thou taught thy people, that a man shulde be iust and louing, and hast made thy children to be of a good hope: for thou giuest repentance to sinners.
- 20 For if thou hast punished the enemies of thy children that had deserued death with so great consideration, and requesting vnto them, giuing them time & place that they might change from their wickednes,
- 21 With how great circumspection wilt thou punish thine owne childrē, vnto whose

fathers thou hast sworne and made covenants of good promises?

- 22 So when thou dost chasten vs, thou punishest our enemies a thousand times more, to the intent that when we iudge, we shulde diligently consider thy goodnes, and when we are iudged, we shulde hope for mercie.
- 23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.
- Chap. 11. 16.
Rom. 1. 23.* 24 * For they went astray verie farre in the waies of errour, and esteemed the beasts, which their enemies despised, for gods, being abused after the maner of childrē, that haue none vnderstanding.
- 25 Therefore hast thou sent this punishment that they shulde be in derision as children without reason.
- 26 But they that wil not be reformed by those scorneful rebukes, shal fele the worthie punishment of God.
- 27 For in those things when they suffred, they disdeined: but in these whome they counted godlie when they sawe the felues punished by them, they all acknowledged y^e true God whome afore they had denied to knowe: therefore came extreme damnation vpon them.

CHAP. XIII.

*2. All things be vaine, except the knowledge of God.
10. Idolaters and idoles are mocked.*

- 1 **S**urely all men are vaine by nature, and are ignorant of God, * and coulde not knowe him that is, by the good things that are sene, nether consider by the workes the worke master.
- Rom. 1. 19.* 2 * But thei thought the fyre, or the winde or the swift aige, or the course of the starres, or the raging water, or the lights of heauen to be goueinours of the worlde, and gods.
- Deu. 4. 19.
17. 2.* 3 Thogh they had suche pleasure in their beautie that they thoght them gods, yet shulde they haue knowen, how muche more excellent he is that made them; for the first auctor of beautie hath created these things.
- 4 Or if they marueiled at the power, and operation of them, yet shulde they haue perceiued theseby, how muche he that made these things, is mightier.
- 5 For by the greatnes of their beautie, and of the creatures, the Creator being compared with them, may be considered.
- 6 But yet the blame is lesse in these, that seke God and wolde finde him, & yet peradventure do erre.
- Rom. 1. 26.* 7 For * they go about by his workes to seke him, and are perswaded by the sight, because the things are beautifull that are sene.
- 8 Howbeit they are not to be excused.
- 9 For if they can knowe so muche, that they can

can discern the worlde, why do they not rather finde out the Lord thereof?
 10 But miserable are they, and among the dead is their hope, that call them gods which are the workes of mens hands, golde, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or anie vaine stone that hath bene made by the hand of antiquitie.
 11 *Or as when a carpenter cutteth downe a tre mete for the worke, and pareth of all the barke thereof cunningly, and by arte maketh a vessel profitable for the vse of life.
 12 And the things that are cut of from his worke, he bestoweth to dresse his meat to fil him self,
 13 And that which is left of these things, which is profitable for nothing (for it is a croked piece of wood and ful of knobbes) he carueth it diligently at his leasure, and according as he is expert in cunning, he giueth it a proporcion, and facioneth it after the similitude of a man,
 14 Or maketh it like some vile beast, and stiketh it ouer with red, and painteth it, and couereth euerie spotte that is in it.
 15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yron,
 16 Prouiding so for it, lest it fall: for he knoweth y^e it can not helpe it self, because it is an image, w^{ch} hath nede of helpe.
 17 Then he prayeth for his goods, and for his mariage and for children: he is not ashamed to speake vnto it, that hath no life.
 18 He calleth on him that is weake for health: he prayeth vnto him that is dead for life: he requireth him of helpe that hath no experience at all.
 19 And for his iourney, him that is not able to go, and for gaine, and worke, and successe of his affaires he requireth further a^{nc}e of him, that hath no maner of power.

CHAP. XIII.

1 The detestacion and abominacion of images, & A curse of them, and of him that maketh them. 14 Whereof idolatrie proceeded. 23 What evils come of idolatrie.

1 **A** Gaine, another man purposing to saile, and intending to passe thorowe the raging waues, calleth vpon a stocke more rotten then the shippe that carieth him.
 2 For as for it, couetousnes of money hath founde it out, and the craftesman made it by cunning.
 3 But thy prouidence, o father, gouerneth it: * for thou hast made away, even in the sea, and a sure path among the waues,
 4 Declaring thereby, that thou hast power to helpe in all things, yea, though a man w^{er}t to the sea without meanes.

Isa 44.12.
 Iere 10.5.

Or, the shippe.

Exod. 14.22.

5 Neuertheles thou woldest not, that the workes of thy wisdome shulde be vaine, and therefore do men commit their liues to a smale piece of wood, and pass: ouer the stormie sea in a shippe, and are saued.
 6 *For in the olde time also wh^e the proude gyants perished, the hope of the worlde went into a shippe which was gouerned by thine hand, and so left sede of generacion vnto the worlde.
 7 For blessed is the tre whereby righteousnes commeth.
 8 But that is cursed that is made with h^{ands}, *bothe it, & he that made it: he because he made it, and it being a corruptible thing, because it was called god.
 9 *For the vngodlie, and his vngodlines are bothe like hated of God: so truely the worke & he that made it, shalbe punished together.
 10 Therefore shal there be a visitation for the idoles of the nations: for of the creatures of God they are become abominacion, * and stumbling blockes vnto the soules of men, & a snare for the fete of the vnwase.
 11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.
 12 For they were not from the beginning, nether shal they continue for euer.
 13 The vaine glorie of men broght them into the worlde: therefore shal they come shortly to an end.
 14 When a father mouined grieuouly for his sonne that was taken away suddenly, he made an image for him y^e was once dead, whome now he worshippeth as a god, & ordeined to his seruants ceremonies and sacrifices.
 15 Thus by proces of time this wicked custome preuailed, and was kept as a law, and idoles were worshiped by the commandement of tyants.
 16 As for those that were so farre of that men might not worship them presently, they did conterfet the visage that was farre of, and made a gorgeous image of a King, whome they wolde honour, that they might by all meanes flatter him that was absent, as thogh he had bene present.
 17 Againe the ambition of the craftesman thrust forwarde the ignor^{ant} to increase the superstition.
 18 For he peradventure willing to please a noble man, labored with all his cunning to make the image of the best facion.
 19 And so thorowe the beautie of the worke the multitude was allured, and so toke him now for a god, which a litle afore was but honored as a man.
 20 And this was the deceiuing of m^{an}s life, wh^{en} men, being in seruitude, through ca-

Gen 8.4.
 Or 7.10.

Psal 115.8.
 baruc. 6.3

Psal. 7.5.

Iere 10.8.
 habak. 2.18.

Wisdom of Salomon.

lamitie and tyrannie ascribed vnto stones and stockes the name, which ought not to be communicate vnto anie.

21 Moreouer, this was not ynough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, those so great plagues called they peace.

*Deu. 18. 10.
Leue. 7. 9.
C. 19. 4.*

22 For ether they slewe their owne childre in sacrifice, or vsed secret ceremonies, or raging dissolutenes by strange rites,

23 And so kept nether life nor marriage cleane: but ether one slewe another by treason, or els vexed him by adulterie.

24 So were all mixt together, blood and slaughter, theste & deceit, corruption, vnfaithfulness, tumultes, perurie,

25 Disquieting of good men, vnthankfulness, defiling of soules, changing of birth, disordre in marriage, adulterie & vnclénes.

26 For the worshiping of idoles that ought not to be named, is the beginning and the cause and the end of all euil.

27 For either they be mad when they bermeie, or prophecie lies, or liue vngodlie, or els lightly forswear them selues.

28 For in so muchie as their trust is in the idoles, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shal they iustly be punished, because they haue an euil opinion of God, adding them selues vnto idoles, and because they sweare vnjustly to deceiue, and despise holines.

30 For it is not the power of them by whome they swear, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodlie.

CHAP. XV.

The voyce of the faithfull, praising the mercie of God by whose grace they serue his idoles.

1 **B**Vt thou, o our God, art gracious and true, long suffering, and gouernest all things by mercie.

2 Though we sinne, yet are we thine: for we knowe thy power: but we sinne not, knowing that we are counted thine.

3 For to knowe thee, is perfite righteousnes, and to knowe thy power is the roote of immortalitye.

4 For nether hathe the wicked inuention of men disceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth vp the desire of the ignorant: so that he couereth the forme that hathe no life, of a dead image.

6 They that loue suche wicked things, are worthie to haue suche things to trust to, and they that make them, and they that desire them, and they that worship them.

Rom. 9. 20.

7 The potter also tempereth soft earth, & facioneth euerie vessel with labour to our

use: but of the same clay he maketh bothe the vessels, that serue to cleane uses, and the contrarie likewise: but whereto euerie vessel serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same clay: euen he, which a litle afore was made of earth him self, and within a litle while after goeth thither againe whence he was taken, when he shal make accounte for the lone of his life.

Luk. 12. 20.

9 Notwithstanding he careth not for the labour he taketh, nor that his life is shor-te, but he striueth with the golde smithes, and siluer smithes, and counterfaieth the cope smithes, and taketh it for an honour to make deceiuable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse wor-thie of honour then claye.

11 For he knoweth not his owne maker, that gaue him his soule, that had power & breathed in him the breth of life.

12 But they counte our life to be but a pastime, and our conuersacion as a market, where there is gaue: for they say we ought to be getting on euerie side, though it be by euil meanes.

13 Now he that of earth maketh fraile vessels and images, knoweth him self to offend about all other.

14 All the enemies of thy people, that holde them in subiection, are moeste vnwise, & more miserable then the verie fooles.

15 For they iudge all the idoles of the nations to be gods, which nether haue eye sight to se, nor noses to smel, nor eares to heare, nor fingers of hâds to grope, & their fete are slowe to go.

16 For man made them, and he that hathe but a borowed spirit, facioned them: but no man can make a god like vnto him self.

17 For seing he is but mortal him self, it is but mortal that he maketh with vnrighteous hands: he him self is better thê thei whome he worshippeth: for he liued, but they neuer liued.

18 Yea, they worshipped beasts also, which are their moeste enemies, & which are the worste, if they be compared vnto others, because they haue none vnderstanding.

19 Nether haue they anie beautie to be desired in respect of other beasts: for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefites done vnto the faithfull.

1 **T**Herefore by suche things they are worthely punished & tormented by the multitude of beastes.

*Chap. 11. 18.
2 Cor. 12. 31.*

2 In steade of the which punishment thou hast bene fauorable to thy people, & to sa-

tuffie their appetite, haſt prepared a meat of a ſtrange taſte, euen quailles,

3 To the intent that thei that deſired meat, by the things which were ſhewed and ſent among them, might turne away their neceſſarie deſire, & that thei, which had ſuffered penurie for a ſpace, ſhulde alſo fele a newe taſte.

4 For it was requiſite, that they which uſed tyrannie, ſhulde fall into extreme pover- tie, and that to theſe onelie it ſhulde be ſhewed, how their enemies were tormeted.

*Nomb. 21. 6.
1. ſam. 10. 6.*

5 * For when the cruel fierceneſſe of ſe beaſts came vpon them, and they were hurt with the ſtings of cruel ſerpents,

**The ſigne of
the braſen ſer-
pent.*

6 Thy wrath endured not perpetually, but they were troubled for a litle ſeaſon, that they might be reformed, hauing a ſigne of ſaluacion, to remember the com- mandement of thy Law.

7 For he that turned toward it, was not healed by the thing that he ſawe, but by thee, o Sauour of all.

8 So in this thou ſhewedſt our enemies, that it is thou, which deliueredſt from all euil.

*Exod. 8. 24.
& 10. 4. 2. ſam.
9. 7.*

9 * For the biting of greſhoppers and flies killed them, and there was no remedie founde for their life: for they were wor- thie to be puniſhed by ſuche.

10 But the teeth of the venemous dragons colde not overcome thy children: for thy mercie came to helpe them, & healed the.

11 For they were pricked, becauſe thei ſhulde remember thy wordes, and were ſpedely healed, leſt they ſhulde fall into ſo depe forgetfulneſſe, that thei colde not be called backe by thy benefite.

12 For nether herbe nor plaſter healed them, but thy worde, o Lord, which healeth all things.

*Deut. 32. 39.
1. ſam. 2. 6.
Iob. 13. 2.*

13 For thou haſt the power of life & death, * and leadeſt downe vnto the gates of hel, and bringeſt vp againe.

14 A man in dede by his wickedneſſe may ſlaie another: but when the Spirit is gone forthe, it turneth not againe, nether can he call againe the ſoule that is taken away.

15 But it is not poſſible to eſcape thine hand.

Exod. 9. 23.

16 * For the vngodlie that wolde not knowe thee, were puniſhed by the ſtrength of thine arme, with ſtrange raine and with haile, and were purſued with tempeſt, that they colde not auoide, & were conſumed with fyre.

17 For it was a wonderouſ thing that fyre might do more then water, which quen- cheth all things: but the worlde is the ad- uenger of the righteous.

18 For ſome time was the fyre ſo raine, that the blaſts, which were ſent againſt the vngodlie, burnt not: and that, becauſe they

ſhulde ſe and knowe, that they were per- ſecuted with the puniſhment of God.

19 And ſome time burnt the fyre in ſe mid- des of the water about the power of fy- re, that it might deſtroye the generacion of the vnuſt land.

20 * In the ſtead whereof thou haſt fed thine owne people with Angels fode, and ſent them bread readie from heauen without their labour, which had abundance of all pleaſures in it & was mete for all taſtes.

*Exod. 16. 14.
Nomb. 11. 7.
Pſal. 78. 23.
Iob. 6. 81.*

21 For thy ſuſtinance declared thy ſweetneſſe vnto thy children, which ſerued to the ap- petite of him, that toke it, & was mete to that that euerie man wolde.

22 Moreouer the ſnowe and yce abode the fyre & melted not, that thei might knowe, that the fyre burning in the hayle, & ſpar- keling in the raine, deſtroyed the frute of the enemies.

Exod. 9. 23.

23 Againe it forgate his owne ſtrength, that the righteous might be nouriſhed.

24 For the creature that ſerueth thee which art the maker, is fierce in puniſhing the vnrighteous: but it is eaſie to do good vnto ſuche as put their truſt in thee.

25 Therefore was it changed at the ſame time vnto all facions to ſerue thy grace, which nouruſheth all things, according to the deſire of them that had nede thereof.

26 That thy children whome thou loueſt, o Lord, might knowe, * that it is not the in- creafe of frutes that fedeth men, but that it is thy worde, which preſerueth the that truſt in thee.

*Deut. 7. 9
Mat. 4. 4.*

27 For that which colde not be deſtroyed with the fyre, being onely warmed a litle with the ſunne beames, melted,

28 That it might be knowne that we ought to preuente the ſunne riſing to giue than- kes vnto thee, and to ſalute thee before the daye ſpring.

29 For the hope of the vnthankful ſhal melt as the winter yce, and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgements of God againſt the wicked.

1 **F**OR thy iudgements are great, and can not be expreſſed: therefore men do erre, that wil not be reformed.

2 For when the vnrighteous thought to haue thine holie people in ſubiection, thei were bounde with the bands of darkenes, and long night, and being ſhut vp vnder the roſe, did lie there to eſcape the euer- laſting prouidence.

3 And while they thought to be hid in their darke finnes, thei were ſcattered abroad in the darke couering of forgetfulneſſe, fearig horribly and troubled with viſions.

4 For the denne that hid them, kept them not from feare: but the foundes that were about them, troubled them, and terrible

Wisdome of Salomon.

visions and sorowful sights did appear.

5 No power of the fyre might giue light, nether might the clere flames of the itarres lighten the horrible night.

6 For there appeared vnto them onely a sudden fyre, verie dredful: so that being affiaied of this vision, which they colde not se, they thoght the things, which they sawe, to be worke.

That is, the mightie visio

Exod 7. 12. & 2. 7.

7 * And y^e illusions of the magical artes were brought downe, and it was a moste shameful reproche for the boasting of their knowledge.

8 For they that promised to driue away feare and trouble from the sicke persons, were sicke for feare, & worthie to be laughed at.

9 And thogh no feareful thing did feare them, yet were they affraied at the beastes which passed by them, and at the hysing of the serpents: so that they dyed for feare, and said they sawe not the ayre, which by no meanes can be auoided.

10 For it is a feareful thing, when malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruel things.

11 For feate is nothing els, but a betraying of the succours, which reason offreth.

12 And the lesse that the hope is within, the more doeth he esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intollerable, and that came out of the dungeon of hell, which is insupportable, slept the same slepe,

14 And sometimes were troubled with monstrous visions, and sometime they sowned, as thogh their owne soule shulde betray them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoever fel downe, he was kept and shut in prison, but without chaines.

16 For whether he was an housband man, or a shepherd, or one that was set to worke alone, if he were taken, he must suffer this necessitie, that he colde not auoide:

17 (For with one chaine of darkenes were they all boude) whether it were an hysing winde, or a swete song of the birds among the thicke branches of the trees, or the vehemencie of hastie running water,

18 Or a great noyce of the falling downe of stones, or the running of skipping beastes, that colde not be sene, or the noyce of cruel beastes that roared, or the sounde that answereth againe in the holow mountaines: the se feareful things made them to swone.

Or, Erbe.

19 For all the worlde shined with clere light, and no man was hindred in his labour.

20 Onely vpon them there sel an heauie

night, an image of that darkenes that was to come vpon them: yea, they were vnto them selues more grieuous then darkenes.

CHAP. XVIII.

3 The fyrie pillar that the Isradites had in Egypt. 4 The deliuerance of the faithfull. 10 The Lord smote the Egyptians 20 The sinne of the people in the wilderness. 21 Aaron stode betwene the liuing and the dead with his censure.

But thy Saits had a very great * light, whose voyce because they heard, and sawe not the figure of them, they thoght them blessed, because thei also had not suffered the like.

Exod. 10. 23. Or, the Egyptian.

2 And because they did not hurt the, which did hurt them afore, they thanked them, and asked pardon for their enimitie.

3 * Therefore thou gauest them a burning pillar of fyre to lead them in the vnknown way, & madest the sunne that it hurted not them in their honorable iourney.

Exod 13. 21. & 14. 24. psal 78. 14. & 105. 39.

4 But they were worthie to be deprived of the light, and to be kept in darkenes, which had kept thy children shut vp, by whome the vncorrupt light of the Law shulde be giuen to the worlde.

5 * Where as they thoght to slay the babes of the Santes, by one childe that was cast out, and preserued to reprove them, thou hast taken awaye the multitude of their children and destroyed them all together in the mightie water.

Exod. 1. 16.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credit, might be of good chere.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroyed.

Exod. 14. 24.

8 For as thou hast punished the enemies, so hast thou glorified vs whome thou hast called.

9 For the righteous children of the good men offred secretly, and made a law of righteousness by one consent, that y^e Santes shulde receiue good and euil in like manner, and that the fathers shulde first sing praises.

10 But a disagreeing price was heard of the enemies, and there was a lamentable noyce for the children that were bewailed.

11 For the * master and the seruant were punished with like punishment, & the comune people suffred alike with the King.

Exod 12. 27.

12 So they altogether had innumerable that dyed with one kinde of death: nether were the liuing sufficient to burye them: for in the twinckling of an eye the noblest offspring of them was destroyed.

13 So they that colde beleue nothing, because of the inchantments, confessed this people to be the children of God, in the destruction of the first borne

14 For

- 24 For while all things were in quiet silence,
& the night was in the middes of her swift
course,
- 25 Thine almightie worde leapt downe frō
heauen out of thy ioyal throne, as a fierce
man of warie in the middes of the lād that
was destroyed,
- 26 And brought thine vnfaigned commandement
as a sharpe sworde, and stode vp, and
filled all things with death, & being come
downe to the earth, it reached vnto the
heauens.
- 27 Then the sight of the feareful dreames
vexed them suddenly, and fearefulness came
vpon them vnawares.
- 28 Then laye there one here, another there
halfe dead, & shewed y cause of his death.
- 29 For the visions that vexed them, shewed
them these things afore: so that they were
not ignorant, wherefore they perished.
- 30 Now tentacion of death touched the
righteous also, and among the multitude
in the wildernes there was a plague, but
the wrath indured not long.
- 31 For the blameles man made haste, & de-
fended them, and toke the weapons of his
ministracion, euen prayer, & the reconcilia-
tion by the perfume, & set him self against
the wrath, and so brought the miserie to an
end, declaring that he was thy seruant.
- 32 For he ouercame not the multitude with
bodellie power, nor with force of weapōs,
but with the worde he subdued him that
punished, alledging the othes and couenāt
made vnto the fathers.
- 33 For when the dead were fallen downe by
heapes one vpon another, he stode in the
middes, and cut of the wrath, and parted
it from comming to the liuing.
- 34 *For in the long garment was all the or-
nament, and in the foure rowes of the sto-
nes was the glorie of the fathers grauen
with thy maiestie in the diademe of his
head.
- 35 Vnto these the destroyer gaue place, and
was afraid of them. for it was sufficient,
that they had tasted the wrath.

CHAP. XIX.

2 The death of the Egyptians, and the great ioye of the
Hebrewes. 11 The meat that was given as the desire
of the people. 17 All the elements serue to the wil
of God.

- 1 **A**S for the vngodlie, the wrath came
vpon them without mercie vnto the
end: for he knewe what shulde come vnto
them,
- 2 That they (when they had consented to
let them go, and had sent them out with
diligence) wolde repent, and pursue them.
- 3 For while yet sorow was before them, and
they lamented by the graues of the dead,
thei deuised another foolishenes, so y they
persecuted the in their fleing, whome they
- 4 For the destinie, whereof they were wor-
thie, brought them to this end, and cau-
sed them to forget the things that had come
to passe, that they might accomplish
the punishment, which remained by tor-
ments,
- 5 Bothe y thy people might trye a maruei-
lous passage, and that these might finde a
strange death.
- 6 For euerie creature in his kinde was facio-
ned of newe, and seued in their owne of-
fices inioyned the, that thy children might
be kept without hurt.
- 7 For the cloude ouershadowed their ten-
tes, and the drye earth appeared, where a-
fore was water: so that in the red Sea there
was a way without impediment, and the
great depe became a grene field.
- 8 Through the which all the people went
that were defended with thine hand, seeing
thy wonderous marueiles.
- 9 For they neyed like horses, and leaped
like lambes, praising thee, o Lord, which
hadst deliuered them.
- 10 For they were yet mindeful of those thigs
which were done in the land where they
dwelt, how the groude brought forth the flies
in steade of cattel, & how the riuer scrauled
with the multitude of frogges in steade
of fishes.
- 11 *But at the last they sawe a new genera-
tion of budes, when they were intiled with
lust, and desired delicate meates.
- 12 *For the quailles came forthe of the sea
vnto them for comfort, but punishments
came vpon the sinners not without signes
that were giuen by great thundrings: for
they suffred worthely according to their
wickednes, because they shewed a cruel
hatred towarde strangers.
- 13 For the one sorte wolde not receiue the
whē they were present, because they knewe
them not: the other sorte brought the stran-
gers into bondage y had done the good.
- 14 Beside all these things some wolde not suf-
fer, that anie regarde shulde be had of
them: for they handeled the strangers dis-
pitefully.
- 15 Others that had receiued the with great
banketing, and admitted them to be par-
takers of the same lawes, did afflict them
with great labours.
- 16 Therefore they were strikē with blinde-
nes, as in olde time certeine were at the
dores of the righteous, so that euerie one
being compassed with darknes, sought the
entrance of his dore.
- 17 Thus the elements agreed among them
selues in this change, as when one tune is
changed vpon an instrument of musike,
and the melodie stil remaineth, which may
easily be perceiued by the sight of the

things that are come to passe.

18 For the things of the earth were chāged into things of the water, & the thing that did swimme, went vpon the grounde.

19 The fyre had power in the water contrarie vnto his owne vertue, & the water forgate his owne kinde to quench.

20 Againe, y flames did not hurte the flesh

of the corruptible beasts that walked therein, nether melted they that which seemed to be yce, and was of a nature that wolde melt, and yet was an immortal meat.

21 For in all things, ô Lord, thou hast magnified and glorified thy people, and hast not despised to assyst them in euerie time and place.