

Wisdome of Salomon.

- from men, but in pride & presumption, as they that be vnmindeful of benefites, thei thinke to escape the vengeance of God, that seeth all things, & is contrary to euil.
- 5 And oft times manie, which be set in office, and vnto whome their friends causes are committed, by vaine intisements do wrappe them in calamities, that can not be remedied: for thei make them partakers of innocent blood,
- 6 And disceitfully abuse the simplicitie, & gentlenes of princes with lying tales.
- 7 This may be proued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of suche pestilences as are not worthie to beare rule.
- 8 Therefore we must take hede hereafter, that we may make y^e kingdome peaceable for all mē, what chāge so euer shal come,
- 9 And discerne the things that are before our eyes, to withstand the with gentlenes.
- 10 For Aman, a Macedonian, the sonne of Amadathus, being in dede a stranger from the Persians blood, and farre from our goodnes, was receiued of vs,
- 11 And hathe proued the friendship that we beare towarde all nations, so that he was called our father, and was honored of euerie man, as the next persone vnto the King.
- 12 But he coldenot vse him self soberly in this great dignitie, but wet about to depriue vs of the kingdome, & of our life.
- 13 With manifolde disceite also hathe he desired to destroye Mardocheus our preferuer, which hath done vs good in all things, and innocent Esther the partaker of our kingdome, with all her nation.
- 14 For his minde was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.
- 15 But we finde that the Iewes (which were accused of this moste wicked mā that thei might be destroyed) are no euil doers, but vse moste iust Lawes,
- 16 And that they be y^e children of the moste high and almightie and euer liuing God, by whome the kingdome hath bene preserved vnto vs, and our progenitours in verie good ordre.
- 17 Wherefore ye shal do wel, if ye do not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.
- 18 For he that inuented them, hāgeth at Susis before the gates with all his familie, & God (which hathe all things in his power) hathe spedely rewarded him after his deseruing.
- 19 Therefore ye shal publishe the copie of this letter in all places, that the Iewes may frely liue after their owne Lawes.
- 20 And ye shal aide them, that vpon the thirteenth day of the twelfth moneth Adar thei may be aduenged of them, which in the time of their trouble wolde haue oppressed them.
- 21 For almightie God hathe turned to ioye the day, wherein the chosen people shulde haue perished.
- 22 Moreouer, among other solemne daies ye shal kepe this day with all gladnes,
- 23 That bothe now & in time to come this day may be a remembrance of deliuerance for vs and all suche as loue the prosperitie of the Persians, but a remembrance of destruction to those that be sedicious vnto vs.
- 24 Therefore all cities and countreis that do not this, shal horribly be destroyed with sworde and fyre, and shal not onely not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

THE WISDOME of Salomon.

CHAP. I.

1 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 & vnrightheousnes.

1. King. 3. 3.
isa. 30. 1.



Deu. 4. 29.
act. 17. 4.

1 **D**ine * 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 suche as be not vnfaithful vnto him.

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

4 Because wisdome 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 1. Cor. 4. 22. from disceit, & withdraweth him self from the thoughts y^e are without vnderstanding, and is rebuked when wickednes cometh.

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

will not absolue him, & 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 the 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 inquisitiō shalbe made for the thoghtes of the vngodlie, and the founde of his wordes shal come vnto God for the correction of his iniquities.

10 For ycare 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 slander: for there is no worde so secret, that shal go for noght, & the mouth that speaketh lies, slaieth the soule.

12 Seke not death in the errour of your life: *dest: oye 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 their being: and the generations of the worlde are preferued, and there is no poyson of destruction in them, & the kingdom 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 falsely imagine with them selues, * Our life is shorte and tedious: and in the death of a man there is no recouerie, nether was any known that hath returned from the graue.

2 For we are borne at all aduenture, and we shalbe hereafter as thogh 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 druen away with y 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.

*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 bud- des afore they be withered.

9 Let vs all be partakers of our wanton- nes: let vs leaue some token of our pleasure in euerie place: for that is our porciō, 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 yeres.

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 contrarie 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 grieveth 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 bastardes, 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 se then if his wordes be true: let vs proue what end he shal haue.

18 For if the righteous mā be the * sonne of God, he wil helpe him, & deliuer him fro the hands of his enemies.

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

20 Let vs condemne him vnto a shameful death: for he shal be preferued 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 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 likenes.

Deu. 4. 23.

Exek. 18. 23.
& 33. 11.

Iob. 7. 1.
mat. 22. 23.
1. cor. 15. 32.

2. Chro. 29. 11.
chap. 5. 9.

Isa. 22. 13.
& 56. 12.
1. cor. 15. 32.

Iob. 7. 7.
ephes. 5. 13.
Isa. 53. 3.

Psal. 22. 9.
mat. 27. 43.

Iere. 11. 19.

Gen. 1. 27.
& 27.
& 1. 1.
eccles. 17. 3.

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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.

neither comfort in the day of tryal.

19 For horrible is the end of the wicked generation.

CHAP. III.

1 The conuersacion and assurance of the righteous. 7 The rewards of the faithful. 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 light 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.

Rom. 8.24.

2 cor. 5.1.

1 pet. 1.13.

Exod. 16.2.

deut. 8.2.

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

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.

6 He tryeth them as the golde in the furnace, 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.

1 cor. 6.2.

8 They *shal iudge the nations, and haue dominion ouer the people, and their Lord shal reigne for euer.

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. 25.41.

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

11 Who so despiseth wisdom 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.

Isa. 56.5.

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 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 y frute of good labours, and the roote of wisdom 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. IIII.

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

1 **B**etter is barrennes with vertue: for the memorial thereof is immortal: for it is known 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 vndefiled rewardes.

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

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

Mat. 7.19.

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, neither that which is measured by the number of yeres.

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

10 *He pleased God, & was beloued of him, *Gen. 22.2.* so that where as he liued among sinners, he *eb. 11.5.* translated him.

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 concupiscence 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 safetie.

- 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 burle 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 constanctnes of the righteous before their persecuters. 14 The hope of the vnfaithfull vaine. 15 The blessednes of the saines and godlie.

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

2 When thei se him, thei 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 thoght his life madnes, and his end without honour.

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

6 Therefore we haue erred from the waye of trueth, and the light of righteousness hathe 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 dāgerous waies: but we haue not knowen the way of the Lord.

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

*1. Chron. 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. 29.

11 Or as * a bird 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 thorowe 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 lone 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.

15 But the righteous shal liue for euer: their rewarde also is with the Lord, & y^e moste High hathe 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 breft-plate, and take true iudgement in stead of an helmet.

19 He wil take holines for an inuincible shield.

20 He wil sharpe 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^e 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 wisdom.

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 imaginations.

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 worthie mer-

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- cie, but the mightie shalbe mightely tormented.
- 7 For he that is Lord ouer all, wil spare no
Deut. 10, 17.
e. chro. 19, 7.
iob. 34, 19.
ecclef. 35, 16.
act. 10, 34.
rom. 2, 11, gal.
2, 6. eph. 6, 9.
col. 3, 25. 1.
pet. 1, 17. * persone, nether shal he feare anie great-
 nes: for he hath made the small and great,
 and careth for all a like,
- 8 But for the mightie abideth y^s forer tryal.
- 9 Vnto you therefore, o tyrants, do I spea-
 ke, that ye may learne wisdom, 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 wor-
 des & desire them, & ye shalbe instructed.
- 12 Wisdom shineth & neuer fadeth away,
 and is easely sene of them that loue her, &
 founde of suche as seke her,
- 13 She preuenteth them that desire her, that
 she may first shewe her self vnto them.
- 14 Whoso 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 vn-
 derstanding: and who so watcheth for her,
 shalbe sone without care.
- 16 For she goeth about, seeking suche as are
 mete for her, and sheweth her self chere-
 fully 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 discipli-
 ne is loue:
- 18 And loue is the keeping of her lawes: and
 the keeping of the lawes is the assurance of
 immortalitie:
- 19 And immortalitie maketh vs nere vnto
 God.
- 20 Therefore the desire of wisdom lea-
 deth to the kingdome.
- 21 If your delite be then in thrones, & scep-
 ters, o Kings of the people, honour wisdo-
 me, that ye may reigne for euer.
- 22 Now I wil tell you what wisdom 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
 enuie: for suche a man shal not be parta-
 ker of wisdom.
- 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.
- Wisdom 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 wōbe was I facioned
 to be flesh in ten moneths: I was * brought
 together into blood of the seede of man,
 and by the pleasure 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, 21.
1. tim. 6, 7.
- 7 Wherefore I praied, 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 Iob. 28, 15.
 vnto her: for all golde is but a litle grauel
 in respect of her, and siluer shalbe counted
 but clay before her.
- 10 I loued her aboue 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 1. King. 3, 16.
matt. 6, 33.
 together with her, and innumerable riches
 thorow her hands.
- 12 So I was glad in all: for wisdom 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 whoso vse, become partakers of the
 loue of God, & are accepted for the gifts
 of knowledge.
- 15 God hath granted me to speake accord-
 ing to my minde, and to iudge worthely
 of the things, that are giuen me: for he is
 the leader vnto wisdom, and the direc-
 tor of the wise.
- 16 For in his hand are bothe we and our
 wordes, and all wisdom, & the knowledge
 of the workes.
- 17 For he hath giuen 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 diuersi-
 ties of plants, and the vertues of rootes.
- 21 And all things bothe secret and known
 do I knowe: for wisdom the worker of
 all

all things, hath taught me it.

- 22 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,
- 23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all, intellectual, pure and subtil spirits.
- 24 For wisdom is nimbler then all nimble things: she goeth thorow and attaineth to all things, because of her purenes.
- 25 For she is y^e breth 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.
- 26 For * she is the brightnes of the euermourning light, the vndefiled mirrour of the maiestie of God, and the image of his goodnes.
- 27 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.
- 28 For God loueth none, if he dwell not with wisdom.
- 29 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.
- 30 For night cometh wth it, but wickednes can not ouercome wisdom.

CHAP. VIII.

The effects of wisdom.

- 1 **S**HE also reacheth from one end to another mightely, and comely doeth she order all things.
- 2 I haue loued her, and soght her from my youth: I desired to marye her, suche loue had I vnto her beautie.
- 3 In that she is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.
- 4 For she is the scholemastres of the knowledge of God, and the choiser 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 righteousness, her labours are vertuous: for she teacheth sobernes & prouidence, righteousness and strenght, which are the most 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 darke 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 maruailous 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 obtaine immortalitie, and leaue an euermourning 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 batell.
- 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 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 besoght him, and with my whole heart I said,

CHAP. IX.

A prayer of Salomon to obtaine 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 shulde haue * dominion ouer the creatures which thou hast made, *Gen. 1. 28.*
- 3 And gouerne the worlde according to e-
Mmm. ii.

Wisdome of Salomon.

- quitie and righteousness, & execute iudgement with an vpright heart.
- 1. King. 3. 9.* 4 Giue *me that wisdome, which sitteth by thy throne, and put me not out frō 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 wisdome be not with him, he shalbe nothing regarded.
- 1. Chr. 28. 5.*
2. Chr. 1. 9. 7 *Thou hast chosē me to be a King of thy people, and the iudge of thy sonnes & daughters.
- 8 Thou hast cōmanded 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. 12.*
Job. 1. 9. 9 And thy *wisdome w̄ thee, which knoweth thy workes, which also was when thou madest the worlde, and which knewe what was acceptable in thy sight, and right in thy commandements.
- 10 Send her out of thine holy heauēs, & send her from the throne 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, & preferue 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. 13.*
rom. 11. 34.
1. Cor. 2. 16. 13 For *what man is he that can knowe the counsell of God? or who can thinke what the wil of God is?
- 14 For the thoughts of mortal men are fearful, and our forecastes are vncerteine,
- 15 Because a corruptible bodie is heauie vn to the soule, & the earthlie māshon kepeth downe the minde that is ful of cares.
- 16 And hardly can we discern 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 counsell, except thou giue him wisdome, 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 preferred thorow wisdome.
- CHAP. X.
- The deliuerance of the righteous and destruction of the enemies cometh thorow wisdome.*
- 1 He preferred the first father of the worlde, that was formed, and kept him whē he was created alone, and broght him out of his offence,
- 2 And *gaue him power to rule all things, *Gen. 1. 26.*
- 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 wisdome preferred it againe, gouerning the iust man by a litle wood. *Gen. 7. 12.*
- 5 Moreouer, *when the nacions were ioyned in their malicious confederacies, she knewe the righteous, and preferred him fautes vnto God, and *kept him sure, because she loued him tenderly as a sonne. *Gen. 11. 1.*
- 6 She preferred the righteous, *when the vngodlie perished, when he fled from the fyre that fel downe vpon the siue cities. *Or, kept him strong in his conder lone toward his sonne. Gen. 20. 17.*
- 7 Of whose wickednes the waste land that smoketh, yet giueth testimonie, and the trees that beare frute 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 wisdome, 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 wisdome 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 stode 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, *Gen. 37. 28. & 39. 7. alt. 7. 10.*
- 14 And failed him not in the bandes, til she had broght him the scepter of the realme, and power against those that oppressed him, and them that had accused him, she declared to be liars, and gaue him perpetual glorie.
- 15 *She deliuered the righteous people and fautes fēde from the nacions that oppressed them. *Exod. 1. 10.*
- 16 She entred into the soule of the seruant of the Lord, and stode *by him in wonders and signes against the terrible Kings. *Exod. 5. 6.*
- 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 the thorow the red sea, and caryed them through the great water,

psal. 78, 13. 19 But she drowned their enemies, and broght the out of the botome of the depte.

Exod. 15, 1. 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 hnds of thine holy Prophet.

Exod. 16, 1. 2 *They went through the wilderness 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.

Num. 20, 11. 4 *When they were thirsty, they called vp o 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 stcde 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, whe 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 deceived, 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, 26; ier. 8, 22. 14 *For vnto thine almightie hand, y made the worlde of naught, it was not vnpossible to send among them a multitude of beares, or fierce lyons,

chap. 16, 1. 15 Or furious beasts newly created, and vnknown, which shulde breathe out blastes of fyre, 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 abroade 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 droppe 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 were 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 unreprouable. 19 God giueth leasure to repent.

1 **F**Or thine incorruptible spirit is in all things.

2 Therefore thou chastnest the measurably that go wrong, and warnest the by putting them in remembrance of the things wherein 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 & 16, 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 banketing, where the raging

Mmmm.iii.

Wisdom of Salomon.

Priests shed abominable blood.

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.

*Exod. 33. 2.
deut. 3. 22.*

8 * Neuertheles, thou sparedst them also, as men, and sendedst 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 nacion & 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. 1. 7.

13 For there is none other God but thou, * that carest for all things, that thou maist declare how thy iudgement is not vnright.

14 There dare nether King nor tyrant in thy sight require accountes of them whome thou hast punished.

Job. 10. 3.

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 righteousness, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfite power, thou declarest thy power, and reprocst the boldenes of the wise.

18 But thou ruling the power, iudgest with equitie, & gouernest 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 childre, vnto whose

fathers thou hast sworne and made covenants of good promises?

22 So when thou doest 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.

24 * For they went astray verie farre in the waies of errour, and esteemed the beastes, which their enemies dispised, for gods, being abused after the maner of childre, that haue none vnderstanding. *Chap. 11. 16.
Rom. 1. 23.*

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 scornful rebukes, shal fele the worstie punishment of God.

27 For in those things when they suffred, they disdeined: but in these whome they counted godlie when they sawe the selues punished by them, they all acknowledged thy true God whome afore they had denied to knowe: therefore came extreme damnation vpon them.

CHAP. XIII.

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

1 Surely 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 aire, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the worlde, and gods. *Deut. 4. 19.
Job. 17. 3.*

3 Thogh they had suche pleasure in their beautie that they thought them gods, yet shulde they haue knowen, how muche more excellent he is that made them: for the first autor of beautie hath created these things.

4 Or if they marueiled at the power, and operation of them, yet shulde they haue perceiued thereby, 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 peraduenture do erre.

7 For * they go about by his workes to seke him, and are perswaded by the sight, because the things are beautiful that are sene. *Rom. 1. 28.*

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 straketh 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 it can not helpe it self, because it is an image, & hath neede 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 furtheraunce of him, that hath no maner of power.

CHAP. XIII.

The detestacion and abomination 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 providence, 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 wnt to the sea without meanes.

Neuertheles thou woldest not, that the workes of thy wisdom shulde be vaine, and therefore do men commit their liues to a smale piece of wood, and passe ouer the stormie sea in a shippe, and are saued.

6 *For in the olde time also whē the proude gyants perished, the hope of the worlde went into a shippe which was gouerned by thine hand, and so left seide of generacion vnto the worlde.

7 For blessed is the tre whereby righteoufnes commeth.

8 But that is cursed that is made with hāds, *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 truly 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 abomination, * and stumbling blockes vnto the soules of men, & a snare for the fete of the vnwise.

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 brought them into the worlde: therefore shal they come shortly to an end.

14 When a father mourned grievously for his sonne that was taken away suddenly, he made an image for him y was once dead, whome now he worshipeth 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 tyrants.

16 As for those that were so frare of that men might not worship them presently, they did conterfet the visage that was faire 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 forward the ignorāt 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 mā's life, when men, being in seruitude, through ca-

Mmm.iiii.

Isa. 44. 12.
Iere. 10. 5.

Gen. 6. 4.
& 7. 10.

Psal. 115. 8.
Ierem. 6. 8.

Psal. 7. 8.

Iere. 10. 8.
habak. 2. 18.

Or, the shippe.

Exod. 14. 25.

Wisdom of Salomon.

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

*Deu. 18, 10.
iere. 7, 9.
& 19, 4.*

- 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.
- 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 mariage 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, periurie,
- 25 Disquieting of good men, vnthankfulness, defiling of soules, changing of birth, disordre in mariage, adulterie & vnclenes.
- 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 be merie, or prophecie lies, or liue vngodlie, or els lightly forswere them selues.
- 28 For in so muche 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 vniustly 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 voyces of the faithful, praising the mercie of God by whose grace they serue not idoles.

- 1 **B**Ut 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 righteousness, and to knowe thy power is the roote of immortalitye.
- 4 For nether hathe the wicked inuention of men disceined 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 coueteth 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.
- 7 The potter also tempereth soft earth, &

Rom. 9, 20.

vs: but of the same clay he maketh bothe the vessels, that serue to cleane vses, 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 claye: 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.
- 9 Notwithstanding he careth not for the labour he taketh, nor that his life is short, but he striueth with the goldefsmithes, and siluerfsmithes, and counterfaiteth the coperfsmithes, 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 worthie 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 gaine: 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 aboue all other.
- 14 All the enemies of thy people, that holde them in subiection, are mooste 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 hands to grope, & their fete are slowe to go.
- 16 For man made them, and he that hathe but a borrowed 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 then they whome he worshippeth: for he liued, but they neuer liued.
- 18 Yea, they worshipped beasts also, which are their mooste enemies, & which are the worst, 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 faithful.

- 1 **T**herefore by suche things they are worthely punished & tormented by the multitude of beastes.
- 2 In steade of the which punishment thou hast bene fauorable to thy people, & to sa-

Luk. 12, 20.

*Chap. 11, 18.
momb. 11, 32.*

tisfie 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 ſele a newe taſte.

4 For it was requiſite, that they which vſed tyrannie, ſhulde fall into extreme pouertie, and that to theſe onelie it ſhulde be ſhewed, how their enemies were torméted.

*Nomb. 31. 6.
1. cor. 10. 6.*

5 * For when the cruel fierceness of y^e beaſts came vpon them, and they were hurt with the ſtings of cruel ſerpents,

**The ſigne of
the braſco 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 commandement 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 deliuerſt from all euil.

*Exod. 8. 24.
& 10. 4. reuel
9. 7.*

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

10 But the teeth of the venomous 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 forgetfulnes, 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.
Job. 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 wickednes may ſlaie another: but when the Spirit is gone forth, 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 tame, that the beaſts, which were ſent againſt the vngodlie, burnt not: and that, becauſe they

ſhulde ſe and knowe, that they were perſe- cuted with the puniſhment of God.

19 And ſome time burnt the fyre in y^e mid- des of the water aboute the power of fy- re, that it might deſtroie the generacion of the vniuſt land.

20 * In the ſtead whereof thou haſt ſed 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. 25.
Job. 6. 31.*

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

22 Moreover the * ſnowe and yce abode the fyre & melted not, that thei might knowe, that the fyre burning in the hayle, & ſpar- kling 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 ealie to do good vnto ſuche as put their truſt in thee.

25 Therefore was it changed at the ſame time vnto all ſaciens to ſerue thy grace, which nourifeth 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- crease of frutes that ſedeth men, but that it is thy worde, which preſerueth the that truſt in thee.

*Deut. 9. 3
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 oght 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 For 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 ſubiectiſon, 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 ſinnes, thei were ſcattered abroad in the darke couering of forgetfulnes, fearig horribly and troubled with viſions.

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

Nnnn.i.

Wisdome of Salomon.

- visions and forowful sights did appeare.
- 5 No power of the fyre might giue light, nether might the clere flames of the starres lighten the horrible night.
- 6 For there appeared vnto them onely a sudden fyre, verie dreadfull: so that being afraied of this vision, "which they colde not se, they thought the things, which they sawe, to be worse.
- That is, the mightie visio.*
Exod. 7. 12. & 8. 7. 7 * And y^e illusions of the magical artes were broght 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 persone, were sicke for feare, & worthie to be laughed at.
- 9 And though no feareful thing did feare them, yet were they afraied at the beastes which passed by them, and at the hyssing of the serpents: so that thei 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 feare 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 though 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 boūde) whether it were an hyssing 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 "sounded that answereth againe in the holow mountaines: these feareful things made them to swone.
- Or, Echo.* 19 For all the worlde shined with clere light, and no man was hindred in his labour.
- 20 Onely vpon them there fel an heauie night, an image of that darkenes that was to come vpon them: yea, they were vnto them selues more grievous then darkenes.
- CHAP. XVIII.
- The fyrie pillar that the Israelites had in Egypt. 8 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.*
- 1 **B**Vt thy Saits had a very great *light, *Exod. 10. 23. Or, the Egyptians.* whose voyce because they heard, and sawe not the figure of them, they thought them blessed, because thei also had not suffered the like.
- 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 *Exod. 13. 21. & 14. 24. Psal. 78. 14. & 105. 39.* pillar of fyre to lead them in the vnknewen way, & made the sunne that it hurted not them in their honorable iourney.
- 4 But they were worthie to be depriued 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 thought to slay the babes *Exod. 1. 18.* of the Saintes, by one childe that was cast out, and perswued to reprove them, thou hast taken away the multitude of their children and destroyed them all together in the mightie water.
- 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 *Exod. 14. 24.* the righteous, but the enemies were destroyed.
- 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 offered secretly, and made a law of righteousness by one consent, that y^e Saints shulde receiue good and euil in like manner, and that the fathers shulde first sing praises.
- 10 But a disagreing price was heard of the enemies, and there was a lamentable noice for the children that were bewailed.
- 11 For the *master and the seruant were *Exod. 12. 27.* punished with like punishment, & the comune people suffered alike with the King.
- 12 So they altogether had innumerable that dyed with one kinde of death: nether were the liuing sufficient to burye them: for in the twinkling 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 while all things were in quiet silēce,
& the night was in the middes of her swift
course,
- 15 Thine almightie worde leapt downe frō
heauen out of thy royal throne, as a fierce
man of warre in the middes of the lād that
was destroyed,
- 16 And broght thine vnfained commande-
ment as a sharpe sworde, and stode vp, and
filled all things with death, & being come
downe to the earth, it reached vnto the
heauens.
- 17 Then the sight of the feareful dreames
vexed them suddenly, and fearefulnes came
vpon them vnawares.
- 18 Then laye there one here, another there
halfe dead, & shewed y cause of his death.
- 19 For the visions that vexed them, shewed
them these things afore: so that they were
not ignorant, wherefore they perished.
- 20 Now tentacion of death touched the
righteous also, and *among the multitude
in the wilderness there was a plague, but
the wrath indured nor long.
- 21 For the blameles man made haste, & de-
fended them, and toke the weapons of his
ministraciō, cūen prayer, & the reconcilia-
tion by the perfume, & set him self against
the wrath, and so broght the miserie to an
end, declaring that he was thy seruant.
- 22 For he ouercame not the multitude with
bodelie power, nor with force of weapōs,
but with the worde he subdued him that
punished, alledging the othes and couenāt
made vnto the fathers.
- 23 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.
- 24 *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.
- 25 Vnto these the destroyer gaue place, and
was afraid of them: for it was sufficient,
that they had tasted the wrath.

CHAP. XIX.

- 1 The death of the Egyptians, and the great ioye of the
Hebrewes. 11 The meat that was giuen at 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,
thci deuised another foolishnes, so y they
persecuted thē in their sleing, whome they

had cast out afore with prayer.

- 4 For the destinie, whereof they were wor-
thie, broght 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 serued in their owne of-
fices inioyned thē, 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, seing
thy wonderous marueiles.
- 9 For they neyed like horsēs, and leaped
like lambes, praising thee, o Lord, which
hadeſt deliuered them.
- 10 For thei were yet mindeful of those thigs
which were done in the land where they
dwelt, how the groude broght forth the flies
in steade of cattel, & how the riuer scraul-
led with the multitude of frogges in stea-
de of fishes.
- 11 *But at the last they sawe a new genera-
tion of birdes, when thei were infested with
lust, and desired delicate meates.
- 12 *For the quailles came forth of the sea Chap 16.1.
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 towards strangers.
- 13 For the one sorte wolde not receiue thē
whē thei were present, because they knewe
them not: the other sorte broght the stran-
gers into bondage y had done thē good.
- 14 Beside all these things some wolde not suf-
fer, that anie regarde shulde be had of
them: for thei handeled the strangers dis-
pitefully.
- 15 Others that had receiued thē with great
banketing, and admitted them to be par-
takers of the same lawes, did afflict them
with great labours.
- 16 Therefore thei 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, soght 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
easely be perceiued by the sight of the

Nnnn.ii.

Nom. 16. 46

Exod. 28. 31.

*Or, were fedde.

Exod. 16. 13.
nom. 11. 32.

Chap 16. 1.

*Or, Egyptians.

Gen. 19. 11.

Ecclesiasticus.

things that are come to passe.
 18 For the things of the earth were chaged
 into things of the water, & the thing that
 did swimme, went vpon the grounde.
 19 The fyre had power in the water, contra-
 rie vnto his owne vertue, & the water for-
 gate his owne kinde to quench.
 20 Againe, y flames did not hurte the flesh

of the corruptible beasts that walked the-
 rein, neither melted they that which semed
 to be yce, and was of a nature that wolde
 melt, and yet was an immortal meate.
 21 For in all things, O Lord, thou hast mag-
 nified and glorified thy people, and hast
 not despised to assise them in euerie time
 and place.

THE WISDOME OF Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was founde in a certaine Greke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had bene led away captiue, and brought home againe, and almoste after all the Prophetes. Now his grandsfather, as he him self witnesseth, was a man of great diligence, and wisdom among the Hebrewes, who did not onely gather the graue sentences of wise men, that had bene before him, but he him self also spake manie ful of great knowledge and wisdom. So this first Iesus dyed, and left this which he had gathered, and Sirach afterwards left it to Iesus his sonne, who toke it and put it in order in a booke, and called it *WISDOME*, intitling it both by his owne name, his fathers name, and his grandsfathers: thinking by this title of Wisdom to allure the reader to read this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes with certaine diuine histories which are notable and ancient, euen of men that were approued of God, and certaine prayers, and songs of the autor him self: moreover, what benefites the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in dede.

The prologue of the Wisdom of Iesus the sonne of Sirach.

WHere as manie, and great things haue bene giuen vs by the Law, and the Prophetes, and by others that haue followed them, (for the which things Israel ought to be comended by the reason of doctrine and wisdom, whereby the readers ought not onely to become learned them selues, but also may be able by the diligent studie thereof to be profitable vnto strangers bothe by speaking & writing) after that my grand father Iesus had giuen him self to the reading of the Law, and the Prophetes, & other booke of our fathers, and had gotten therein sufficient iudgement, he purposed also to write some thing pertaining to learning and wisdom, to the intent that they which were desirous to learne, & wolde giue them selues to these things, might profite much more in liuing according to the Law. Wherefore, I exhorte you to receiue it loyally, and to read it with diligence, and to take it in good worthe, thogh we seme to some in some things not able to attaine to the interpretation of suche wordes as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in them selues then whē they are translated into another tongue, and not one-

ly these things, but other things also, as the Law it self, & the Prophetes, & other booke haue no small difference when they are spoken in their owne language. Therefore in the eight and thirtieth yere, when I came into Egypt vnder King Euergetes, and continued there, I founde a copie ful of great learning, and I thoght it necessarie, to bestowe my diligence, and trauaile to interpret this booke. So for a certaine time with great watching and studie I gaue my self to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might applie them selues vnto good maners, and liue according to the Law.

CHAP. I.

1 *Wisdom cometh of God. 11 A praise of the feare of God. 29 The meanes to come by wisdom.*

1 *ALL wisdom cometh of the Lord, [and hath bene euer with him] and is with him for euer.* *1. King 3. p. & 4. 29.*

Who can nōber the sand of the sea, and the dropes of the raine, and the dayes of the worlde? [who can measure] the height of heauen, the bredth of the earth,

That which is marked with the two markes L & A is read in the Latin copies, & not in the Greke.