

{4:18} They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

{4:19} For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

{4:20} And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

{5:1} Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

{5:2} When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

{5:3} And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach:

{5:4} We fools accounted his life madness, and his end to be without honour:

{5:5} How is he numbered among the children of God, and his lot is among the saints!

{5:6} Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

{5:7} We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

{5:8} What hath pride profited us? or what good hath riches with our vaunting brought us?

{5:9} All those things are passed away like a shadow, and as a post that hasted by;

{5:10} And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

{5:11} Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found;

{5:12} Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

{5:13} Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

{5:14} For the hope of the Godly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

{5:15} But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High.

{5:16} Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

{5:17} He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies.

{5:18} He shall put on righteousness as a breastplate, and true judgment instead of an helmet.

{5:19} He shall take holiness for an invincible shield.

{5:20} His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

{5:21} Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark.

{5:22} And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

{5:23} Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

{6:1} Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

{6:2} Give ear, ye that rule the people, and glory in the multitude of nations.

{6:3} For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

{6:4} Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

{6:5} Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

{6:6} For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

{6:7} For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

{6:8} But a sore trial shall come upon the mighty.

{6:9} Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

{6:10} For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer.

{6:11} Wherefore set your affection upon my words;

desire them, and ye shall be instructed.

{6:12} Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

{6:13} She preventeth them that desire her, in making herself first known unto them.

{6:14} Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

{6:15} To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

{6:16} For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

{6:17} For the very true beginning of her is the desire of discipline; and the care of discipline is love;

{6:18} And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

{6:19} And incorruption maketh us near unto God:

{6:20} Therefore the desire of wisdom bringeth to a kingdom.

{6:21} If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

{6:22} As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

{6:23} Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

{6:24} But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

{6:25} Receive therefore instruction through my words, and it shall do you good.

{7:1} I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth,

{7:2} And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

{7:3} And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

{7:4} I was nursed in swaddling clothes, and that with cares.

{7:5} For there is no king that had any other beginning of birth.

{7:6} For all men have one entrance into life, and the like going out.

{7:7} Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

{7:8} I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

{7:9} Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

{7:10} I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

{7:11} All good things together came to me with her, and innumerable riches in her hands.

{7:12} And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

{7:13} I learned diligently, and do communicate her liberally: I do not hide her riches.

{7:14} For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

{7:15} God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

{7:16} For in his hand are both we and our words; all wisdom also, and knowledge of workmanship.

{7:17} For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

{7:18} The beginning, ending, and midst of the times: the alterations of the turning of the sun, and the change of seasons:

{7:19} The circuits of years, and the positions of stars:

{7:20} The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants and the virtues of roots:

{7:21} And all such things as are either secret or manifest, them I know.

{7:22} For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good quick, which cannot be letted, ready to do good,

{7:23} Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

{7:24} For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

{7:25} For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

{7:26} For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

{7:27} And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

{7:28} For God loveth none but him that dwelleth with wisdom.

{7:29} For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

{7:30} For after this cometh night: but vice shall not prevail against wisdom.

{8:1} Wisdom reacheth from one end to another mightily: and sweetly doth she order all things.

{8:2} I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

{8:3} In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

{8:4} For she is privy to the mysteries of the knowledge of God, and a lover of his works.

{8:5} If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?

{8:6} And if prudence work; who of all that are is a more cunning workman than she?

{8:7} And if a man love righteousness her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as en can have nothing more profitable in their life.

{8:8} If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeeth signs and wonders, and the events of seasons and times.

{8:9} Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

{8:10} For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

{8:11} I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

{8:12} When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

{8:13} Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

{8:14} I shall set the people in order, and the nations shall be subject unto me.

{8:15} Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war.

{8:16} After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

{8:17} Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality;

{8:18} And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

{8:19} For I was a witty child, and had a good spirit.

{8:20} Yea rather, being good, I came into a body undefiled.

{8:21} Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

{9:1} O God of my fathers, and Lord of mercy, who hast made all things with thy word,

{9:2} And ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made,

{9:3} And order the world according to equity and righteousness, and execute judgment with an upright heart:

{9:4} Give me wisdom, that sitteth by thy throne; and reject me not from among thy children:

{9:5} For I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

{9:6} For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

{9:7} Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters:

{9:8} Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

{9:9} And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

{9:10} O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

{9:11} For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in

her power.

{9:12} So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

{9:13} For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

{9:14} For the thoughts of mortal men are miserable, and our devices are but uncertain.

{9:15} For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

{9:16} And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out?

{9:17} And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

{9:18} For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

{10:1} She preserved the first formed father of the world, that was created alone, and brought him out of his fall,

{10:2} And gave him power to rule all things.

{10:3} But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

{10:4} For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

{10:5} Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

{10:6} When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

{10:7} Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

{10:8} For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

{10:9} Rut wisdom delivered from pain those that attended upon her.

{10:10} When the righteous fled from his brother's wrath she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

{10:11} In the covetousness of such as oppressed him she stood by him, and made him rich.

{10:12} She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that goodness is stronger than all.

{10:13} When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

{10:14} And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

{10:15} She delivered the righteous people and blameless seed from the nation that oppressed them.

{10:16} She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs;

{10:17} Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season;

{10:18} Brought them through the Red sea, and led them through much water:

{10:19} But she drowned their enemies, and cast them up out of the bottom of the deep.

{10:20} Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them.

{10:21} For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

{11:1} She prospered their works in the hand of the holy prophet.

{11:2} They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

{11:3} They stood against their enemies, and were avenged of their adversaries.

{11:4} When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

{11:5} For by what things their enemies were punished, by the same they in their need were benefited.

{11:6} For instead of of a perpetual running river troubled with foul blood,

{11:7} For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

{11:8} Declaring by that thirst then how thou hadst punished their adversaries.

{11:9} For when they were tried albeit but in mercy

chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

{11:10} For these thou didst admonish and try, as a father: but the other, as a severe king, thou didst condemn and punish.

{11:11} Whether they were absent or present, they were vexed alike.

{11:12} For a double grief came upon them, and a groaning for the remembrance of things past.

{11:13} For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

{11:14} For whom they respected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

{11:15} But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

{11:16} That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

{11:17} For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears or fierce lions,

{11:18} Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

{11:19} Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

{11:20} Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

{11:21} For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

{11:22} For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

{11:23} But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

{11:24} For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

{11:25} And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

{11:26} But thou sparest all: for they are thine, O Lord, thou lover of souls.

{12:1} For thine incorruptible Spirit is in all things.

{12:2} Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

{12:3} For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land,

{12:4} Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;

{12:5} And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

{12:6} With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help:

{12:7} That the land, which thou esteemedst above all other, might receive a worthy colony of God's children.

{12:8} Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.

{12:9} Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

{12:10} But executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

{12:11} For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

{12:12} For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou made? or who shall come to stand against thee, to be revenged for the unrighteous men?

{12:13} For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright.

{12:14} Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.

{12:15} Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

{12:16} For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

{12:17} For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

{12:18} But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

{12:19} But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

{12:20} For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

{12:21} With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

{12:22} Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

{12:23} Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

{12:24} For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

{12:25} Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

{12:26} But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God.

{12:27} For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know: and therefore came extreme damnation upon them.

{13:1} Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster;

{13:2} But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

{13:3} With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

{13:4} But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

{13:5} For by the greatness and beauty of the creatures proportionably the maker of them is seen.

{13:6} But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

{13:7} For being conversant in his works they search him diligently, and believe their sight: because the things are

beautiful that are seen.

{13:8} Howbeit neither are they to be pardoned.

{13:9} For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

{13:10} But miserable are they, and in dead things is their hope, who call them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

{13:11} Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

{13:12} And after spending the refuse of his work to dress his meat, hath filled himself;

{13:13} And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

{13:14} Or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

{13:15} And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

{13:16} For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

{13:17} Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

{13:18} For health he calleth upon that which is weak: for life prayeth to that which is dead; for aid humbly beseecheth that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward:

{13:19} And for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

{14:1} Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.

{14:2} For verily desire of gain devised that, and the workman built it by his skill.

{14:3} But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves;

{14:4} Shewing that thou canst save from all danger: yea, though a man went to sea without art.

{14:5} Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough