

Sapientia - Chapter 1

- 1** Diligite iustitiam qui iudicatis terram sentite de Domino in bonitate et in simplicitate cordis quaerite illum
- 2** quoniam invenitur ab his qui non temptant illum apparet autem eis qui fidem habent in illum
- 3** perversae enim cogitationes separant a Deo probata autem virtus corripit insipientes
- 4** quoniam in malivolam animam non intrabit sapientia nec habitabit in corpore subdito peccatis
- 5** sanctus enim spiritus disciplinae effugiet fictum et auferet se a cogitationibus quae sunt sine intellectu et corripietur superveniente iniquitate
- 6** benignus est enim spiritus sapientiae et non liberabit maledictum a labiis suis quoniam renum illius testis est Deus et cordis eius scrutator est verus et linguae illius auditor
- 7** quoniam spiritus Domini replevit orbem terrarum et hoc quod continet omnia scientiam habet vocis
- 8** propter hoc qui loquitur iniqua non potest latere nec praeteriet illum corripiens iudicium
- 9** in cogitationibus enim impii interrogatio erit sermonum autem illius auditio ad Dominum veniet ad correptionem iniquitatum illius
- 10** quoniam auris zeli audit omnia et tumultus murmurationum non abscondetur
- 11** custodite ergo vos a murmuratione quae nihil prodest et a detractone parcite linguae quoniam responsum obscurum in vacuum non ibit os autem quod mentitur occidit animam
- 12** nolite zelare mortem in errore vitae vestrae neque adquiratis perditionem in operibus manuum vestrarum
- 13** quoniam Deus mortem non fecit nec laetatur in perditione vivorum
- 14** creavit enim ut essent omnia et sanabiles nationes orbis terrarum et non est in illis medicamentum exterminii nec inferorum regnum in terra
- 15** iustitia enim immortalis est
- 16** impii autem manibus et verbis arcessierunt illam et aestimantes illam amicam defluerunt et sponsonem posuerunt ad illam quoniam digni sunt qui sunt ex parte illius
- 1** Love justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart:
- 2** For he is found by them that tempt him not: and he sheweth himself to them that have faith in him.
- 3** For perverse thoughts separate from God: and his power, when it is tried, reproveth the unwise:
- 4** For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.
- 5** For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in.
- 6** For the spirit of wisdom is benevolent, and will not acquit the evil speaker from his lips: for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue.
- 7** For the Spirit of the Lord hath filled the whole world: and that which containeth all things, hath knowledge of the voice.
- 8** Therefore he that speaketh unjust things, cannot be hid, neither shall the chastising judgment pass him by.
- 9** For inquisition shall be made into the thoughts of the ungodly, and the hearing of his words shall come to God, to the chastising of his iniquities.
- 10** For the ear of jealousy heareth all things, and the tumult of murmuring shall not be hid.
- 11** Keep yourselves, therefore, from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obscure speech shall not go for nought: and the mouth that believeth, killeth the soul.
- 12** Seek not death in the error of your life, neither procure ye destruction by the works of your hands.
- 13** For God made not death, neither hath he pleasure in the destruction of the living.
- 14** For he created all things that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.
- 15** For justice is perpetual and immortal.
- 16** But the wicked with works and words have called it to them: and esteeming it a friend, have fallen away and have made a covenant with it: because they are worthy to be of the part thereof.

Sapientia - Chapter 2

- 1** Dixerunt enim apud se cogitantes non recte exiguum et cum taedio est tempus vitae nostrae et non est refrigerium in fine hominis et non est qui agnitus sit reversus ab inferis
- 1** For they have said, reasoning with themselves, but not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have

2 quia ex nihilo nati sumus et post hoc erimus
tamquam non fuerimus quoniam fumus afflatus
est in naribus nostris et sermo scintillae ad
commovendum cor nostrum

3 quia extincta cinis erit corpus et spiritus
diffundetur tamquam mollis aer et transiet vita
nostra tamquam vestigium nubes et sicut nebula
dissolvetur quae fugata est a radiis solis et a
calore illius adgravata

4 et nomen nostrum oblivionem accipiet per
tempus et nemo memoriam habebit operum
nostrorum

5 umbrae enim transitus est tempus nostrum et
non est reversio finis nostri quoniam consignata
est et nemo revertetur

6 venite ergo et fruamur bonis quae sunt et
utamur creaturam tamquam in iuventute
celeriter

7 vino pretioso et unguentis nos impleamus et
non praetereat nos flos temporis

8 coronemus nos rosis antequam marcescant
nullum pratum sit quod non pertranseat luxuria
nostra

9 ubique relinquamus signa laetitiae quoniam
haec est pars nostra et haec est sors

10 opprimamus pauperem iustum et non
parcamus viduae nec veterani vereamur canos
multi temporis

11 sit autem fortitudo nostra lex iniustitiae
quod infirmum est enim inutile invenitur

12 circumveniamus ergo iustum quoniam
inutilis est nobis et contrarius est operibus
nostris et inproperat nobis peccata legis et
diffamat in nos peccata disciplinae nostrae

13 promittit scientiam Dei se habere et filium
Dei se nominat

14 factus est nobis in traductionem
cogitationumstrarum

15 gravis est nobis etiam ad videndum quoniam
dissimilis est aliis vita illius et inmutatae sunt
viae eius

16 tamquam nugaces aestimati sumus ab illo et
abstinet se a viis nostris tamquam ab inmunditiis
et praefert novissima iustorum et gloriatur
patrem Deum se habere

17 videamus ergo si sermones illius veri sunt et
temptemus quae ventura sunt illi et sciemus
quae erunt novissima illius

18 si enim est verus filius Dei suscipiet illum et
liberabit eum de manu contrariorum

19 contumelia et tormento interrogemus eum
ut sciamus reverentiam illius et probemus
patientiam ipsius

returned from hell:

2 For we are born of nothing, and after this we
shall be as if we had not been: for the breath in
our nostrils is smoke: and speech a spark to move
our heart,

3 Which being put out, our body shall be ashes,
and our spirit shall be poured abroad as soft air,
and our life shall pass away as the trace of a
cloud, and shall be dispersed as a mist, which is
driven away by the beams of the sun, and
overpowered with the heat thereof:

4 And our name in time shall be forgotten, and
no man shall have any remembrance of our
works.

5 For our time is as the passing of a shadow, and
there is no going back of our end: for it is fast
sealed, and no man returneth:

6 Come, therefore, and let us enjoy the good
things that are present, and let us speedily use
the creatures as in youth.

7 Let us fill ourselves with costly wine, and
ointments: and let not the flower of the time
pass by us.

8 Let us crown ourselves with roses, before they
be withered: let no meadow escape our riot.

9 Let none of us go without his part in luxury: let
us every where leave tokens of joy: for this is our
portion, and this our lot.

10 Let us oppress the poor just man, and not
spare the widow, nor honour the ancient grey
hairs of the aged.

11 But let our strength be the law of justice: for
that which is feeble is found to be nothing
worth.

12 Let us, therefore, lie in wait for the just,
because he is not for our turn, and he is contrary
to our doings, and upbraideth us with
transgressions of the law, and divulgeth against
us the sins of our way of life.

13 He boasteth that he hath the knowledge of
God, and calleth himself the son of God.

14 He is become a censurer of our thoughts.

15 He is grievous unto us, even to behold: for his
life is not like other men's, and his ways are very
different.

16 We are esteemed by him as triflers, and he
abstaineth from our ways as from filthiness, and
he preferreth the latter end of the just, and
glorieth that he hath God for his father.

17 Let us see then if his words be true, and let us
prove what shall happen to him, and we shall
know what his end shall be.

18 For if he be the true son of God, he will defend
him, and will deliver him from the hands of his
enemies.

19 Let us examine him by outrages and tortures,
that we may know his meekness, and try his
patience.

20 morte turpissima condemnemus illum erit enim ei respectus ex sermonibus illius

20 Let us condemn him to a most shameful death: for there shall be respect had unto him by his words.

21 haec cogitaverunt et erraverunt excaecavit enim illos malitia eorum

21 These things they thought, and were deceived: for their own malice blinded them.

22 et nescierunt sacramenta Dei neque mercedem speraverunt iustitiae nec iudicaverunt honorem animarum sanctarum

22 And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honour of holy souls.

23 quoniam Deus creavit hominem inexterminabilem et ad imaginem suae similitudinis fecit illum

23 For God created man incorruptible, and to the image of his own likeness he made him.

24 invidia autem diaboli mors introivit in orbem terrarum

24 But by the envy of the devil, death came into the world:

25 imitantur autem illum qui sunt ex parte illius

25 And they follow him that are of his side.

Sapientia - Chapter 3

1 iustorum autem animae in manu Dei sunt et non tanget illos tormentum mortis

1 But the souls of the just are in the hand of God, and the torment of death shall not touch them.

2 visi sunt in oculis insipientium mori et aestimata est afflictio exitus illorum

2 In the sight of the unwise they seemed to die: and their departure was taken for misery:

3 et quod a nobis est iter exterminii illi autem sunt in pace

3 And their going away from us, for utter destruction: but they are in peace.

4 et si coram hominibus tormenta passi sunt spes illorum immortalitate plena est

4 And though in the sight of men they suffered torments, their hope is full of immortality.

5 et in paucis vexati in multis bene disponentur quoniam Deus tentavit illos et invenit illos dignos se

5 Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself.

6 tamquam aurum in fornace probavit illos et quasi holocausta hostiam accepit illos et in tempore erit respectus illorum

6 As gold in the furnace, he hath proved them, and as a victim of a holocaust, he hath received them, and in time there shall be respect had to them.

7 fulgebunt et tamquam scintillae in harundinetis discurrent

7 The just shall shine, and shall run to and fro like sparks among the reeds.

8 iudicabunt nationes et dominabuntur populis et regnabit Dominus illorum in perpetuum

8 They shall judge nations, and rule over people, and their Lord shall reign for ever.

9 qui confidunt in illum intellegent veritatem et fideles in dilectione adquiescent illi quoniam donum et pax est electis illius

9 They that trust in him shall understand the truth: and they that are faithful in love, shall rest in him: for grace and peace are to his elect.

10 impii autem secundum quae cogitaverunt correptionem habebunt qui neglexerunt iustum et a Domino recesserunt

10 But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord.

11 sapientiam enim et disciplinam qui abicit infelix est et vacua est spes illorum et labores sine fructu et inhabitabilia opera illorum sunt

11 For he that rejecteth wisdom, and discipline, is unhappy: and their hope is vain, and their labours without fruit, and their works unprofitable.

12 mulieres eorum insensatae sunt et nequissimi filii eorum

12 Their wives are foolish, and their children wicked.

13 maledicta creatura illorum quoniam felix sterilis incoinquinata quae non scivit torum in delicto habebit fructum in respectione animarum

13 Their offspring is cursed, for happy is the barren: and the undefiled, that hath not known bed in sin, she shall have fruit in the visitation of holy souls.

14 et spado qui non operatus est per manus suas iniquitatem nec cogitavit adversus Deum nequissima dabitur enim illi fidei donum electum et sors in templo Domini acceptissima

14 And the eunuch, that hath not wrought iniquity with his hands, nor thought wicked things against God for the precious gift of faith shall be given to him, and a most acceptable lot in the temple of God.

15 bonorum enim laborum gloriosus est fructus

15 For the fruit of good labours is glorious, and

et quae non concidat radix sapientiae

the root of wisdom never faileth.

16 filii autem adulterorum inconsummati erunt et ab iniquo toro semen exterminabitur

16 But the children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out.

17 et si quidem longae vitae erunt in nihilum computabuntur et sine honore erit novissima senectus illorum

17 And if they live long, they shall be nothing regarded, and their last old age shall be without honour.

18 et si celerius defuncti fuerint non habebunt spem nec in die agnitionis adlocutionem

18 And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial.

19 nationis enim iniquae dirae sunt consummationes

19 For dreadful are the ends of a wicked race.

Sapientia - Chapter 4

1 Melior est generatio cum claritate immortalitas est enim in memoria illius quoniam et apud Deum nota est et apud homines

1 How beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men.

2 cum praesens est imitantur illam et desiderant eam cum se duxerit et in perpetuum coronata triumphat incoinquinatorum certaminum praemium vincens

2 When it is present, they imitate it: and they desire it, when it hath withdrawn itself, and it triumpheth crowned for ever, winning the reward of undefiled conflicts.

3 multigena autem impiorum multitudo non erit utilis et spuria vitulamina non dabunt radices altas nec stabile firmamentum conlocabunt

3 But the multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep root, nor any fast foundation.

4 et si in ramis in tempore germinaverint infirmiter posita a vento commovebuntur et a nimietate ventorum eradicabuntur

4 And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 confringentur rami inconsummati et fructus illorum inutilis et acerbi ad manducandum et ad nihilum apti

5 For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing.

6 ex iniquis enim omnes filii qui nascuntur testes sunt nequitiae adversus parentes in interrogatione sua

6 For the children that are born of unlawful beds, are witnesses of wickedness against their parents in their trial.

7 iustus autem si morte praeoccupatus fuerit in refrigerio erit

7 But the just man, if he be prevented with death, shall be in rest.

8 senectus enim venerabilis est non diuturna neque numero annorum computata cani sunt autem sensus hominibus

8 For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is grey hairs.

9 et aetas senectutis vita immaculata

9 And a spotless life is old age.

10 placens Deo factus dilectus et vivens inter peccatores translatus est

10 He pleased God, and was beloved, and living among sinners, he was translated.

11 raptus est ne malitia mutaret intellectum illius aut fictio decipiat animam illius

11 He was taken away, lest wickedness should alter his understanding, or deceit beguile his soul.

12 fascinatio enim nugacitatis obscurat bona et inconstantia concupiscentiae transvertit sensum sine malitia

12 For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind.

13 consummatus in brevi explevit tempora multa

13 Being made perfect in a short space, he fulfilled a long time.

14 placita enim erat Deo anima illius propter hoc properavit educere illum de medio iniquitatum populi autem videntes et non intellegentes nec ponentes in praecordiis talia

14 For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities: but the people see this, and understand not, nor lay up such things in their hearts:

15 quoniam gratia Dei et misericordia in sanctos illius et respectus in electos illius

15 That the grace of God, and his mercy is with his saints, and that he hath respect to his chosen.

16 condemnat autem iustus mortuos vivos
impios et iuventus celerius consummata longam
vitam iniusti

17 videbunt enim finem sapientis et non
intellegent quid cogitaverit de illo Deus et quare
munierit illum Dominus

18 videbunt enim et contemnent illos autem
Dominus inridebit

19 et erunt post haec decedentes sine honore et
in contumelia inter mortuos in perpetuum
quoniam dirumpet illos inflatos sine voce et
commovebit illos a fundamentis et usque ad
supremum desolabuntur et erunt gementes et
memoria illorum periet

20 venient in cogitatione peccatorum suorum
timidi et traduent illos ex adverso iniquitates
ipsorum

16 But the just that is dead, condemneth the
wicked that are living, and youth soon ended,
the long life of the unjust.

17 For they shall see the end of the wise man,
and it shall not understand what God hath
designed for him, and why the Lord hath set him
in safety.

18 They shall see him, and shall despise him: but
the Lord shall laugh them to scorn.

19 And they shall fall after this without honour,
and be a reproach among the dead for ever: for
he shall burst them puffed up and speechless,
and shall shake them from the foundations, and
they shall be utterly laid waste: they shall be in
sorrow, and their memory shall perish.

20 They shall come with fear at the thought of
their sins, and their iniquities shall stand against
them to convict them.

Sapientia - Chapter 5

1 Tunc stabunt iusti in magna constantia
adversus eos qui se angustaverunt et qui
abstulerunt labores illorum

2 videntes turbabuntur timore horribili et
mirabuntur in subitatione insperatae salutis

3 dicent inter se paenitentiam agentes et per
angustiam spiritus gementes hi sunt quos
habuimus aliquando in risu et in similitudine
improperii

4 nos insensati vitam illorum aestimabamus
insaniam et finem illorum sine honore

5 quomodo computati sunt inter filios Dei et
inter sanctos sors illorum est

6 ergo erravimus a via veritatis et iustitiae
lumen non luxit nobis et sol non est ortus nobis

7 lassati sumus in via iniquitatis et perditionis et
ambulavimus vias difficiles viam autem Domini
ignoravimus

8 quid nobis profuit superbia aut quid divitiarum
iactatio contulit nobis

9 transierunt omnia illa tamquam umbra et
tamquam nuntius percurrens

10 et tamquam navis quae pertransit
fluctuantem aquam cuius cum praeterierit non
est vestigium invenire neque semitam carinae
illius in fluctibus

11 aut avis quae transvolat in aere nullum
invenitur argumentum itineris illius sed tantum
sonitus est alarum verberans levem ventum et
scindens per vim itineris aerem commotis alis
transvolavit et post hoc nullum signum invenitur
itineris illius

12 aut tamquam sagittae emissae in locum

1 Then shall the just stand with great constancy
against those that have afflicted them, and
taken away their labours.

2 These seeing it, shall be troubled with terrible
fear, and shall be amazed at the suddenness of
their unexpected salvation,

3 Saying within themselves, repenting, and
groaning for anguish of spirit: These are they,
whom we had sometime in derision, and for a
parable of reproach.

4 We fools esteemed their life madness, and
their end without honour.

5 Behold, how they are numbered among the
children of God, and their lot is among the saints.

6 Therefore we have erred from the way of truth,
and the light of justice hath not shined unto us,
and the sun of understanding hath not risen
upon us.

7 We wearied ourselves in the way of iniquity
and destruction, and have walked through hard
ways, but the way of the Lord we have not
known.

8 What hath pride profited us? or what
advantage hath the boasting of riches brought
us?

9 All those things are passed away like a shadow,
and like a post that runneth on,

10 And as a ship, that passeth through the waves:
whereof when it is gone by, the trace cannot be
found. nor the path of its keel in the waters:

11 Or as when a bird flieth through the air, of the
passage of which no mark can be found, but only
the sound of the wings beating the light air, and
parting it by the force of her flight: she moved
her wings, and hath flown through, and there is
no mark found afterwards of her way:

12 Or as when an arrow is shot at a mark, the

destinatum divisus aer continuo in se reclusus
est ut ignoretur transitus illius

13 sic et nos nati continuo desivimus esse et
virtutis quidem signum nullum valuimus
ostendere in malignitate autem nostra
consumpti sumus

14 talia dixerunt et peccaverunt

15 quoniam spes impii tamquam lanugo est
quae a vento tollitur et tamquam spuma gracilis
quae a procella dispergitur et tamquam fumus
qui a vento diffusus est et tamquam memoria
hospitis unius diei praetereuntis

16 iusti autem in perpetuum vivent et apud
Dominum est merces eorum et cogitatio illorum
apud Altissimum

17 ideo accipient regnum decoris et diadema
speciei de manu Domini quoniam dextera sua
teget eos et brachio suo defendet illos

18 accipiet armaturam zelus illius et armabit
creaturam ad ultionem inimicorum

19 induet pro torace iustitiam et accipiet pro
galea iudicium certum

20 sumet scutum inexpugnabilem aequitatem

21 acu et duram iram in lanceam et
pugnabit cum illo orbis terrarum contra
insensatos

22 ibunt directae emissiones fulgorum et
tamquam a bene curvato arcu nubium
exterminabuntur et ad certum locum insilient

23 et a petrosa ira plenae mittentur grandines
et scandescet in illos aqua maris et flumina
concurrent duriter

24 contra illos stabit spiritus virtutis et
tamquam turbido venti dividet illos et ad
heremiam perducet omnem terram iniquitatis et
malignitas evertet sedes potentium

divided air quickly cometh together again, so
that the passage thereof is not known:

13 So we also being born, forthwith ceased to be:
and have been able to shew no mark of virtue:
but are consumed in our wickedness.

14 Such things as these the sinners said in hell:

15 For the hope of the wicked is as dust, which is
blown away with the wind, and as a thin froth
which is dispersed by the storm: and a smoke
that is scattered abroad by the wind: and as the
remembrance of a guest of one day that passeth
by.

16 But the just shall live for evermore: and their
reward is with the Lord, and the care of them
with the most High.

17 Therefore shall they receive a kingdom of
glory, and a crown of beauty at the hand of the
Lord: for with his right hand he will cover them,
and with his holy arm he will defend them.

18 And his zeal will take armour, and he will arm
the creature for the revenge of his enemies.

19 He will put on justice as a breastplate, and will
take true judgment instead of a helmet:

20 He will take equity for an invincible shield:

21 And he will sharpen his severe wrath for a
spear, and the whole world shall fight with him
against the unwise.

22 Then shafts of lightning shall go directly from
the clouds, as from a bow well bent, they shall be
shot out, and shall fly to the mark.

23 And thick hail shall be cast upon them from
the stone casting wrath: the water of the sea
shall rage against them, and the rivers shall run
together in a terrible manner.

24 A mighty wind shall stand up against them,
and as a whirlwind shall divide them: and their
iniquity shall bring all the earth to a desert, and
wickedness shall overthrow the thrones of the
mighty.

Sapientia - Chapter 6

1 Melior est sapientia quam vires et vir prudens
magis quam fortis

2 audite ergo reges et intellegite discite iudices
finium terrae

3 praebete aures vos qui continetis multitudines
et placetis vobis in turbis nationum

4 quoniam data est a Domino potestas vobis et
virtus ab Altissimo qui interrogabit opera vestra
et cogitationes scrutabitur

5 quoniam cum essetis ministri regni illius non
recte iudicastis neque custodistis legem
iustitiae neque secundum voluntatem Dei
ambulastis

6 horrende et cito apparebit vobis quoniam
iudicium durissimum in his qui praesunt fiet

1 Wisdom is better than strength: and a wise
man is better than a strong man.

2 Hear, therefore, ye kings, and understand, learn
ye that are judges of the ends of the earth.

3 Give ear, you that rule the people, and that
please yourselves in multitudes of nations:

4 For power is given you by the Lord, and
strength by the most High, who will examine
your works: and search out your thoughts:

5 Because being ministers of his kingdom, you
have not judged rightly, nor kept the law of
justice, nor walked according to the will of God.

6 Horribly and speedily will he appear to you: for
a most severe judgment shall be for them that
bear rule.

7 exiguo enim conceditur misericordia potentes autem potenter tormenta patientur	7 For to him that is little, mercy is granted: but the mighty shall be mightily tormented.
8 non enim subtrahet personam cuiusquam Dominus nec reverebitur magnitudinem cuiusquam quoniam pusillum et magnum ipse fecit et aequaliter cura est illi pro omnibus	8 For God will not except any man's person, neither will he stand in awe of any man's greatness: for he made the little and the great, and he hath equally care of all.
9 fortioribus autem fortior instat cruciatio	9 But a greater punishment is ready for the more mighty.
10 ad vos ergo reges sunt hi sermones mei ut discatis sapientiam et non excidatis	10 To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it.
11 qui enim custodierint iusta iuste iustificabuntur et qui didicerint ista invenient quid respondeant	11 For they that have kept just things justly, shall be justified: and they that have learned these things, shall find what to answer.
12 concupiscite ergo sermones meos diligite illos et habebitis disciplinam	12 Covet ye, therefore, my words, and love them, and you shall have instruction.
13 clara est et quae numquam marcescat sapientia et facile videtur ab his qui diligunt eam et invenietur ab his qui quaerunt illam	13 Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her.
14 praeoccupat qui se concupiscunt ut illis se prior ostendat	14 She preventeth them that covet her, so that she first sheweth herself unto them.
15 qui de luce vigilaverit ad illam non laborabit adidentem enim illam foribus suis inveniet	15 He that awaketh early to seek her, shall not labour: for he shall find her sitting at his door.
16 cogitare ergo de illa sensus est consummatus et qui vigilaverit propter illam cito erit securus	16 To think, therefore, upon her, is perfect understanding: and he that watcheth for her, shall quickly be secure.
17 quoniam dignos se ipsa circuit quaerens et in viis ostendit se illis hilariter et in omni providentia occurrit illis	17 For she goeth about seeking such as are worthy of her, and she sheweth herself to them cheerfully in the ways, and meeteth them with all providence.
18 initium enim illius verissima est disciplinae concupiscentia	18 For the beginning of her is the most true desire of discipline.
19 cura ergo disciplinae dilectio est et dilectio custoditio legum illius est custoditio autem legum consummatio incorruptionis est	19 And the care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption:
20 incorruptio autem facit esse proximum Deo	20 And incorruption bringeth near to God.
21 concupiscentia itaque sapientiae deducet ad regnum perpetuum	21 Therefore the desire of wisdom bringeth to the everlasting kingdom.
22 si ergo delectamini sedibus et stemmatibus reges populi diligite sapientiam ut in perpetuum regnetis	22 If then your delight be in thrones, and sceptres, O ye kings of the people, love wisdom, that you may reign for ever.
23 [OMITTED TEXT]	23 Love the light of wisdom, all ye that bear rule over peoples.
24 quid est autem sapientia et quemadmodum facta sit referam et non abscondam a vobis sacramenta Dei sed ab initio nativitatis investigabo et ponam in lucem scientiam illius et non praeteribo veritatem	24 Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the mysteries of God, but will seek her out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth:
25 neque cum invidia tabescente iter habeo quoniam ista non erit particeps sapientiae	25 Neither will I go with consuming envy: for such a man shall not be partaker of wisdom.
26 multitudo autem sapientium sanitas est orbis terrarum et rex sapiens populi stabilimentum est	26 Now the multitude of the wise is the welfare of the whole world: and a wise king is the upholding of the people.
27 ergo accipite disciplinam per sermones meos et proderit vobis	27 Receive, therefore, instruction by my words, and it shall be profitable to you.

1 Sum quidem et ego mortalis homo similis omnibus et ex genere terreno illius qui prior finctus est et in ventre matris figuratus sum caro	1 I myself am a mortal man, like all others, and of the race of him, that was first made of the earth, and in the womb of my mother I was fashioned to be flesh.
2 decem mensuum tempore coagulatus in sanguine ex semine hominis et delectamento somni conveniente	2 In the time of ten months I was compacted in blood, of the seed of man, and the pleasure of sleep concurring.
3 et ego natus accepi communem aerem et in similiter factam decidi terram primam vocem similem omnibus emisi plorans	3 And being born, I drew in the common air, and fell upon the earth, that is made alike, and the first voice which I uttered was crying, as all others do.
4 in involumentis nutritus sum et curis magnis	4 I was nursed in swaddling clothes, and with great cares.
5 nemo enim ex regibus aliud habuit nativitatis initium	5 For none of the kings had any other beginning of birth.
6 unus ergo introitus est omnibus ad vitam et similis exitus	6 For all men have one entrance into life, and the like going out.
7 propter hoc optavi et datus est mihi sensus et invocavi et venit in me spiritus sapientiae	7 Wherefore I wished, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me:
8 et praeposui illam regnis et sedibus et divitiis nihil esse duxi in conparatione illius	8 And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.
9 nec comparavi illi lapidem pretiosum quoniam omne aurum in conparatione illius harena est exigua et tamquam lutum aestimabitur argentum in conspectu illius	9 Neither did I compare unto her any precious stone: for all gold, in comparison of her, is as a little sand; and silver, in respect to her, shall be counted as clay.
10 super salutem et speciem dilexi illam et proposui pro luce habere illam quoniam inextinguibile est lumen illius	10 I loved her above health and beauty, and chose to have her instead of light: for her light cannot be put out.
11 venerunt autem mihi omnia bona pariter cum illa et innumerabilis honestas per manus illius	11 Now all good things came to me together with her, and innumerable riches through her hands,
12 et laetatus sum in omnibus quoniam antecedebat ista sapientia et ignorabam quoniam horum omnium mater est	12 And I rejoiced in all these: for this wisdom went before me, and I knew not that she was the mother of them all.
13 quam sine fictione didici et sine invidia communico et honestatem illius non abscondo	13 Which I have learned without guile, and communicate without envy, and her riches I hide not.
14 infinitus enim thesaurus est hominibus quod qui usi sunt participes facti sunt amicitiae Dei propter disciplinae dona commendati	14 For she is an infinite treasure to men: which they that use, become the friends of God, being commended for the gifts of discipline.
15 mihi autem det Deus dicere ex sententia et praesumere digna horum quae dantur quoniam ipse et sapientiae dux est et sapientium emendator	15 And God hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me: because he is the guide of wisdom, and the director of the wise:
16 in manu enim illius et nos et sermones nostri et omnis sapientia et operum scientiae disciplina	16 For in his hand are both we, and our words, and all wisdom, and the knowledge and skill of works.
17 ipse enim mihi dedit horum quae sunt scientiam veram ut sciam dispositionem orbis terrarum et virtutes elementorum	17 For he hath given me the true knowledge of the things that are: to know the disposition of the whole world, and the virtues of the elements,
18 initium et consummationem et medietatem temporum et meditationem omnium morum mutationes et divisiones temporum	18 The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of seasons,
19 anni cursus et stellarum dispositiones	19 The revolutions of the year, and the dispositions of the stars,
	20 The natures of living creatures, and rage of

20 naturas animalium et iras bestiarum vim ventorum et cogitationes hominum differentias arborum et virtutes radicum	wild beasts, the force of winds, and reasonings of men, the diversities of plants, and the virtues of roots,
21 et quaecumque sunt absconsa et inprovisa didici omnium enim artifex docuit me sapientia	21 And all such things as are hid, and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.
22 est enim in illa spiritus intellectus sanctus unicus multiplex subtilis mobilis dissertus incoinquinatus certus suavis amans bonum acutus qui nihil vetat benefacere	22 For in her is the spirit of understanding; holy, one, manifold, subtile, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent,
23 humanus stabilis certus securus omnem habens virtutem omnia prospiciens et qui capiat omnes spiritus intellegibiles mundos subtiles	23 Gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits: intelligible, pure, subtile:
24 omnibus enim mobilibus mobilior est sapientia adtingit autem ubique et capit propter suam munditiam	24 For wisdom is more active than all active things; and reacheth everywhere, by reason of her purity.
25 vapor est enim virtutis Dei et emanatio quaedam est claritatis omnipotentis Dei sincera et ideo nihil inquinatum in illa incurrit	25 For she is a vapour of the power of God, and a certain pure emanation of the glory of the Almighty God: and therefore no defiled thing cometh into her.
26 candor est enim lucis aeternae et speculum sine macula Dei maiestatis et imago bonitatis illius	26 For she is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness.
27 et cum sit una omnia potest et permanens in se omnia innovat et per nationes in animas sanctas se transfert amicos Dei et prophetas constituit	27 And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into holy souls, she maketh the friends of God and prophets.
28 neminem enim diligit Deus nisi eum qui cum sapientia inhabitat	28 For God loveth none but him that dwelleth with wisdom.
29 est enim haec speciosior sole et super omnem stellarum dispositionem luci comparata invenitur prior	29 For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it.
30 illi enim succedit nox sapientiam autem non vincit malitia	30 For after this cometh night, but no evil can overcome wisdom.

Sapientia - Chapter 8

1 Adtingit enim a fine usque ad finem fortiter et disponit omnia suaviter	1 She reacheth, therefore, from end to end mightily, and ordereth all things sweetly.
2 hanc amavi et exquisivi a iuventute mea et quaesivi sponsam mihi adsumere et amator factus sum formae illius	2 Her have I loved, and have sought her out from my youth, and have desired to take for my spouse, and I became a lover of her beauty.
3 generositatem glorificat contubernium habens Dei sed et omnium Dominus dilexit illam	3 She glorifieth her nobility by being conversant with God: yea, and the Lord of all things hath loved her.
4 doctrix est enim disciplinae Dei et electrix operum illius	4 For it is she that teacheth the knowledge of God and is the chooser of his works.
5 et si divitiae appetuntur in vita quid sapientiae locupletius quae omnia operatur	5 And if riches be desired in life, what is richer than wisdom, which maketh all things?
6 si autem sensus operatur quis horum quae sunt magis quam illa est artifex	6 And if sense do work: who is a more artful worker than she of those things that are?
7 et si iustitiam quis diligit labores huius magnas habent virtutes sobrietatem enim et sapientiam docet et iustitiam et virtutem quibus utilius nihil est in vita hominibus	7 And if a man love justice: her labours have great virtues: for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life.
8 et si multitudinem scientiae desiderat quis	8 And if a man desire much knowledge: she

scit praeterita et de futuris aestimat scit
versutias sermonum et dissolutiones
argumentorum signa et monstra scit antequam
fiant et eventus temporum et saeculorum

9 proposui ergo hanc adducere mihi ad
convivendum sciens quoniam communicabit
mecum de bonis et erit adlocutio cogitationis et
taedii mei

10 habebo propter hanc claritatem ad turbas et
honorem apud seniores iuvenis

11 acutus inveniar in iudicio et in conspectu
potentium admirabilis ero et facies principum
mirabuntur me

12 tacentem me sustinebunt et loquentem me
respicient et sermocinante plura manus ori suo
inponent

13 propterea habebo per hanc immortalitatem
et memoriam aeternam his qui post me futuri
sunt relinquam

14 disponam populos et nationes mihi erunt
subiectae

15 timebunt me audientes reges horrendi in
multitudine videbor bonus et in bello fortis

16 intrans in domum meam conquiescam cum
illa non enim habet amaritudinem conversatio
illius nec taedium convictus ipsius sed laetitiam
et gaudium

17 haec cogitans apud me et commemorans in
corde meo quoniam immortalitas est in
cogitatione sapientiae

18 et in amicitia illius delectatio bona et in
operibus manuum illius honestas sine defectione
et in certamine loquellae illius sapientia et
praeclaritas in communicatione sermonum ipsius
circuibam quaerens ut mihi illam adsumerem

19 puer autem eram ingeniosus et sortitus sum
animam bonam

20 et cum essem magis bonus veni ad corpus
incoinquinatum

21 et ut scivi quoniam aliter non possum esse
continens nisi Deus det et hoc ipsum erat
sapientiae scire cuius esset hoc donum adii
Dominum et deprecatus sum illum et dixi ex
totis praecordiis meis

knoweth things past, and judgeth of things to
come: she knoweth the subtilties of speeches,
and the solutions of arguments: she knoweth
signs and wonders before they be done, and the
events of times and ages.

9 I purposed, therefore, to take her to me to live
with me: knowing that she will communicate to
me of her good things, and will be a comfort in
my cares and grief.

10 For her sake I shall have glory among the
multitude, and honour with the ancients, though
I be young:

11 And I shall be found of a quick conceit in
judgment, and shall be admired in the sight of
the mighty, and the faces of princes shall wonder
at me.

12 They shall wait for me when I hold my peace,
and they shall look upon me when I speak; and if I
talk much, they shall lay their hands on their
mouth.

13 Moreover, by the means of her I shall have
immortality: and shall leave behind me an
everlasting memory to them that come after me.

14 I shall set the people in order: and nations
shall be subject to me.

15 Terrible kings hearing, shall be afraid of me:
among the multitude I shall be found good, and
valiant in war.

16 When I go into my house, I shall repose myself
with her: for her conversation hath no bitterness,
nor her company any tediousness, but joy and
gladness.

17 Thinking these things with myself, and
pondering them in my heart, that to be allied to
wisdom is immortality,

18 And that there is great delight in her
friendship, and inexhaustible riches in the works
of her hands, and in the exercise of conference
with her, wisdom, and glory in the
communication of her words: I went about
seeking, that I might take her to myself.

19 And I was a witty child, and had received a
good soul.

20 And whereas I was more good, I came to a
body undefiled.

21 And as I knew that I could not otherwise be
continent, except God gave it, and this also was a
point of wisdom, to know whose gift it was, I
went to the Lord, and besought him, and said
with my whole heart:

Sapientia - Chapter 9

1 Deus parentum et Domine misericordiae tuae
qui fecisti omnia verbo tuo

2 et sapientia tua constituisti hominem ut
dominetur creaturae quae a te facta est

3 ut disponat orbem terrarum in aequitate et

1 God of my fathers, and Lord of mercy, who hast
made all things with thy word,

2 And by thy wisdom hast appointed man, that
he should have dominion over the creature that
was made by thee,

3 That he should order the world according to

iustitia et in directione cordis iudicium iudicet	equity and justice, and execute justice with an upright heart:
4 da mihi sedium tuarum adsistricem sapientiam et noli me reprobare a pueris tuis	4 Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children:
5 quoniam ego servus tuus et filius ancillae tuae sum homo infirmus et exigui temporis et minor ad intellectum iudicii et legum	5 For I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws.
6 et si quis erit consummatus inter filios hominum si afuerit ab illo sapientia tua in nihilum computabitur	6 For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.
7 tu me elegisti regem populo tuo et iudicem filiorum tuorum et filiarum	7 Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters:
8 dixisti aedificare templum in monte sancto tuo et in civitate habitationis tuae aram similitudinem tabernaculi sancti tui quod praeparasti ab initio	8 And hast commanded me to build a temple on thy holy mount, and an altar in the city of thy dwelling place, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning:
9 et tecum sapientia quae novit opera tua quae et adfuit tunc cum orbem terrarum faceres et sciebat quid placitum esset oculis tuis et quid directum in praeceptis tuis	9 And thy wisdom with thee, which knoweth thy works, which then also was present when thou madest the world, and knew what was agreeable to thy eyes, and what was right in thy commandments.
10 mitte illam de sanctis caelis tuis et mitte illam a sede magnitudinis tuae ut mecum sit et mecum laboret et sciam quid acceptum sit apud te	10 Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know what is acceptable with thee:
11 scit enim illa omnia et intellegit et deducet me in operibus meis sobrie et custodiet me in sua potentia	11 For she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power.
12 et erunt accepta opera mea et disponam populum tuum iuste et ero dignus sedium patris mei	12 So shall my works be acceptable, and I shall govern thy people justly, and shall be worthy of the throne of my father.
13 quis enim hominum poterit scire consilium Dei aut quis poterit cogitare quid velit Dominus	13 For who among men is he that can know the counsel of God? or who can think what the will of God is?
14 cogitationes enim mortalium timidae et incertae providentiae nostrae	14 For the thoughts of mortal men are fearful, and our counsels uncertain.
15 corpus enim quod corrumpitur adgravat animam et deprimit terrena inhabitatio sensum multa cogitantem	15 For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things.
16 et difficile aestimamus quae in terra sunt et quae in prospectu sunt invenimus cum labore quae in caelis sunt autem quis investigavit	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 shall search out?
17 sensum autem tuum quis scivit nisi tu dederis sapientiam et miseris sanctum spiritum tuum de altissimis	17 And who shall know thy thought, except thou give wisdom, and send thy holy Spirit from above:
18 et sic correctae sunt semitae eorum qui in terris sunt et quae tibi placent didicerunt homines	18 And so the ways of them that are upon earth may be corrected, and men may learn the things that please thee?
19 et per sapientiam sanati sunt	19 For by wisdom they were healed, whosoever have pleased thee, O Lord, from the beginning.

Sapientia - Chapter 10

1 Haec illum qui primus finctus est patrem orbis terrarum cum solus esset creatus custodivit	1 She preserved him, that was first formed by God, the father of the world, when he was created alone,
2 et eduxit illum a delicto suo et dedit illi	2 And she brought him out of his sin, and gave

virtutem continendi omnia

3 ab hac ut recessit iniustus in ira sua per iram homicidii fraternitatis deperiit

4 propter quem cum aqua deleteret terram iterum sanavit sapientia per contemptibile lignum iustum gubernans

5 haec et in consensu nequitiae cum se nationes contulissent scivit iustum et servavit sine querella Deo et in filii misericordia fortem custodivit

6 haec iustum a pereuntibus impiis liberavit fugientem descendantem ignem in Pentapoli

7 cuius in testimonium nequitiae fumigabunda constat deserta terra et incerto tempore fructus habentes arbores et incredibilis animae memoria stans figmentum salis

8 sapientiam enim praetereuntes non tantum in hoc lapsi sunt ut ignorarent bona sed et insipientiae suae reliquerunt hominibus memoriam ut in his quae peccaverunt nec latere potuissent

9 sapientia autem hos qui se observant a doloribus liberavit

10 haec profugum irae fratris iustum deduxit per vias rectas et ostendit illi regnum Dei et dedit illi scientiam sanctorum honestavit illum in laboribus et conplevit labores illius

11 in fraude circumvenientium illum adfuit et honestum illum fecit

12 custodivit illum ab inimicis et a seductoribus tutavit eum et certamen forte dedit illi ut vinceret ut sciret quoniam omnium potentior est sapientia

13 haec venditum iustum non dereliquit sed a peccatoribus liberavit illum descendit cum illo in foveam

14 et in vinculis non dereliquit illum donec adferret illi sceptrum regni et potentiam adversus eos qui eum deprimebant et mendaces ostendit qui maculaverunt ipsum et dedit illi claritatem aeternam

15 haec populum iustum et semen sine querella liberavit a nationibus quae illum conprimebant

16 intravit in animam servi Domini et stetit contra reges horrendos in portentis et signis

17 et reddidit iustis mercedem laborum suorum et deduxit illos in via mirabili et fuit illis in velamento diei et in luce stellarum nocte

18 transtulit illos mare Rubrum et transvexit illos per aquam nimiam

19 inimicos autem illorum demersit in mare et ab altitudine inferorum eduxit illos ideo iusti

him power to govern all things.

3 But when the unjust went away from her in his anger, he perished by the fury wherewith he murdered his brother.

4 For whose cause, when water destroyed the earth, wisdom healed it again, directing the course of the just by contemptible wood.

5 Moreover, when the nations had conspired together to consent to wickedness, she knew the just, and preserved him without blame to God, and kept him strong against the compassion for his son.

6 She delivered the just man, who fled from the wicked that were perishing, when the fire came down upon Pentapolis:

7 Whose land, for a testimony of their wickedness, is desolate, and smoketh to this day, and the trees bear fruits that ripen not, and a standing pillar of salt is a monument of an incredulous soul.

8 For regarding not wisdom, they did not only slip in this, that they were ignorant of good things; but they left also unto men a memorial of their folly, so that in the things in which they sinned, they could not so much as lie hid.

9 But wisdom hath delivered from sorrow them that attend upon her.

10 She conducted the just, when he fled from his brother's wrath, through the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours.

11 In the deceit of them that overreached him, she stood by him, and made him honourable.

12 She kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all.

13 She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit.

14 And in bands she left him not, till she brought him the sceptre of the kingdom, and power against those that oppressed him: and shewed them to be liars that had accused him, and gave him everlasting glory.

15 She delivered the just people, and blameless seed, from the nations that oppressed them.

16 She entered into the soul of the servant of God and stood against dreadful kings in wonders and signs.

17 And she rendered to the just the wages of their labours, and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night:

18 And she brought them through the Red Sea, and carried them over through a great water.

19 But their enemies she drowned in the sea, and from the depth of hell she brought them out.

tulerunt spolia impiorum

20 et decantaverunt Domine nomen sanctum tuum et victricem manum tuam laudaverunt pariter

21 quoniam sapientia aperuit os mutorum et linguas infantium fecit dissertas

Therefore the just took the spoils of the wicked.

20 And they sung to thy holy name, O Lord, and they praised with one accord thy victorious hand.

21 For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.

Sapientia - Chapter 11

1 Direxit opera illorum in manibus prophetarum sancti

2 iter fecerunt per deserta quae non inhabitabantur et in locis secretis fixerunt casas

3 steterunt contra hostes et de inimicis se vindicaverunt

4 sitierunt et invocaverunt te et data est illis de petra altissima aqua et requies sitis de lapide duro

5 per quae enim poenas passi sunt inimici illorum

6 per haec cum illis deesset bene cum illis actum est

7 nam pro fonte quidem sempiterni fluminis humanum sanguinem dedisti iniustis

8 qui comminuerentur in traductione infantum occisorum dedisti illis abundantem aquam insperate

9 ostendens per sitim quae tunc fuit quemadmodum tuos exaltares et adversarios illorum necares

10 cum enim temptati sunt et quidem cum misericordia disciplinam accipientes scierunt quemadmodum cum ira iudicati impii tormenta paterentur

11 hos quidem tamquam pater monens probasti illos autem tamquam durus rex interrogans condemnasti

12 absentes enim et praesentes similiter torquebantur

13 duplex enim illos acceperat taedium et gemitus cum memoria praeteritorum

14 cum enim audirent per sua tormenta bene secum agi commemorati sunt Dominum

15 quem enim in expositione prava proiecimus deriserunt in finem eventus mirati sunt non similiter iustis faciens

16 pro cogitationibus autem insensatis iniquitates illorum quod quidam errantes colebant mutos serpentes et bestias supervacuas inmisisti illis multitudinem mutorum animalium in vindictam

1 She prospered their works in the hands of the holy prophet.

2 They went through wildernesses that were not inhabited, and in desert places they pitched their tents.

3 They stood against their enemies, and revenged themselves of their adversaries.

4 They were thirsty, and they called upon thee, and water was given them out of the high rock, and a refreshment of their thirst out of the hard stone.

5 For by what things their enemies were punished, when their drink failed them, while the children of Israel abounded therewith, and rejoiced:

6 By the same things they in their need were benefited.

7 For instead of a fountain of an ever running river, thou gavest human blood to the unjust.

8 And whilst they were diminished for a manifest reproof of their murdering the infants, thou gavest to thine abundant water unlooked for:

9 Shewing by the thirst that was then, how thou didst exalt thine, and didst kill their adversaries.

10 For when they were tried, and chastised with mercy, they knew how the wicked were judged with wrath, and tormented.

11 For thou didst admonish and try them as a father: but the others, as a severe king, thou didst examine and condemn.

12 For whether absent or present, they were tormented alike.

13 For a double affliction came upon them, and a groaning for the remembrance of things past.

14 For when they heard that by their punishments the others were benefited, they remembered the Lord, wondering at the end of what was come to pass.

15 For whom they scorned before, when he was thrown out at the time of his being wickedly exposed to perish, him they admired in the end, when they saw the event: their thirsting being unlike to that of the just.

16 But for the foolish devices of their iniquity, because some being deceived worshipped dumb serpents and worthless beasts, thou didst send upon them a multitude of dumb beasts for vengeance:

17 ut scirent quia per quae peccat quis per haec et torquetur

18 non enim impossibilis erat omnipotens manus tua quae creavit orbem terrarum ex materia invisa inmittere illis multitudinem ursorum aut audaces leones

19 aut novi generis ira plenas et ignotas bestias aut vaporem igneum spirantes aut odorem fumi proferentes aut horrendas ab oculis scintillas emittentes

20 quarum non solum laesura poterat illos exterminare sed et aspectus per timorem occidere

21 sed et sine his uno spiritu occidi poterant persecutionem passi ab ipsis factis suis et dispersi per spiritum virtutis tuae sed omnia mensura et numero et pondere disposuisti

22 multum enim valere tibi soli superat semper et virtuti brachii tui quis resistet

23 quoniam tamquam momentum staterae sic ante te est orbis terrarum et tamquam gutta roris antelucani quae descendit in terram

24 sed misereris omnium quoniam omnia potes et dissimulas peccata hominum propter paenitentiam

25 diligis enim omnia quae sunt et nihil odisti horum quae fecisti nec enim odiens aliquid constituisti

26 quomodo autem posset aliquid permanere nisi tu voluisses aut quod a te vocatum non esset conservaretur

27 parcis autem omnibus quoniam tua sunt Domine qui animas amas

17 That they might know that by what things a man sinneth, by the same also he is tormented.

18 For thy almighty hand, which made the world of matter without form, was not unable to send upon them a multitude of bears, or fierce lions,

19 Or unknown beasts of a new kind, full of rage; either breathing out a fiery vapour, or sending forth a stinking smoke, or shooting horrible sparks out of their eyes:

20 Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear.

21 Yea, and without these, they might have been slain with one blast, persecuted by their own deeds, and scattered by the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

22 For great power always belonged to thee alone: and who shall resist the strength of thy arm?

23 For the whole world before thee is as the least grain of the balance, and as a drop of the morning dew, that falleth down upon the earth.

24 But thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance.

25 For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint, or make any thing hating it.

26 And how could any thing endure, if thou wouldst not? or be preserved, if not called by thee?

27 But thou sparest all: because they are thine, O Lord, who lovest souls.

Sapientia - Chapter 12

1 Bonus enim spiritus tuus est in omnibus

2 propter quod hos qui exerrant partibus corripis et de quibus peccant admonens adloqueris ut relictam malitiam credant in te Domine

3 et illos enim antiquos inhabitatores sanctae tuae terrae odiens

4 quoniam odibilia tibi opera faciebant per medicamina et sacrificia iniusta

5 et filiorum necatores sine misericordia et comestores viscerum hominum devorationem et sanguinis a medio sacramento tuo

6 et auctores parentes animarum inauxiliatarum voluisti perdere per manus parentum nostrorum

7 ut dignam perciperent peregrinationem

1 O how good and sweet is thy Spirit, O Lord, in all things!

2 And therefore thou chastisest them that err, by little and little: and admonishest them, and speakest to them, concerning the things wherein they offend: that leaving their wickedness, they may believe in thee, O Lord.

3 For those ancient inhabitants of thy holy land, whom thou didst abhor,

4 Because they did works hateful to thee by their sorceries, and wicked sacrifices,

5 And those merciless murderers of their own children, and eaters of men's bowels, and devourers of blood from the midst of thy consecration,

6 And those parents sacrificing with their own hands helpless souls, it was thy will to destroy by the hands of our parents,

7 That the land which of all is most dear to thee, might receive a worthy colony of the children of

puerorum Dei quae tibi omnium carior est terra God.

8 sed et his tamquam hominibus pepercisti et misisti antecessores exercitus tui vespas ut illos paulatim exterminarent

9 non quia inpotens eras in bello subicere impios iustis aut bestiis saevis aut verbo duro simul exterminare

10 sed partibus iudicans dabas locum paenitentiae non ignorans quoniam nequa est natio illorum et naturalis malitia ipsorum et quoniam non poterat mutari cogitatio illorum in perpetuum

11 semen enim erat maledictum ab initio nec timens aliquem veniam dabas peccatis illorum

12 quis enim dicet tibi quid fecisti aut quis stabit contra iudicium tuum aut quis in conspectum tuum veniet vindex iniquorum hominum aut quis tibi inputabit si nationes perierint quas tu fecisti

13 nec enim est alius Deus quam tu cuius cura est de omnibus ut ostendas quoniam non iniuste iudicasti

14 neque rex neque tyrannus in conspectu tuo inquirent de his quos perdidisti

15 cum sis ergo iustus iuste omnia disponis ipsum quoque qui non debet puniri condemnas exterum aestimas a tua virtute

16 virtus enim tua iustitiae initium est et ob hoc quod omnium Dominus es omnibus te parcere facis

17 virtutem enim ostendis tu qui non crederis esse in virtute consummatus et hos qui sciunt audaciam traducis

18 tu autem dominator virtutis cum tranquillitate iudicas et cum magna reverentia disponis nos subest enim tibi cum voles posse

19 docuisti autem populum tuum per talia opera quoniam oportet iustum esse et humanum et bonae spei fecisti filios tuos quoniam das locum in peccatis paenitentiae

20 si enim inimicos servorum tuorum et debitos morti cum tanta cruciasti adtentione et liberasti dans tempus et locum per quae possint mutari a malitia

21 cum quanta diligentia iudicasti filios tuos quorum parentibus iuramenta et conventiones dedisti bonarum promissionum

22 cum ergo nobis disciplinam das inimicos nostros multipliciter flagellas ut bonitatem tuam cogitemus iudicantes et cum de nobis iudicatur speremus misericordiam

23 unde et illis qui in vita sua insensate et

8 Yet even those thou sparedst as men, and didst send wasps forerunners of thy host, to destroy them by little and little.

9 Not that thou wast unable to bring the wicked under the just by war, or by cruel beasts, or with one rough word to destroy them at once:

10 But executing thy judgments by degrees, thou gavest them place of repentance, not being ignorant that they were a wicked generation, and their malice natural, and that their thought could never be changed.

11 For it was a cursed seed from the beginning: neither didst thou for fear of any one give pardon to their sins.

12 For who shall say to thee: What hast thou done? or who shall withstand thy judgment? or who shall come before thee to be a revenger of wicked men? or who shall accuse thee, if the nations perish, which thou hast made?

13 For there is no other God but thou, who hast care of all, that thou shouldst shew that thou dost not give judgment unjustly.

14 Neither shall king, nor tyrant, in thy sight inquire about them whom thou hast destroyed.

15 For so much then, as thou art just, thou orderest all things justly: thinking it not agreeable to the power, to condemn him who deserveth not to be punished.

16 For thy power is the beginning of justice: and because thou art Lord of all, thou makest thyself gracious to all.

17 For thou shewest thy power, when men will not believe thee to be absolute in power, and thou convincest the boldness of them that know thee not.

18 But thou being master of power, judgest with tranquillity, and with great favour disposest of us: for thy power is at hand when thou wilt.

19 But thou hast taught thy people by such works, that they must be just and humane, and hast made thy children to be of a good hope: because in judging, thou givest place for repentance for sins.

20 For if thou didst punish the enemies of thy servants, and that deserved to die, with so great deliberation, giving them time and place whereby they might be changed from their wickedness:

21 With what circumspection hast thou judged thy own children, to whose parents thou hast sworn, and made covenants of good promises?

22 Therefore whereas thou chastisest us, thou scourgest our enemies very many ways, to the end that when we judge we may think on thy goodness: and when we are judged, we may hope for thy mercy.

23 Wherefore thou hast also greatly tormented them, who, in their life, have lived foolishly and

iniuste vixerunt per haec quae coluerunt dedisti
summa tormenta

24 etenim in erroris via diutius erraverunt deos
aestimantes haec quae in animalibus sunt
supervacua infantum insensatorum more
videntes

25 propter hoc tamquam pueris insensatis
iudicium in derisum dedisti

26 qui autem ludibriis increpationis non correpti
sunt dignum Dei iudicium experti sunt

27 in his enim quae patiebantur moleste
ferebant in quibus patientes indignabantur per
haec quos putabant deos in ipsis cum
exterminarentur videntes illum quem olim
negabant se nosse Deum verum agnoverunt
propter quod et finis condemnationis illis venit

unjustly, by the same things which they
worshipped.

24 For they went astray for a long time in the
ways of error, holding those things for gods
which are the most worthless among beasts,
living after the manner of children without
understanding.

25 Therefore thou hast sent a judgment upon
them, as senseless children, to mock them.

26 But they that were not amended by
mockeries and reprehensions, experienced the
worthy judgment of God.

27 For seeing, with indignation, that they
suffered by those very things which they took
for gods, when they were destroyed by the same,
they acknowledged him the true God, whom in
time past they denied that they knew: for which
cause the end also of their condemnation came
upon them.

Sapientia - Chapter 13

1 Vani sunt autem omnes homines quibus non
subest scientia Dei et de his quae videntur bona
non potuerunt intellegere eum qui est neque
operibus attendentes agnoverunt quis esset
artifex

2 sed aut ignem aut spiritum aut citatum aerem
aut gyrum stellarum aut nimiam aquam aut
solem et lunam rectores orbis terrarum deos
putaverunt

3 quorum si specie delectati deos putaverunt
sciant quanto dominator eorum speciosior est
speciei enim generator haec omnia constituit

4 aut si virtutem et opera eorum mirati sunt
intelligant ab ipsis quoniam qui haec constituit
fortior est illis

5 a magnitudine enim speciei et creaturae
cognoscibiliter poterit horum creator videri

6 sed tamen adhuc in his minor est querella et
hii enim fortassis errant Deum quaerentes et
volentes invenire

7 etenim cum in operibus illius conversentur
inquirunt et persuasum habent quoniam bona
sunt quae videntur

8 iterum autem nec his debet ignosci

9 si enim tantum potuerunt scire ut possent
aestimare saeculum quomodo huius Dominum
non facilius invenerunt

10 infelices autem sunt et inter mortuos spes
illorum est qui appellaverunt deos opera
manuum hominum aurum et argentum artis
inventionem similitudines animalium aut
lapidem inutilem opus manus antiquae

11 aut si quis artifex faber de silva lignum
rectum secaverit et huius docte eradat omnem

1 But all men are vain, in whom there is not the
knowledge of God: and who by these good things
that are seen, could not understand him that is,
neither by attending to the works have
acknowledged who was the workman:

2 But have imagined either the fire, or the wind,
or the swift air, or the circle of the stars, or the
great water, or the sun and moon, to be the gods
that rule the world.

3 With whose beauty, if they, being delighted,
took them to be gods: let them know how much
the Lord of them is more beautiful than they: for
the first author of beauty made all those things.

4 Or if they admired their power, and their
effects, let them understand by them, that he
that made them, is mightier than they:

5 For by the greatness of the beauty, and of the
creature, the creator of them may be seen, so as
to be known thereby.

6 But yet as to these they are less to be blamed.
For they perhaps err, seeking God, and desirous
to find him.

7 For being conversant among his works, they
search: and they are persuaded that the things
are good which are seen.

8 But then again they are not to be pardoned.

9 For if they were able to know so much as to
make a judgment of the world: how did they not
more easily find out the Lord thereof?

10 But unhappy are they, and their hope is
among the dead, who have called gods the works
of the hand of men, gold and silver, the
inventions of art, and the resemblances of
beasts, or an unprofitable stone the work of an
ancient hand.

11 Or if an artist, a carpenter, hath cut down a
tree proper for his use in the wood, and skilfully
taken off all the bark thereof, and with his art,

corticem et arte sua usus diligenter fabricet vas
utile in conversatione vitae

12 reliquias autem eius operis ad
praeparationem escae abutatur

13 et reliquum horum quod ad nullos usus facit
lignum curvum et verticibus plenum sculpat
diligenter per vacuitatem suam et per scientiam
artis suae figuret illud et adsimilet illud imagini
hominis

14 aut alicui ex animalibus illud conparet
perliniens lubrica et rubicundum faciens fuco
colorem illius et omnem maculam quae in illo est
perliniens

15 et faciat ei dignam habitationem in pariete
ponens illud confirmans ferro

16 ne forte cadat prospiciens illi sciens quoniam
non potest se adiuvare imago enim est et opus
est illi adiutorio

17 et de substantia sua et filiis suis et nuptiis
votum faciens inquit non erubescit loqui cum
illo qui sine anima est

18 et pro sanitate quidem infirmum deprecatur
et pro vita mortuum rogat et in adiutorium
inutilem invocat

19 et pro itinere petit ab hoc qui ambulare non
potest et de adquirendo et de operando et de
omnium rerum eventu petit ab eo qui in omnibus
est inutilis

diligently formeth a vessel profitable for the
common uses of life,

12 And useth the chips of his work to dress his
meat:

13 And taking what was left thereof, which is
good for nothing, being a crooked piece of wood,
and full of knots, carveth it diligently when he
hath nothing else to do, and by the skill of his art
fashioneth it, and maketh it like the image of a
man:

14 Or the resemblance of some beast, laying it
over with vermilion, and painting it red, and
covering every spot that is in it:

15 And maketh a convenient dwelling place for
it, and setting it in a wall, and fastening it with
iron,

16 Providing for it, lest it should fall, knowing
that it is unable to help itself: for it is an image,
and hath need of help.

17 And then maketh prayer to it, enquiring
concerning his substance, and his children, or his
marriage. And he is not ashamed to speak to that
which hath no life:

18 And for health he maketh supplication to the
weak, and for life prayeth to that which is dead,
and for help calleth upon that which is
unprofitable:

19 And for a good journey he petitioneth him
that cannot walk: and for getting, and for
working, and for the event of all things he asketh
him that is unable to do any thing.

Sapientia - Chapter 14

1 Iterum alius navigare cogitans et per feros
fluctus incipiens iter facere ligno portante se
fragilius lignum invocat

2 illud enim cupiditas adquirendi excogitavit et
artifex sapientia fabricavit sua

3 tua autem pater gubernat providentia
quoniam dedisti et in mari viam et inter fluctus
semitam firmissimam

4 ostendens quoniam potes ex omnibus sanare
etiam si sine rate aliquis adeat

5 sed ut non esset vacua sapientiae tuae opera
propter hoc etiam exiguo ligno credunt homines
animas suas et transeuntes mare per ratem
liberati sunt

6 sed ab initio cum perirent superbi gigantes
spes orbis terrarum ad ratem confugiens remisit
saeculo semen nativitatis quae manu tua erat
gubernata

7 benedictum est enim lignum per quod fit
iustitia

8 per manus autem quod fit maledictum et
ipsum et qui fecit illud quia ille quidem operatus
est illud autem cum esset fragile Deus

1 Again, another designing to sail, and beginning
to make his voyage through the raging waves,
calleth upon a piece of wood more frail than the
wood that carrieth him.

2 For this the desire of gain devised, and the
workman built it by his skill.

3 But thy providence, O Father, governeth it: for
thou hast made a way even in the sea, and a most
sure path among the waves,

4 Shewing that thou art able to save out of all
things, yea, though a man went to sea without
art.

5 But that the works of thy wisdom might not be
idle: therefore men also trust their lives even to
a little wood, and passing over the sea by ship,
are saved.

6 And from the beginning also, when the proud
giants perished, the hope of the world fleeing to
a vessel, which was governed by thy hand, left to
the world seed of generation.

7 For blessed is the wood, by which justice
cometh

8 But the idol that is made by hands, is cursed, as
well it, as he that made it: he because he made

cognominatus est

9 similiter autem odio sunt Deo impius et impietas eius

10 etenim quod factum est cum illo qui fecit tormenta patietur

11 propter hoc et idolis nationum non erit respectus quoniam creaturae Dei in odium factae sunt et in temptationem animis hominum et in muscipulum pedibus insipientium

12 initium enim fornicationis est exquisitio idolorum et adinventio illorum corruptio vitae est

13 neque erant ab initio neque erunt in perpetuum

14 supervacuitas enim hominum venit in orbem terrarum et ideo brevis illorum finis inventus est

15 acerbo enim luctu dolens pater cito sibi filii rapti faciens imaginem illum qui tunc homo mortuus fuerat nunc tamquam deum colere coepit et constituit inter servos suos sacra et sacrificia

16 deinde interveniente tempore convalescente iniqua consuetudine hic error tamquam lex custodita est et tyrannorum imperio colebantur figmenta

17 hos quos in palam honorare non poterant homines propter quod longe essent e longinquo figura illorum adlata evidentem imaginem regis quem honorare volebant fecerunt ut illum qui aberat tamquam praesentem colerent sua sollicitudine

18 provexit autem ad horum culturam et hos qui ignorabant artificis eximia diligentia

19 ille enim volens placere illi qui se adsumpsit elaboravit arte sua ut similitudinem in melius figuraret

20 multitudo autem adducta per speciem operis eum qui ante tempus tamquam homo honoratus fuerat nunc deum existimaverunt

21 et haec fuit vitae humanae deceptio quoniam aut adfectui aut regibus deservientes homines incommunicabile nomen lapidibus et lignis inposuerunt

22 et non sufficerat errasse eos circa Dei scientiam sed et in magno viventes inscientiae bello tot et tam magna mala pacem appellant

23 aut enim filios suos sacrificantes aut obscura sacrificia facientes aut insaniae plenas vigiliis habentes

24 neque vitam neque nuptias mundas iam custodiunt sed alius alium per invidiam occidit aut adulterans contristat

25 et omnia commixta sunt sanguis homicidium

it; and it because being frail it is called a god.

9 But to God the wicked and his wickedness are hateful alike.

10 For that which is made, together with him that made it, shall suffer torments.

11 Therefore there shall be no respect had even to the idols of the Gentiles: because the creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise.

12 For the beginning of fornication is the devising of idols: and the invention of them is the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vanity of men they came into the world: and therefore they shall be found to come shortly to an end.

15 For a father being afflicted with bitter grief, made to himself the image of his son, who was quickly taken away: and him who then had died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants.

16 Then, in process of time, wicked custom prevailing, this error was kept as a law, and statues were worshipped by the commandment of tyrants.

17 And those whom men could not honour in presence, because they dwelt far off, they brought their resemblance from afar, and made an express image of the king, whom they had a mind to honour: that by this their diligence, they might honour as present, him that was absent.

18 And to the worshipping of these, the singular diligence also of the artificer helped to set forward the ignorant.

19 For he being willing to please him that employed him, laboured with all his art to make the resemblance in the best manner.

20 And the multitude of men, carried away by the beauty of the work, took him now for a god, that little before was but honoured as a man.

21 And this was the occasion of deceiving human life: for men serving either their affection, or their kings, gave the incommunicable name to stones and wood.

22 And it was not enough for them to err about the knowledge of God, but whereas they lived in a great war of ignorance, they call so many and so great evils peace.

23 For either they sacrifice their own children, or use hidden sacrifices, or keep watches full of madness,

24 So that now they neither keep life, nor marriage undefiled, but one killeth another through envy, or grieveth him by adultery:

25 And all things are mingled together, blood,

furtum et fictio corruptio infidelitas turbatio et perurium tumultus bonorum

26 Domini inmemoratio animarum inquinatio nativitatis inmutatio nuptiarum inconstantia moechiae et inpuclitia

27 infandorum enim idolorum cultura omnis mali causa est et initium et finis

28 aut enim dum laetantur insaniunt aut vaticinantur falsa aut vivunt iniuste aut periurant cito

29 dum enim confidunt in idolis quae sunt sine anima male iurantes renoceri se non sperant

30 utraque ergo illis evenient digne quoniam male senserunt de Deo attendantes idolis et iniuste iuraverunt in dolo contemnentes iustitiam

31 non enim iurantium est virtus sed peccantium poena perambulat semper in iniustorum praevaricationem

murder, theft, and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good,

26 Forgetfulness of God, defiling of souls, changing of nature, disorder in marriage, and the irregularity of adultery and uncleanness.

27 For the worship of abominable idols is the cause, and the beginning and end of all evil.

28 For either they are mad when they are merry: or they prophesy lies, or they live unjustly, or easily forswear themselves.

29 For whilst they trust in idols, which are without life, though they swear amiss, they look not to be hurt.

30 But for both these things they shall be justly punished, because they have thought not well of God, giving heed to idols, and have sworn unjustly, in guile despising justice.

31 For it is not the power of them, by whom they swear, but the just vengeance of sinners always punisheth the transgression of the unjust.

Sapientia - Chapter 15

1 Tu autem Deus noster suavis et verus es patiens et misericordia disponens omnia

2 etenim si peccaverimus tui sumus scientes magnitudinem tuam et si non peccaverimus scimus quoniam apud te sumus computati

3 nosse enim te consummata iustitia est et scire iustitiam et virtutem tuam radix est immortalitatis

4 non enim in errorem induxit nos hominum malae artis excogitatio nec umbra picturae labor sine fructu effigies sculpta per varios colores

5 cuius aspectus insensato dat concupiscentiam et diligit mortuae imaginis effigiem sine anima

6 malorum amatores digni qui spem in talibus habent et qui faciunt illos et qui diligunt et qui colunt

7 sed et figulus mollem terram premens laboriose fingit ad usus nostros unumquodque vas et de eodem luto fingit quae munda sunt in usum vasa similiter et quae his sunt contraria horum autem vasorum qui sit usus iudex est figulus

8 et cum labore vanum deum de eodem fingit luto ille qui paulo ante de terra factus fuerat et post pusillum se ducit unde acceptus est repetitus debitum animae quem habebat

9 sed est illi cura non quia laboraturus est nec quoniam brevis illi vita est sed concertatur aurificibus et argentariis sed et aerarios imitatur et gloriam praefert quoniam res supervacuas fingit

10 cinis est cor eius et terra supervacua spes

1 But thou, our God, art gracious and true, patient, and ordering all things in mercy.

2 For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee.

3 For to know thee is perfect justice: and to know thy justice, and thy power, is the root of immortality.

4 For the invention of mischievous men hath not deceived us, nor the shadow of a picture, a fruitless labour, a graven figure with divers colours,

5 The sight whereof enticeth the fool to lust after it, and he loveth the lifeless figure of a dead image.

6 The lovers of evil things deserve to have no better things to trust in, both they that make them, and they that love them, and they that worship them.

7 The potter also tempering soft earth, with labour fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge.

8 And of the same clay by a vain labour he maketh a god: he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life, which was lent him, shall be called for again.

9 But his care is, not that he shall labour, nor that his life is short, but he striveth with the goldsmiths and silversmiths: and he endeavoureth to do like the workers in brass, and counteth it a glory to make vain things.

10 For his heart is ashes, and his hope vain earth

illius et luto vilior vita illius

and his life more base than clay:

11 quoniam ignoravit qui se finxit et qui inspiravit illi animam quae operatur et qui insuflavit spiritum vitalem

11 Forasmuch as he knew not his maker, and him that inspired into him the soul that worketh, and that breathed into him a living spirit.

12 sed aestimaverunt ludum esse vitam nostram et conversationem vitae conpositam ad lucrum et oportere undecumque etiam ex malo acquirere

12 Yea, and they have counted our life a pastime and the business of life to be gain, and that we must be getting every way, even out of evil.

13 hic enim super omnes scit se delinquere qui ex terrae materia fragilia vasa et sculptilia fingit

13 For that man knoweth that he offendeth above all others, who of earthly matter maketh brittle vessels, and graven gods.

14 omnes enim insipientes et infelices supra modum animae superbi sunt inimici populi tui et imperantes illi

14 But all the enemies of thy people that hold them in subjection, are foolish, and unhappy, and proud beyond measure:

15 quoniam omnia idola nationum aestimaverunt deos quibus neque oculorum visus est ad videndum neque nares ad percipiendum spiritum neque aures ad audiendum nec digiti manuum ad tractandum sed et pedes eorum pigri ad ambulandum

15 For they have esteemed all the idols of the heathens for gods, which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to walk.

16 homo enim fecit illos et qui spiritum mutuatus est is finxit illos nemo enim sibi similem homo poterit deum fingere

16 For man made them: and he that borroweth his own breath, fashioned them. For no man can make a god like to himself.

17 cum sit enim mortalis mortuum fingit manibus iniquis melior est enim ipse his quos colit quia ipse quidem vixit cum esset mortalis illi autem numquam

17 For being mortal himself, he formeth a dead thing with his wicked hands. For he is better than they whom he worshippeth, because he indeed hath lived, though he were mortal, but they never.

18 sed et animalia miserrima colunt insensate enim comparata his aliis sunt deteriora

18 Moreover, they worship also the vilest creatures: but things without sense, compared to these, are worse than they.

19 sed nec aspectu aliquis ex his animalibus bona potest conspiciere effugit autem Dei laudem et benedictionem eius

19 Yea, neither by sight can any man see good of these beasts. But they have fled from the praise of God, and from his blessing.

Sapientia - Chapter 16

1 Propter hoc per his similia passi sunt digne tormenta et per multitudinem bestiarum exterminati sunt

1 For these things, and by the like things to these, they were worthily punished, and were destroyed by a multitude of beasts.

2 pro quibus tormentis bene disposuisti populum tuum quibus dedisti concupiscentiam delectamenti sui novum saporem escam parans eis ortygometram

2 Instead of which punishment, dealing well with thy people, thou gavest them their desire of delicious food, of a new taste, preparing for them quails for their meat:

3 ut illi quidem concupiscentes escam propter ea quae illis ostensa et missa sunt etiam a necessaria concupiscentia averterentur hi autem in brevi inopes facti novam gustaverunt escam

3 To the end, that they indeed desiring food, by means of those things that were shewn and sent among them, might loath even that which was necessary to satisfy their desire. But these, after suffering want for a short time, tasted a new meat.

4 oportebat enim illis quidem sine excusatione supervenire interitum exercentibus tyrannidem his autem tantum ostendere quemadmodum inimici illorum exterminabantur

4 For it was requisite that inevitable destruction should come upon them that exercised tyranny: but to these it should only be shewn how their enemies were destroyed.

5 etenim cum supervenit illis saeva bestiarum ira morsibus perversarum colubrarum exterminabantur

5 For when the fierce rage of beasts came upon these, they were destroyed by the bitings of crooked serpents.

6 non in perpetuum permansit ira tua sed ad

6 But thy wrath endured not for ever, but they were troubled for a short time for their

correctionem in brevi turbati sunt signum habentes salutis ad commemorationem mandati legis tuae	correction, having a sign of salvation, to put them in remembrance of the commandment of thy law.
7 qui enim conversus est non per hoc quod videbat sanabatur sed per te omnium salvatorem	7 For he that turned to it, was not healed by that which he saw, but by thee, the Saviour of all.
8 et in hoc autem ostendisti inimicis nostris quia tu es qui liberas ab omni malo	8 And in this thou didst shew to our enemies, that thou art he who deliverest from all evil.
9 illos enim lucustarum et muscarum occiderunt morsus et non est inventa sanitas animae illorum quia digni erant ab huiusmodi exterminari	9 For the bitings of locusts, and of flies, killed them, and there was found no remedy for their life: because they were worthy to be destroyed by such things.
10 filios autem tuos nec draconum venenatorum vicerunt dentes misericordia enim tua adveniens sanabat illos	10 But not even the teeth of venomous serpents overcame thy children: for thy mercy came and healed them.
11 in memoria enim sermonum tuorum examinabantur et salvabantur ne in altam incidentes oblivionem non possent tuo uti adiutorio	11 For they were examined for the remembrance of thy words, and were quickly healed, lest falling into deep forgetfulness, they might not be able to use thy help.
12 etenim neque herba neque malagma sanavit illos sed tuus Domine sermo qui sanat omnia	12 For it was neither herb, nor mollifying plaster, that healed them, but thy word, O Lord, which healeth all things.
13 tu enim vitae et mortis habes potestatem et deducis ad portas mortis et reducis	13 For it is thou, O Lord, that hast power of life and death, and ledest down to the gates of death, and bringest back again:
14 homo autem occidit quidem per malitiam animam suam et cum exibat spiritus non revertetur nec revocabit animam quae recepta est	14 A man indeed killeth through malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received:
15 sed tuam manum effugere impossibile est	15 But it is impossible to escape thy hand:
16 negantes enim nosse te impii per fortitudinem brachii tui flagellati sunt novis aquis et grandinibus et pluviis persecutionem passi et per ignem consummati	16 For the wicked that denied to know thee, were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire.
17 quod enim mirabile erat in aqua quae omnia extinguit plus ignis valebat vindex est enim orbis iustorum	17 And which was wonderful, in water, which extinguisheth all things, the fire had more force: for the world fighteth for the just.
18 quodam enim tempore mansuetabatur ignis ne conburerentur quae ad impios missa erant animalia sed ut ipsi videntes scirent quoniam Dei iudicio patiuntur persecutionem	18 For at one time the fire was mitigated, that the beasts which were sent against the wicked might not be burnt, but that they might see, and perceive that they were persecuted by the judgment of God.
19 et quodam tempore in aqua super virtutem ignis ardebat ut iniquae terrae nationem exterminaret	19 And at another time the fire, above its own power, burnt in the midst of water, to destroy the fruits of a wicked land.
20 pro quibus angelorum esca nutristi populum tuum et paratum panem e caelo praestitisti illis sine labore omne delectamentum in se habentem et omnis saporis suavitatem	20 Instead of which things, thou didst feed thy people with the food of angels, and gavest them bread from heaven, prepared without labour; having in it all that is delicious, and the sweetness of every taste.
21 substantia enim tua dulcedinem tuam quam in filios habes ostendebat et serviens uniuscuiusque voluntati ad quod quis volebat vertebatur	21 For thy sustenance shewed thy sweetness to thy children, and serving every man's will, it was turned to what every man liked.
22 nix autem et glacies sustinebant vim ignis et non tabescebant ut scirent quoniam fructus inimicorum exterminabat ignis ardens in grandine et pluvia coruscans	22 But snow and ice endured the force of fire, and melted not: that they might know that the fire, burning in the hail, and flashing in the rain, destroyed the fruits of the enemies.

23 hoc autem iterum ut nutrentur iusti etiam suae virtutis oblitus est

24 creatura enim tibi factori deserviens exandescit in tormentum adversus iniustos et lenior fit ad benefaciendum pro his qui in te confidunt

25 propter hoc et tunc in omnia transfigurata omnium nutrici gratiae tuae deservebant ad voluntatem horum qui a te desiderati sunt

26 ut scirent filii tui quos dilexisti Domine quoniam non nativitatis fructus pascunt homines sed sermo tuus hos qui in te crediderint conservat

27 quod enim ab igni non poterat exterminari statim ab exiguo radio solis calefactum tabescebat

28 ut notum omnibus esset quoniam oportet praevenire solem ad benedictionem tuam et ad orientem lucis tibi adorare

29 ingrati enim fides tamquam hibernalis glacies tabescit et disperiet tamquam aqua supervacua

23 But this same again, that the just might be nourished, did even forget its own strength.

24 For the creature serving thee, the Creator, is made fierce against the unjust for their punishment: and abateth its strength for the benefit of them that trust in thee.

25 Therefore even then it was transformed into all things, and was obedient to thy grace, that nourisheth all, according to the will of them that desired it of thee:

26 That thy children, O Lord, whom thou lovedst, might know that it is not the growing of fruits that nourisheth men, but thy word preserveth them that believe in thee.

27 For that which could not be destroyed by fire, being warmed with a little sunbeam, presently melted away:

28 That it might be known to all, that we ought to prevent the sun to bless thee, and adore thee at the dawning of the light.

29 For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.

Sapientia - Chapter 17

1 Magna enim sunt iudicia tua et inenarrabilia verba tua propter hoc indisciplinatae animae erraverunt

2 dum enim persuasum habent iniqui posse dominari nationi sanctae vinculis tenebrarum et longae noctis conpediti inclusi sub tectis fugitivi perpetuae providentiae iacuerunt

3 et dum putant se latere in obscuris peccatis tenebroso oblivionis velamento dispersi sunt paventes horrende et cum admiratione nimia perturbati

4 neque enim quae continebat illos spelunca sine timore custodiebat quoniam sonitus descendens perturbabat illos et personae tristes apparentes pavorem illis praestabant

5 et ignis quidem nulla vis poterat illis lumen praebere nec siderum limpidae flammae inluminare poterant illam noctem horrendam

6 apparebat autem illis subitaneus ignis timore plenus et timore percussi illius quae non videbatur faciei aestimabant deteriora esse quae videbantur

7 et magicae artis adpositi erant derisus et sapientiae gloriae correptio cum contumelia

8 illi enim qui promittebant timores turbationes expellere se ab anima languente hi cum derisu pleni timore languebant

9 nam et si nihil illos ex monstris perturbabat transitu animalium et serpentium sibilatione commoti tremebundi peribant et aerem quem nulla ratione quis effugere posset negantes se

1 For thy judgments, O Lord, are great, and thy words cannot be expressed: therefore undisciplined souls have erred.

2 For while the wicked thought to be able to have dominion over the holy nation, they themselves being fettered with the bonds of darkness, and a long night, shut up in their houses, lay there exiled from the eternal providence.

3 And while they thought to lie hid in their obscure sins, they were scattered under a dark veil of forgetfulness, being horribly afraid, and troubled with exceeding great astonishment.

4 For neither did the den that held them, keep them from fear: for noises coming down troubled them, and sad visions appearing to them, affrighted them.

5 And no power of fire could give them light, neither could the bright flames of the stars enlighten that horrible night.

6 But there appeared to them a sudden fire, very dreadful: and being struck with the fear of that face, which was not seen, they thought the things which they saw to be worse:

7 And the delusions of their magic art were put down, and their boasting of wisdom was reproachfully rebuked.

8 For they who promised to drive away fears and troubles from a sick soul, were sick themselves of a fear worthy to be laughed at.

9 For though no terrible thing disturbed them: yet being scared with the passing by of beasts, and hissing of serpents, they died for fear and denying that they saw the air, which could by no

videre

10 cum sit enim timida nequitia dat
testimonium condemnata semper enim
praesumit saeva conturbata conscientia

11 nihil enim est timor nisi praesumptionis
adiutorium proditio cogitationis auxiliorum

12 et dum ab intro minor est expectatio
maiores putat scientiam eius causae de qua
tormentum praestat

13 illi autem qui inpotentem vere noctem et ab
infirmis et ab altissimis inferis supervenientem
eundem somnum dormientes

14 aliquando monstrorum exagitabantur timore
aliquando animae deficiebant traductione
subitaneus enim illis et insperatus timor
supervenerat

15 deinde si quicumque ex illis decidisset
custodiebatur in carcere sine ferro reclusus

16 si enim rusticus quis erat aut pastor aut agri
laborum operarius praeoccupatus esset
ineffugibilem sustinebat necessitatem

17 una enim catena tenebrarum omnes erant
conligati sive spiritus sibilans aut inter spissos
ramos avium sonus suavis aut vis aquae
decurentis nimium

18 aut sonus validus praecipitarum petrarum aut
ludentium animalium cursus invisus aut
mugientium valida bestiarum vox aut resonans
de altissimis montibus echo deficientes faciebat
illos prae timore

19 omnis enim orbis terrarum limpido
luminabatur lumine et non inpeditis operibus
continebatur

20 solis autem illis superposita erat gravis nox
imago tenebrarum quae superventura illis erat
ipsi ergo sibi erant graviore tenebris

means be avoided.

10 For whereas wickedness is fearful, it beareth
witness of its condemnation: for a troubled
conscience always forecasteth grievous things.

11 For fear is nothing else but a yielding up of
the succours from thought.

12 And while there is less expectation from
within, the greater doth it count the ignorance
of that cause which bringeth the torment.

13 But they that during that night, in which
nothing could be done, and which came upon
them from the lowest and deepest hell, slept
the same sleep,

14 Were sometimes molested with the fear of
monsters, sometimes fainted away, their soul
failing them: for a sudden and unlooked for fear
was come upon them.

15 Moreover, if any of them had fallen down, he
was kept shut up in prison without irons.

16 For if any one were a husbandman, or a
shepherd, or a labourer in the field, and was
suddenly overtaken, he endured a necessity from
which he could not fly.

17 For they were all bound together with one
chain of darkness. Whether it were a whistling
wind, or the melodious voice of birds, among the
spreading branches of trees, or a fall of water
running down with violence,

18 Or the mighty noise of stones tumbling down,
or the running that could not be seen of beasts
playing together, or the roaring voice of wild
beasts, or a rebounding echo from the highest
mountains: these things made them to swoon
for fear.

19 For the whole world was enlightened, with a
clear light, and none were hindered in their
labours.

20 But over them only was spread a heavy night,
an image of that darkness which was to come
upon them. But they were to themselves more
grievous than the darkness.

Sapientia - Chapter 18

1 Sanctis autem tuis maxima erat lux et horum
quidem vocem audiebant sed figuram non
videbant et quia non et ipsi per eadem passi
erant magnificabant

2 et qui ante laesi erant quoniam non
laedebantur gratias agebant et ut esset
differentia donum petebant

3 propter quod igni ardentem columnam ducem
habuerunt ignotae viae et solem sine laesura
boni hospitii praestitisti

4 digni quidem illi carere luce et pati carcerem
tenebrarum qui inclusos custodiebant filios tuos
per quos incipiebat incorruptum legis lumen
saeculo dari

1 But thy saints had a very great light, and they
heard their voice indeed, but did not see their
shape. And because they also did not suffer the
same things, they glorified thee:

2 And they that before had been wronged, gave
thanks, because they were not hurt now: and
asked this gift, that there might be a difference.

3 Therefore they received a burning pillar of fire
for a guide of the way which they knew not, and
thou gavest them a harmless sun of a good
entertainment.

4 The others indeed were worthy to be deprived
of light, and imprisoned in darkness, who kept
thy children shut up, by whom the pure light of
the law was to be given to the world.

- 5** cum cogitarent iustorum occidere infantes et uno exposito filio et liberato in traductionem illorum multitudinem filiorum abstulisti et pariter illos perdidisti in aquam validam
- 6** illa nox ante cognita est a parentibus nostris ut vere scientes quibus iuramentis crediderunt animaequiores essent
- 7** suscepta est autem a populo tuo sanitas quidem iustorum iniustorum autem exterminatio
- 8** sicut enim laesisti adversarios sic nos provocans magnificasti
- 9** absconse enim sacrificabant iusti pueri bonorum et iustitiae legem in concordia disposuerunt similiter bona et mala percepturos iustos patri iam decantantes laudes
- 10** resonabat autem inconveniens inimicorum vox et flebilis audiebatur planctus ploratorum infantium
- 11** simili autem poena servus cum domino adflictus et popularis homo regi similia passus
- 12** similiter ergo omnes uno nomine mortis mortuos habebant innumerabiles nec enim ad sepeliendum vivi sufficiebant quoniam uno momento quae erat praeclarior natio illorum exterminata est
- 13** de omnibus enim non credentes propter veneficia tunc cum fuit exterminium primogenitorum spoponderunt populum Dei se esse
- 14** cum enim quietum silentium contineret omnia et nox in suo cursu medium iter haberet
- 15** omnipotens sermo tuus de caelo a regalibus sedibus durus debellator in mediam exterminii terram prosilivit
- 16** gladius acutus insimulatum imperium tuum portans et stans replevit omnia morte et usque ad caelum adtingebat stans in terra
- 17** tum continuo visus somniorum malorum turbaverunt illos et timores supervenerunt insperati
- 18** et alius alibi proiectus semivivus propter quam moriebatur causam demonstrabat
- 19** visiones enim quae illos turbaverunt haec praemonebant ne inscii quare mala patiebantur perirent
- 20** tetigit autem tunc et iustos temptatio mortis et commotio in heremo facta est multitudinis sed non diu permansit ira
- 21** properans enim homo sine querella propugnavit proferens servitutis suae scutum orationem et per incensum deprecationem allegans restitit irae et finem inposuit
- 5** And whereas they thought to kill the babes of the just: one child being cast forth, and saved to reprove them, thou tookest away a multitude of their children, and destroyedst them altogether in a mighty water.
- 6** For that night was known before by our fathers, that assuredly knowing what oaths they had trusted to, they might be of better courage.
- 7** So thy people received the salvation of the just, and destruction of the unjust.
- 8** For as thou didst punish the adversaries so thou didst also encourage and glorify us.
- 9** For the just children of good men were offering sacrifice secretly, and they unanimously ordered a law of justice: that the just should receive both good and evil alike, singing now the praises of the fathers.
- 10** But on the other side there sounded an ill according cry of the enemies, and a lamentable mourning was heard for the children that were bewailed.
- 11** And the servant suffered the same punishment as the master, and a common man suffered in like manner as the king.
- 12** So all alike had innumerable dead, with one kind of death. Neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.
- 13** For whereas they would not believe any thing before by reason of the enchantments, then first upon the destruction of the firstborn, they acknowledged the people to be of God.
- 14** For while all things were in quiet silence, and the night was in the midst of her course,
- 15** Thy Almighty word leaped down from heaven from thy royal throne, as a fierce conqueror into the midst of the land of destruction,
- 16** With a sharp sword carrying thy unfeigned commandment, and he stood and filled all things with death, and standing on the earth, reached even to heaven.
- 17** Then suddenly visions of evil dreams troubled them, and fears unlooked for came upon them.
- 18** And one thrown here, another there, half dead, shewed the cause of his death.
- 19** For the visions that troubled them foreshewed these things, lest they should perish, and not know why they suffered these evils.
- 20** But the just also were afterwards touched by an assault of death, and there was a disturbance of the multitude in the wilderness: but thy wrath did not long continue;
- 21** For a blameless man made haste to pry for the people, bringing forth the shield of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to the

necessitati ostendens quoniam tuus est famulus	calamity, shewing that he was thy servant.
22 vicit autem turbas non virtute corporis nec armatura potentiae sed verbo vexatorem subiecit iuramenta parentum et testamentum commemorans	22 And he overcame the disturbance, not by strength of body nor with force of arms, but with a word he subdued him that punished them, alleging the oath and covenant made with the fathers.
23 cum enim iam acervatim cecidissent super alterutrum mortui interstetit et amputavit impetum et divisit illam quae ad vivos ducebat viam	23 For when they were now fallen down dead by heaps one upon another, he stood between and stayed the assault, and cut off the way to the living.
24 in veste enim poderis quam habebat totus erat orbis terrarum et parentum magnalia in quattuor ordinibus lapidum erant sculpta et magnificentia tua in diademate capitis illius erat scripta	24 For in the priestly robe which he wore, was the whole world: and in the four rows of the stones, the glory of the fathers was graven, and thy majesty was written upon the diadem of his head.
25 haec autem his cessit qui exterminabat et haec extimuit erat enim sola temptatio irae sufficiens	25 And to these the destroyer gave place, and was afraid of them: for the proof only of wrath was enough.

Sapientia - Chapter 19

1 Impiis autem usque in novissimum sine misericordia ira supervenit praesciebat enim et futura illorum	1 But as to the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do:
2 quoniam ipsi cum reversi essent ut se ducerent et cum magna sollicitudine praemisissent illos consequerentur illos paenitentia acti	2 For when they had given them leave to depart and had sent them away with great care, they repented and pursued after them.
3 adhuc enim inter manus habentes luctus et deplorantes ad monumenta mortuorum aliam sibi adsumpserunt cogitationem inscientiae et quos rogantes proiecerunt hos tamquam fugitivos persequerentur	3 For whilst they were yet mourning, and lamenting at the graves of the dead, they took up another foolish device: and pursued them as fugitives whom they had pressed to be gone:
4 ducebat enim illos ad hunc finem digna necessitas et horum quae acciderant memoracionem amittebant	4 For a necessity, of which they were worthy, brought them to this end: and they lost the remembrance of those things which had happened,
5 ut eam quae deerat tormentis replerent punitionem et populus quidem tuus mirabiliter transiret illi autem novam mortem invenirent	5 that their punishment might fill up what was wanting to their torments: And that thy people might wonderfully pass through, but they might find a new death.
6 omnis enim creatura ad suum genus ab initio figurabatur deserviens tuis praeceptis ut pueri tui custodirentur in laesi	6 For every creature, according to its kind was fashioned again as from the beginning, obeying thy commandments, that thy children might be kept without hurt.
7 nam nubes castra eorum adumbrabat et ex aqua quae ante erat terra arida apparuit et ex mari Rubro via sine impedimento et campus germinans de profundo nimio	7 For a cloud overshadowed their camps and where water was before, dry land appeared, and in the Red Sea a way without hindrance, and out of the great deep a springing field:
8 per quem omnis natio transivit quae tegebatur tua manu videntes mirabilia monstra	8 Through which all the nation passed which was protected with thy hand, seeing thy miracles and wonders.
9 tamquam equi enim depaverunt et tamquam agni exultaverunt magnificantes te Domine qui liberasti illos	9 For they fed on their food like horses, and they skipped like lambs, praising thee, O Lord, who hadst delivered them.
10 memores enim erant adhuc eorum quae in incolatu illorum facta fuerant quemadmodum pro natione animalium eduxit terra muscas et pro piscibus eructavit fluvius multitudinem ranarum	10 For they were yet mindful of those things which had been done in the time of their sojourning, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.
11 novissime autem viderunt novam creaturam	11 And at length they saw a new generation of

avium cum abducti concupiscentia
postulaverunt escam epulationis

12 in adlocutione enim desiderii ascendit illis de mari ortygometra et vexationes peccatoribus supervenerunt non sine illis quae ante facta erant argumentis per vim fluminum iuste enim patiebantur secundum suas nequitas

13 etenim detestabiliorem inhospitalitatem instituerunt alii quidem ignotos non recipiebant advenas alii autem bonos hospites in servitutem accipiebant

14 et non solum hoc sed et alius quis respectus erit illorum quoniam inviti recipiebant extraneos

15 qui autem cum laetitia receperunt hos qui eisdem usi erant iustitiis saevissimis adflixerunt doloribus

16 percussi sunt autem caecitate sicut illi in foribus iusti cum subitaneis cooperti essent tenebris unusquisque ostii sui transitum quaerebat

17 in se enim elementa dum convertuntur sicut in organo qualitatis sonus inmutatur et omnia suum sonum custodiunt unde est aestimare et ex ipso certo visu

18 agrestia enim in aquatica convertebantur et quaecumque erant natantia in terram transiebant

19 ignis in aqua valebat supra suam virtutem et aqua extinguentis naturae obliviscebatur

20 flammae e contrario corruptibilium animalium non vexaverunt carnes coambulantium nec dissolvebant illam quae facile dissolvitur sicut glacies bonam escam in omnibus enim Domine magnificasti populum tuum et honorasti et non despexisti in omni tempore et in omni loco adsistens eis

birds, when being led by their appetite, they asked for delicate meats.

12 For to satisfy their desire, the quail came up to them from the sea: and punishments came upon the sinners, not without foregoing signs by the force of thunders: for they suffered justly according to their own wickedness.

13 For they exercised a more detestable inhospitality than any: others indeed received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them.

14 And not only so, but in another respect also they were worse: for the others against their will received the strangers.

15 But these grievously afflicted them whom they had received with joy, and who lived under the same laws.

16 But they were struck with blindness: as those others were at the doors of the just man, when they were covered with sudden darkness, and every one sought the passage of his own door.

17 For while the elements are changed in themselves, as in an instrument the sound of the quality is changed, yet all keep their sound: which may clearly be perceived by the very sight.

18 For the things of the land were turned into things of the water: and the things that before swam in the water passed upon the land.

19 The fire had power in water above its own virtue, and the water forgot its quenching nature.

20 On the other side, the flames wasted not the flesh of corruptible animals walking therein, neither did they melt that good food, which was apt to melt as ice. For in all things thou didst magnify thy people, O Lord, and didst honour them, and didst not despise them, but didst assist them at all times, and in every place.