The Wisedome of Solomon

Unknown Author

21 For Almighty God hath enured to lay into them the bay, wherein the chosen people should have presided.

22 Don shall therefore among your So- loman fealtes, keep it an high bay with all fre- ting.

23 That hath now and hereafter there may be safety to us, and the well affected Boetians:

but to those which don combine against us, a memorial of persecution.

24 Therefore every city and country what- said, which shall not not according to these things, shall be destroyed without mercy, with fire and blood, and shall be made not only un- passable for men, but also most parasfull to willow beasts, and foules for men.

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CHAP. I.

2 To whom God sheweth himself, 4 and wisdom her- self. 6. A soul speaker cannot be hid, 12 He pleases our own ablyrullion, 13 for God created not death.

- 1. King 3.3. clay, 5.2.

Due *tightyrouinesse, yet that be Judges of the earth: think of the Lord with a good (hear,) and in limplicity of heret [ecke him.

2 For he will be found of them that reoupe him not: and sheweth himselfe unto such as don not *distrust him.

3 For freowed thoughts separate from God: and his power when it is tried, || erpy- loureth the benefit.

4 For into a malicious foule wisdome shall not enter: nor dwell in the body that is shibice unto sinne.

5 * For the holy spirit of discipline will dis- deceit, and renounce from thoughts that are with out understanding: and will not || abbe when unrighteousness commeth in.

6 For wisdomye is a *loving spirit, and will not acquire a blaspheuue of his || woods: for God is witness of his reines, and a true bequ- der of its heart, and a hearre of his tongue.

7 For the spirit of the Lord filleth the we: to, and that which || concituerth all things, hath knowledge of the boye.

8 Therefore he that sheaketh unrighteous things, cannot be hid: neither shall bring cause when it: punisheth, paffe by him.

9 For inquisition shall be made into the com- feis of the ungodly: and the found of his woods shall come unto the Lord, for the || manitisation of his wicked deeds.

10 For the care of isfoulie hereth all things: and the noyile of murmuring is not hid.

11 Therefore heware of murmuring, which is unprofitable, and refrain your tongue from backebiting: for there is no wood so ferece, that shall not for nought: and the mouth that || be- lyeth, Ilayeth the foulie.

12 Decke not death in the rescue of your life: and will not upon your scines *disfruction with 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 have their being: and the generations of the house their being: and the generations of the house were healthfull: and there is no poyion of destruction in them: nor the kingdoms of death upon the earth.

15 For right cousins is immortal. 16 The ungodly man with their works, and woods called into them: for when they thought to haunt their friend, they consumed to nought,

and made a command with it, because they are woof by to take part with it.

CHAP. II.

1 The wicked thinke this life fure: 5 and of no other after this. 6 Therefore they will take these pleasures in this, to and complete against the will. 22 What that is which don't blind them.

For the ungodly said, reasoning with them: I felure, but not aright: * Due life in spirit and tedious, * and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are borne at all adventure: and here shall be hereafter as though we had never been: for the death of our nostrils is as smoke, and a little sparke in the moaning of our heart.

3 Colwich being extinguished, our body shall be turned into allies, and our spirit shall banish as the || soft aye.

4 And our name shall be forgotten in time, and no man shall haunt our wool as in remem- brance, and one life shall paffe away as the trace of a cloud: and shall be dispersed as a myst that is an unaway with the beances of the Summ, and || oureceme with the bear thereof.

5 * For our time is a very shadow that pas- seth away: and after our end there is no extun- ning: for || it is full sealed, so that no man com- meth again.

6 Come on therefore, let us enjoy the good things * that are present: and let us || speedily ble the * creatures like as in yourh.

7 Let us fill our scines with collie wine and ovinments: and let us folwre of the Spying paffe by us.

8 Let us recluse our scines with Rose bads before they be withered.

9 Let none of us go without his part of our || volupriousinesse let us leave takens of our boyishies in every place, for this is our paston, and our lot is this.

10 Let us oppress the poore righteous man, let us not share the widow: no; reuerene the ancient gray bakres of the aged.

11 Let our strength bee the law of Justice: for that which is feeble is found to bee nothing worth.

12 Therefore let us lie in wait for the righ- erous; because he is not for our time, and hee is clean contrary to our doings: hee byhandeth us with our offending the Law, and abiceeth to our infamy the transgressing of our educa- tion.

13 Qye yourselfeth to haun the knowledge of God: and he calleth hunsife the childe of the Lord.

14 Qe was made to * remone our thoughts. P 3 15 Qs

- Job 7.8.
- Matt. 12.23. 1. Col. 15.32.

|| Or, myft.

|| Or, oppressed.

- 1. Chrom.

29.15.

|| Or, has.

- 1 G. 22.13.

and 5.6.12.

|| Or, earnest.

- 1. Cor. 15.32

|| Or, gallies.

|| Or, if, andreeth.

- Due 4.23.

10 For the care of isfoulie hereth all things: and the noyile of murmuring is not hid. 11 Therefore heware of murmuring, which is unprofitable, and refrain your tongue from backebiting: for there is no wood so ferece, that shall not for nought: and the mouth that || be- lyeth, Ilayeth the foulie. 12 Decke not death in the rescue of your life: and will not upon your scines *disfruction with 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 have their being: and the generations of the house their being: and the generations of the house were healthfull: and there is no poyion of destruction in them: nor the kingdoms of death upon the earth. 15 For right cousins is immortal. 16 The ungodly man with their works, and

- 1. John 7.19

cph. 5.13.14

Wisdom of Solomon.

Apocrypha

•10. 55.2.

For, his, a.

•P.11.12.8.9.

man.27.42.

•1m.11.19.

† Or preferred or discerned the records.

• Gen.1 26,

27. and 5.1.

accid.17.3.

•Dem.5.1.3.

•Chap.5.4.

•Rom 8,24.

2.Cor.5.1.

1. p. p. 1. 1.

Or, be unfited.

•Brod. 16.4.

deut.8.2.

Or, none.

•Mar. 13.45.

•Mar.15.28.

2.Cor.6.2.

Or, and such as in fact shall shall remain with him in line.

•Mar.25.41.

15. Do to germane unto us even to behold:

• for his title is not like other mens, his ways

are another fashion.

16. Let are reserved of him as if counterfeits:

be delivered from our ways as from little

he delivered the end of the suit to be

nefit: he pronounced the end of the suit to be

be the same, and make his boat that God is his

17. Let us see if his words are true; and let

us know what shall happen in the end of him.

18. For if the suit man be the 'some of God,
be will be the man, and deliver him from the
baby of his enemies.

19. Let us examine him with defilefulness
and noture, that we may know his mechanic,
and choose his patience.

20. Let us condemn him with a shameful
death: for by his own saying, he shall be re-
covered.

21. Such things they aid to angine, and were
deceived: for their own wickedness hath blin-
ded them.

22. As for the mysteries of God, they know
them not: neither hoped they for the wages of
righteousness: nor: if discerned a reward for
blamelesses.

23. For God created man to be immostall,
and made him to be an 'image of his own
eremite.
24. For merthesis, through emite of the de-
sult came death into the world: and they that
do hold of his life, do find it.

C H A P. III.

x. The godly art happy to their death, 5. and in their republic. 10. The wicked are not, nor their children: 15. But they find are pure, are happy, though they how we children: 16. For the adulterer and his feud shall perish.

D. 21: the foules of the righteous are in the
hand of God, and three shall no torment
touch them.
2. In the sight of theointed they seemed to
his: and their departure is taken for misery.

3. And their going from us, to be utter de-

scretion that they are in peace.

4. For though they be punished in the sight of

men: yet is their 'hope full of immortality.

5. And having borne a little chastified, they

shall be greatly if rewarded: for God 'pursued

them, and found them if worthy for himself.

6. As gold in the furnace hath been eryed

them, and received them as a shame off. ring.

7. And in the time of their 'distraction, they

shall shine and rume to and fro, like sparkes a-

mong the thubble.

8. They shall judge the nations, and have

dominion over the people, and their Lord shall

reigne for cure.

9. They that put their trust in him, shall

understand the truth: if and such as be faith-

fall in love, shall abide with him: for grace and
mercy is to his claims, and he hath care for his
liar.
10. But the 'nugody shall be punished ac-
cording to their own imaginations, which
have neglected the righteous, and mistaken the
Lord.
11. For which defiated wisdom, and nur-
ture, he is miserable, and their hope is naive,
their labours unbelistall, and their how to be
prosecute.

C H A P. III.

1. The chaff man shall be crowned. 3. If sard. 5. p. shall not shone. 6. They shall be in the agath's hour perem. 7. The call die young, and are happy. 19. The mis-sible end of the wicked.

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48. The law of law, and the law of law, and the law of law, and the law of law, and the law of law, and the law of law, and the law of law, and the law of law, and the law of law, and the law of law, and the law of law, and the law of law, and the law of law, and the law of law, and the law of law, and the law of law, and the law of law, and the law of[{"box_2d": [666, 123, 678, 468], "label": "text", "

Apocrypha.

Chap. xxx. xxxi.

Apocrypha.

halled her to take him away, from among the wicked.

15 This the people saw, and understood it up, neither laite they by this in their mindes, That his grace and mercy to with his Saints, and that her hath reigned to his choirs.

16 Thus the righteous that is dead, shall condemn the ungodly, which are living, and youeth that is soone preferred, the many verses and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not badest and what God in his counsel hath decreed of him, and to what end the Lord hath set him in fairest.

18 They shall see him and depose him, but God shall laugh them to soone, and they shall decree free and rule cackets, and a reproach among the dead for evermore.

19 For her shall rend them, and cast them doom beadlong, that they shall be speechless: and her shall shake them from the foundation: and they shall bee eternity laugh wacke, and bein soarow; and their memorials shall presib.

20 And if when they call up the accounts of their sinners, they shall come unto fear: and their owne iniquities shall convince them to their face.

CHAP. V.

1 The wicked shall wonder as the godly, 4 and confess their erecrow: 5 and the apostle of their love, 17 God will reward the last, 17 and wears against the wicked

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

2 When they see it, they shall bee troubled with terrible fears, and shall bee amazed at the strongness of his saluation, so farce beyond all that they looked so.

3 And they repenting, and groaning for anguish of fairest, shall say within themselves: This was bee whom wee had sometimes in derisian, and a hypocrite of reproach.

4 All causes accounted his life madness, and his end to be without honour.

5 How so bee numbered among the children of God, and his fee is among the sinners?

6 Wherefore have we cured from the way of truerch, and the light of righteousness hath not shined unto us, and the Shume of righteousness cast not upon us.

7 Clue if wearied our felines in the way of wickedness, and destruction yea, we have gone through delices, where there say no woye: but as for the way of the Lord, wee have not known in it.

8 What hath pride published us? to what good hath riches with our bouncing brought us?

9 All these things are passed away like a Saddox, and as a Boat that hated by.

10 And as a ship that passed over the waters of the water, which when it is gone by, the trace thereof cannot bee found: neither the pathway of the keele in the waters.

11 "D" as when a ship hath flowen chowow the ayse, there is no token of bee was to bee found, but the light ayse being beaten with the brooke of bee wings, and parrish with the disastrously and motion of them; to paved the

cow, and therein afterwards no light where thee went, so to be found.

12 D: like as when an aceow is shot at a mark, it partech the ayse, which immediately commeth together against: so that a man cannot know where it went seldom.

13 Then so we in like manner, assume as we were found, began to learn to an end, and had no light of weenie to shew but were consumed in our owne wickedness.

14 For the hope of the ungodly is like: don't that is blowen away with the winds, like a chin troth that is driven away with the shume: like as they smoke which is "dispersed here & there with a temper, and passed away as the remembrance of a great that carried out a day.

15 But the righteous fear for evermore, their reward also is with the Lord, and the care of them is with the most high.

16 Therefore shall they receive a glorious kingdoms, and a beautiful crown from the Lord's hands: for with his right hand shall be come them, and with his arms shall bee protect them.

17 De shall take to him his felonise for complete armour, and make the creature his weapon for the rearing of his enemies.

18 De doffput on "righteousness as a best" place, and true indulgence in stead of an helmet.

19 De shall take if boldness for an insinuable shield.

20 Dissource watch shall bee shapen for a sword, & the woyle shall light with him against the wrowe.

21 Then shall the right-coming thunderbolts go abroad, and from the clonches, as from a wield drawn bow, shall they die to the mark.

22 And ballstones full of watch shall bee cast as out of a standbow, and the water of the sea shall cage against them, and the floods shall cruelly manure them.

23 Be a mighty windle shall stand up against them, and like a floume shall blow them away: thus iniquities shall say waste the whole earth, and if dealing shall overthrow the thrones of the mightie.

CHAP. VI

1 King must join care. 3 They have their power from God, 5 who will not share them. 12 Wefedame is from good. 21 Prince must join God. 24 For a wise Prince is the flag of the people.

1 Care therefore, O yee Kings, and understand, learn ye that be Judges of the ends of the earth.

2 One care you that rule the people, and glory in the multitude of nations.

3 For "power is given you of the Lord, and sonicraignite from the Oightest, who shall rise your woolen and search out your countries.

4 Because being ministers of his kingdoms you have not judged aright, nor hope the Law now walked after the counsel of God,

5 By artily and speedily shall bee come upon you: so a shape indulgence shall bee to them that be in high places.

6 For mercy will come pardon the menest: but mighty men shall be mightily esteemed.

7 For bee which is Lord over all shall serve

Ioh. 8. 9 (Gothic) Annie.

II Or. chafs. Phil. 2. 4 and 103. 1. a. p. 10. 10. 25. and 11. 7. a. anas 6. 10. 31.

II Or. palos un- liptin and in calyn w. 9. 9. 9. (1) p. 2. 1. 1. 1. 2. 17.

II Or. parable. Chap. 3. 2.

Wor. find our felons, or for- frised.

a. Chr. 29. 15 and 2. 5.

a. Prov. 30. 19. II Or. fort.

"Rom. 13. 1. 9.

Wisedome of Salomon.

Apocrypha.

Apocrypha.

*2. Colo. 18. 17. Sec. 10. 17. Bols. 14. 18. Reeds. 15. 13. 2. 6. acts. 10. 14. rom. 1. 1. 1. gal. 2. 6. aph. 8. 9. colod. p. 25. 2. pea. 1. 17. || Or. unif. 1. || Or. unif. 2.

no 5 mons. or 6 mns. neither shall be stand in awe of any man's greatness: for the hath made this small and great, and carers for all alike. 4 And a star retail shall come upon the mighty.

9 Clure you therefore, O Kings, nor I speak, that ye may learnt wisedome, and not all away.

10 For they that keeps holiness holily, shall be judged holy: and they that have learned such things, shall find a whoreto answer.

11 Wherefore see your affection upon my words, rather than, and ye shall be instructed.

12 Wisedome is glorious and never faded away: yea thee is nally free of them that blue her, and found of such as as see her.

14 She preteneth them that desire her, in making her selfe first known unto them.

15 Also so seeketh her early, shall have no great reanails: (to) her shall find her setting at his waxes.

15 To think therefore upon her is perfection of wisedome: and who so watcheth for her, shall quickly he will your care.

16 For thee goeth about seeking such as are worthy of her, sheweth her selfe favourably unto them in the waxes, and mereth them in cureethynghe.

17 For the weir true beginning of her is the desire of justice, sin, and the care of discipline is true:

18 And toue is the keeping of her fatness; and the giving here unto her fatness, to the assurance of incorruption.

19 And incorruption maketh vs neere unto God.

20 Therefore the desire of wisedome bringeth to a kingdom.

21 If youre delight her then in thrones and secpress, & ye kings of the people, honour wisedome that ye may reignne for ever more.

22 As for wisedome what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her narrative, and bring the knowledge of her into light, and will not pass our the truth.

23 Neither will I go with consuming envy: for such a man shall have no fellowship with wisedome.

24 Toue the multitude of the wise is the welfare of the world: and a wise King is the upholstery of the people.

25 Receive therefore instruction through my words, and it shall doe you good.

CHAP. VII.

1 All men have their beginning and end alike. 6 Has preferred wisedome before all things else. 8 God came him all the knowledge that he had. 22 The praise of wisedome.

1 My selfe also am a mortal man, like to all, and the offspring of him, that transfers made of the earth.

2 And in my mothers' wombs was fashioned to her flesh in the time of tennæ months' being compaeceth in blood, of the seed of man, and the pleasure that came with them.

3 And when I was alone, I spoke in the conincarnæ, and fell upon the earth which is

of like nature, and the first wove which I uttered, was crying as all others nor.

4 I was much on twadling clothes, and that with care.

5 For there is no king that had any other be blaming of birth.

6 "For all men have one entrance unto life and the like going out.

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

8 I preferred her before secpress a thrones, and esteemed riches nothing in compassion of her.

9 Neither compared I unto her any previous stone, because all gold in respect of her is as a sterile sand, and lilier shall be counted as clay before her.

10 I loved her about health and beauty, and chose to have her to stead of light: for the light that commett from her never goeth out.

11 All "good things together came to me with her, and immortally riches in her hands.

12 And I reloyed in them all, because wisedome goeth before them: and I knew not that she was the mother of them.

13 I learned: diligently, and doe communitate her; liberally: I doe not hide her riches.

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

15 God hath || granted me to speak as I would, & to conceive as to meere for the things I that are given me: because it is her that labdeth unto wisedome, and directeth the wise.

16 For in his hand are both wee and our wodes: all wisedome also and knowledge of wookmanship.

17 For he hath given me certaine knowledge of the things that are, namely to knowe how the world was made, and the operation of the

Clements:

18 The beginning, ending, and middest of the times: the alterations of the turning of the

name, and the change of seasons:

19 The circuits of years, and the positions of starres:

20 The natures of living creatures, and the furtis of wilde beasts, the violence of windes, and the crakelings of men, the diquetites of plants: and the virtues of roots:

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

22 For wisedome which is the worker of all things, taught me: for in her is an understanding spirit, holy, & one only, manifold, futile, ilulity, cleare, unselfish, plaine, not subject to

bore, fouling the thing that is good, quick, which cannot be ictered, ready to doe good:

23 Kind to man, &c fast, sure, free from care having all power, overseeing all things, and going through all understanding, pure and

most fable of spirits.

24 For wisedome is more nooming then any motion: thee passeth and goeth through all things by reason of her pureness.

25 For she is the || breach of the power of God, and a pure || influence flowing from the

died thing call unto her.

† Or. wisedome † Or. unif. 1. † Or. unif. 2.

† Or. unif. 3. † Or. unif. 4.

† Or. unif. 5. † Or. unif. 6.

† Or. unif. 7. † Or. unif. 8.

† Or. unif. 9. † Or. unif. 10.

† Or. unif. 11. † Or. unif. 12.

† Or. unif. 13. † Or. unif. 14.

† Or. unif. 15. † Or. unif. 16.

† Or. unif. 17. † Or. unif. 18.

† Or. unif. 19. † Or. unif. 20.

† Or. unif. 21. † Or. unif. 22.

† Or. unif. 23. † Or. unif. 24.

† Or. unif. 25. † Or. unif. 26.

† Or. unif. 27. † Or. unif. 28.

† Or. unif. 29. † Or. unif. 30.

† Or. unif. 31. † Or. unif. 32.

† Or. unif. 33. † Or. unif. 34.

† Or. unif. 35. † Or. unif. 36.

† Or. unif. 37. † Or. unif. 38.

† Or. unif. 39. † Or. unif. 40.

† Or. unif. 41. † Or. unif. 42.

26 For

Apocryha.

Chap. viij. ix.

Apocrypho.

Neb. 1. 3.

Or, venti.

26 For thee is the "bigtheness of the everlasting light, the unshathed mirroue of the power of God, and the Image of his goodness.

27 And beting but one, thee can do all things: and removing in her life, thee || unketh all things new: and in all ages envying into holy souls, thee maketh them friends of God and Daughter.

28 For God loneth none, but him that dwel-leth with wisdom.

29 For thee is more beautiful then the Sunne, and above all the order of Slaves, being compared with the light, thee is found before it.

30 For after this conmeth nigh: but vice shall not preuile against wisdom.

CHAP. VIII

2 Here is in love with wisdom: 4. For he that hath it, hath every good thing, 21 It comes he had, but from God.

Or, prescibile.

Or, to marry her to my self.

Or, traitor. Or, abuser.

Exod. 1. 4.

Or, treek, will.

Neb. 29. 3. 9. 10. 11.

W Bedome reacheth from one side to another mightily: and || sweetly doeth thee order all things.

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

3 In that thee is conversant with God, thee magnificent her nobility: yea, the Lord of all things himselfe loved her.

4 For thee is || prisie to the mysteries of the knowledge of God, and a || lover of his works.

5 If riches her a possession to her desired in this life: what is richer then wisdom that workers all things?

6 And if "pudence works: who of all that are is a moir cunning workman then she?

7 And if a man lone righteousness, her labours are hextues: for she reacheth temperance and prudence, justice and foetitude: which are such things as men can have nothing more profitable in their life.

2 If a man desire much experience: thee knoweth things of old, and conrecoverth nigh what is to come: she knoweth the subtleties of practice, and can expound darke sentence: the foreseeth signes and wonders, and the cures of seasons and times.

9 Therefore I purpoled to take her to me, to live with me, knowing that she: would her a comisialous of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the Others, though I be yong.

11 I shall bee found of a quiche concrete in judgement, and shall be admitted in the light of great men.

12 When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good care unto me: if I talke much, they shall lay their hands upon their mouth.

13 Moreover, by the means of her, I shall observe immortality, and leave behinde mee an everlasting memorial to them that come after me.

14 I shall || let the people in order, and the Nations shall be indirect unto me. 15 Domestic tyrants shalle afraid when they

doe but hear of me, I shall bee || found good among the multitude, and valiant in warry. 16 || Here I am come into wine house, I will repose my selfe with her: for, her conversation hath no bitterness, and to live with her, hath no sorrow, but mirry and joy.

17 How when I construe these things in my selfe, and "pondered them in my heart, how it, at to be allyed unto wisdom, is immortalite:

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

19 For I was a witty child, and had a good spirit.

20 Dea rather biting good, I came into a body unselfied.

21 Faucettheisse when I perceived that I could not otherwise obtaine her, except God gave her me: and that was a poyne of wisdom: and to know whole gifts thee was: I || prayed unto the Lord, and besonghe him, and with my whole heart I layd:

CHAP. IX.

1 A prayer unto God for his wisdom, 6 without which the best man is nothing worth, 13 neither can but tell how to please God.

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

2 And ordained man though thy wisdom, that he should have "donation over the creatures, which thou hast made.

3 And order the works according to equitie and righteousness, and execute ungenuine with an upright heart:

4 One "mee wisdometh a aftereth by thy Throne, and a vice mee not from among thy children.

5 For I "thy servant and some of thine handmaid, am a feeble person, and of a short time, and too young for the understanding of judgement and Laws.

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

7 Thou hast chosen mee to bee a "King of thy people, and a Judge of thy sonnes and daughters:

8 Thou hast commanded mee to build a Temple upon thy holy Mount, and an Altar in the Elite wherein thou dwellest, a resemblance of the holy Tabernacle which thou hast prepared from the beginning.

9 And "wisdomet was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy light, and right in thy Commandements.

10 O Send her out of thy holy heavens, and from the throne of thy glory, that bring present thee may labour with me, that I may know what is pleasing unto thee.

11 For thee knoweth and understandeth all things, and shee shall leave me soberly in my doings, and preserve me || in her power.

12 So shall my works bee acceptable, and then

Or, oppose. Or, bring entered into mine house.

Proo. 7. 3.

Or, some. Or, marry her.

Or, men.

Gen. 1. 2.

1. King. 3. 7.

Psal. 116. 1. 6.

1. Chm. 12. 5.
2. chron. 1. 9.

Proo. 8. 12. John 1. 2. 3. 10.

Or, by him power of life, then

Vividome of Solomon.

Apocrypha.

Apocrypha.

• 1.40.15.

rom. 1.34.

1.00.2.16.

1.07.2.17.

1.07.2.17.

1.07.2.17.

even that I suffer the people righteously, and be worthy to the many fathers (one.

14. For what? men to her that can know the council of God? 6. who can think what the will of the Lord is?

15. For the thoughts of mortall men are illustrated, and our denices are but uncertain.

16. For the convertible body perfects no one the smile, and the earthly tabernacle weighed down the mind that musceth upon many things.

17. And hardly but we grist at right at things that are born earth, and with labour but free from the things that are † before us; but the things that are in heaven, who hath searched out?

18. And the council who hath known, except thou give wisdom, and send thy holy spirit from above?

19. For so the ways of them which stood on the earth were reformed, and men were caught the things that are pleasing unto thee, and were found through wisdom.

G H A P. X.

1 What wisdom did for Adam, 4 Not, 5 Abraham, 6 Lat, and again; the four cities, 10 for Jacob, 11 Joseph, 16 Mess. 17 and the Israelites.

2 Are preferred the first found father of the world that was created alone, and brought him out of his fall.

• Gene. 2.20.

• Gene. 4.8.

• Gene. 7.21.

• Gene. 11.9.

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13. "When the righteous was false, she found him out, but delivered him from time; she went down with him into the pit.

14. And left him not in words till she brought him the serpent of the kingdom, and I power against those that oppressed him: as for them that had acutely him, she shroud them to be years, and gave him perpetual glory.

15. "She delivered the righteous people, and blameless seeds from the nation that oppressed them.

16. She entered into the footh of the seamen of the Lord, and "with blood dreadful things in winters and sights;

17. Rendered to the righteous a reward of their labours, guided them in a masticious way, and was once then for a court by day, and a light of starres in the night season:

18. "Bought them through the old sea, and led them through much water.

19. But she drowned their enemies, and cast them up out of the bottoms of the derpe.

20. Therefore the righteous spoiled the ungodly, and "played thy holy flame, & Lord, and magnified with one accord thine hand that fought for them.

21. For wisdom opened the mouth of the humble, and made the tongues of them that cannot speak, and there.

C H A P. XI.

9 The Egyptians were punished, & the Israelites referred to the same thing. 1. They were plagued by the same thing to become thy hand. 20 God could have destroyed them otherwise. 2. but let it merciful to all.

She preferred their works in the hand of the holy prophet.

2. They went through the wildernesses that was not inhabited, and pitched tents in places where there lay no way.

3. They stood against their enemies, and were avenged of their adversaries.

4. When they were thirsty they called upon thee, and water was given them out of the tinctic rocks, and their thirst was quenched out of the hard stone.

5. For by what things their enemies were punished, by the same they in their needs were benefited.

6. For in stead of a fountains of a perpetual running river troubled with some blood.

7. For a manifest reproof of that commandment, whereby the infants were illane, thou gavest unto them abundance of water by a means which they hoped not for.

8. Declaring by that thirst then, "how thou had punished their adversaries.

9. For when they were tried, albeit but in mercy challised, they knew how the ungodly were lodged in watch and commuted, thieking in another manner then the last.

10. For their then didst admonish, and trie as a father: but the other as a secure king thou didst condemne and punish.

11. Whether they were absent or present, they were wreck alike.

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

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

14. For

• Gene. 15.18. • Gen. 7.18. • Gen. 7.18.

• Gen. 7.18. • Gen. 7.18. • Gen. 7.18.

• Exod. 1.18. • Exod. 1.18. • Exod. 1.18.

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A

Apocrypha.

Chap.xii.

Apocrypha.

14 For whom they reieered with some, when her was long before thrown out at the ceiling fourth of the inions, him in the end, when they saw what came to pass, they admitted.

15 But for the foolish denises of their wic- kedness, wherewith being deceived, they wor- shipped for press boys of reason, and his brains, then did not send a multitude of unreasonable brains upon them for vengeance,

16 That they might know that wherewith- al a man smack, by the same also shall be be po- nished.

17 For the Almighty hand that made the world of matter without foune, wanted not means to send among them a multitude of Beares, or there Lyons.

18 Or unknown will be brains full of rage newly created, breathing out either a little un- point, or filthy sense of scattered sinners, or spoo- ting boastish shackles out of their eyes!

19 Whereof not only the barnie might dis- spect them at once: but also the terrible sight merely destroy them.

20 Pea, and without these might they have fallen down with one blood, being pericentre of vengeance, and scattered abroad through the breath of thy power, but thou hast ordered all things in measure, and number, and weight.

21 For thou canst shew thy great strength at all times when thou wilt, and who may with- stand the power of thine arms?

22 For the whole world before thee is as a little || graine of the ballance, yea, as a drop of the morning drew that fallish down upon the earth.

23 But thou hast mercy upon all: for thou canst doe all things, and winkest as the sinners of men: because they should amend.

24 For thou lenest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hastd hardest.

25 And how could any thing have endured, if it had not been thy will? or been pericentre, if not called by thee?

26 But thou sparest all: for they are thine, D Lord, thou loure of sinners.

CHAP. XII.

2 God did not defray those of Canaan all at once. 12 If he had done so, who could control him? 13 But by fearing them he taught us, 27 they were punished with their gods.

D: thine uncorruptible Spirit is in all things.

2 Therefore chastened thou thow by little and little that offend, and warned them by putting them in remembrance, wherein they have offended, that tearing their wickedness, they may believe in thee, D Lord.

3 For it was thy will to destroy by the hands of our fathers, both these || old inhabitants of thy holy land.

4 Whom thou hatest for doing most ob- sous works of || witchcrafts, and wicked fa- criticrs;

5 And also those merciless murderers of children, and denouvers of mans flesh, and the fruits of blood;

6 With their Priests out of the middest

of their obliterous crew, and the parents that killed with their own hands, boats destitute of hope:

7 That the land which thou esteemed a louse all other, might receive a worthy || colony || Or, not in his blame.

8 Hence thieves, even those thou sparedst as men, and did best send "wulpes forctum- *Fred. 33.2, ners of thine boils, to destroy them by little and dont. 2.22.

9 But that thou wast unable to bring the brondly under the hand of the righteous in buttest, or to destroy them at once with much brains, or with one rough word:

10 But executing thy indulgents upon them by little and little, thou guisest them place of repentance, not being ignorant that they were a naughtless generation, and that their malice was held in them, and that their cogitation would never be changed.

11 For it was a "curled seed from the begin- ning, neither didst thou for fear of any man give them pardon for those things wherein they finned.

12 For who shall say, "What hast thou done?" or who shall withstand thy indulgent, or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to || stand against thee, to be || scumged for the wi- righteous mine

13 For neither is there any God but thou, that "careth for all, to whom thou mightest shew that thy indulgent is not wriggle.

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

15 For so much then as thou art righteous thy selfe, thou oderest all things righteously: "thinking it not agreeable with thy power to condemns him that hath not delivered to be pu- nished.

16 For thy power is the beginning of righ- trousers, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou act of a || full power, thou shewest thy strength, and among them that know it, thou makest their bothness manifest.

18 But thou, mastering thy power, indigest with injury, and ordered us with great favour; for thou mayest his power when thou wilt.

19 But by such works hast thou taught thy people, that the last man should bee mer- cifast, and have made thy children to bee of a good hope, that thou guisest repentance for sinners.

20 For if thou did best punish the enemies of thy children, and the condemned to death with such deliberation, gluing them thine and place, whereby they might bee delivered from their malice:

21 With how great circumspection did best thou indige thine owne fownes, unto whose fa- thers thou hast swoone, and made contents of good promises?

22 Therefore whereas thou doest chasten- ws, thou scourgeest one enemies a thousand times more, to the intent that when wee indige, wee should carefully think of thy goodness, and when wee our sinners are indight, wee should look for mercy.

If Or, not in his blame. *Fred. 33.2, dont. 2.22.

*Gen. 9.27.

*Rom. 9.20.

If Or, in thy pro- gram.

If Or, in the pro- gram.

If Or, in the pro- gram.

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1.1.2.3.7.

Or, little might.

Or, little

might.

Or, little

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Or, little

might.

Or, little

might.

Or, little

might.

Or, little

Wisdom of Solomon.

Apocrypha.

Apocrypha.

No. dumniable nla. • Chap. 12, 13. rom. 1, 23.

23 Elborefoot, whereas men have them differ furely and must reconcile, that that connecise

them with force to bring abutious ions. 24 "For they were, after they were, in the way, to remove and give them for gods, which were, in favor, and give them for gods, which were, amongst the bodies of their enemies were pure among the bodies of their enemies were pure among the bodies of their enemies were pure among

were pure among the bodies of their enemies were pure among the bodies of their enemies were pure among the bodies of their enemies

bodies of their enemies were pure among the bodies of their enemies were pure among the bodies of their enemies were pure among the

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15 Threefoot buto them, as to children without the use of reason, thou diddeis send a judgment to knock them.

26 But they that would not be refrained by that correction wherein he hailed with them, that free a judgment worthy of God.

27 For broke, for what things they grudge when they were punished, (that is) for them whom they thought to be gods, (now) being whom they thought to be gods, (now) being whom they thought to be gods, (now) being whom they thought to be gods, (now) being whom they thought to be gods, (now) being whom they thought to be gods, (now) being whom they thought to be gods, (now) being whom they thought to be gods, (now) being whom they thought to be gods, (now) being whom they

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CHAP. XIII.

They were not excused that worshipped any of God wrecks: 10 But most wretched are they that worship the wrecks of men's hands.

Sirely bains are all men by nature, who are the income of God, and could not out of the good things that are done, know him that is: neither by considering the works did they ac- knowledge the workmanate:

2 "But deemed either fire, as winds, as the shaft aye, as the circle of the waters, as the violent water, as the lights of braum to be the gods which govern the world:

3 Which was a beauty, if they being delight- ed, cooke them to be gods; let them know how much better the Lord of them is; for the first Zuchour of beauty hath created them.

4 But if they were astonished at their pow- er and begun, let them understand by them, how much might be he is that made them.

5 For by the greatness and beauty of the creatures, proportionably the Saker of them is done.

6 But yet for this they are the fess to be blamed: for they preadventure were, seeking God, and desirous to find him.

7 For being "comersant in his works, they ll search him diligently, and believe their light: because the things are beautiful that are done.

8 Qowbite, neither are they to be pardon- ate.

9 For if they were able to know so much that they could avoid their work, how did they not come and out the Lord thereof?

10 But miserable are they, and in dead things is their body, who called them gods, which are the works of men's hands, gods and blind, to show acts in, and confessions of wake, as a stone good for nothing, the works

11 "Good all carpenters thus fitless; timber, attest the bad owner, do not a creature, for the words, and cause off all the bad he is, so with, and cause off all the bad he is, so with, and cause off all the bad he is, so with, and cause off all the bad he is, so with, and cause off all the bad he is, so with, and cause off all the bad he is, so with, and cause off all the bad he is, so with, and cause off all the bad he is, so with, and cause off all the bad he is,

12 And for gaining a getting, and for good success of his hands, all such ability to do, of him that is most unable to do any thing.

CHAP. XIII.

1 Though men are not pray to their ships, 5 yet are they sawed out for by them then by their idols. 8 Ladies are accused, and (a are the waters of them, 14 The be- ginning of idolatry, 2) a of the effects thereof, 10 God will punish them that swerve falsely by their idols.

A Sine, one preparing himself to saile, and about to pass thorn the raging waves calleth upon a piece of wood more rotten then the || vessels that carieth him.

2 For breele before of gains demised || that, and the wackman built it by his skill:

3 But they providence, D Farber, governeth it: for thou h-ll "made a way in the sea, and a safe path in the waves:

4 Shewing that thou canst saue from all danger: yea, though a man went to sea with- out here.

5 Genetethise thou wouldst not that the workes of thy wisdom should be fair, and therefore do men commit their lines to a small piece of wood, and passing the rough sea in a wake vessel, are saue.

6 * For in the old time also when the plunder giants preshed, the hope of the world governed by thy hand, escaped in a wake vessel, and left to all ages a field of generation.

7 For blessed is the wood, whereby eight- onsmice commeth.

8 But that which is made with hands, is curate, alwell "it, as hee that made it: hee, be- cause hee made it, and it, because being coren- table, it was called God.

9 * For the ungodly and his ungodlinesse are both alike hatefess with God.

10 For that which is made, shall be punished together with him that made it.

11 Wherefore they upon it the bodies of the dentises shall there be a distinction: because in the presence of God they are become an abu-

mination

12 And after spending the || retsie of his

work to dresse his mate, hath ditch himselfe: 13 And calling the very retsie among those which feried to be the dying a comach there of wood, and full of more a hath caused it dis- gently when he had nothing else to doe, and for would for the full of his understanding, and fulfaction it to the image of a man:

14 Or shall be like some will brate, laying it out with hermition and with paine, colouring it and, and conceing every foot therein:

15 And when hee had made a conueniene sourne for it, ferit in a wall, and made it fair with yeon:

16 For her punished for it, that it might not fail, knowing that it was unable to help it fess, (so) it is an image and hath need of bite:

17 When maketh her prayer for his goods, for his wife and children, and is not ashamed to speake to that which hath no life.

18 For heuch, he calleth upon that which is wake: for life, prayeth to that which is drad: for and, humbly brisecheth † that which hath fealt incense to bribe: and for a good com- my, hee alueth of that which cannot fee a foot forward:

19 And for gaining a getting, and for good success of his hands, all such ability to doe, of him that is most unable to doe any thing.

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26.

† Or shall be the opium of all.

||Or, ship. ||Or, vessel, or ship.

- Exod. 1. p. 21.

*Gen. 6.4. and p. 10.

*Pfal. 1: 5 8.

banch 6.6.

*Pfal. 5.5.

||Or, per. 1/2.

||Or, per. 1/2.

||Or, per. 1/2.

||Or, per. 1/2.

||Or, per. 1/2.

||Or, per. 1/2.

||Or, per. 1/2.

||Or, per. 1/2.

Apocrypha.

Chap. xx.

Apocrypha.

Zero. 10. 8. Max. 2. 18. †Gr. formalde. ||Or. trap.

mination, and * † Stumbling blocks to the soules of men, and a || share to the feere of the unions.

12 For the defting of moles was the begin- ning of personal conviction, and the intention of them the corruption of life.

13 For neither were they from the begin- ning, neither shall they be for cure.

14 For by the balneglory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his childe fount taken away, now honoured him as a god, which was then a dead man, and defi- ured to those that were under him, ceremonies and sacrifices.

16 Thus † in process of time an ungodly cultouie grown strong, was kept as a law, and grauen images were worshipped by the com- mandement of || kings.

17 Whom men could not honour in || pre- fence, because they dwelt farce off, they tooke the counterfeited his usage from farce, and made an expresse image of a King whom they honoured, to the ende that by this their fo- wardness, they might flatter him that was ab- scut, as if he were present.

18 Also the singular diligence of the aerifices did help to let forward the ignorant to more supervision.

19 For her preadventure willing to please one in authority, forced all his skill to make the responsance † of the best fashion.

20 And so the multitude assured by the grace of the works, tooke him now for a god, which a little before was but honoured as a man.

21 And this was an occasion to deceive the world: for men serving either calamity or ty- ramy, did afectise unto stones and flockes, the incommunicable || Game.

22 Moreover, this was not enough for them, that they erred in the knowledge of God, but whereas they lived in the great wares of ignorance, those so great plagues called they peace.

23 For whistest they *flew their children in sacrifices, or used secret ceremonies, or made re- stellings of strange rites.

24 They kept neither fures nor marriages any longer undefiled: but either one flew another realistically, or grieved him by adul- terle:

25 So that there reigned in all men || with- out suspicion, blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tu- mules, merity.

26 Disquieting of good men, for getfulness of good turnes, defting of soules, changing of liktude, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of moles † not to be named, is the beginning, the cause, and the end of all evils.

28 For either they are mad when they bee merry, or provoke lies, or live unjustly, or else lightly for swear themselves.

29 For inasmuch as their trust is in moles which have no life, though they swear falsely, yet they looke not to be hurt.

30 Nowhere, for both causes shall they bee in his punisher: both because they thought not well of God, || giving herne unto foolish, and as so unjustly fume in deceit, despising holiness.

31 For it is not the power of them by whom they swear: but it is the last vengeance of sinners, that punisieth always the offence of the ungodly.

CHAP. XV.

1 Wee das acknowledge the true God. 7 The folly of black makers, 14 and of the women of God: proye: 15 because infidest the idoles of the Gentiles, 18 may worshipped vile hoists.

2 Cft thou, D God, are gracious and true: Long suffering, and in mercy ordering all things.

3 For if we sinne, we are thine, knowing thy power: but we will not sinne, knowing that we are connected thine.

4 For to know thee, is perfect righteous- ness: yea, to know thy power, is the voice of immortality.

5 For neither did the mischievous inten- tion of men deceive us, nor an image spoceed with diuers colours, the Quinces trustless labour:

6 The light whereof || entiseth sooles to lust after it, and so they desert the forme of a dead image: that both so breath.

7 For the * potere tempering soft earth, fa- chioneth every vessel with much labour for our service: yea of the same clay he maketh hath the vessels that scour for cleane viles, and likewise also all such as scour to the contrary: but what is the use of either for, the potere himselfe is the judge.

8 And employing his labours lethally, bee maketh a balne god of the same clay, even hea which a little before was made of earth him- selfe, and within a little

while after returneth to the same one of the which bee was taken: when his * life which was sent him, shall bee demanded.

9 That withstanding, his care is not that he shall have much labour, nor that || his life is short: but stitute to rectif goldsinaths, and siluerinaths, and endeavoureth to doe like the workers in basale, and commeth it his glory to make counterfeit things.

10 His heart is ashes, his hope is more wise than earth, and his life of isse value then clay: 11 For asmuch as he knew not his Shaker, and him that inspired unto him an active louse, and byeathed in a fluting spirit.

12 But they commeth our life a pastime, and our † time beye a marker for gaiter: for, by they Ellie must be getting every way, though it be by euill means.

13 For this man that of earthly matter maketh briche brittle, and grauen images, knoweth himselfe to a stand above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they commeth all the idoles of the heathen

||Or. turmeth a report to the fowlish.

Rum. 9. 12.

||Or. launted.

||Or. turmeth a report to the fowlish.

*Rom. 9. 12.

*Luke 12. 20.

||Or. be slick, or die.

†Or. left.

||Or. slick.

||Or. slick.

†Gr. in time.

||Or. pyranus. ||Or. phyllois.

†Gr. to the house.

||Of God.

Deut. 18. 10. circ. 7. 9. and *9. 6.

||Or. unfulfidly.

||Or. sinu.

†Gr. namnish.

heathen

Wisedome of Solomon.

Apocrypha.

Apocrypha.

904, 905.

beachate, be aphid, which neither have the life of or is to be, nor have to bring it bleach, nor of or is to be, nor have to bring it bleach, nor of or is to be, nor have to bring it bleach, nor

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*Numb. 21. 6. Cap. 11. 15. 16.

*Num. 1. 1. 1.

For, thy people. *Num. 21. 6. 1. 400. 10. 9.

*Num. 21. 9.

*Exod. 8. 14. and 18. 4. retail. 9. 7.

†His. flag.

||Or. more duar. from.

word. ① Lord, which beafeth all things.

13 For thou hast power of life and death; then I had to the gates of hell, and blinged up again.

14 A man indecise killeth through his ma- lier, and the Spirit which to goof hoath recur- eeth not: neither the foole received up, com- meth again.

15 But it is not possible to escape thine hand.

16 * For the ungodly that denied to know there, were lounged by the strength of thine arm; with strange calves, halves, and showers were they persecuted, that they could not unop, and through fire to see they continued.

17 For, which is most to bee wondered at, the fire had more force in the water than quat- cheth all things: for the * world figheth for the righteous.

18 For sometimes the flame was mitigated, that it might not burne up the healtes that were for against the ungodly: but themselves might be and perceive that they were persecu- ted with the judgement of God.

19 And at another time it burneth even in the مشهد of water, about the power of fire, that it might destroy the fruits of an unmil- land.

20 * In stead whereof thou feddest thine above people with Angels sooke, and doth find them from heaven bread prepared without their labour, able to content every mans de- fight, and agreeing to every taife.

21 * For thy || sustenance declared the Swet- neffe unto thy children, and fencing to the ap- peite of the eater, || tempered it selfe to every mans libing.

22 * But show and yee endured the fire, and meited not, that they might know, that fire bur- ning in the haife, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this againe did even forget his owne strength, that the righteous might bee more- shod.

24 For the creature that fesseth thee who are the Maker, increaileth his strength against the unrighteous for their punishment, and a- bateeth his strength for the

benefits of luch as put their trust in thee.

25 Therefore even then was it altered into all || fathoms, and was obedient to thy grace that nourisheth all things, according to the de- fire || of them that had neede:

26 That thy children, ① Lord, whom thou louest, might know that * it is not the grow- ing of fruits that nourisheth man: but that it is thy word which prefierneth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little Sunne-brane, sonic melted away.

28 That it might be known, that wee runst pituent the Sunne, to giue thee chanzes, and at the day-spring may unto thee.

29 For the hope of the unfaithfull shall melt away as the winters hoare frost, and shall run away as unprofitable water.

C H A P. XVII.

1 Why the Egyptans were punished with darkeness. 4 The servants of that darkeness. 12 The servants of an ill-uncleman.

For

Or, shaler that will not be re- fered.

Or, under their roofs. Or, fig- ents.

Or, in.

Or, light.

*Exod.7 12 and 8.7.19.

Or, refusing to body upon.

Or, wherein they could do nothing.

Or, desert.

Or, hideus.

1 Do great are thy judgements, and cannot be respected: therefore I concurred so in some trend.

2 For when unrighteous men thought to oppress the holy nation: they bring that up, in their bodies, the prisoners of dark- ness, and freezed with the bonds of a long night, lay [there] it rested from the eternal po- nistence.

3 For while they supposed to lie blade in their lecerel faims, they were scattered, under a darde walls of forgetfulness, being boasting aforesaid, and troubled with [steaing] appar- itions.

4 For neither might the connectant bride them, keep them from fear: but noises (as of waters) falling down, sounded about them, and God willens appeared unto them with bra- ble countenances.

5 For power of the fire might give them light: neither could the bright flames of the starres endure to lighten that horrible night.

6 Duly there appeared unto them a fire kindred of it little very dreadnall: for being unwarranted, they thought the things which they law to bee wofle them the light they law not.

7 So for the illusions of Art Magick: they were put down, and their damning in wise- dome was reproved with diligence.

8 For they that promised to douse away ter- res and troubles from a little soul, were siche themselves of fear worthy to be laughed at.

9 For though no terrible thing did fear them, yet being feared with healties that passed by, and blessing of serpent,

10 They died for fear, I denying that they saw the ayze, which could of no life bee a- noyled.

11 For wickedness condemned by her done wreath, so very tenuous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else, but a betraying of thy successes which reason offereth.

13 And the expectation from within being little, commeteth the ignorance more than the cause which bringeth thy consent.

14 But they sleeping the same sleepe that night, which was indeed intolerable, and which came upon them out of the bottoms of inimitable brise.

15 After partly bread with monstrous ap- paritions, and partly fainted, their heart fall- ing them, for a sudden fear, and not looked for, came upon them.

16 So then, whosoever there fell down, was striably kept, shut up in a prison without upon harers.

17 For whether he were husbandman, or shepard, or a labourer in the field, he was overtaken, and endured that necessities, which could not bee unvaded: for they were all bound with one chance of darkness.

18 Whether it were a whistling wind, or a misadious noise of birds among the spreading branches, or a pleasing fall of water running within it.

19 Or a horrible sound of stones cast down, or a running that could not be fear of skipping beasts, or a roaring wave of small lo-

nage with the bristle, or a rebounding echo from the hollow mountains: these things made them to honour for fear.

20 For thy whole world shined with clears light, and none were hindered in their labour.

21 Once them only was spread on tennis night, an image of that darkness which should afterwards receive them: but yet were they unto themselves more grievous than the dark- ness.

C H A B. XVIII.

4 Why Egypt was punished with darkness, 5 and with the death of their children. 18 They themselves saw the confectioners. 20 God also plagued in some pur- ple. 21 By what means that plague was stayed.

N Surely little, thy Saints had a very great light whosoever they hearing, and not seeing their shape, because they also had not suffered the same things, they commet them happy.

2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and belonging them pardon for that they had been enemies.

3 In stead whereof thou grant them a burning pillar of fire, both to bee a guide of the unknown tourney, and an harmlessence to entertain them honourably.

4 For they were worthy to bee deprived of light, and imprisoned in darkness, who had kept thy sonnes shut up, by whom the unco- rup right of the Law was to be given unto the world.

5 And when they had determined to stay the babes of the Saints, one childe bring cast forth, and sailed, to reprove them, thou tothest a way the multitude of their children, and de- steye, did them altogether in a mighty water.

6 Of that night were our fathers terrified afore, that assembly knowing unto what other they had given credence, they might after- wards be of good cheer.

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our ad- versaries, by the same thou didst glorifie us, whom thou hasst called.

9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the Saints should bee alike paradress of the same good and null, the fa- thers now singing out the songs of prayer.

10 But on the other side there founded an ill-according cry of the enemies, and a inmin- able noyle was called abroad, for children that were bewailed.

11 The master and the servant were pun- ched after one maner, and like as the king, he suffered the common person.

12 So they altogether had innumerable dead with one blade of death, neither were the living sufficient to bury them: for in one moment the nobility of lying of them was de- steyed.

13 For whereas they would not believe any thing by reason of the nicanunents, upon the destruction of the first home, they acknowledged this people to be the sonnes of God.

*Exod.10.23.

*Exod.13.21. and 14.14. Phil.18.14. and 105.19.

Or, uncomp- ents.

*Exod.14. 14.25.

*Exod.11.4.

*Exod.12.

Or, a command of God, or league. See Phil.30.3.

*Exod.11.5. and 12.29.

L4 For

Wisdom of Solomon.

Apocrypha.

Apocrypha.

16. For white all things were in quite silence,

and that made was in the intouch of the ſouſe

round. When again they had to ſeapt no more from

16. And that they repaid ſtunſt, as a ſterea man

was there, were the initial of a ſtunſt of deſtrutſtion,

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