

## Chapter 07

*Wheras al men haue the like birth and death, 7. Wifdom maketh great difference, bringing al goodnes, 13. and knowlege, 17. as wel of natural thinges, 22. as moral. 25. Which heauenlie gift is a sparckle, and participation of wifdom increated, God himself.*

The second part. VVifdom proceedeth from God, and is procured by prayer.

**I** also certes am a mortal man, like to al, and of the earthlie kinred of him, that was made firſt, and in the wombe of my mother was I fashioned fleſh, <sup>2</sup> the time of <sup>a</sup>)ten monethes was I brought together in bloud, of the feede of man, and the delectation of <sup>b</sup>)flepe concurring. <sup>3</sup> And I being borne receiued the common ayre, and fel vpon the earth, that is made alike, and the firſt voice like to al men did I put forth weeping. <sup>4</sup> I was nourished in fwadling clothes, and great cares. <sup>5</sup> For none of the kinges had other begynning of nature. <sup>6</sup> There is one entrance therfore into life to al men, and like departure. <sup>7</sup> For this cauſe <sup>c</sup>)I wiſhed, and vnderſtanding was geuen me: and I inuocated, and the ſpirit of wiſdom came vpon me: <sup>8</sup> and I preferred her before kingdoms and thrones, and riches I counted to be nothing in compariſon of her. <sup>9</sup> Neither did I compare the precious ſtone to her: becauſe al gold in compariſon of her, is a litle ſand, and filuer in the fight of her ſhal be eſtimated as clay. <sup>10</sup> Aboue health and beautie did I loue her, and purpoſed to haue her for light: becauſe her light can not be extinguished. <sup>11</sup> And al good thinges came to me together with her, and very much honeſtie by her handes, <sup>12</sup> and I reioyced in al: becauſe <sup>d</sup>)this wiſdom went before me, and I was ignorant that ſhe is

3. Reg. 3. v. 9.

<sup>a</sup> The perfectest children are borne in the beginning of the tenth moneth.

<sup>b</sup> Children in the mothers wombe are as in flepe.

<sup>c</sup> Salomon (whoſe ſayinges are here recited) praied for wiſdom, & obtained it. 3. Reg. 3.

<sup>d</sup> God firſt gaue him grace to deſire wiſdom before al other thinges, as he explicateth plainly. cap. 8.v. 21.

the mother of al thefe. <sup>13</sup> Which I lerned without fiction, and doe communicate without enuie, and her honeftie I hid not. <sup>14</sup> For she is an infinite treafure to men: which who fo haue, are made partakers of the frendship of God, commended for the gifts of difcipline. <sup>15</sup> And to me God hath geuen to fpeake according to my minde, and to prefume thinges worthie of thofe, that are geuen me: becaufe he is the guide of wifdom, and the creator of the wife: <sup>16</sup> for in his hand are both we, & our wordes, and wifdom, and the knowlege and difcipline of workes. <sup>17</sup> For he gaue me <sup>a</sup>)the true knowlege of thofe thinges, which are: that I may know the difpofition of the round world, and the vertues of the elements, <sup>18</sup> the beginning, & end, & middes of times, the permutations of changeable feafons, and confummations of times, <sup>19</sup> the courfes of the yeare, and difpofitions of the ftarres, <sup>20</sup> the natures of beaftes, and furies of wilde beaftes, the force of windes, and the cogitations of men, the differences of plantes, and vertues of rootes, <sup>21</sup> and whatfoeuer are hid thinges and not forfene, I haue lerned: for wifdom the worker of al taught me. <sup>22</sup> For in her is the fpirite of vnderftanding, <sup>b</sup>)holie, onlie, manifold, fubtil, eloquent, moueable, vndefiled, fure, fwete, louing good, sharpe, who nothing hindereth wel doing, <sup>23</sup> gentle, benigne, ftable, certaine, fecure, hauing al powre, forfeing al thinges, and that conteyneth al fpirites: intelligible, cleane, fubtile. <sup>24</sup> For wifdom is more moueable then al moueable thinges: and reacheth euerie where becaufe of her cleannes. <sup>25</sup> For she <sup>c</sup>)is a vapour of the powre of God, & a certaine fincere emanation of the glorie of God omnipotent: and therefore no defiled thing cometh vnto her. <sup>26</sup> For she is the brightnes of eternal light, & the vnspotted glaffe of Gods maieftie, and the image of his goodnes. <sup>27</sup> And wheras she is one, she can doe al thinges: and permanent in herfelfe she reneweth al thinges, and by nations tranfporteth herfelf into holie

*Heb. 1. v. 3.*

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<sup>a</sup> Salomon was a moft excellent Philofopher.

<sup>b</sup> Proper Epithetons of the fpirite of wifdom.

<sup>c</sup> See the *Annotation, Prouerb. 1. v. 2.*

foules, she maketh the frendes of God, and Prophetes.  
<sup>28</sup> For God loueth none, but him, that dwelleth with  
wifdom. <sup>29</sup> For she is more beautiful then the funne,  
and aboue al difpofition of the ftarres, being compared  
to light, she is found the firft. <sup>30</sup> For night fuccedeth to  
it, but malice ouercometh not wifdom.