

THE BOOKE OF PROVERBS, WHICH THE HEBREWES CAL *Misle*.

THE THIRD PART OF THE OLD TESTAMENT, CONTAINING SAPIENTIAL BOOKES.

THE ARGUMENT OF SAPIENTIAL BOOKES

Preface before Iofue. Hitherto *the Law*, and *Hiftorie of Gods peculiar people* are fet forth in the former partes of the holie Bible: after which folowed the *Booke of Pfalmes*, which in maner of ftile, being al in verfe, is a diftinct part, but in fubftance of matter, is *an Epitome* or brieft Summe of al holie Scripture: moft conueniently therfore placed in the middes of the reft, as the Sunne amongft other Planetes, a shining great light in a large houfe. Now enfueth the third part, containing *Diuine Inftiutions*, or *Rules of good life*. A doctrine moft agreable to Gods hiegh wifdom, and moft fitly commended to Man, his reasonable creature in earth. But befides this principal fubiect, as before is noted (that each part participateth with others in their proper contents) fo here be manie *precepts of the Law renewed*; fundrie *examples* of men, and thinges paff *repeted*, and diuers *prophecies vttered* of thinges to come: though in this part more fpecially is shewed *the ground*, and as it were, the very *life or foule of the Law*, which is *Reafon*, the true Rule or Directorie wherein al good lawes are grounded.

The coherence of this part with the reft.

The contents of Sapiential bookes.

For it both sheweth what ought to be done, or auoided, & directeth mans iudgement to embrace that is good, and to flee from al euil, not only illuminating the vnderftanding to fee that is right and iuft, but alfo difpofing the internal affection to defire, loue, choofe, and preferre the right path of Gods law, before whatfoeuer otherwife femeth pleafant or profitable: & fo, notwithstanding al dangers, difficulties, diftreffes, worldlie calamities, and death itfelf, effectually perfwading to perfeuere to the end in holie conuerfation. Al which by a general name is called *Wifdom: comprifing* in one word, *al good*

Why they are fo called.

defires, holie vertues, fupernal giftes, godlie endeouours, and the whole meanes wherby God is rightly knowen, & duly ferued; wherof thefe fiue Bookes, teaching this moft excellent and moft neceffarie maner of life, are called Sapiential. Neuertheles foure of them haue alfo other particular names, as appeareth in their titles. Only the fourth is called the Booke of Wifdom, by appropriation of the general name.

They are al Canon-
ical Scripture.

Salomon is auctor
of the three firft.

Other bookes of Sa-
lomon not extant.

Al fiue are Canonical and affured holie Scripture: as is shewed before: and may be further proued of the two later, which Proteftants denie. It is alfo euident that King Salomon was Auctor of the three former: as S. Ierom. S. Auguftin, and other Fathers proue by the holie text it felfe. As it is likewife certaine that he either writte, or at leaft by diuine infpiration vttered, much more then is now extant. For the holie Scripture (3. Reg. 4.) testifieth, that he fpake three thoufand Parables: and his Songes were a thoufand and fiue. He difputed of the trees from the cedar that is in Libanus, vnto the hyffop which cometh out of the wal: and he difcoursed of beaftes, and foules, and creeping wormes, and fishes. Iofephus (li. 8. c. 2. Antiq.) folowing fome other Edition, faith his fonges were fiue thoufand, and parables (as the ordinarie text hath) three thoufand. For he deduced a parable (faith Iofephus) throughout euerie kinde of trees, from the hyffop to the cedar. In the fame maner he treated of beaftes, and other liuing creatures of the earth, water, and ayre. For he was not ignorant of anie natural thing, neither omitted to treat therof, but clerly explicated al their natural proprieties. Moft briefly S. Ierom declareth both the Auctor, and matter of thefe three bookes, faying: Salomon the Peaceable, and amiable of our Lord a correcteth maners: b teacheth the nature (of creatures) c ioyneth the Church and Chrift; and fingeth the fwete bridal fong of the holie Mariage.

Proem. Annot.

Prefac. Tobiaë.

S. Iero, in Proem.

S. Aug. li. 17. c. 20.

Ciuit.

Prologo galeato.

A brief fumme
of thefe three:
a Prouerbs,
b Ecclefiaftes,
c Canticles.

THE ARGVMENT OF THE PROVERBES.

The first booke called *Prouerbes*, that is, *common & vfuall pithie sentences*, shorte in wordes, ample in fenfe; and *Parables*, signifying likenes or *similitudes*, wherby more important thinges are vnderftood then expreffed; instructeth and exhorteth new beginners, to lerne, and practife al fortes of vertues, the only right way to true Wifdome and eternal happines. It may be diuided into foure partes. In the first nine chapters the auctor interposing certaine general preceptes, produceth wifdom her felfe inuiting al men to feeke her, for the fpiritual profite, they shal therby enioy. From thence to the 25. chap. he geueth fundrie more particular precepts, as wel for embracing vertues, as shunning of vices. In the next fiue chapters, more like precepts of the fame auctor, are added by the care of King Ezechias. In the two laft chapters, either an other Auctor, or rather the fame vnder an other title, commendeth to al men certaine moft excellent precepts, receiued of his mother; wherto he adioyneth the praife of a right wife woman: prophetically the Catholique Church.

VVhy this booke is called Prouerbes and Parables.

The contents. Diuided into foure partes.

Chapter 01

Parables are profitable to those that loue and wil lerne wifdom. 10. Al are admonished not to folow the allurements of finners: 20. but to embrace wifdome; 24. and ruine is threatned to the contemners.

The first part. An inuitation to feeke vvifdom: vvith fome general precepts.

The Parables of Salomon, the sonne of Daud, king of Ifrael. ² ^{a)}To know ¹wifdom, and difcipline: ³ to vnderftand the wordes of prudence: and to receiue instruction of doctrine, iuftice, and iudgement, and equitie: ⁴ that ^{b)}subtiltie may be geuen to litle ones, knowlege and vnderftanding to the youngman.

^a By these sententious similitudes the studious may better conceiue and vnderftand true vvifdom, and the vertues belonging therto.

^b Profound and folide vvitte.

5 The ^awife man hearing shal be wifer: and he that vnderftandeth, ^bshal poffeffe gouernementes. 6 He shal vnderftand a parable, and interpretation, the wordes of the wife, and their darke fayings. 7 ^cThe feare of our Lord is the begynning of wifdom. Fooles defpife wifedom and doctrine. 8 My fonne, ^dheare the difcipline of thy father, and leaue not the lawe of thy mother: 9 that grace may be added to thy head, and a cheyne of gold to thy necke. 10 My fonne, ^eif finners shal entife thee, condefcend not to them. 11 If they shal fay: Come with vs, let vs lye in waite for bloud, let vs hide fnares againft the innocent without caufe: 12 let vs swallow him alieue as hel, and whole as one defcending into the lake. 13 We shal finde al precious fubftance, we shal fil our houle with fpoiles. 14 Caft in thy lot with vs, let there be one purse of vs al. 15 My fonne, walke not with them, ftay thy foote from their pathes. 16 For their feete runne to euil, and make hafte to shede bloud. 17 But ^fa nette is caft in vayne before the eies of them that haue winges. 18 Themfelues alfo lye in wayte againft their owne bloud & practife deceites againft their owne foules. 19 So the pathes of euerie couetous man, take violently the foules of the poffeffors. 20 Wifdom preacheth abroad, she geueth her voice in the ftreates. 21 In the head of multitudes she cryeth, in the doores of the gates of the citie she vttereth her wordes, faying: 22 O children how long doe you loue infancie, and fooles couer thofe thinges, which are hurtful to them felues, and the vnwife hate knowlege? 23 Turne ye at my correption: behold I wil vtter my

^a Not only yongmen and inexperienced but alfo the vvife may lerne more vvifdom by thefe parables.

^b Shal be fitte to gouerne others.

^c Feare of our Lord, that is, reuerence of his diuine Maieftie vvith defire duly to ferue him, and neuer to offend him, is the firft degree in afcending to perfect vvifdom: vvwhich confifteth not only in the vnderftanding but alfo in action.

^d The firft precept is to lerne of our elders.

^e The fecond to refift euil fuggeftions.

^f The proper remedie againft fuch alurements is to be vvatchful, and to flee from them.

fpirite to you, and wil shewe you my wordes. ²⁴ ♪Because I called, and you refused: I stretched out my hand, and there was none that regarded. ²⁵ You haue despised al my counfel, and haue neglected my reprehensions. ²⁶ I also wil laugh in your destruction, and wil scorn, when that shall come to you, which you feared. ²⁷ When sudden calamities shall fall on you, and destruction, as a tempest shall be at hand: when tribulation, and distress shall come upon you. ²⁸ Then shall they invoke me, and I wil not heare: in the morning shall they arise, and shall not finde me: ²⁹ for that they haue hated discipline, and not received the feare of our Lord, ³⁰ nor consented to my counfel, & detracted from al my correction. ³¹ They shall eat therefore the fruites of their way, and shall be filled with their owne counfels. ³² The aversion of little ones shall kill them, and the prosperitie of fooles shall destroy them. ³³ ♪But he that shall heare me, shall rest without terror, and shall enjoy abundance, feare of evils being taken away.

ANNOTATIONS

2 VVifdom.) As wel in these Sapiential bookes, as in other holie Scriptures and sacred writers, the word vvifdom hath three significations. Sometimes it importeth the Diuine Attribute called Gods wifdom; sometimes supernatural wifdom geuen to men by the Holie Ghost; and sometimes it signifieth mere humane vvifdom, gotten by the natural light of reason and mans industrie. The first, as likevvise other Diuine Attributes, Gods Povvre, Goodnes, Iustice, Truth, Mercie and the like, are not qualities, or other accidents in God, as the same termes signifie in creatures. For in God there is no Accident, but al in him is his Diuine Substance and Effence, vvhoſe diuers Excellences are called by such names as mans capacitie can better conceiue: and ſo Gods vvifdom is God himſelfe; and is appropriated to the ſecond Perſon of the bleſſed Trinitie, as Povvre is appropriated to God the Father, and Goodnes to the Holie Ghost. In this ſenſe: *chap. 3 v. 16.* is ſaide: *Our Lord by vvifdom founded the earth &c.* The ſecond is called (*Sap. 3. v. 25.*) *the vapore of Gods povvre, and a pure emanation* (or influence) *of the glorie of Almighty God*, and ſo is a participation of Diuine increated wifdom called alſo diuine, according to a certaine analogie, or ſimilitude of Gods owne wifdom, and is the principal giſte of the Holie Ghost, by vvhiſh God is rightly

Three kindeſ of vvifdom.

Diuine Attributes are not qualities in God, but his ſubſtance.

VVifdom increated is God himſelfe.

VVifdom the giſte of the Holie Ghost.

knovvne, and duly ferued, including al other fupernal giftes and vertues, vvherof is treated in thefe bookes, and fo vvich al men are inuited, vvith affured promife of celeftial and eternal revvard.

Humane vvifdom.

The third vvifdome is mere humane, gotten by natural vvitte and ftudie, fuch as Philofophers haue, knovving manie truthes, but mixt vvith manie errors, and much ignorance, truly called vvorldlie vvifdom, feruing only for this vvorld. But the fecond kind, vvich is as a fparkle of Gods vvifdom, maketh men, othervvife ignorant and of fmal capacitie, rightly vvife in dede, the true feruants of God, and enheriters of the kingdom of heauen, as thefe bookes do moft copioufly teach.

Four benefites of God:

Vocation,
Helpe,
Infttruction,
Reprehenfion.

24 Becaufe I called and you refused.) God voutfaffeth foure benefites of grace to euerie man, al neceffarie and fufficient for his faluation: 1. He calleth al by preaching, or good infpiration. 2. He offereth helpe. 3. He infttructeth the ignorant what is good, that they may choofe it if they wil. 4. And reprehendeth euil, that they may fhunne it. They therfore that neglect this manifold grace in this life, fhall without al remedie be damned, being to late to repent in an other world. For then they fhall crie and not be heard. *v. 28.*

Reward of workes.

33 But he that fhall heare me.) Contrariwife thofe that accept Gods grace, and cooperate therwith, fhall haue eternal reft and ioy. The very fame, which S. Paul teacheth, *2. Cor. 5. v. 10.* Euerie one fhall receiue the proper thinges of the bodie, according as he hath done, either good or euil.

Chapter 02

Gaining of wifdom bringeth much good, 10. and auoydeth much euil: 16. deliuering from error of Idolaters and Hæretikes.

My fonne, ^a)if thou wilt receiue my wordes, and wilt hide my commandments with thee, ² that thyne eare may heare wifdom: incline thyne hart to knowe prudence. ³ For if thou fhalt cal for wifdom, and incline thyne hart to prudence: ⁴ If thou fhalt feeke her ^b)as money, and as treafures fhalt

^a This frequent maner of propofing the vvay and meanes to vvifdom, If thou vvilt receiue my vvordes, &c. fhevvethe moft euidently the povvre of mans free vvill.

^b Not euerie defire, or fleight seeking of vvifdom fufficeth, but fuch laborious seeking is required, as a couetous man feeketh treafure vvich he knoweth to be hid in the ground.

Sap. 3. v. 32.

10. v. 9.

dig her vp: ⁵ then shalt thou vnderftand the feare of our Lord, and shalt finde the knowlege of God. ⁶ Because our Lord geueth wifdom: and out of his mouth prudence and knowlege. ⁷ He wil keepe the faluation of the righteous, & protect them that walke fimply. ⁸ Keeping the pathes of iuftice, & garding the wayes of faints. ⁹ Then shalt thou vnderftand iuftice, and iudgement, and equitie, and euerie good path. ¹⁰ If wifdom shal enter into thy hart, and knowlege pleafe thy foule: ¹¹ counfel shal keepe thee, and prudence shal preferue thee, ¹² that thou mayft be deliuered from the euil way, and from the man, that fpeaketh peruerfe thinges: ¹³ ¶who ^aleauē the right way, and walke by darke wayes: ¹⁴ ¶who are glad when they haue done euil, and reioyce in moft wicked thinges: ¹⁵ whose wayes are peruerfe, and their fteppes infamous. ¹⁶ That thou mayft be deliuered from ¶the ftrange woman, and from the forener, which mollifieth her wordes, ¹⁷ forfaketh the guide of her youth, ¹⁸ and hath forgotten the couenant of her God. For her houle is bowed downe to death, and her pathes to hel. ¹⁹ Al ¶that goe in vnto her, shal not returne neither shal they apprehend the pathes of life. ²⁰ That thou mayft walke in a good way: and mayft keepe the pathes of the iuft. ²¹ For they that are right, shal dwel in the earth, and the fimple shal continue in it. ²² But the impious shal be deftroyed from the earth: and they that doe vniuftly shal be deftroyed from the earth: and they that doe vniuftly shal be taken away from it.

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Ifaia. 35 v. 8

13 VWho leauē the right vvay.) Generally this defcription of wicked men, agreeth to al that committe and perfift in mortal finne, whether they walked right at anie time before or no; but moft efpecially fheweth the properties of heretikes: who forfake and leauē the direct, ancient, beaten, knovvne vvay of the Catholique Church, and teach nev v obfcure doctrines, not heard of, or not approued in our forefathers time.

Fourē markes of an heretike.
1. He forfaketh the knownen faith.

^a A defcription of peruers finners efpecially of heretikes.

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2. He glorieth in his
ovvne invention.

14 Who are glad when they haue done euil.) Secondly they glorie in their ovvne deuifes, and reioyce in moft vvicked thinges, as in feducing multitude of peoples, to rebel againft their Catholique Princes, and other Superiors fpiritual and temporal; in breaking vovves; in defpifing good vvorkes; trufting to only faith, and that not the Catholique faith of al true Chriftians, but euerie one his particular perfvvaſion, that himſelf is iuft, & fhall be faued, vvvhich by their ovvne doctrin, none is bond to beleue of an others ftate, but of his owne only. In fo much that the chiefeft point of a Proteftants imagined faith, is not a general Article, which al do or fhould beleue, but a moft particular and fingular phantaſie, which each one muſt conceiue of himſelf, or herſelf.

3. Teacheth pleafing
thinges.

16 The ftrange woman.) Thirdly Hereſie, called here the ftrange and forrene woman, tempereth her vvordes, to pleaſe the itching eares of her auditorie, framing her doctrine to the humour of thofe, vvhom ſhe ſeeketh to peruert. The fame which the Apoftle faith in other vvordes, by fvete ſpeeches and benedictions they deduce the hartes of innocents.

Rom. 16. v. 18.

4. Admitteth no
iudge but himſelf.

19 That goe in vnto her.) Fourthly Thoſe that do enter into error of hereſie, ſhall not returne, that is, very hardly and rarely returne into the right vvay of life; the reaſon whereof the fame Apoftle yeldeth, becauſe an heretike is condemned by his ovvne iudgement. For being in error, and admitting no iudge but himſelf, he parteth from the Church, excludeth the meanes of better inſtruction, & through his erronious iudgement, remaineth in damnable opinion, and fo in the ftate of damnation.

Tit. 3. v. 11.

Chapter 03

Wiſdom exhorteth to kepe Gods law (geuing long life) to obſerue mercie, and truth: 5. to confide in God: 7. to feare: 9. and honour him: 11. to take his correction gladly (13. for al good thinges folow wiſdom) 27. to releue the needie without delay: 30. not to contend with the wicked, nor to imitate them. 33. The euil ſhall faile, and the godlie ſhall proſper.

My fonne, ^{a)}forget not my law, and let thy ^{b)}hart keepe my precepts. ²For they ſhall

^a It auaieth litle to heare good inſtructions, except we kepe them in memorie,

^b not in books only but in the hart:

adde to thee length of dayes, and yeares of life, and peace. ³ Let not ^{a)}mercie and truth leaue thee, put them about thy throte; and write them in the tables of thy hart: ⁴ and thou shalt finde grace, and good difcipline before God and men. ⁵ ^{b)}Haue confidence in our Lord with al thy hart, and leane not vpon thyne owne prudence. ⁶ In al thy wayes thinke on him, and he wil direct thy fteppes. ⁷ Be not wife in thyne owne concepte: feare God, and depart from euil: ⁸ for it shal be health to thy nauil, and watering of thy bones. ⁹ Honour our Lord with thy fubftance, and geue to him of the firft of al thy fruites: ¹⁰ and thy barnes shal be replenished with fulnes, and thy preffes shal run ouer with wine. ¹¹ My fonne, caft not away the difcipline of our Lord: neither doe thou faint when thou art chafticed of him: ¹² ^{c)}For whom our Lord loueth he chafticeth: and as a father in the fonne he pleafeth himfelf. ¹³ Bleffed is the man that findeth wifdom, and floweth with prudence: ¹⁴ better is the purchafing therof then marchandife of filuer, and her fruite then chiefe and the pureft gold: ¹⁵ she is more precious then al riches: and al thinges that are defired, are not able to be compared with her. ¹⁶ ^{d)}Length of dayes in her right hand, & in her left hand ^{e)}riches and glorie. ¹⁷ Her wayes are beautiful wayes, and al her pathes peaceable. ¹⁸ She is a tree of life to them that shal apprehend her: and he that shal hold her is bleffed. ¹⁹ Our Lord by wifdom founded the earth, eftablished the heauens by prudence. ²⁰ By his wifdom the depthes haue broken forth, and the cloudes waxe thicke with dew. ²¹ My fonne, let not thefe thinges depart from

^a and put them in execution.

^b Knovv alfo that al thy ftreingth is in God, in whom thou maift fecurely truft, not in thyn ovvne prudence.

^c Chaftifment and tribulation in thofe that endeuour to ferue God, is a figne of his fauour tovwards them; and therfore his other promifes vvwhich feme to be temporal, are to be vnderftood of the next life.

^d God revvardeth as it vv ere vvith both handes promifing eternal life,

^e and competent meanes in this life.

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thyne eies: kepe the law & counfel: ²² and there shal be life to thy foule, and ^{a)}grace to thy iawes. ²³ Then shalt thou walke confidently in thy way, and thy foote shal not ftumble: ²⁴ if thou fleepe, thou shalt not feare: thou shalt reft, and thy fleepe shal be fweete. ²⁵ Dread not at foden terrour, and the power of the impious falling vpon thee. ²⁶ For our Lord wil be at thy fide, and wil keepe thy foote that thou be not taken. ²⁷ Doe not prohibite him to doe good, that is able: if thou be able, thy felfe alfo doe good. ²⁸ Say not to thy frend: Goe, and returne; and ^{b)}tomorow I wil geue to thee: wheras thou mayest geue forthwith. ²⁹ Practife not euil againft thy freind, when he hath affiance in thee. ³⁰ Contend not againft man without caufe, wheras he hath done thee no euil. ³¹ Doe not enuie an vniuft man, nor imitate his waies: ³² becaufe euerie deluder is an abomination of our Lord, and his communication is with the fimple. ³³ There is pouertie from our Lord in the houle of the impious: but the habitations of the iuft shal be bleffed. ³⁴ He shal delude the deluders, and to the milde he wil geue grace. ³⁵ The wife shal poffeffe glorie: the exaltation of fooles ignominie.

ANNOTATIONS

Chapter 04

The wifeman exhorteth others by his owne example to feeke wifdom, 14. to decline from the wicked, and to imitate the iuft, 23. to guide wel the hart, mouth, and feete.

Children heare ye the fathers difcipline, and attend that you may knowe prudence. ² I wil geue you a good gift, forfake not my law.

^a Merite for the wordes of thy mouth.

^b Almes in feafon is duple vvorth to that vvwhich is differred long.

³ For ^{a)}I also was the fomme of my father, tender and as onlie begotten in my mothers fight: ⁴ and he taught me, & sayd: Let thy hart receiue my wordes, kepe my preceptes, and thou shalt liue. ⁵ Poffeffe wifedom, poffeffe prudence: forget not, neither decline from the wordes of my mouth. ⁶ Leaue her not, and she wil keepe thee: loue her, and she wil preferue thee. ⁷ ^{b)}The beginning of wifdom, poffeffe wifdom, and in al thy poffeffion purchafe prudence: ⁸ take quickly, and she wil exalt thee: thou shalt be glorified of her, when thou shalt embrace her. ⁹ She wil geue to thy head increafe of graces, and with a noble crowne she wil protect thee. ¹⁰ Heare my fomme, and receiue my wordes, that yeares of life may be multiplied to thee. ¹¹ The way of wifdom I wil shew to thee, I wil leade thee by the pathes of equitie. ¹² Which when thou shalt haue entered, thy fteppes shal not be ftraytened, and running thou shalt not haue a ftumbling blocke. ¹³ Hold difcipline, leaue it not: kepe it, becaufe the fame is thy life. ¹⁴ Be not delighted in the pathes of the impious, neither let the way of the euil pleafe thee. ¹⁵ Flee from it, neither paffe thou by it: goe afide, and forfake it. ¹⁶ For they fleepe not vnleffe they haue done il: and they take no fleepe vnleffe they fupplant. ¹⁷ They eate the bread of impietie, and drinke the wine of iniquitie. ¹⁸ But the path of the iuft, as shyning light proceedeth euen to perfect day. ¹⁹ The way of the impious is darkefome: they know not where they fal. ²⁰ My fomme, heare my wordes, and incline thyne eare to my fayinges. ²¹ Let them not depart from thyne eies, kepe them in the middes of thy hart. ²² For they are life to thofe that finde them, and health to al flesh. ²³ With al garde keepe thy ^{c)}hart, becaufe life proceedeth from it. ²⁴ Remoue from thee a froward mouth, and let detracting lippes be

^a As Salomon was instructed by his father king Dauid fo he teacheth others, the right order hovve to lerne vvifdom.

^b The firft part of wifdom is to defire it. For nothing hindereth from being iuft but that iuftice is not defired. *S. Aug. in Pfal. 118. v. 20.*

^c As the hart is the principal part of the bodie, fo the vvil is the chiefeft powre of the foule: from vvchich good or euil procedeth.

far from thee. ²⁵ Let thyne eies see right thinges, & let thine eieliddes goe before thy fteppes. ²⁶ Direct the path to thy feete, and al thy wayes shal be eftablished. ²⁷ Decline not to the right hand, nor to the left: turne away thy foote from euil. ²⁸ For our Lord knoweth the wayes that are on the right hand: but those are peruers, which are on the left hand. ²⁹ But he wil make thy courfes right, and thy wayes he wil bring forward in peace.

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Chapter 05

Againe wifdom dehortheth from fornication (carnal and fpiritual) 6. shewing that in the end finners shal see and feele the effect of their follie: 20. which God seeth and wil punish.

My fonne, attend to my wifdom, and to my prudence incline thyne eare, ² that thou mayft keepe ^{a)}cogitations, and thy lippes preferue difcipline. ³ Attend not to the deceit of a ^{b)}woman: for the lippes of an harlot are as a hony combe diftilling, and her throte netter then oyle. ⁴ But her later endes are bitter as wormewood, and sharpe as a two edged fword. ⁵ Her feete goe downe into death, and her steppes penetrate vnto hel. ⁶ They walke not by the path of life, her steppes are wandering, and vnfearcheable. ⁷ Now therfore my fonne heare me, and depart not from the wordes of my mouth. ⁸ Make thy way far from her, and aproch not to the doores of her houle. ⁹ Geue not thy honour ^{c)}to ftrangers, and thy yeres to the ^{d)}cruel.

^a To auoide al impietie it is firft of al neceffarie, not to thinke, fpeake, nor heare vnlawful thinges.

^b By woman is generally vnderftood concupifcence of vvhat finne foeuer, as *ch. 1. v. 10. & ch. 3. v. 33. ch. 4. v. 14.*

^c The vvorld the flesh and the diuel are ftrangers,

^d and cruel enemies that render for revvard eternal damnation.

¹⁰ Left perhaps ftrangers be filled with thy ftrength, and thy labours be in an other mans houfe, ¹¹ and thou mourne in the end, when thou shalt haue fpent thy flesh and thy bodie, and fay: ¹² Why haue I detefted difcipline, and my hart contented not to reprehenfions, ¹³ nor I heard the voice of them that taught me, and haue not inclined mine eare to mafters? ¹⁴ I haue almoft bene in al euil, in the middes of the church and of the fynagoge. ¹⁵ Drinke water of thyne owne cefterne, and the ftremes of thy wel: ¹⁶ ^{a)}Let thy fountaines be deriued abrode, and in the ftreates diuide thy waters. ¹⁷ ^{b)}Haue them alone, neither let ftrangers be partakers with thee. ¹⁸ Let thy vayne be bleffed, and reioyce with the woman of thy youth: ¹⁹ a hinde moft deare, and a moft grateful fawne: let her breafte inebriate thee at al time, in her loue be thou delighted continually. ²⁰ Why art thou feduced my fonne of a ftrange woman, and art cherished in the bofome of an other? ²¹ Our Lord beholdeth the wayes of a man, and confidereth al his fteppes. ²² His owne iniquities take the impious, and he is faft bonde with the ropes of his finnes. ²³ He shal die becaufe he hath not had difcipline, and in the multitude of his folie he shal be deceiued.

ANNOTATIONS

Chapter 06

He that is furetie for an other, muft haue care to difcharge that he promifeth. 6. The flouthful muft lerne diligence of the emmotte. 12. The defcription of an Apoftate. 16. Aboue other fix bad thinges, God detefteth the fower of difcord. 20. Al are exhorted to kepe Gods law, 24. namely to flee fornication, and al occafions therof.

^a Good doctrine is to be imparted to men of fincere intention,

^b not to contemners and obftinate infidels.

My fonne, ^aif thou shalt be furetie for thy freind, and haft made fast thy hand to a stranger, ² thou art entrapped with the wordes of thy mouth, & caught with thyne owne wordes. ³ Doe therfore my fonne that which I fay, and deliuer thyfelfe, becaufe thou art fallen into the hand of thy neighbour. Runne diuers wayes, make haft, rayfe thy freind. ⁴ Geue not sleepe to thine eies, neither let thine eieliddes flumber. ⁵ Deliuer thyfelfe as a litle doa from the hand, and as a bird from the hand of the fowler. ⁶ Goe to the emmote ô fluggard, and confider her wayes, and lerne wifdom. ⁷ Who wheras she hath no guide, nor mafter, nor captaine, ⁸ prepareth meate for herfelfe in the fummer, and gethereth in the harueft for to eate. ⁹ How long wilt thou sleepe ô fluggard? when wilt thou rife out of thy sleepe? ¹⁰ Thou shalt sleepe a litle, a litle shalt thou flumber, a litle shalt thou ioyne thy handes to sleepe: ¹¹ and a penurie ſhal come to thee, as a wayfaring man, and pouertie as a man armed. But if thou be not fluggish, thy harueft ſhal come as a fountaine, and penurie ſhal flee farre from thee. ¹² A man that is an ^bApoftata, a man vnprofitable, goeth with peruerſe mouth, ¹³ winketh with the eies, treadeth with the foote, ſpeaketh with the finger, ¹⁴ with wicked hart he deuifeth euil, and at al time he ſoweth brawles. ¹⁵ To him his deſtruction ſhal come forthwith, and he ſhal fodenlie be deſtroyed, neither ſhal he haue remedie any more. ¹⁶ Six things there are, which our Lord hateth, and the feuenth his foule detefteth: ¹⁷ Loftie eies, a lying tongue, handes that ſhede innocent bloud, ¹⁸ a hart that deuifeth moſt wicked deuifes, feete ſwift to runne into euil, ¹⁹ a deceitful witneſſe that vttereth lies, and him

^a The vviſman doth not abſolutly diſſvade from al maner of furetiſhippe, but from raſhly, or vnaduifedly anſvvering for others. And eſpecially exhortheth to vſe al diligence in performing, or cauſing others to performe that vvhich is promiſed or couenanted.

^b Euerie one that finneth vvittingly and of malice reſuſing to obey God, imployeth his mouth, eyes, feete, handes and al partes vvith a vvicked hart and intention to peruerte others: moſt proper to heretikes, apoſtates from the faith.

that among brethren ^{a)}loweth discordes. ²⁰ My sonne keepe the preceptes of thy father, and leaue not the lawe of thy mother. ²¹ Bynde them in thy hart continually, and put them about thy throte. ²² When thou shalt walke, let them goe with thee: when thou shalt fleepe, let them keepe thee, and awaking talke with them. ²³ Because the commandment is a lampe, and the lawe a light, and the way of life the increpation of discipline: ²⁴ that they may keepe thee from the euil woman, and from the faire spoken tongue of the stranger. ²⁵ Let not thy hart couet her beautie, be not caught with her beokes: ²⁶ for the price of an harlot is scarce worth one loafe: but a woman catcheth the precious foule of man. ²⁷ ^{b)} Can a man hide fyre in his bosome, that his garmentes burne not? ²⁸ Or walke vpon hote coales, that his soales be not burnt? ²⁹ So he that goeth in vnto his neighbours wife, shal not be cleane when he shal touche her. ³⁰ It is no greate fault, when a man shal haue ftollen: for he stealeth to fil his hungrie foule: ³¹ also being taken he shal reftore feuenfold, and shal geue vp al the substance of his house. ³² But he that is an aduouterer, for penurie of hart shal destroy his owne foule: ³³ shame and ignominie he gethereth to himselfe, & his reproch shal not be blotted out. ³⁴ Because the zele and furie of the husband wil not spare in the day of reuenge, ³⁵ neither wil he yeld to any mans prayers, neither wil he take for redemption verie many giftes.

ANNOTATIONS

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- ^a The former fix are al damnable, but this feuenth is moft detestable, because it is opposite to the chief vertue charitie, it breaketh vnitie, & is the proper finne of the diuel.
- ^b Al occasions of finne, especially probable are to be fhunned.
- ^c Theft is also mortal finne, against the feuenth cōmandment, but not so great as adulterie.

Chapter 07

He further exhorteth youngmen to feke wifdom, 5. especially to flee from the intifements of harlots, largely defcribing the fame, 22. and the ruine of them that are fo deluded.

My fonne, ^{a)}keepe my wordes, and my preceptes hide with thee. Sonne, ² keepe my commandmentes, and thou shalt liue: and my law as the apple of thine eie: ³ binde it on thy fingers, write it in the tables of thy hart. ⁴ Say to wifdom, thou art my fifter: & cal prudence thy freind, ⁵ that she may keepe thee from the ftrange woman, and from the forener which maketh her wordes fweete. ⁶ For out of the window of my houfe I looked out through the lattife, ⁷ and I fee litle ones, I behold a foolish youngman, ⁸ which paffeth through the ftreates by the corner, and goeth nigh the way of her houfe, ⁹ in the darke the day being toward euening, in the darkenes of the night, and dimmes. ¹⁰ And behold the woman meeteth him in harlotes atyre, prepared to deceiue foules: babling and wandering, ¹¹ impatient of reft, nor able to confift in the houfe on her feete, ¹² now abroad, now in the ftreates, now lying in wayte neere the corners. ¹³ And taking the youngman she kiffeth him, and with malepert countenance fpeaketh fayre, faying: ¹⁴ I vowed victimes for welfare, this day I haue payed my vowes. ¹⁵ Therefore I am come forth to meete thee, defirous to fee thee, and I haue found thee. ¹⁶ I haue wouen my bed with cordes, I haue adorned it with tapeftrie pictures out of Ægypt. ¹⁷ I haue fpinkled my bed with myrrhe, aloes, and cinamome. ¹⁸ Come let vs be inebriated with breftes, and let

^a Becaufe tentations ftill occurre in this life, and man is fraile, good exhortations, and earneft admonitions muft alfo be continually inculcated, as here the vvifman often repeteth and much vrgeth the fame good and neceffarie aduifes to embrace vvifdom and to vvalke ftill in the vvay of vertue, efpecially to flee from vices, and dangers of finne.

vs enioy defired embracings, til the day appeare. ¹⁹ For my husband is not at home, he is gone a very long iourney. ²⁰ He caried with him a bagge of money: in the day of the ful moone he wil returne to his houle. ²¹ She intangled him with many wordes, and with flatterie of lippes drewe him. ²² Immediatly he foloweth her ^{a)}as an oxe led to be a victime, & as a lambe playing the wanton, and not knowing that he is drawen as a foole to bondes, ²³ til the arow pearfe his liuer: as if a birde should make hafte to the fnare, and knoweth not that his life is in danger. ²⁴ Now therfore my fonne, heare me, and attend to the wordes of my mouth. ²⁵ Let not thy mind be drawen away in her wayes: neither be thou deceiued with her pathes. ²⁶ For she hath caft downe manie wounded, and al the moft ftrong are flaine by her. ²⁷ Her houle the wayes of hel, penetrating to the inner partes of death.

ANNOTATIONS

Chapter 08

Wifdom is preached in confpicious and moft frequented places, that none may pretend wante of admonition, 7. her doctrin is true, godlie, profitable, & neceffarie to al fortes of men. 12. Wifdom (increated which is God himfelfe) is eternal, 32. and bringeth eternal happines.

Doth not wifdom crie, and prudence geue her voice? ² Standing ^{b)}in the high & loftie toppes ouer the way, in the middes of the pathes,

^a Sinners after consent geuen to tentations, are as inconfiderate of their ovne fteate, & of their perile and ruine, as an oxe, vvhen he is ledde to the fhamles, or a bird allured vvith a bate, that flieth into the fnare or nette.

^b True vvifdom directing to good life & fo to eternal faluation, is only found in the vvifible Church ftanding vpon a mountaine, not hidde in corners or obfcure places.

³ beside the gates of the citie in the verie doores she
 fpeaketh, faying: ⁴ O men, to you I crie, and my voice
 is to the children of men. ⁵ O litle ones vnderftand
 fubtiltie, and ye vnwife marke. ⁶ Heare ye, becaufe I wil
 fpeake of great thinges: and my lippes shal be opened to
 preach right thinges. ⁷ My throte shal meditate truth,
 and my lippes shal deteft the impious. ⁸ Al my wordes
 are iuft, there is no wicked, nor peruerfe thing in them.
⁹ They are right to them that vnderftand, and iuft to
 them that finde knowlege. ¹⁰ Receiue ye difcipline, & not
 money: choofe doctrine rather then gold. ¹¹ For wifdom
 is better then al moft precious riches: and whatfoeuer is
 to be defired can not be compared to it. ¹² I ^awifdome
 dwel in counfel, and am prefent in lerned cogitations.
¹³ The feare of our Lord hateth euil: arrogancie, and
 pride, and wicked way, and a duple toungued mouth I
 doe deteft. ¹⁴ Myne is counfel & equitie, prudence is
 mine, ftrength is mine. ¹⁵ By me kinges doe reigne, and
 the makers of law decree iuft thinges. ¹⁶ By me princes
 rule, and the mightie decree iuftice. ¹⁷ I loue them that
 loue me: and they that watch toward me shal finde me.
¹⁸ With me are riches, and glorie, glorious riches, and
 iuftice. ¹⁹ For my fruite is better then gold, and pre-
 cious ftone, and my blofomes then chofen filuer. ²⁰ I
 walke in the wayes of iuftice, in the middes of the pathes
 of iudgement, ²¹ that I may enriche them that loue me,
 and may replenish their treafures. ²² Our Lord poffeffed
 me in the beginning of his wayes, before he had made
 anything from the beginning. ²³ From eternitie I was
 ordayned & of old before the earth was made. ²⁴ The
 deptes were not as yet, and I was now conceiued, nei-
 ther had the fountaines of waters as yet gushed forth:
²⁵ the mountaines with heauie hugeneffe ftoode not as
 yet: before the litle hilles I was brought forth: ²⁶ he had
 not yet made the earth, and the riuers, and the poles
 of the round world. ²⁷ When he prepared the heauens,

^a Thefe fingular praifes pertaine to the increated wifdom, God himfelf,
 from whom procedeth wifdom geuen to men by the Holie Ghoft.
 See *Annot. ch. 1. v. 2.*

I was present: when with a certaine law and circuite he compassed the deptes: ²⁸ when he established the firmament aboue, & poyfed the fountaines of waters: ²⁹ when he compassed the fea with her limites, and fet a law to the waters that they should not passe their boundes: when he hanged the foundations of the earth. ³⁰ I was with him, framing al thinges: and was delighted euerie day, playing before him at al time, ³¹ playing in the world: & ^{a)}my delights to be with the children of men. ³² Now therfore children heare me. Bleffed are they, that keepe my wayes. ³³ Heare ye discipline, and be wise, and reiect it not. ³⁴ Bleffed is the man that heareth me, & that watcheth at my doores dayly, & wayteth at the pofes of my doore. ³⁵ He that shal finde me, shal finde life, and shal draw faluation of our Lord. ³⁶ But he that shal finne againft me, shal hurt his owne foule. Al that hate me, loue death.

ANNOTATIONS

Chapter 09

*Wifdom hauing built her houle with feuen pillers, inu-
iteth al to a prepared banquet, 11. promifing to mul-
tiplie ioyful dayes. 13. Folie inciteth to her contrarie
banquet of ftollen water and hidde bread.*

Vifdome ^ahath built herfelf an houle, she hath cut out feuen pillers. ² She hath immolated her victimes, mingled her wine, and fet forth her table. ³ She hath fent her handmaides to cal to the towre, and to the walles of the citie: ⁴ If any be a litle one, let him come to me. And to the vnwife she fpake: ⁵ Come, ^beate ye my bread, & drinke the wine which I haue mingled for you. ⁶ Leaue infancie, and liue, and

^a God much preferreth man before al other corporal creatures.

^b S. Cyprian *li. 2. ep. 3.* citeth this whole paffage of Chrifs Sacrifice in the formes of bread and vvine.

walke by the wayes of prudence. ⁷ He that teacheth a fcorner doth iniurie to himself; and he that rebuketh the impious, purchafeth a blotte to himself. ⁸ Rebuke ^a)not the fcorner left he hate thee. ^b)Rebuke a wife man, and he wil loue thee. ⁹ Geue occafion to a wife man, and wifdom fhall be added to him. Teach the iuft, and he fhall make hafte to take it. ¹⁰ The beginning of wifdom, the feare of our Lord: and the knowlege of the holie, prudence. ¹¹ For my me fhall thy dayes be multiplied, and yeares of life fhall be added to thee. ¹² If thou be wife, to thyfelf thou fhalt be: and if a fcorner, thou alone fhalt beare the euil. ¹³ A foolish woman and clamorous, and ful of alurementes, and knowing nothing at al, ¹⁴ fate in the doores of her houfe vpon a feate in a high place of the citie, ¹⁵ to cal them that paffe by the way, and goe on their journey: ¹⁶ He that is a litle one, let him turne to me. And to the foole she fpake: ¹⁷ Stolen waters are fweeter, and hidden bread more pleafant. ¹⁸ And he was ignorant that gianes are there, and her gueftes in the depthes of hel.

ANNOTATIONS

God built his Church
with fpiritual Paftors
& Rites of Religion
in the old Teftament.

1 VVifdom hath built herfelf a houfe.) According to the literal fenfe, wherein the myftical is grounded (both intended by the Holie Ghoft) VVifdom which is God himfelf, Creator & Conferuer of al thinges, whole fpecial good pleafure and delight is to be with men, built his houfe, the Church, firft in the Patriarches, Prieftes, Prophetes and his other faithful feruantes in the old Teftament; partly before; but more confpicoufly in the people of Ifrael, eftablifhing the fame with feuen, that is (according to the frequent phrafe of holie Scripture) with manie pillers, Paftors and chief gouerners, by whom the whole people were directed in al fpiritual caufes; as the Pfalmift likevvife induceth God, faying: I

Prou. 8. v. 31.

Pfal. 74.

^a VVhere is no hope of amendment prudence directeth vs not to admonifh, nor rebuke finners, left without anie fruite we procure emnitie. Charitie alfo requireth rather to expect better opportunitie, left the offender become worfe by our admonition.

^b But when there is hope of good, euerie one is bond, efpecially fupérieurs to correct offenders. *S. Aug. li. 1. c. 9. de ciuit. S. Bafil. regulis fufe difput. 158.*

- Galat. 2.* haue confirmed the pillers therof. And as S. Paul aftervvard calleth S. Peter, S. Iames, and S. Iohn, pillers. In this houle vvifdom alfo prepared a banquette, appointed victimes of diuers fortes, as grateful Sacrifices to God, & therto inuited al men in much better order, and to their more profite, then the adultrefse vvoman, folle and vvicked concupifcence, inciteth to her carnal and vvorldlie pleafures, vvwhich bring to eternal ruine. And for this purpofe, God neuer ceafed to fend Prieftes and Prophetes to inuite the people of Ifrael, to this ftrong tovvre fenfed vvith vvallies. In the Allegorical fenfe, the fame diuine increated VVifdom, the fecond Perfon in the B. Trinitie, the Diuine VVORD coeternal to the Father, built himfelf a houle, his humane bodie in the virgins vvombe, and therunto, as to the head, adioyned the members, his myftical bodie the Church, immolated victimes of Martyrs, prepared the Table in breade and vvine, vvhere alfo appeareth his Priefthood, according to the Order of Melchifedec, and called therto fuch as before vvere vnnvife, and of fmal vnderftanding: becaufe as the Apoftle faith: God chofe the vveake of this vvorld to confound the ftrong. As S. Auguftin expoundeth this paffage *li. 17. c. 10. de ciuit. & q. 51. veter. & noui. Teft. to. 4.*
- 1. Cor. 1.*

The fame are more excellent in the Church of Chrif.

PROVERBS

THE PARABLES OF SALOMON.

This repetition of the title signifieth, that the sentences which folow are more properly called Parables, then the former. From vvhich they also differ in maner of vtterance, by the figure Antithesis, for most part opposing in comparing contrarie vertues and vices, shewing their contrarie effectes; vwith great elegancie, especially in the original tongue; vvhich could not be so fully exprest in Greke, nor Latin, much lesse in vulgar language. But are the same in sense, though often obscure by reason of the Hebrew phras, shortnes of sentences, and so vwithout anie certaine connexion, that we can not with perspicuitie, comprehend the summe therof in briefe contents, after the ordinarie maner before the chapters.

And therefore haue thought it better for the vulgar reader, to set downe in the margent of the twentie chapters next folowing, in briefe termes, the vertues, or other good things (rather then the bad, not hauing place for both) commended in euerie sentence. For though the same be not alwayes exprest in the text, yet they may be vnderstood by their opposite vices. VVhofoeuer desireth further explication, may finde manie of these diuine sentences, excellently expounded by S. Ierom, S. Augustin, S. Gregorie and other Fathers in several places. Or read S. Bedas Commentaries vpon this whole booke: *To. 4. vel. apud S. Ierom To. 7.* Or amongst late writers our lerned contriman D. Randuphlus Bainus: Bishop Ianfenius: and F. Peltanus.

Sententious
moral precepts.

How these
Parables folow-
ing differ from
the former.

VVhy the con-
tents of the
twentie chap-
ters folowing
are put in the
margent.

Chapter 10

The second
part.

A wife sonne maketh the father glad: but a foolish sonne is the sorrow of his mother.
² The treasures of impietie shall profit nothing: but iustice shall deliuer from death.

VVifdom in
general.

Iustice.

³ Our Lord will not afflict with famine the foule of the iust, and the deceitful practises of the impious he will overthrow.

Confidence in
God.

PROVERBS

Induftrie.	4 The flothful hand hath wrought pouertie: the hand of the ftrong getteth riches.
Truth.	Who fo truſteth to lyes feedeth the windes: and the felfe fame man foloweth the flying birdes.
Diligence.	5 He that gathereth in the harueſt, is a wife ſonne: but he that fnorteth in ſummer, is the ſonne of confuſion.
Equitie.	6 The bleſſing of our Lord is vpon the head of the iuſt: but iniquitie couereth the mouth of the impious.
Good fame.	7 The memorie of the iuſt is with prayſes: and the name of the impious ſhal rotte.
Defire to lerne.	8 The wife of hart ſhal receiue preceptes: a foole is beaten with lippes.
Sinceritie.	9 He that walketh playnly, walketh confidently: but he that depraueth his wayes, ſhal be manifeſt.
Vnfained freindſhipe.	10 He that wincketh with the eye, ſhal geue ſorow: and the foole in lippes ſhal be beaten.
VVholfome talke.	11 A vayne of life, the mouth of the iuſt: and the mouth of the impious couereth iniquitie.
Charitie.	12 Hatred rayſeth brawles: and charitie couereth al finnes.
Prudent ſpeech.	13 In the lippes of the wife wiſdom is found: and a rod on his backe that lacketh witte.
Difcretion in ſpeak- ing.	14 Wife men hide knowlege: but the mouth of the foole is next to confuſion.
Iuſt gaine.	15 The ſubſtance of a rich man, is a citie of his ſtrength: the feare of the poore their pouertie.
Iuſt intention.	16 The worke of the iuſt vnto life: but the fruite of the impious vnto finne.
Loue to be corrected.	17 The way of life, to him that keepeth diſcipline: but he that forlaketh reprehentions, erreth.
Internal and ex- ternal charitie.	18 Lying lippes hide hatred: he that vttereth contumelie is vnwife.
Moderate ſpeech.	19 In much talke there ſhal not want finne: but he that moderateth his lippes is moſt wife.
Sinceritie of hart.	20 The tongue of the iuſt, is choſen ſiluer: but the hart of the impious is nothing worth.
Loue of doctrin.	21 The lippes of the iuſt teach verie many: but they that are vntaught, ſhal die in the penurie of witte.
Spiritual riches.	22 The bleſſing of our Lord maketh men rich: neither ſhal affliction be ioyned to them.

23 A foole worketh mifcheefe as it were by laughter: but wifdom is prudence to a man.	Sorow for finne.
24 That which the impious feareth, shal come vpon him: to the iuft their defire shal be geuen.	Remorfe of confcience.
25 As a tempeft paffing the impious shal not be: but the iuft as an euerlafting fundation.	Iuftice in gen- eral.
26 As vinegre to the teeth, and fmoke to the eies, fo a fluggard to them, that fent him.	Diligence.
27 The feare of our Lord shal adde dayes: and the yeares of the impious shal be shortened.	Feare of God.
28 The expectation of the iuft is ioy: but the hope of the impious shal perish.	Pietie.
29 The ftrength of the fimple the way of our Lord: and feare is to them that worke euil.	Obferuation of Gods lawv, ful- filling al iuftice.
30 The iuft for euer shal not be moued: but the impious shal not dwel on the earth.	
31 The mouth of the iuft shal bring forth wifdom: the tongue of the froward shal perish.	Speaking and meditating good thinges.
32 The lippes of the iuft confider grateful thinges: and the mouth of the impious peruerfe thinges.	

ANNOTATIONS

Chapter 11

A deceitful balance, is abomination before God: and an equal weight is his wil.	Equitie.
2 Where pride shal be, there shal be contumelie alfo: but where humilitie, there alfo wifdom.	Humilitie.
3 The fimplicite of the iuft shal direct them: and the fupplanting of the peruers shal wafte them.	Sinceritie.
4 Riches shal not profit in the day of reuenge: but iuftice shal deliuer from death.	Spiritual riches.
5 The iuftice of the fimple shal direct his way: and the impious shal fal in his impietie.	Pietie.
6 The iuftice of the righteous shal deliuer them: and the vniuft shal be caught in their deceitful practifes.	Iuftice.

PROVERBS

Care of the other life.	7 The impious man being dead, there shal be no hope any more: and the expectation of the careful shal perish.
Future ioy.	8 The iuft is deliuered from diftreffe: and the impious shal be geuen for him.
Truth in wordes.	9 The diffembler with his mouth deceiueth his freind: but the iuft shal be deliuered by knowlege.
Common good.	10 In the good thinges of the iuft the citie shal reioyce: and in the deftruction of the impious there shal be prayfe.
Publique ioy.	11 With the benediction of the iuft the citie shal be exalted: and by the mouth of the impious it shal be fubuerted.
True freindfhipe.	12 He that defpiseth his freind, lacketh hart: but the wife man wil hold his peace.
Fidelitie.	13 He that walketh fraudulently, reueleth secretes: but he that is faithful, concealeth the thing comitted of his freind.
Good gouernment.	14 Where there is no gouernour, the people shal fal: but there is health where is much counfel.
Prudence in furetifhipe.	15 He shal be afflicted with euil, that is furetie for a ftranger: but he that is ware of the fnares, shal be fecure.
Diligence.	16 A gracious woman shal finde glorie: and the ftrong shal haue riches.
Mercie.	17 A merciful man doth good to his kinred alfo.
Iuftice.	18 The impious maketh an vnstable worke: but to him that foweth iuftice, is a faythful reward.
Clemencie.	19 Clemencie prepareth life: & the purfewing of euil thinges death.
Sinceritie.	20 A peruers hart is abominable to our Lord: and his wil is in them that walke fimply.
Iuft dealing.	21 Hand in hand the euil man shal not be innocent: but the feede of the iuft shal be faued.
Internal vertue.	22 A ring of gold in a fwines fnoute, a fayre woman & a foole.
Expectation of glo- rie.	23 The defire of the iuft is al good: the expectation of the impious furie.

- ²⁴ Some diuide their owne goodes, and are made richer: others take violently not their owne, and are alwayes in pouertie. Almes dedes.
- ²⁵ The foule which bleffeth, shal be made fatte: and he that inebriateth himself shal also be inebriated. Beneuolence.
- ²⁶ He that hydeth corne, shal be curfed among the peoples: but bleffing vpon the head of them that fel. Care of the poore.
- ²⁷ Wel rifeth he early who feeketh good thinges: but he that is a fearcher after euil thinges, shal be oppressed of them. Good defires.
- ²⁸ He that trusteth in his riches shal fal: but the iuft shal fpring as a greene leafe. Truft in Gods goodnes.
- ²⁹ He that trubleth his houle, shal poffeffe the windes: and he that is a foole shal ferue the wife. Frugalitie.
- ³⁰ The fruite of the iuft man a tree of life: and he that gaineth foules, is wife. Spiritual instruction.
- ³¹ If the iuft man receiue in the earth, how much more the impious and finner? Straict way of faluation.

ANNOTATIONS

Chapter 12

- H**e that loueth difcipline, loueth knowlege: but he that hateth reprehensions is vnwife. Loue of difcipline.
- ² He that is good, shal draw grace from our Lord: but he that trusteth in his owne cogitation, doth impioufly. Progreffe in vertue.
- ³ Man shal not be ftrenghened by impietie: and the roote of the iuft shal not be moued. Pietie.
- ⁴ A diligent woman is a crowne to her husband: and putrefaction in his bones, she that doth thinges wor-thie of confufion. Diligent induftrie.
- ⁵ The cogitations of the iuft are iudgements: & the counfels of the impious are fraudulent. Defire of iuftice.
- ⁶ The wordes of the impious lie in wayte for bloud: the mouth of the iuft shal deliuer them. Sinceritie in vvordes.

PROVERBS

Iuftice.	7	Turne the impious, and they ſhal not be: but the houſe of the iuſt ſhal be permanent.	
Sound doctrine.	8	A man ſhal be knowen by his doctrine: but he that is vaine and fooliſh, ſhal lye open to contempt.	
Contentment of minde.	9	Better is the poore and ſufficient to himſelf, then he that is glorious and wanteth bread.	
Compaſſion.	10	The iuſt knoweth the liues of his beaſtes: but the bowels of the impious are cruel.	
Diligent trauel.	11	He that tilleth his land, ſhal be filled with breads: but he that purfeweth idlenes is a verie foole.	
Temperance.		He that is delighted in much quaffing of wine, leaueth contumelie in his munitions.	
Iuſt puniſhment of the wicked.	12	The defire of the impious is the muniment of the moſt wicked: but the roote of the iuſt ſhal proſper.	defence
Guard of the tongue.	13	For the finnes of the lippes ruine approacheth to the euil man: but the iuſt eſcapeth out of diſtreſſe.	
Godlie inſtructions and good dedes.	14	Of the fruite of his owne mouth ſhal euerie man be replenished with good thinges, and according to the workes of his handes it ſhal be repayed him.	
Yelding to good counſel.	15	The way of a foole is right in his eies: but he that is wiſe heareth counſels.	
Toleration of iniuries.	16	A foole by & by ſheweth his anger: but he that diffembleth iniuries is wiſe.	
True teſtimonie.	17	He that ſpeaketh that which he knoweth, is an vtterer of iuſtice: but he that lyeth, is a fraudulent witneſſe.	
Aduiſed promiſing.	18	There is that promiſeth, and is pricked as it were with the ſword of conſcience: but the tongue of the wiſe is health.	
Confederate teſtimonie.	19	The lippe of truth ſhal be ſtable for euer: but he that is an haſtie witneſſe, frameth a tongue of lying.	
Pacification.	20	Guile is in the hart of them that thinke euil thinges: but ioy foloweth them that geue counſels of peace.	
Iuſtice in general.	21	It ſhal not make the iuſt forie whatſoeuer ſhal fal to him: but the impious ſhal be replenished with euil.	
Fidelitie.	22	Lying lippes are an abomination to our Lord: but they that doe faithfully pleaſe him.	
Prudent ſilence.	23	A circumſpect man concealeth knowlege: and the hart of the vnwiſe prouoketh folie.	

	24 The hand of the ftrong shal rule: but that which is flothful, shal ferue vnder tributes.	Refiftance of tentations.
	25 Penfifneffe in the hart of a man shal humble him, & with a good word he shal be made glad.	Alacritie in good workes.
	26 He that neglecteth damage for a freind, is iuft: but the way of the impious shal deceiue them.	Freindfhipe.
a iuft man	27 The fraudulent man shal not finde gayne: and the fubftance of a man shal be the price of gold.	Honeft induftrie.
	28 In the path of iuftice, life: but the byway leadeth to death.	Good life.

ANNOTATIONS

Chapter 13

A	wife fonne, is the doctrine of the father: but he that is a fcorner, heareth not when he is rebuked.	Filial feare.
	2 Of the fruite of his owne mouth man shal be filled with good thinges: but the foule of the preuaricatours is wicked.	Sound doctrine.
	3 He that kepeth his mouth, kepeth his foule: but he that is vnaduifed to fpeake shal feele euils.	Difcretion in fpeech.
	4 The fluggard wil and wil not: but the foule of them that worke, shal be made fatte.	Conftant endeour.
	5 The iuft shal deteft a lying word: but the impious confoundeth, and shal be confounded.	Truth in wordes and dedes.
	6 Iuftice kepeth the way of the innocent: but impietie fupplanteth the finner.	Iuftice.
	7 There is one as it were with riches wheras he hath nothing: and there is as it were poore, wheras he is in much riches.	True acknowledgement of temporal ftate.
	8 The redemption of a mans life, his riches: but he that is poore, beareth not reprehenfion.	Mediocritie of riches.
	9 The light of the iuft maketh glad: but the candle of the impious shal be extinguished.	Sincere confcience.

PROVERBS

- Humilitie. ¹⁰ Among the prowde there are alwayes brawles:
but they that doe al thinges with counfel, are ruled by
wifdom.
- Iuft gaine. ¹¹ Subftance haftened shal be diminished: but
that which by litle and litle is gathered with the hand,
shal be multiplied.
- Speedie perfor- ¹² Hope that is differred afflicteth the foule: a tree
mance of promife. of life the defire of cunning.
- Good reporte. ¹³ Who fo detracteth from any thing, he byndeth
himfelfe for the time to come: but he that feareth the
precept, shal conuers in peace.
- Plaine dealing. Guilful foules erre in finnes: the iuft are merciful
& haue pitie.
- Good infttruction. ¹⁴ The law of a wife man a fountaine of life, that
he may decline from the ruine of death.
- True doctrine. ¹⁵ Good doctrine shal geue grace: in the way of
contemners a whirlepoole.
- Prudence. ¹⁶ The fubtel man doth al thinges with counfel:
but he that is a foole openeth folie.
- Faithful meffage. ¹⁷ The meffenger of the impious shal fal into euil:
but a faithful legate, is health.
- Defire to lerne. ¹⁸ Pouertie, and ignominie, to him that forfaketh
difcipline: but he that yeldeth to him that rebuketh,
shal be glorified.
- Hate of finne. ¹⁹ Defire if it be accomplished, delighteth the foule:
fooles deteft them that flee euil thinges.
- Conuerfation ²⁰ He that walketh with the wife, shal be wife: a
with the good. freind of fooles shal be made like.
- Iuftice. ²¹ Euil purfeweth finners, and to the iuft good
thinges shal be repayed.
- Succeffion. ²² The good man leaueth heyres, fonnes and nephewes:
and the fubftance of the finner is kept for the iuft.
- Frugalitie. ²³ Much meate in the tilled growndes of the fa-
thers: and to others they are gathered without iudge-
ment.
- Chaftifment. ²⁴ He that fpareth the rod, hateth his childe: but
he that loueth him doth instantly nurture him.
- Contentment of ²⁵ The iuft eateth and filleth his foule: but the
ftate. bellie of the impious vnfatiable.

ANNOTATIONS

Chapter 14

A wife woman buildeth her houle: the vnwife wil with her handes deftroy that alfo which is built.	Frugal induftrie.
² He that walketh in the right way, & feareth God is defpided of him, that goeth an infamous way.	Feare of God.
³ In the mouth of a foole the rod of pride: but the lippes of the wife keepe them.	Guard of the tongue.
⁴ Where oxen are not, the ftal is emptie: but where much corne is, there is the oxes ftrength manifef.	Diligent labores.
⁵ A faithful witneffe wil not lie: but a deceitful witneffe vttereth a lie.	Truth in al fpeech.
⁶ A fcorner feeketh wifdom and findeth it not: the doctrine of the prudent is eafie.	Seke wifdom modeftly.
⁷ Goe againft a foolish man, and he knoweth not the lippes of prudence.	Fellowfhip with the wife.
⁸ The wifdom of a difcrete man is to vnderftand his way: and the imprudence of fooles erreth.	Knowlege of ourfelues.
⁹ A foole wil laugh at finne, & among the iuft grace fhall abide.	Deteftation of finne.
¹⁰ The hart that knoweth the bitternes of his foule, in his ioy fhall not the ftranger be mingled.	Internal comfort.
¹¹ The houle of the impious fhall be rafed: the tabernacles of the iuft fhall fpring.	Contempt of this world.
¹² ♪ There is a way, which feemeth to a man iuft: but the later endes therof lead to death.	The Catholique faith.
¹³ Laughter fhall be mingled with forow, and mourning occupieth the later endes of ioy.	Spiritual ioy.
¹⁴ A foole fhall be replenifhed with his wayes, and the good man fhall be aboue him.	Reward of workes.
¹⁵ The innocent beleueth euerie word: the difcrete man confidereth his fteppes.	Beleue not al reportes.
¹⁶ A wife man feareth and declineth from euil: the foole leapeth ouer and is confident.	Mature confideration.

PROVERBS

Patience.	17	The impatient man shal worke folie: and the fubtel man is odious.	
Defire of folide knowlege.	18	The childish man shal poffeffe folie, and the prudent shal expect knowlege.	1. Cor. 14. v. 20.
Pietie fhall be revwarded.	19	The euil shal lie downe before the good, and the impious before the gates of the iuft.	
Compaffion of the poore.	20	The poore shal be odious euen to his neighbour: but the freindes of the rich be manie.	
Almes dedes.	21	He that despifeth his neighbour, finneth: but he that hath pitie on the poore, shal be bleffed.	
Mercie and veritie.	22	They erre that worke euil: mercie and truth prepare good thinges.	
Good dedes with few wordes.	23	In euerie worke there shal be abundance: but where manie wordes are, there is oftentimes pouertie.	
Right vfe of riches.	24	The crowne of the wife, their riches: the follie of fooles, imprudence.	
True teftimonie as v. 5.	25	A faithful witnes deliuereth foules: and the diffemblers vttereth lyes.	versipellis or turnecoate
Feare to offend God preuenteth punifhment.	26	In the feare of our Lord is confidence of ftrengh, and to his children there shal be hope.	
	27	The feare of our Lord a fountaine of life, that he may decline from the ruine of death.	
Procure loue and fidelitie in fubiectes.	28	In the multitude of people the dignitie of the king: and in fewnes of people the ignominie of the prince.	
Patience.	29	He that is patient, is gouerned with much wifdom: but he that is impatient, exalteth his follie.	
Sincere intention.	30	Health of hart, the life of the flesh: enuie, the putrefaction of the bones.	
Compaffion.	31	He that doth calumniate the needie, vpbraideth his maker: but he honoreth him, that hath pitie on the poore.	
Confidence in iuftice.	32	The impious shal be expelled in his malice: but the iuft hopeth in his death.	
Infttruction of the ignorant.	33	In the hart of the prudent refteth wifdom, & it shal infttruct al the vnlearned.	
Publique iuftice.	34	Iuftice aduanceth a nation: but finne maketh peoples miferable.	
Induftrie in euerie man.	35	A feruant that vnderftandeth is acceptable to the king: he that is vnprofitable shal fufteyne his anger.	

ANNOTATIONS

12 A vway vvchich femeth iuft.) If anie Iewes, Turkes, or Heretikes lead a moral good life in this world, it femeth both to themfelues, and to other rude people, that they are in a right way of faluation, but their error in faith leadeth them to eternal damnation.

VVithout true faith none can be faued.

30 Health of the hart.) As foundnes of the hart conferueth the reft of the fame bodie in life, fo a pure intention often excufeth from mortal finne, as in errours committed of probable, not of groffe, nor affected ignorance. But fecrete enuie in the hart infecteth and putrifieth mans actions, and deftroyeth the workes that femed good: which can no more endure ftrict examination in the day of iudgement, then a rotten cloth can abide washing.

Sincere intention excufeth fome errors.

*S. Greg. li. 5.
c. 34. Moral.*

Chapter 15

A foft anfwer breaketh anger: and a hard word rayfeth vp furie.

Meeknes.

2 The tongue of the wife adorneth knowlege: the mouth of fooles boyleth forth follie.

Difcretion.

3 In euerie place the eies of our Lord behold the good and the euil.

Gods omnificience.

4 A peaceable tongue is a tree of life: but that which is immoderate, shal breake the fpirite.

Calmnes of fpeech.

5 A foole fcorneth the difcipline of his father: but he that regardeth reprehenfions, shal become more prudent.

Loue to be corrected.

In abundant iuftice there is greateft force: but the cogitations of the impious shal be rooted out.

Defire to fulfil al iuftice.

6 The houle of the iuft is very much ftrength: and in the fruites of the impious is pertubation.

Diligence in teaching others.

7 The lippes of the wife shal fow knowlege: the hart of fooles shal be vnlike.

8 The victimes of the impious are abominable to our Lord: the vowes of the iuft are acceptable.

Puritie of hart.

9 The way of the impious is abomination to our Lord: he that foloweth iuftice is beloued of him.

10 The doctrine is euil of them that forfake the way of life: he that hateth reprehenfions shal dye.

Lerne of good men.

PROVERBS

Al fecretes known to God.	¹¹ Hel, and perdition are before our Lord: how much more the hartes of the children of men?
Harken to good admonitions.	¹² The pestilent man loueth not him that rebuketh him: nor goeth to the wife.
A cheerful hart is desirous to lerne.	¹³ A glad hart cheereth the face: in penfines of minde the spirit is cast downe.
	¹⁴ The hart of the wife seeketh doctrine: and the mouth of fooles is fed with vnskilfulnes.
A quiet mind.	¹⁵ Al the dayes of the poore are euil: a secure minde is as it were a continual feast.
Contentment with fufficiencie.	¹⁶ Better is a litle with the feare of our Lord, then great treafures and vnfatiable.
	¹⁷ It is better to be called to herbes with charitie: then to a fatted calfe with hatred.
Patience.	¹⁸ An angrie man stirreth brawles: he that is pa- tient appeaseth those that are raifed.
Diligence.	¹⁹ The way of the flothful is as an hedge of thornes: the way of the iuft is without offence.
Honour of parents.	²⁰ A wife sonne maketh the father ioyful: and the foolish man despiseth his mother.
Difcretion.	²¹ Follie is ioy to a foole: and the wifeman di- recteth his fteppes.
Defire to liue wel.	²² Cogitations are diffipated where there is no counfel: but where manie counsellors are, they are confirmed.
Counfel in feason.	²³ A man reioyceth in the sentence of his mouth: and a word in due time is best.
To him that is wel trained in good workes, heauen gates are open.	²⁴ The path of life aboue the lerned, that he may decline from the lowest hel.
Honest thoughts and wordes.	²⁵ Our Lord wil deftroy the houle of the proude: and wil make fure the borders of the widow.
A liberal mind.	²⁶ Euil cogitations are an abomination to our Lord: and pure speech most beautiful shal be confirmed of him.
	²⁷ He that purfueth auarice disturbeth his houle: but he that hateth giftes shal liue.
Mercie and iuftice.	By mercie and faith finnes are purged: and by the feare of our Lord euerie one declineth from euil.
Obedience.	²⁸ The minde of the iuft meditateth obedience: the mouth of the impious redoundeth with euils.
God affifteth the iuft.	²⁹ Our Lord is far from the impious: and he wil heare the prayers of the iuft.

- ³⁰ The light of the eies reioyceth the foule: a good name fatteth the bones. VVordes of edification.
- ³¹ The eare that heareth the reprehensions of life, shal abide in the middes of the wife. Loue of discipline.
- ³² He that reiecteth difcipline, depifeth his foule: but he that yeldeth to reprehensions, is a poffeffour of the hart. Admonition.
- ³³ The feare of our Lord, the difcipline of wifdom: and humilitie goeth before glorie. Humilitie.

ANNOTATIONS

Chapter 16

- I**t ¹ perteyneth to man to prepare the hart: and to our Lord to gouerne the tongue. Gods grace neceffarie in euerie good action.
- ² Al the wayes of man are open to his eies: our Lord is the weigher of fpirites. Mans iudgement is not fecure.
- ³ Reueale thy workes to our Lord: and thy cogitations shal be directed. Commend thyne affayres to God.
- ⁴ Our Lord hath wrought al things for himfelf: the impious alfo to the euil day. Gods providence.
- ⁵ Euerie arrogant man is an abomination to our Lord: although hand shal be to hand he is not innocent. Punifhment of finne.
- The beginning of a good way, is to doe iuftice: and it is more acceptable with God, then to immolate hoftes. Equitie.
- ⁶ By mercie and truth iniquitie is redemed: and in the feare of our Lord euil is auoided. Mercie.
- ⁷ When the wayes of man shal pleafe our Lord, he wil conuert alfo his enemies to peace. Deuotion.
- ⁸ Better is a litle with iuftice, then much fruite with iniquitie. Iuft gaine.
- ⁹ The hart of man difpofeth his way: but it perteyneth to our Lord to direct his progreffe. Neceffitie of Gods grace.
- ¹⁰ Diuination is in the lippes of the king, his mouth shal not erre in iudgement. God affifteth fuperiors in gouerning their fubiectes.

PROVERBS

Iuft balance do pleafe God & good kinges.	11 Weight and balance are iudgements of our Lord: and his worke al the ftones of the bagge.	
	12 They are abominable to the king that doe impioufly: becaufe the throne is eftabliſhed by iuftice.	
Righteoufnes.	13 The wil of kinges are iuft lippes: he that ſpeaketh right thinges ſhal be beloued.	
Feare and reuerence of authoritie.	14 The kings indignation, meſſengers of death: and the wife man wil pacifie it.	
	15 In the cherfulnes of the kings countenance is life: and his clemencie is as the later ſhowre.	
Loue of wiſdom.	16 Poſſeſſe wiſdom, becauſe it is better then gold: and gette prudence, becauſe it is more precious then filuer.	
Iuftice in general.	17 The path of the iuft auoideth euils: the keeper of his foule kepeth his way.	
Humilitie.	18 Pride goeth before deſtruction, and before ruine the ſpirit ſhal be exalted.	
Meknes.	19 It is better to be humbled with the meeke, then to diuide ſpoyle with the proude.	
Hope in God.	20 The lerned in word ſhal finde good thinges: and he that hopeth in our Lord, is bleſſed.	
Mildnes.	21 He that is wiſe in hart, ſhal be called prudent: and he that is ſweete in ſpeech ſhal finde greater thinges.	
Teaching others.	22 A fountaine of life the lerning of him that poſſeſſeth it: the doctrine of fooles fooliſhnes.	
Sincere hart.	23 The hart of the wiſe ſhal inſtruct his mouth: and ſhal adde grace to his lippes.	
Swetnes in conuerſation.	24 Wel fet wordes are a honie combe: ſwetnes of the foule the health of the bones.	
True faith & Religion.	25 There is a way that ſeemeth to a man right: and the later endes therof lead to death.	<i>ch. 14. v. 2.</i>
Proper induſtrie.	26 The foule of him that laboureth doth labour to himſelf, becauſe his mouth hath compelled him.	
Charitie.	27 The impious man diggeth euil, and in his lippes fire burneth.	
Common good.	28 A peruerſe man raifeth contentions: and one full of wordes ſeparateth princes.	
True freindſhippe.	29 An vnjuſt man allureth his frende: and leadeth him by a way not good.	

30 He that with aftonished eies thinketh wicked things, byting his lippes bringeth euil to paffe.	Sincere thoughts.
31 A crowne of dignitie old age, which shal befound in the wayes of iuftice.	Holie old age.
32 Better is the patient then a ftrong man: and he that ruleth his minde, then the ouerthrower of cities.	Patience.
33 Lottes are caft into the bofome, but they are ordered of our Lord.	Gods prouidence.

ANNOTATIONS

<p>li. 2. c. 8. cont. duas Episto- las Palag. <i>Ioan. 15.</i> <i>2. Cor. 3.</i></p>	<p>1 It pertaineth to man to prepare the hart.) For the better vnderftanding of this and other hard places of holie Scripture, this general rule euer approued by al Chriftians, is moft neceffarie, that al holie Scripture is true and certaine, as being al indited by the Holie Ghoft, the Spirite of truth: and fo one place is neuer contrarie to an other, though at firft fight they may fo feme to mans vnderftanding. For by this place the Pelagians would proue, that man can of himfelf, without the helpe of Gods grace, beginne a good thing, though without this helpe he can not performe it, becaufe it is here layd: that it perteyneth to man to prepare the hart: that is, to beginne a good thing. But S. Auguftin fheweth that it may not be fo vnderftood: becaufe fo it fhould be contrarie to that faying of our Sauour: VWithout me you can do nothing: and that of S. Paul: VVe are not fufficient to thinke anie thing of our felues, as of our felues: but our fufficiencie is of God. VWhich tvvo euidnt places, vvith other like, do fhev v that this place hath an other different fenfe, from that vvwhich the Pelagians gather. And fo S. Auguftin, and other Fathers teach, that the vvifman here affirmeth not, that man of himfelf can prepare his hart, or beginne a good vvorke, but that it pertaineth to man to prepare his hart, prefupposing helpe of Gods grace, and hauing fo begunne, God alfo gouerneth the tongue, and by more grace directeth it to fpeake thofe thinges vvvel, vvwhich the hart purpofed, and difpofed to be vttered, vvwithout vvwhich helpe none is able, neither to beginne anie meritorious vvorke, nor to profecute, nor perfect that is vvvel begunne. The like fentence foloweth in the <i>9. verfe</i>. The hart of man difpofeth his vvay: but it perteyneth to our Lord to direct his progreffe: fignifying in both places, that after a thing is vvvel begunne (vvwhich can not be vvwithout the helpe of Gods grace) yet it can not procede vvvel, vvwithout more grace, ftil directing and ftreingthning mans freevvvil.</p>	<p>A general rule that one place of holie Scripture is not contrarie to an other.</p> <p>Gods grace is neceffarie both to begine and to profecute anie good worke.</p>
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Chapter 17

Peace.	B etter is a drie morfel with ioy, then a houfe ful of victimes with brawling.
VVifdom in general.	² A wife feruant shal rule ouer foolish children, and diuide inheritance among bretheren.
Purification.	³ As filuer is tried by fyre, and gold in the four- nace: fo our Lord proueth the harts.
Fellowshipe with the good.	⁴ The euil man obeyeth an vniuft tongue: and the deceitful obeyeth lying lippes.
Commiferation.	⁵ He that delpifeth the poore, vpbraydeth his maker: and he that reioyceth at an other mans ruine, shal not be vnpunished.
Succeffion.	⁶ The crowne of oldmen the childrens children: and the glorie of children their fathers.
Grauitie in fpeech.	⁷ Eloquent wordes become not a foole, nor lying lippes a prince.
Defire of eternal life.	⁸ A moft grateful pearle, the expectation of him that expecteth: whither foeuer he turneth himfelf, he vnderftandeth wifely.
Remitting offences.	⁹ He that concealeth offence, feeketh frendshipes: he that in other word repeteth it, feperateth the confed- erate.
Difcrete correction.	¹⁰ Reprehenfion doth more profit with a wifeman, then an hundred ftripes with a foole.
Concord.	¹¹ An euil man alwayes feeketh brawles: but a cruel angel shal be fent againft him.
Gentlenes.	¹² It is better to meete a beare when her yong are taken away, then a foole trufting to himfelfe in his owne follie.
Gratitude.	¹³ He that rendereth euil thinges for good, euil shal not depart from his houfe.
Conferuation of peace.	¹⁴ He that letteth water goe, is the head of brawles: & before he fuffer contumelie, he forfaketh iudgement.
Iuft cenfure.	¹⁵ He that iuftifieth the impious, and he that con- demneth the iuft, both are abominable before God.
Spiritual riches.	¹⁶ What doth it profit a foole to haue riches, wheras he can not buy wifdom?

He that maketh his houle high, feeketh ruine: and he that refufeth to learne, shal fal into euils.	Humilitie.
¹⁷ He loueth at al time that is a frend: and a brother is proued in diftreffes.	Conftancie.
¹⁸ A foolish man wil clappe the handes, when he is furetie for his freind.	Carefulnes in promifing.
¹⁹ He that meditateth difcordes, loueth brawles: and he that exalteth the doore, feeketh ruine.	Concord.
²⁰ He that is of a peruerfe hart, shal not finde good: and he that turneth his tongue, shal fal into euil.	Sinceritie.
²¹ A foole is borne to his owne ignominie: but neither shal the father reioyce in a foole.	Education of youth.
²² A ioyful minde maketh a florishing age: a forowful fpirit dryeth vp the bones.	Alacritie of hart.
²³ The impious receiueth giftes out of the bofome, that he may peruert the pathes of iudgement.	Iuft iudgement.
²⁴ In the face of the prudent wifdom shineth: the eies of fooles are in the endes of the earth.	Contempt of the world.
²⁵ A foolish fonne is the anger of the father: and the forow of the mother that bare him.	Filial obedi- ence.
²⁶ It is not good, to doe hurt to the iuft: nor to ftrike the prince, which iudgeth right.	Obedience to Magiftrates.
²⁷ He that moderateth his wordes, is lerned and prudent: and the lerned man is of a precious fpirit.	Difcretion in fpeaking.
²⁸ The foole alfo if he hold his peace, shal be reputed wife: and if he clofe his lippes, a man of vnderftanding.	Moderate filence.

ANNOTATIONS

Chapter 18

H e feeketh occafions that wil depart from a frend: he shal euer be fubiection to reproch.	Conftant ami- tie.
²¹ A foole receiueth not the wordes of prudence: vnleffe thou fay thofe thinges which are in his hart.	Harken to good counfel.

PROVERBS

Speedie repentance.	3	The impious when he shal come into the depth of finnes, contemneth: but ignominie and reproch folow him.	
VVife difcourfe.	4	Deepe water wordes from the mouth of a man: and a ftreame ouerflowing the fountaine of wifdom.	a vvifeman
Equitie.	5	To accept the perfon of the impious in iudgement is not good, that thou decline from the truth of iudgement.	
Studie of peace.	6	The lippes of a foole mingle him with ftrife: and his mouth prouoketh brawles.	
Guard of the tongue.	7	The mouth of a foole is his deftruction: and his lippes are the ruine of his foule.	
Auoid fecrete bate makers.	8	The wordes of the duble tongued, as it were fimple: and the fame come euen to the inner part of the bellie.	
Fortitude.		Feare cafteth downe the flothful: and the foules of the effeminate shal be hungrie.	
Conftant labour.	9	He that is foft and diffolute in his worke, is the brother of him that deftroyeth his owne workes.	
Confidence in God.	10	A moft ftrong towre, the name of our Lord: the iuft runneth to it, and shal be exalted.	
Spiritual riches.	11	The fubftance of the rich man a citie of his ftrength: and as a ftrong wal compaffing him about.	
Humilitie.	12	Before he be broken, the hart of a man is exalted: and before he be glorified, it is humbled.	
Confideration in anfwering.	13	He that anfwereth before he heare, sheweth himfelf to be a foole, and worthie of confufion.	
Quietnes of fpirite.	14	The fpirit of a man vpholdeth his imbecilitie: but a fpirit that is eafie to be angrie who can fufteyne?	
Defire to lerne.	15	A wife hart shal poffeffe knowlege: and the eare of the wife feeketh doctrine.	
Almes dedes.	16	The gift of a man enlargeth his way, & maketh him roome before princes.	
Acknowledg- ing of faultes.	17	The iuft is firft accufer of himfelf: his frend commeth, and shal fearch him.	
Vfe of lote to make agreement.	18	Lotte fuppreffeth contradictions, and betwen the mightie alfo it determineth.	
Fraternal concord.	19	Brother that is holpen of brother, is as a fstrong citie: and iudgements are as the barres of cities.	

20 Of the fruite of mans mouth his bellie shal be filled: and the offsprings of his lippes shal fil him.	Godlie infructions.
21 Death and life in the hand of the tongue: they that loue it, shal eate the fruites therof.	Right vse of the tongue.
22 He that hath found a good wife, hath found a good thing, and hath receiued a pleasure of our Lord.	A wiues vertue is her best dowrie.
23 The poore fpeaketh with supplications, and the rich wil speake roughly.	Meeknes.
24 A man amiable to focietie, shal be more frendlie, then a brother.	Amitie with affabilitie.

ANNOTATIONS

Chapter 19

B etter is a poore man, that walketh in his simplicitie, then a rich writhing his lippes, and vnwife.	Honeft pouertie.
2 Where is no knowlege of the foule, is not good: and he that is haftie with his feete shal ftumble.	Knowlege of ourfelues.
3 The follie of a man fupplanteth his steppes: and he boileth in his minde againft God.	Mans owne wil the caufe of euil.
4 Riches adde manie frendes: but from the poore they alfo which he had are feparated.	Spiritual riches fecure.
5 A falfe witnes shal not be vnpunished: & he that fpeaketh lies, shal not efcape.	True teftimonie.
6 Manie worshipe the perfon of the mightie, and are frendes of him that geueth giftes.	Liberalitie.
7 The brethren of the poore man hate him: moreouer alfo his frendes haue departed far from him.	Induftrious trauel.
8 He that purseweth wordes only, shal haue nothing: but he that is poffeffour of the minde, loueth his foule, and the keper of prudence shal finde good things.	Solide doctrine.
9 A falfe witneffe shal not be vnpunished: and he that fpeaketh lies shal perish.	True teftimonie.
10 Delicacies become not a foole: nor a feruant to rule ouer princes.	VVife & fitte magiftrates.

PROVERBS

Patience in teachers.	¹¹ The doctrine of man is knowen by patience: and his glorie is to ouerpaffe vniuft thinges.
Loyaltie to kinges and princes.	¹² As the roaring of a lion, fo alfo the anger of a king: and as dew vpon graffe, fo alfo his cherefulnes.
Domeftical peace.	¹³ The forow of the father, a foolish fonne: and roofes continually dropping through, a woman ful of brawling.
A good wife is Gods gift.	¹⁴ Houfe and riches are geuen of the parents: but of our Lord properly a prudent wife.
Diligence.	¹⁵ Slothfulneffe bringeth droufineffe, and a diffolute foule shal be an hungred.
Obedience.	¹⁶ He that kepeth the commandement, kepeth his foule: but he that neglecteth his way, shal die.
Almes dedes.	¹⁷ He lendeth our Lord that hath mercie on the poore: and he wil repay him the like.
Moderate chaftifment.	¹⁸ Nurter thy fonne, defpayre not: but to the killing of him fet not thy foule.
Patience.	¹⁹ He that is impatient, shal fufteyne damage: and when he shal take away violently, he shal adde an other thing.
Folow good counfel.	²⁰ Heare counfel, and receiue difcipline, that thou mayft be wife in thy later endes.
Truft in God.	²¹ Manie cogitations in the hart of a man: but the wil of our Lord shal be permanent.
Good wil to helpe the poore.	²² A needie man is merciful: and better is the poore then the lying man.
Feare of God.	²³ The feare of our Lord vnto life: and in fulnes he shal abide, without the vifitation moft noyfome.
Diligent trauel.	²⁴ The flothful hideth his hand vnder the arme-hole, neither doth he put it to his mouth.
Iuft correction.	²⁵ The peftilent man being whipped, the foole shal be wifer: but if thou rebuke a wifeman, he wil vnderftand difcipline.
Honour of parents.	²⁶ He that afflicteth his father, and fleeth from his mother, is ignominious and vnhappie.
Defire to lerne.	²⁷ Ceafe not ô fonne to heare doctrine, neither be ignorant of the wordes of knowlege.
True teftimonie.	²⁸ An vniuft witnes fcorneth iudgement: and the mouth of the impious deuoureth iniquitie.

²⁹ Iudgements are prepared for fcorners: & ham- Feare of eternal
mers ftriking for the bodies of fooles. punifhment.

ANNOTATIONS

Chapter 20

- V** Vine is a luxurious thing, & drunkenes tu- Sobrietie.
multuous: whofoeuer is delighted therwith
shal not be wife.
- ² As the roaring of a lyon, fo alfo the terrour of Obedience to
a king: he that prouoketh him, finneth alfo againft his Princes.
owne foule.
- ³ It is honour to a man, that feperateth himself Concord.
from contentions: but al fooles medle with contumelies.
- ⁴ Because of cold the flothful would not plowe: he Induftrie.
shal begge therefore in the fummer, and it shal not be
geuen him.
- ⁵ As deepe water, fo counfel in the hart of a man: Profound
but a wife man shal draw it out. counfel.
- ⁶ Manie men are called merciful: but a faithful Fidelitie.
man who shal fynd?
- ⁷ The iuft that walketh in his fimplitie, shal leaue Sinceritie.
bleffed children.
- ⁸ The king, that fitteth in the throne of iudgement, Execution of
diffipateth al euil with his looke. Iuftice.
- ⁹ Who can fay: My hart is cleane, I am pure from Necessitie of
finne? grace.
- ¹⁰ Weight and weight, meafure and meafure: both Equitie.
are abominable before God.
- ¹¹ By his conuerfation a child is perceiued, if his Good toward
workes be cleane and right. liues.
- ¹² The eare hearing, and the eie feing, our Lord Right vfe of
made both. fenfes.
- ¹³ Loue not fleepe, left pouertie opprefle thee: open Diligent trauel.
thyne eies and be filled with breades.
- ¹⁴ It is naught, it is naught, fayth euerie byer: and Prudence.
when he is departed he wil boaft.

PROVERBS

Knowlege is a iewel.	15 There is gold, and multitude of pearles: but a precious veffel the lippes of knowlege.
Securitie in fuertifhipe.	16 Take his garment, that was the furetie of a ftranger, and for ftrangers take a pledge from him.
Truth.	17 The bread of lying is fwete to a man: and afterward his mouth shal be filled with the grauelstone.
Counfel in warre.	18 Cogitations are ftrengthened by counfels: and battels are to be handled by gouernmentes.
Confult with the faithful.	19 Medle not with him that reuealeth myfteries, and walketh fraudulently, and dilateth his lippes.
Honour of parents.	20 He that curfeth his father, and mother, his lampe shal be extinguished in the middes of darkenes.
Lawful gaine.	21 The inheritance wherunto hafte is made in the beginning, in the later end shal lacke bleffing.
Meeknes.	22 Say not: I wil requit euil: expect our Lord, and he wil deliuer thee.
Equitie.	23 Weight and weight are abomination with our Lord: a deceitful balance is not good.
Truft in Gods prouidence.	24 The fteppes of man are directed of our Lord: but who of men can vnderftand his owne way?
Performance of vowes.	25 It is ruine to a man to deuoure faintes, and afterward to retracte the vowes.
Publique iuftice.	26 A wife king diffipateth the impious, and benedeth ouer them a triumphant arch.
Puritie of minde.	27 The lampe of our Lord, the breath of a man, which fearcheth al the fecretes of the bellie.
Three kinglie vertues.	28 Mercie & truth kepe the king, and his throne is ftrengthened by clemencie.
Prudence with forti- tude.	29 The ioy of yongmen their ftrength: and the dignitie of oldmen a gray head.
Punifhment of finnes.	30 The blewneffe of the wound shal wipe away euils: and ftripes in the more fecrete place of the bellie.

ANNOTATIONS

Chapter 21

- A**s diuifions of waters, fo the hart of the king
is in the hand of our Lord: whither foeuer he
wil, he shal incline it. Gods
prouidence.
- ² Euerie way of a man femeth to himself right: but
our Lord weigheth the hartes. *ch. 14. v. 12.*
& 16. v. 2.
- ³ To doe mercie and iudgement, doth more please
our Lord, then victimes. Mercie and
iudgement.
- ⁴ Exaltation of the eies is the dilation of the hart:
the lampe of the impious finne. Humilitie.
- ⁵ The cogitations of the ftrong are alwayes in abun-
dance: but euerie fluggard is alwayes in pouertie. Fortitude.
- ⁶ He that gathereth treasures with a lying tongue,
is vaine and witles, and shal ftumble at the fnares of
death. Truth.
- ⁷ The robberies of the impious, shal draw them
downe, becaufe they would not doe iudgement. Equitie.
- ⁸ The peruerfe way of a man is ftrange: but he
that is cleane, his worke is right. Right in hart.
- ⁹ It is better to fitte in a corner of the houle toppe,
then with a brawling woman, and in a common houle. Domeftical
peace.
- ¹⁰ The foule of the impious defireth euil, he wil
not haue pitie on his neighbour. Commiferation.
- ¹¹ The peftilent man being punished, the litle one
wil be wifer: and if he folow the wifeman, he wil take
knowlege. Chaftifment of
finne.
- ¹² The iuft deuifeth concerning the houle of the
impious, that he may draw the impious from euil. Charitie.
- ¹³ He that ftoppeth his eare at the crie of the
poore, himfelf alfo shal crie, and shal not be heard. Almes dedes.
- ¹⁴ A gift hid quencheth angers: and a gift in the
bofome the greateft indignation. Almes in
fecrete.
- ¹⁵ It is a ioy to doe iudgement: and dread to them
that worke iniquitie. Iuft punifhment.
- ¹⁶ A man, that shal erre from the way of doctrine,
shal abyde in the affemblie of gianes. Obferuation of
orders.
- ¹⁷ He that loueth good cheere, shal be in pouertie:
he that loueth wine, and fatte thinges, shal not be rich. Temperance &
parcimonie.

PROVERBS

Pietie.	¹⁸ The impious shal be geuen for the iuft: and the vniuft for the righteous.
Domestical peace.	¹⁹ It is better to dwel in a defert land, then with a brawling and angrie woman.
Frugaltie.	²⁰ Treafure to be defired, and oyle in the habitation of the iuft: and the vnwife man shal diffipate it.
Iuftice and mercie.	²¹ He that foloweth iuftice and mercie, shal finde life, iuftice, and glorie.
Fortitude.	²² The wife hath fealed the citie of the ftrong, and hath deftroyed the confidence therof.
Guard of the tongue.	²³ He that kepeth his mouth, and his tongue, kepeth his foule from diftreffes.
Modestie.	²⁴ The proude and arrogant is called vnlearned, which in anger worketh pride.
Diligent trauel.	²⁵ Defires kil the flothful: for his handes would not worke anything: ²⁶ ²⁷ al the day he longeth and defireth: but he that is iuft, wil geue, and wil not ceafe.
Liberalitie.	²⁸ The hoftes of the impious abominable, becaufe they are offered of wickednes.
Sinceritie in religion.	²⁹ A lying witnes shal perish: an obedient man shal fpeake victorie.
True teftimonie and found doctrine.	³⁰ The impious man malepertly hardeneth his countenance: but he that is righteous, correcteth his way.
Amendment of faultes.	³¹ There is no wifdom, there is no prudence, there is no counfel againft our Lord.
Conformitie to Gods wil.	³² The horfe is prepared to the day of battel: but our Lord geueth faluation.
Gods grace neceffarie.	

ANNOTATIONS

Chapter 22

Honeft fame.	B etter is a good name, then much riches: aboue filuer and gold, good grace.
Contentment with our ftate.	² The rich and poore haue mette one an other: our Lord is the maker of both.
Prudence.	³ The fubtel faw euil, and hyd himfelf: the innocent paffed by, and was afflicted with damage.

- ⁴ The end of modestie the feare of our Lord, riches and glorie and life. Pouertie of spirite.
- ⁵ Armour and fwordes in the way of the peruerfe: but the keper of his owne foule departeth far from them. Care of the foules health.
- ⁶ It is a prouerbe: A yongman according to his way, when he is old, wil not depart from it. Good custome in vertues.
- ⁷ The richman ruleth ouer the poore: and he that boroweth is the seruant of him that lendeth. Diligent trauel.
- ⁸ He that foweth iniquitie, shal reape euils, and with the rod of his wrath, he shal be confumed. Equitie.
- ⁹ He that is prone to mercie, shal be bleffed: for of his breades he hath geuen to the poore. Almes dedes.
- He that geueth giftes shal purchase victorie and honour: but he that receiueth taketh away the foule of the geuer. Better to geue then to take.
- ¹⁰ Cast out the scorne, and brawling shal goe forth with him, and cause shal cease and contumelies. Expel the incorrigible.
- ¹¹ He that loueth cleanes of hart, for the grace of his lippes, shal haue the king his frend. Cleanes of hart.
- ¹² The eies of our Lord keepe knowlege: and the wordes of the iust are supplantet. The godlie prosper.
- ¹³ The flothful fayth: A lyon is without, in the middes of the ftreates I am to be flayne. Fortitude.
- ¹⁴ A deepe pitte the mouth of a ftrange woman: he with whom our Lord is angrie, shal fal into it. Care of chaftitie.
- ¹⁵ Follie is tyed together in the hart of a childe, and the rod of difcipline shal driue it away. Chaftifment.
- ¹⁶ He that doth calumnieate the poore, to increafe his riches, himself shal geue to a richer, and shal be in neede. Compaffion.
- ¹⁷ Incline thine eare, and heare the wordes of wifemen and fet thy hart to my doctrine: ¹⁸ which shal be beautiful for thee, when thou shalt kepe it in thy bellie, and it shal flow in thy lippes. Rules of wifdom are neceffarie, profitable, and vpon practife found pleafant: rightly directing al our thoughts wordes and dedes.
- ¹⁹ That thy confidence may be in our Lord, wherefore I haue shewed also it to thee this day.
- ²⁰ Behold I haue defcribed it to thee three maner of wayes, in cogitations and knowledge: ²¹ that I might shew thee the ftabilitie, and the wordes of truth, out of these to anfwere them, that sent thee.

PROVERBS

Care of the poore,
because they are
deare to God.

²² Doe not violence to the poore, because he is poore: neither oppresse the needie in the gate: ²³ because our Lord wil iudge his cause, and wil pearse them, that haue pearfed his foule.

Flee from euil
companie which
may corrupt thee.

²⁴ Be not friend to an angrie man, nor walke with a furious man: ²⁵ left perhaps thou lerne his pathes, and take scandal to thy foule.

Auoide furetifhippe,
left thou fal
into distresse.

²⁶ Be not with them, that fticke downe their handes, and that offer themselues fureties for debts: ²⁷ for it thou haue not wherewith to reftore, what cause is there, that he should take the couering from thy bed?

Kepe ancient
traditions.

²⁸ Trangresse not the ancient boundes, which thy fathers haue put.

Diligent trauel.

²⁹ Haft thou fene a man quicke in his worke? he shal stand before kinges, neither shal he be before the vnnoble.

ANNOTATIONS

Chapter 23

Modeftie and difcretion
at the table
of great perfons.

Vhen thou shalt fitte to eate with a prince, attend diligently what thinges are fet before thy face: ² and fet a knife in thy throte, if notwithstanding thou haue thy foule in thine owne power. ³ Defire not his meates, in which is the bread of lying.

Mediocritie of riches,
and contentment
with meane ftate.

⁴ Labour not to be rich: but fet a meane to thy prudence.

⁵ Lift not vp thine eies to the riches, which thou canft not haue: because they shal make to themfelues winges as of an eagle, and shal flie into heauen.

Eate not with a
niggard, left he be
fecretly greued, outwardly
diffembling,
and thyself repent it.

⁶ Eate not with an enuious man, and defire not his meates.

⁷ Because after the fimilitude of a fouthfayer, and diuiner, he esteemeth that which he knoweth not. Eate and drinke, wil he fay to thee: and his minde is not with thee.

⁸ The meates which thou hadst eaten thou shalt vomite vp: and shalt lofe thy beautiful wordes.

⁹ Speake not in the eares of the vnwife: becaufe they wil despise the doctrine of thy speach.

¹⁰ Touch not the boundes of litle ones: and into the filde of pupils enter not.

¹¹ For their nerekinsman is strong: and he wil iudge their cause against thee.

¹² Let thy hart enter into doctrin: and thyne eares to wordes of knowlege.

¹³ Withdraw not discipline from a childe: for if thou shalt strike him with the rod, he shal not die.

¹⁴ Thou shalt strike him with the rod: and deliuer his foule from hel.

¹⁵ My sonne, if thy minde shal be wife, my hart shal be glad with thee: ¹⁶ And my reines shal reioyce, when thy lippes shal speake right things.

¹⁷ Let not thy hart enuie finners: but in the feare of our Lord be thou al the day: ¹⁸ becaufe thou shalt haue hope in the later end, and thyn exaltation shal not be taken away.

¹⁹ Heare my sonne, & be wife: & direct thy minde in the way.

²⁰ Be not in the feastes of great drinkers, nor in their comessations, which contribute flesh together to eate: ²¹ becaufe they that are geuen to drinking, and that pay shottes, shal be confumed, and droufines shal be clothed with ragges.

²² Heare thy father, that begot thee: and contemne not thy mother when she is old.

²³ Bye truth, and fel not wifedom, and doctrine, and intelligence.

²⁴ The father of the iust reioyceth with gladnes: he that hath begotten a wifeman, shal reioyce in him.

²⁵ Let thy father be glad, and thy mother, and let her reioyce that bare thee.

²⁶ My sonne geue me thy hart: & let thyne eies kepe my wayes.

²⁷ For an harlot is a deepe ditch: & a strange woman a narrow pitte.

Aduise not the vncapable.

Hurt not orphans: for they are deare to God.

Diligent studie of wifdom.

Moderate chaftifment profiteth youth.

Vertues of children are ioyful to the parentes.

Contentment with Gods wil. Hope of reward.

Lerne and practife wifdom. Sobrietie and Temperance.

Honour of parents.

Wifdom moft precious.

See *v. 15 and 16.*

Bodelie and spiritual puritie.

PROVERBS

²⁸ She lyeth in wayt in the way as a robber, and whom she shal fee not circumspect, she wil kil.

Sobrietie alvayes neceffarie.
Deteft drunkennes.
²⁹ To whom is woe? to whose father woe? to whom brawles? to whom diches? to whom woundes without caufe? to whom bloud sheeding eies? ³⁰ Is it not to them that paffe their time in wine, and ftudie to drinke out their cuppes?

Drunkennes is deceitful, dangerous,
³¹ Behold not wine when it waxeth yellow, when the colour therof shal shine in the glaffe: it goeth in pleasantly, ³² but in the end, it wil bite like a fnake, and as a bafiliske it wil powre abroad poyfones.

beaftlie,
hurtful to others,
³³ Thine eies shal fee ftrange wemen, and thy hart shal fpeake peruerfe thinges.

fenfeleffe and vnfatiable.
³⁴ And thou shalt be as one fleeping in the middes of the fea, and as the gouernour faft afleepe, the fterne being loft.

³⁵ And thou shalt fay: They haue beaten me, but I was not greeued: they drew me, and I felt not: When shal I awake, and finde wines againe?

ANNOTATIONS

Chapter 24

Flee euil companie, lest thou be alured to vice.

Emulate not euil men, neither desire thou to be with them: ² becaufe their mind doth meditate robberies, and their lippes fpeake deceites.

Wifdom and vertues, not wickednes, do

³ By wifedom the houle shal be built, and by prudence it shal be ftrengthened.

proper temporally and fpiritually.

⁴ In doctrine the cellars shal be replenished with al precious, and moft beautiful fubftance.

⁵ A wifeman is ftrong: and a lerned man, ftrong and valiant.

Counfel in warres, and other great affayres.

⁶ Becaufe warre is managed by due ordering: & there shal be faluation where manie counfels are.

⁷ Wifedom is high for a foole, in the gate he shal not open his mouth.

⁸ He that thinketh to doe euils, shal be called a foole. Good purpofes.

⁹ The cogitation of a foole is finne: and a detracter the abomination of men. Report wil of others.

¹⁰ If thou defpaire being wearie in the day of diftreffe: thy ftrength shal be diminished. Fortitude.

¹¹ Deliuer them that are led to death: and thofe that are drawn to death ceafe not to deliuer. VVorkes of mercie, according to our abilitie.

¹² If thou fay: I am not of force: he that feeth into the hart, he vnderftandeth, and nothing deceiueth the keeper of thy foule, and he shal render to a man according to his workes.

¹³ Eate honie my fonne, becaufe it is good, and the honiecombe moft fweete to thy throte: ¹⁴ fo alfo the doctrine of wifedom to thy foule: which when thou shalt finde, thou shalt haue hope in the later end, and thy hope shal not perish. VVifdom is fwete: and geueth hope.

¹⁵ Lie not in wayte, nor feeke impietie in the houle of the iuft, nor fpoile his reft. Toleration of others imperfections:

often-times

¹⁶ For ¹⁷feuen times shal the iuft fal, and shal rife againe: but the impious shal fal into euil. vvithout which none liueth.

*S. Aug. li. 11.
c. 31. ciuit.*

¹⁷ When thine enemie shal fal, be not glad, and in his ruine let not thy hart reioyce: ¹⁸ Left perhaps our Lord fee, and it difpleafe him, and he take away his wrath from him. Charitie towards enemies.

¹⁹ Contend not with the moft wicked, nor emulate the impious: ²⁰ becaufe euil men haue not hope of thinges to come, and the lampe of the impious shal be extinguished. Haue peace with al: fo much as may be.

²¹ Feare our Lord, my fonne, and the king: & with detracters medle not: ²² becaufe their perdition shal fodenly rife: and the ruine of both who knoweth? Loialtie to God & king.

²³ Thefe thinges alfo to the wife: to know a perfon in iudgement is not good. Equitie in iudgement, condemning the guiltie, & deliuering the innocent, is very grateful to al.

²⁴ They that fay to the impious: Thou art iuft: peoples shal curfe them, and tribes shal deteft them.

²⁵ They that rebuke him, shal be prayfed: and bleffing shal come vpon them.

²⁶ He shal kiffe the lippes, who anfwereth right wordes.

PROVERBS

Order in al affaires.

²⁷ Prepare thy worke abroad, and diligently til thy ground: that afterward thou mayst build thy house.

Discretion in
bearing witness.

²⁸ Be not witness without cause against thy neighbour: neither allure any man with thy lips.

Revenge not.

²⁹ Say not: As he hath done to me, so will I do to him: I will render to every one according to his work.

Diligent labour, and
vigilance to provide
necessaries, and to
avoid beggary.

³⁰ I passed by the field of a fruitful man, and by the vineyard of a foolish man: ³¹ and behold nettles had filled it wholly, and thorns had covered the face thereof, and the wall of stones was destroyed.

³² Which when I had seen, I laid it in my heart, and by the example I learned discipline.

³³ A little I say, thou shalt flee, a little thou shalt flounder, a little thou shalt join thy hands together, to rest: ³⁴ and as a pest, poverty shall come to thee, & beggary as a man armed.

ANNOTATIONS

A iust man falling
into venial finnes is
not thereby iust,
nor Gods enemy.

¹⁶ Seven times shall the iust fall.) A iust man, that is to say, Gods true servant, free from mortal sin, is subject during this life, to many temptations, imperfections, and may often fall into venial sinnes, and not lose justice, nor the true title of a iust man (as here he is called) nor become the diuels servant, nor Gods enemy: but through Gods grace helping his weakness, he rises againe from final sinnes, till perfecting in Gods favour: whereas contrariwise the impious falleth into evil, to witte, into more and more sin, through malice, and lacke of grace, & rises not so easily. And therefore the wifman here admonisheth, not to lie in wait, nor calumniously to feke impiety in the house (that is, in the foule) of the iust. For though he committe some faultes, yet he rises againe, and is not impious, iust, nor guilty of mortal crime, as the wicked man is.

All sinnes are not mortal.

The 3. part. Chapter 25

More Parables
of Salomon writ-
ten by others.
Gods workes are
not all reueled.

These also are the parables of Salomon, which the men of Ezechias king of Iuda wrote out.
² It is the glorie of God to conceale the word, and the glorie of kings to search the speech.

	3 The heauen aboue, and the earth beneth, and the hart of kinges is vnscrutable.	Kinges haue some secretes.
	4 Take away the ruft from filuer, and there shal come forth a most pure veffel: 5 Take away impietie from the kings countenance, and his throne shal be eftablished with iustice.	Publique iustice and punishment of finne.
	6 Appaere not glorious before the king, and in the place of great men stand not.	Modestie,
	7 For it is better that it be said to thee: Come vp hither, then that thou be humbled before the prince.	and Humilitie.
	8 The thinges which thy eies haue sene, vtter not quickly in a brawle: lest afterward thou canst not amend it, when thou hast dishonoured thy friend.	Care of others fame.
from feare	9 Treat thy cause with thy friend, and reueale not a secret to a stranger: 10 lest perhaps he insult against thee, when he heareth, and cease not to rebraid thee.	Compose controversies secretly, rather then contend in publique court.
	Grace and friendship deliver: which keepe to thyself, lest thou become reprochful.	
	11 Apples of gold in filuer beddes, he that speaketh a word in his time.	Speake in due time.
	12 A golden earlet, and a shining precious stone, he that rebuketh a woman, and an obedient eare.	Prudent admonition.
	13 As the cold of snow in the day of harvest, so a faithful legate to him, that sent him, maketh his foule to rest.	Diligence in publique affaires.
	14 Cloudes, and winde, and no rayne following, a glorious man, and not accomplishing his promises.	Performance of promised industrie.
	15 By patience the prince shal be pacified, and a soft tongue shal breake hardnes.	Meeknes.
	16 Thou hast found honey, eate that which sufficeth thee, lest perhaps being filled thou vomite it up.	Temperance.
	17 Withdraw thy foote from the house of thy neighbour, lest some time having his fil he hate thee.	Modestie.
	18 A dart, and sword, and a sharpe arrow, a man that speaketh false testimony against his neighbour.	True testimony.
	19 A rotten tooth, and wearie foote, he that hopeth vpon the vnfaithful in the day of distress, 20 and that loveth his cloke in the day of cold.	Trust not a diffemler.

PROVERBS

Striue not with the incorrigible. Alacritie.	Vineger in nither, he that fingeth longes to a naughtie hart. As a moth the garment, and a worme the woode: fo the fadnes of a man hurteth the hart.	A confuming faltish hard earth.
Charitie to- wards enimies.	²¹ If thine enimie shal hunger, geue him meate: if he thirft, geue him water to drinke: ²² for thou shalt heape hote coales vpon his head, and our Lord wil re- ward thee.	<i>Rom. 2.</i>
Heare not detraction.	²³ The northwinde diffipateth raynes, & a fad looke the tongue that detracteth.	
Domeftical peace.	²⁴ It is better to fitte in a corner of the houfe toppe, then with a brawling woman, and in a common houfe.	
Ioy of wel doing.	²⁵ Cold water to a thirftie foule, and good tydings from a far countrie.	
Profeffion of truth.	²⁶ A fountaine trubled with the foote, and a vaine corrupted, the iuft falling before the impious.	
Humilitie in knowl- ege.	²⁷ As he that eateth much honie, it is not good for him: fo he that is a fearcher of the maieftie, shal be oppreffed of the glorie.	
Gouernment of the tongue.	²⁸ As a citie being open and without compaffe of walles, fo a man that can not repreffe his fpirit in fpeak- ing.	

ANNOTATIONS

Chapter 26

Aduance not the vicious.	A s fnow in the fummer, and rayne in the harueft: fo is glorie vndecent for a foole.
Patience in falfie slander.	² As a birde flying to other places, & a fparow going whither he lift: fo a curfe vttered in vaine shal light vpon fome man.
Chaftifment.	³ A whippe for a horfe, and a fnaffle for an affe, and a rod on the back of the vnwife.
Anfwer a foole wifely:	⁴ Anfwer not a foole according to his follie, left thou be made like to him.
detecting his follie.	⁵ Anfwer a foole according to his follie, left he feme to himself to be wife.

	6	Lame of feete, and drinking iniquitie, he that fendeth wordes by a foolish meffenger.	Place fitte men in office:
	7	As a lame man hath fayre legges in vaine: fo a parable is vndecent in the mouth of fooles.	vvife men in authoritie:
	8	As he that cafteth a ftone into the heape of Mercurie: fo he that geueth honour to the vnwife.	vertuous in honour:
	9	As if a thorne should grow in the hand of the drunkard: fo a parable in the mouth of fooles.	and lerned to teach.
	10	Iudgement determineth caufes: and he that putteth a foole to filence, apeafeth angers.	Make fooles to kepe filence.
2. Pet. 2.	11	As a dog that returneth to his vomite, fo the vnwife that reiterateth his follie.	Returne not to former finnes.
	12	Haft thou fene a man feeme to himfelfe wife? the foole shal haue hope rather then he.	Humble opinion of thyfelf.
	13	The flothful fayth: A lyon is in the way, and a lyoneffe in the iourneis: 14 as a doore turneth on his hinge fo the flothful in his bed.	Fortitude. Profitable laboures.
	15	The flothful hideth his hand vnder the arme-hole, and is greeued if he turneth it to his mouth.	At leaft fome good worke.
	16	The flothful feemeth wifer to himfelfe, then feuen men fpeaking fentences.	Loue not idlenes.
	17	As he that taketh a dog by the eares, fo he that paffeth by impatient, and medleth with an other mans brawle.	Intermedle not in brawles.
	18	As he is hurtful that shooteth arrowes, and fpeares vnto death: 19 fo a man, that hurteth his frende fraudulently: and when he is taken with al fayth: I did it in ieft.	Vnfained frendfhipe, efpecially in familiar acquaintance.
	20	When wood fayleth, the fire shal be extinguished: and the whifperer taken away, brawles ceafe.	Punifh batemakers.
	21	As coles to burning coles, and wood to fire, fo an angrie man rayfeth brawles.	Pacifie the wrathful.
	22	The wordes of the whifperer as it were fimple, and the fame come to the inmoft partes of the bellie.	Heare not whifperers of euil reportes.
	23	As if thou wouldeft adorne an earthen veffel with droffie filuer, fo fwelling lippes ioyned with a moft wicked hart.	Flee from hypocrites.
	24	An enemie is perceiued by his lippes, when he shal handle deceites in his hart.	VVhofe flaterie and foft fpeech are fufpicious, they wil fal at laft into their owne trappes, truth preuailing.

²⁵ When he shal fubmit his voyce, beleue him not: becaufe there are feuen mischiefes in his hart.

²⁶ He that couereth hatred fraudulently, his malice shal be reuealed in the council.

²⁷ He that diggeth a pit, shal fal into it: and he that rolleth a ftone, it shal returne to him.

²⁸ A deceitful tongue loueth not truth, and a flipper mouth worketh ruines.

ANNOTATIONS

Chapter 27

Trust not to future vncertainties.

Praife not thyself.

Beware of a fooles wrath: for it hath no mercie.

Loue freindlie feueritie: not enemies flaterie.

Temperance in meate.

Iuft care of thy familie.

Efteme freindlie counfel.

Old freindes are better, & furer then a kinfman.

Be wife euen for thy fathers fake.

Boast not for to morow, being ignorant what the day to come may bring forth.

² Let an other prayfe thee, and not thine owne mouth: a ftranger and not thine owne lippes.

³ A ftone is heauie, and fand weightie: but the anger of a foole is heauier then both.

⁴ Anger hath no mercie, nor furie breaking forth: and the violence of a moued fpirit who can fufteyne?

⁵ Better is manifelt correption, then loue hidden.

⁶ Better are the woundes of him that loueth, then the fraudulent kifles of him that hateth.

⁷ A foule that is ful shal treade vpon the honiecombe: and a foule that is hungrie shal take bitter alfo for fweete.

⁸ As a bird fleeing from her neft, fo a man that forfaketh his place.

⁹ The hart is delighted with oyntement and diuers odours: and with the good counfels of a frend the foule is fweetned.

¹⁰ The frend, and thy fathers frend do not leaue: and goe not into thy brothers houle in the day of thyne affliction.

Better is a neighbour neere then a brother far of.

¹¹ Studie wifedom my fonne, & make my hart ioyful, that thou maift make anfwer to the vpbrayder.

¹² The fubtel man feeing euil, hideth himfelf: litle ones paffing through haue fufteyned euil detriments.

¹³ Take his garment, that hath bene furetie for a ftranger: and for alienes take from him a pledge.

¹⁴ He that bleffeth his neighbour with a loud voice, rifing in the night, he fhall be like him that curfeth.

¹⁵ Dropping through in the day of cold, and a brawling woman are compared together: ¹⁶ He that reteyneth her, as he that fhould hold the winde, and fhall call in the oyle of his right hand.

¹⁷ Iron is sharpened with iron, and a man sharpeneth the face of his friend.

¹⁸ He that keepeth the feegtree, fhall eate the frute therof: and he that is the keeper of his mafter, fhall be glorified.

¹⁹ As in waters the countenance of them that looke therein fhyneth, fo the hartes of men are manifeft to the prudent.

²⁰ Hel and perdition are neuer filled: in like maner alfo the eies of men are vnfatiable.

²¹ As filuer is tried in the forge, and gold in the fornace: fo a man is proued by the mouth of him that praifeth.

The hart of the wicked feeketh after euils, but the righteous hart feeketh after knowlege.

²² If thou fhalt bray a foole in a morter, as when a pebble ftriketh vpon ptifane, his follie fhall not be taken from him.

²³ Know diligently the countenance of thy cattel, and confider thy flockes: ²⁴ For thou fhalt not haue power alwayes: but a crowne fhall be geuen into generation and generation.

²⁵ The medowes are open, and the grene herbes haue appeared, and the graffe is gathered out of the mountaines.

²⁶ Lambes for thy garment: and kiddes the price of the filde.

²⁷ Let the milke of the goates fuffice thee for thy meates, and for the neceffities of thy houle: and for victual to thy handmaidens.

Forefee and preuent dangers.

Truft not enemies.

Suppect extraordinarye curtefie.

Tolerate incorrigible brawlers with patience; left they become worfe, by thy ftriuing to amend them.

Conferue that is good.

Confcience is beft witnes.

Contentment with our ftate.

Humilitie defireth not praife.

Right of hart.

Striue not to teach a foole.

Discharge thy dutie: vvhiles thou art in this life.

Be content with thinges neceffarie, and they fhall be geuen to thee. *Mat. 6. v. 33.*

ANNOTATIONS

Chapter 28

Innocencie is
without feare.

The impious fleeth, no man purfewing: but
the iuft confident as a lyon, shal be without
terroure.

General pietie of
the people pro-
cureth Gods fauour.

² For the finnes of the land the princes therof shal
be manie: & for the wifedom of a man, & the knowlege
of thofe things that are faid, the life of the prince shal
be longer.

Neighbourlie
compaffion.

³ A poore man calumniating the poore, is like a
vehement showre, wherby famine is gotten.

Zeale of iuftice.

⁴ They that forfake the lawe, praife the impious:
they that kepe it, are fet on fire againft him.

Remember the
day of iudgement.

⁵ Euil men thinke not on iudgement: but they that
feeke after our Lord, marke al thinges.

Honeftie and pouer-
tie.

⁶ Better is a poore man walking in his fimplicitie,
then the rich in crooked wayes.

No want nor waſte.

⁷ He that kepeth the law is a wife fonne, but he
that feedeth gluttons, shameth his father.

Iuft gaine in traffike.

⁸ He that heapeth together riches by vfuries and
ocker, gathereth them for him that is liberal to the
poore.

Obedience to
magiftrates.

⁹ He that turneth away his eares from hearing the
law, his prayer shal be execrable.

Geue counfel fin-
cerely.

¹⁰ He that deceiueth the iuft in a wicked way, shal
fal into his deftruction: and the fimple shal poſſeſſe his
goodes.

Humilitie in
authoritie.

¹¹ The rich man feemeth to himſelf wife: but the
poore man being prudent shal ſearche him.

Place the god-
lie in office.

¹² In the exultation of the iuft there is much glorie:
when the impious reigne ruines of men.

Acknowledge
thy faultes.

¹³ He that hideth his wicked deedes, shal not be di-
rected: but he that shal confeſſe, and shal forſake them,
shal obtayne mercie.

Feare to offend.

¹⁴ Bleſſed is the man, that is alwayes fearful: but
he that is of an obſtinate mynde, shal fal into euil.

- | | |
|---|--------------------------------------|
| 15 A roaring lyon, and hungrie beare, an impious prince ouer the poore people. | Clemencie in princes, |
| 16 A prince lacking prudence, shal oppresse many by calumnie: but he that hateth auarice, his dayes shal be made long. | and prudent liberalitie. |
| 17 A man that doth calumniate the bloud of a foule, if he shal flee into a lake, no man abideth. | Reuenge bloudfhed. |
| 18 He that walketh simply shal be faued: he that goeth peruerse wayes, shal fal once. | Harmles life. |
| 19 He that tilleth his ground, shal be filled with breads: but he that purfeweth idlneffe, shal be replenished with pouertie. | Diligent labour. |
| 20 A faithful man shal be much prayfed: but he that hafteneth to be rich, shal not be innocent. | Iuft dealing. |
| 21 He that knoweth a perfon in iudgement, doth not wel: this man euen for a morfel of bread forfaketh the truth. | Iuft iudgement. |
| 22 A man, that hafteneth to be rich, and enuyeth others, is ignorant that pouertie shal come vpon him. | Moderate gaine. |
| 23 He that rebuketh a man, shal afterward find fauour with him more then he, that by flatteries of tongue deceiueth. | Freindlie corruption. |
| 24 He that pilfereth anything from his father, and from his mother: & faith this is no finne, is the partaker of a mankiller. | To robbe parents is a greuous crime. |
| 25 He that exalteth, and dilateth himfelfe, rayfeth brawles: but he that trueth in our Lord, shal be healed. | Exalt not thyfelf. |
| 26 He that hath confidence in his owne hart, is a foole: but who fo walketh wifely shal be faued. | Trueth not thyne owne iudgement. |
| 27 He that geueth to the poore, shal not lacke: he that despiseth him that asketh, shal fufteyne penurie. | Almes dedes. |
| 28 When the impious shal rife, men shal be hid: when they shal perish, the iuft shal be multiplied. | Godlie magiftrates. |

ANNOTATIONS

Chapter 29

Loue to be corrected.

The man, that with ftiffe necke contemneth him that rebuketh, foden deftruction shal come vpon him: and health shal not folow him.

Choofe god-
lie magiftrates.

² In the multiplication of iuft men, the common people shal reioyce: when the impious shal take principedom, the people shal mourne.

Loue wifdom.

³ A man that loueth wifedom, maketh his father glad: but he that maintaineth harlots, shal deftroy his fubftance.

Iuft and lib-
eral magiftrates.

⁴ A iuft king fetteth vp the land, a couetous man shal deftroy it.

Sincere amitie.

⁵ A man, that with fayre, and fayned wordes fpeaketh to his frend, fpreadeth a nette to his fteppes.

Iuft ioy of the
wicked fal.

⁶ A fnare shal intangle the wicked man finning: and the iuft shal praife and reioyce.

Compaffion
of the poore.

⁷ The iuft knoweth the caufe of the poore: the impious is ignorant of knowlege.

Care of com-
mon good.

⁸ Peftilent men diffipate a citie: but the wife turne away furie.

Contend not
with a foole.

⁹ A wife man, if he contend with a foole, whether he be angrie, or whether he laugh, shal not finde reft.

Defend the iuft.

¹⁰ Men of bloud hate the fimple: but iuft men feeke his foule.

Difcretion in anger.

¹¹ A foole vttereth al his fpirit: a wifeman differeth, and referueth til afterward.

Deteftation of lying.

¹² A prince that gladly heareth wordes of lying, hath al his feruants impious.

Contentment
in ftate of life.

¹³ The pooreman and the creditour haue mette one an other: our Lord is illuminatour of both.

Equitie in iudge-
ment.

¹⁴ The king, that iudgeth the poore in truth, his throne shal be replenished for euer.

Chaftifment of
youth.

¹⁵ Rod and rebuke geueth wifedom: but the childe, that is left to his owne wil, confoundeth his mother.

God neuer permit-
teth al to be euil.

¹⁶ In the multiplication of the impious, wickednes shal be multiplied, and the iuft shal fee the ruines of them.

17 Nurter thy fonne, and he shal refresh thee, and shal geue delightes to thy foule.	Infruct children.
18 When prophecie shal fayle, the people shal be diffipated: but he that keepeth the Law, is bleffed.	Pray to haue good Paftors.
19 A feruant can not be taught by wordes: becaufe he vnderftandeth that which thou fayft, and contemneth to anfwer.	Compel the froward to obey.
20 Haft thou feene a man fwifte to fpeake? follie is rather to be hoped, then his amendement.	Confideration in fpeaking.
21 He that nourisheth his feruant delicatly from his childhood, afterward shal feele him ftubburne.	Subdue the flefh to the fpirite.
22 An angrie man prouoketh brawles: and he that is eafie to indignation, shal be more prone to finne.	Meeknes.
23 Humiliation foloweth the proude: and glorie shal receiue the humble of fpirite.	Humilitie.
24 He that is partaker with a theefe, hateth his owne foule: he heareth one adiuring, and telleth not.	Participate not with finne.
25 He that feareth man, shal foone fal: he that trufteth in our Lord shal be lifted vp.	Feare not men in Gods caufe
26 Manie feeke after the face of the prince: & the iudgement of euerie one commeth forth from our Lord.	remembring that God is Iudge of al.
27 The iuft abhorre an impious man: & the impious abhorre them that are in the right way.	Hate al wickednes.
The fonne that keepeth the word, shal be out of perdition.	Obey fpiritual and temporal parents.

ANNOTATIONS

Chapter 30

<i>A right wifeman thinketh humbly of himfelf, 4. knowing that Gods workes are inſcrutable, and perfect: 8. defireth truth in al thinges, & mediocritie in riches. 11. Abhorreth certaine fortes of men, 15. & certaine execrable thinges. 18. Noteth certaine thinges hard to be knowen: 21. other thinges intolerable: 24. others admirable. 32. The tongue dangerous.</i>	The fourth part. Other fingular precepts, with prayſe of a prudent woman.
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The ^awordes of the Gatherer the fonne of Vomiter. The vifion, that the man fpake, with whom God is, and who being ftrenghened by God abiding with him, fayd: ² I am ^a)moft foolish of men, & the wifedom of men is not with me. ³ I haue not learned wifedom, and haue not knowen the fcience of faints. ⁴ ^b)Who hath afcended into heauen and defcended? who hath conteyned the fpirit in his handes? who hath bound the waters together as in a garment? who hath rayfed vp al the borders of the earth? what is his name, and what is the name of his fonne, if thou know? ⁵ Euerie word of God tryed by fyre, is a buckler to them that hope in him. ⁶ Adde not any thing to his wordes, and fo thou be reproued and found a lyer. ⁷ Two thinges I haue asked thee, denie them not to me before I dye. ⁸ Vanitie, and lying wordes make far from me. Beggerie, and riches geue me not: geue only things neceffarie for my fuftenance: ⁹ left perhaps being filled I be allured to denie, and may fay: Who is the Lord? or being compelled by pouertie I may fteale, and forweare the name of my God. ¹⁰ ^c)Accufe not a feruant to his mafter, left perhaps he curfe thee, and thou fal.

¹¹ There is ^d)a generation that curfeth their father, and that bleffeth not their mother. ¹² A generation, that femeth to itfelf cleane, & yet is not washed from their filthines. ¹³ A generation, whose eies are loftie, and the eielids therof fet vp on high. ¹⁴ A generation, that for teeth hath fwordes, and chaweth with theyr grinding

^a The wifeft man beft knoweth that he wanteth much of perfect wifdom yet in his humilitie fuppoſeth, that others haue attained ſome what more then himſelf.

^b Chriſt the Sonne of God is wifdom it ſelf, and as the Sonne of man hath perfect wifdom.

^c Bondſlaues are to be pitied, and not affliction added to the afflicted.

^d Foure execrable vices:
 Ingratitude.
 Hypocriſie.
 Infolencie.
 Oppreſſion of the poore.

teeth, that they may eate the needie out of the earth, and the poore from among men.

¹⁵ The horfeleach hath ^{a)}two daughters that fay: Bring, bring. Three things are vnfatiable, the fourth neuer fayth it fufficeth. ¹⁶ ^{b)}Hel, and the mouth of the matrice, & the earth which is not fatisfied with water: but the fyre neuer fayth it fufficeth. ¹⁷ ^{c)}The eie, that fcorneth his father, & that defpifeth the trauail of his mother, in bearing him, let the rauens of the torrents pick it out, and the young of the eagle eate it.

¹⁸ Three thinges are hard to me, and of the fourth I am vtterly ignorant. ¹⁹ The way of an eagle in the ayre, the way of a ferpent vpon a rocke, the way of a shippe in the middes of the fea, and ^{d)}the way of a man in youth. ²⁰ Such is alfo the way of an adulterous woman, which eateth, and wying her mouth fayth: I haue done no euil.

²¹ By three thinges the earth is moued, and the fourth it can not fufteyne. ²² By a feruant when he shal reigne: by a foole when he shal be filled with meate: ²³ By an odious woman when she shal be taken in matrimonie: & by ^{d)}a bondwoman when she shal be heyre to her miftrefe.

²⁴ There are ^{e)}four the leaft thinges of the earth, and they are wifer then the wife. ²⁵ The antes, a weake people, which prepareth in the harueft meate for themfelues. ²⁶ The leueret, a people not ftrong, which placeth his bed in the rocke. ²⁷ The locuft hath no king, and they go out al by their troopes. ²⁸ The ftellion ftayeth on his handes,

^a Cōcupifcence of the flefh, & of the eyes.

^b Enuie, Luxurie, Auarice, & Ambition.

^c Difhonour of parents shal be feuerely punifhed.

^d Youngmen folowing carnal appetite, can no more geue account of their actiōs, then of the vvayes vvwhich an eagle, a ferpent, and a fhippe haue paffed.

^e By thefe examples are commended foure vertues:

Induftrie,
Prudence,
Concord,
Humilitie.

& tarieth in kings houfes. ^{29 a)}There are three thinges which go wel, and the fourth that goeth happely. ³⁰ The lyon, the ftrongeft of beaftes shal feare at the meeting of none: ³¹ the cocke gyrded about the loines, and the ramme: alfo the king, againft whom none can refift.

³² There is that ^{b)}hath appeared a foole after that he was lifted vp on high: for if he had vnderftood, he would haue layd his hand vpon his mouth. ³³ And he that ^{c)}ftrongly preffeth the pappes to wring out milke, ftrayneth out butter, and he that violently cleanfeth his nofe, wringeth out bloud: & he that prouoketh angers, bringeth forth difcordes.

ANNOTATIONS

Some fuppofe one
Agur to be auc-
tor of this chapter.

But it femeth more
probable that only
Salomon is auctor
of this whole booke.

VVhy he is called Gath-
erer.

1 The vvordes of the Gatherer.) Some Interpreters take thefe foure Hebrew wordes, *Agur*, *Iache*, *Ithiel*, and *Vcal*, contained in this firft verfe, to be proper names of men, fuppofing that a certaine wifeman named *Agur*, the fonne of *Iache*, fpake the fentences folowing in this chapter, to his fonnes or fcholars, called *Ithiel* & *Vcal*. And fo this fuppofed *Agur*, not Salomon, fhould be the auctor of this chapter. But the old Interpreter, whom S. Ierom approueth and foloweth, tranflated the fame wordes as noones appellatiues. Neither doth anie ancient Father account this *Agur*, amongft the writers of holie Scriptures. And if there were a peculiar auctor of this chapter, it is like the fame fhould haue bene placed laft, and not before that which now foloweth, and is by al men confeffed to be Salomons. And therfore we thinke it more probable; with S. Beda, and the common opinion, that there vvas no other auctor of anie part of this booke, befides King Salomon. VVho is here called CONGREGANS, the Gatherer, becaufe he gathered thefe excellent Parables, and Prouerbes; as the fonne of the Holie Ghofte, fignified by the word IACHE, povvring forth diuine fentences, for inftruction of ITHIEL & VCAL, that is, of al thofe vvith vvhom God is by his grace, and vvho are ftrengthened by God abiding vvith them.

^a Other foure:

Fortitude,
Chaftitie,
Order,
Iuftice.

^b Fooles ought not to gouerne.

^c Moderation is neceffarie in al actions.

23 A bondvvoman vvhen she shal be heyre.) Of al thinges in this world, it femeth moft abfurde, that herefie doth dominiere ouer Catholique religion: vvich God fome times, and in fome places fuffereth, for the greater merite of his elect.

VVhy God fuffereth herefie to reigne.

Chapter 31

An exhortation to chaftitie, temperance, 8. and to workes of mercie, 10. with praife of a valiant wife woman.

The wordes of Lamuel the king. The vifion wherwith his mother instructed him. ² What ô my beloued, what ô the beloued of my wombe, what ô beloued of my vowes? ³ Geue not thy fubftance to wemen, & thy riches to deftroy kinges. ⁴ Geue not to kinges, ô Lamuel, geue not wine to kinges: becaufe there is no fecrete where drunknes reigneth, ⁵ & left perhaps they drinke, & forget iudgements, & change the caufe of the children of the poore. ⁶ Geue ftrong drinke to them that be fad, and wine vnto them, that are of a penfiue minde: ⁷ let them drinke, and forget their pouertie, and not remember their forow any more. ⁸ Open thy mouth to ^athe dumme, & to the caufes of al the children that paffe: ⁹ open thy mouth, ^bdecree that which is iuft, & iudge the needie & poore. ¹⁰ ^cA valiant woman who shal finde? far, and from the vtmoft borders is the price of her. ¹¹ The hart of her husband truſteth in her, and he ſhal not neede ſpoyles. ¹² She ſhal render good, and not euil, al the dayes of her life. ¹³ She hath fought wool and flaxe, and hath wrought by the counſel of her handes. ¹⁴ She is become as a marchants ſhippe, bringing her bread from farre. ¹⁵ And ſhe hath riſen in the night, and geuen pray to her houſhold, and meates to her handmaides. ¹⁶ She hath vewed a filde, and bought

VVordes perteing to Salomon, ſpoken to him by his mother: who here calleth him Lamuel, ſignifying, *God vvith him.*

^a Doctrine is moſt profitable to thoſe, that are modeſtly dumme, more vvilling to heare then to ſpeake.

^b The chief & moſt proper office of a king is to do iuſtice.

^c A vvoman of ſuch perfectiõ as is here deſcribed, is in dede rare, yet poſſible to be found.

it, of the fruite of her handes she hath planted a vineyard. ¹⁷ She hath gyrded her loines with ftrengh, and hath ftrenghened her arme. ¹⁸ She hath tafted, and fene that her traficke is good: her lampe shal not be extinguished in the night. ¹⁹ She hath put her hand to fttrong thinges, and her fingers haue taken hold of ^{a)}the fpindle. ²⁰ She hath opened her hand to the needie, and ftretched out her palmes to the poore. ²¹ She shal not feare for her houfe in the coldes of fnow: for al her houshold are clothed with duple. ²² Tapeftrie clothing she hath made to herfelf: filke, and purple is her garment. ²³ Her husband is noble in the gates, when he shal fitte with the fenatours of the land. ²⁴ She ^{b)}made findon, and fold it, and deliuered a girdle to the Chananeite. ²⁵ Strength and beautie is her garment, and she shal laugh in the later day. ²⁶ She hath opened her mouth to wifedom, and the law of clemencie is in her tongue. ²⁷ She hath confidered the pathes of her houfe, and hath not eaten her bread idle. ²⁸ Her children arofe, and commended her to be moft bleffed: her husband, and he prayfed her. ²⁹ Manie daughters haue gathered together riches: thou haft paffed them al. ³⁰ ^{c)}Grace is deceitful, and beautie is vayne: the woman that feareth our Lord shal be prayfed. ³¹ Geue ye to her ^{d)}of the fruite of her handes: and let her workes praife her ^{e)}in the gates.

ANNOTATIONS

The praife of a right
vvife woman vvrit-
ten in verfe, & in or-
der of the Alphabet.

10 A valiant vvoman vvho shal finde?) Vpon occafion of his mothers moft prudent admonition, the wifeman fingularly praifeth a perfect vertuous woman. And that in an exquisite kind

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- ^a Flaxe on the diftate fignifieth purpofe to do good workes, yarne on the fpindle the vvorke vvel begune, which geueth confidence in God that the fame fhall be perfect and haue due revvard.
 - ^b They make and fel cloth, which lerning and obferuing Gods lavv, do teach it others.
 - ^c External comelines is not durable: but the feare of God is more vvorthie of praife.
 - ^d Good vvorkes fhall be revwarded,
 - ^e at the tribunal feate of iudgement.

<i>Proem. lament.</i>	<p>of ftile: in Tetramical Iambike verfe, with perfect order and number of the Alphabet letters. Signifying, as S. Ierom teacheth, that as none can reade, or fpeale wordes, vnles they firft lerne to know the letters: fo we can not attaine to know the greater Myfteries in holie Scriptures, except we beginne with moral good life, according to that the Prophet fayth: By thy commandments I haue vnderftood. And therfore wife Salomon, by inftinct of the Holie Ghofte, as wel by the maner of ftile, as by the doctrine contained, concludeth his Booke of Parables, with praife both of the Church in general, which hath al the vertues, and good properties here mentioned; and of euerie faithful foule, fincerely feruing God, which either in dede, or in defire of mind, hath fuch part of them, as may fuffice to the attaining of eternal life. For concerning the whole Church, S. Auguftin in two Sermons (<i>217. and 218. de temp.</i>) S. Beda <i>vpon this place</i>, and other Fathers fhew it euidently. Touching alfo particular foules, not only of holie men, but alfo of vvemen, the frailer fexe, holie Scriptures, and Ecclefiastical monuments yelde manie examples, befides the moft Excellent and immaculate virgin Mother of God; as of Sara, Rebecca, Lia, Rachael, Elizabeth, Marie Magdalen, Martha, and innumerable others, moft precious pearles, deare fpoufes of Chrifte, and fingular ornaments of his Church.</p>	<p>The Church hath al good properties requifite.</p>
<i>Pfal. 118. v. 104.</i>		<p>A faithful foule hath them at leaft in defire.</p>
		<p>Rare and excellent wemen both in the old and nevv teftament.</p>

