

# THE BOOKE OF WISDOM.

## THE ARGVMENT OF THE BOOKE OF WISDOM.

As wel of the auctor, as of the auctoritie of this booke, there haue bene diuers opinions among the lerned. But in proceffe of time, the firft is probably difcuffed, the other is clerly decided by the Church. For concerning the former doubt, *Manie ancient Fathers alleage sentences of this Booke, as the fayinges of Salomon.* Namely S. Ireneus (*apud Eusebium, lib. 5. c. 8. Hift.*) S. Clement of Alexandria, *li. 5. & 6. Stromat.* Origen, *ho. 12. in Leuit. & li. 8. in Epift. ad Rom.* S. Athanasius, *in Synopfi. & Orat. 2. cont. Arrian.* S. Bafil, *li. 5. cont. Eunomianos* S. Epiphanius, *heresi. 67.* S. Gregorie Nazianzen, *lib. de Fide.* S. Gregorie Niffen, *in Teftimonijs ex vet. Teftam. cap. de Natiuitate ex Virgine.* S. Chrifoft. *hom. 33. & 34. in Mat.* S. Cyril of Alexandria, *li. 10. c. 4.* Alfo S. Cyprian *li. de exhortat. Martyrum. c. 12. & li. 3. c. 59. ad Quirin. & li. de Mortalitate.* S. Hilarie *in Pfal. 117.* S. Ambrofe, *li. de Salomone. c. 1.* and diuers others fuppofe Salomon to be auctor of this booke. To whom likewise fome of them afcribe the booke of Ecclefiafticus. But S. Ierom *Præftione in libros Salomonis* teftifieth that fome ancient writers affirme this booke to be written by Philo a Iew, and the other by Iefus the fonne of Sirach. And S. Auguftin very plainly (*li. 17. c. 20. de ciuit.*) faith, *cuftom preuailed, that the bookes of Wifdom, & Ecclefiafticus, for fome fimilitude of fpeech are called Salomons: but the more lerned affuredly iudge that they are not his.* What then shal we fay, feing fo manie other ancient lerned Doctors cite them as his. The anfwer is eafie. And fufficiently infinuated by S. Auguftin, that thefe two bookes being like vnto the other three, which are Salomons, were alfo called his. VVherto we may adde a like example in the two firft bookes of Kinges, which are called the bookes of Samuel, though he writte

Both the auctor & auctoritie of this booke were fometime doubtful.

The fame doubt is of Ecclefiafticus.

It is moft probable, that Philo a Iew writte this booke collecting manie sentences of Salomons.

*Argum.  
lib. Reg.*

Fiue Sapiential  
bookes of the  
old teftament.

The Iewes de-  
nie thefe bookes  
to be Canonical.

They are iudged by  
very manie ancient  
fathers, and after-  
wards defined by  
the Church to be  
Canonical Scriptures.

not al the firft, nor anie part of the fecond. Moreouer  
al thefe *fiue* are called by one general title *Sapiential  
bookes*. In fo much that the Church readeth in the Sa-  
cred Office before al Epiftles, taken out of anie of thefe  
fiue bookes, not *Lectio Prouerbiorum*, or *Ecclefiaftæ*,  
&c. but ftill *Lectio libri Sapientiæ*. The folution ther-  
fore is very probable, that this booke of wifdom was  
written by Philo Iudeus, not he that liued after Chrifft,  
but an other of the fame name, nere two hundred yeares  
before. And Ecclefiafticus by Iefus the fonne of Sirach.  
Who not only imitated Salomon, but alfo compiled their  
bookes, for moft part of Salomons fentences; conferued  
til their times by tradition, or in feparated fcrolls of  
papers; yea they fo vtter fome fentences in his perfon,  
as if himfelf had written them. As touching *the auc-*  
*toritie of thefe two bookes*, and fome others, it is eu-  
ident that *the Iewes refufe* them. And therefore manie  
ancient Fathers writing againft them, fpared fometimes  
to vrge fuch bookes, as they knew would be reiected.  
Efpecially hauing abundant teftimonies of other holie  
Scriptures, for deciding matters of faith againft them.  
Euen as our Sauour himfelf proued the Refurrection  
of the dead againft the Sadduces, out of the bookes  
of Moyfes, which they confeffed for Canonical Scrip-  
ture, denying other partes, where the fame point might  
otherwife haue bene more euidently shewed. And fo  
S. Ierom in refpect of the Iewes faide thefe bookes were  
not Canonical. Neuertheles he did often alleage teftim-  
onies of them, as of other diuine Scriptures: fometimes  
with this parenthefis [*fi cui tanem placet librum recipere*]  
in *cap. 8. & 12. Zachariæ* other times, efpecially in  
his laft writings, abfolutely without fuch reftrictions,  
as in *cap. 1. & 56, Ifaiæ* & in *18. Ieremiæ*. Where  
he profeffeth to alleage none but Canonical Scripture.

As for al the other ancient fathers here aboue men-  
tioned, afcribing this booke to Salomon, and manie oth-  
ers cited by Doctor Iodocus Coccius (*To. 1. Thefauri.  
li. 6. art. 9.*) they make no doubt at al, but that it  
is Canonical Scripture, as appeareth by their exprefse  
termes, *Diuine Scripture, Diuine word, Sacred letters,*

*Chap. 7. 8. 9.*

*Mat. 22.*

*Exo. 3.*

Et li. 17.  
c. 20. Ciu.

*Prophetical faying, the Holie Ghoft faith, & the like. Finally as wel ancient General counfels, namely that of Charthage, an. D. 419. with others, as the later of Florence, and Trent haue declared this booke to be Canonical. And that conformably to the moft ancient, and lerned Fathers, as S. Auguftin, not only iudgeth himfelf, but alfo plainly teftifieth (li. de Prædeftinat. Sanct. c. 14.) faying: The fentence of the booke of wifdom ought not to be reiected (by certaine inclining to Pelagianifme) which hath bene fo long publicquely read in the Church of Chrift, and receiued of al Chriftians, Byfshops, and others, euen to the laft of the Laitie, Penitents, and Catecumes (cum veneratione diuina auctoritatis) with veneration of diuine auctoritie. Which alfo the excellent writers, next to the Apoftles times, alleaging for witnes (nihil fe adhibere, nife diuinum teftimonium crediderunt) thought they alleaged nothing but diuine teftimonie.*

The fumme and contents of this booke is an Inftitution, and Exhortation to Kinges and al Magiftrates, to minifter iuftice in the commonwealth, teaching al fortes of vertues vnder the general names of Iuftice & Wifdom, with frequent Prophecies of Chrifts Coming, Paffion, Refurrection, & other Chriftian Myfteries. Al may be commodioufly diuided into three partes. In the fix firft chapters, the auctor admonifheth al Superiors to loue and exercife iuftice and wifdom. In the next three, he teacheth that Wifdom procedeth only from God, & is procured by prayer & good life. In the other tenne chapters, he fheweth the excellent effects, and vtilitie of Wifdom and Iuftice.

The contents.

Diuided into  
three parts.

## Chapter 01

*Superiors are admonished to do iuftice, fincerely feeking God. 7. Who being eury where feeth al things. 11. Murmuration, detraction, and lying bring to perdition. 13. God created men to liue, but they brought death vpon themfelues.*

The 1. part.  
An admonition to loue and practife iuftice.

**L**oue iustice, you that iudge the earth. Thincke of our Lord in goodnes, and in simplicitie of hart seeke him: <sup>2</sup> because he is found of them, that tempt him not: and he appeareth to them, that haue faith in him. <sup>3</sup> For <sup>a</sup>)peruerse cogitations seperate from God: and proued powre chafteneth the vnwife: <sup>4</sup> because wifdom wil not enter into a malicious foule, nor dwel in a bodie subiect to finnes. <sup>5</sup> For the Holie Ghoft of discipline, wil flie from him that feyneth, and wil withdraw himfelfe from the cogitations, that are without vnderstanding, and he shal be chaftened of iniquitie enfewing. <sup>6</sup> For the spirite of wifdom is gentle, and wil not deliuer <sup>b</sup>)the curser from his lippes: because God is witnes of his reynes, and he is a true searcher of his hart, and an hearer of his tongue. <sup>7</sup> Because the Spirite of our Lord hath replenished the whole world: and that which containeth al thinges, hath the knowledge of voice. <sup>8</sup> For this caufe he that speaketh vniust thinges, can not be hid, neither shal the chaftifing iudgment passe him. <sup>9</sup> For in the cogitations of the impious there shal be examination: and the hearing of his workes shal come to God, to the chaftifing of his iniquities. <sup>10</sup> Because the eare of ieloufie heareth al thinges, and the tumult of murmurings shal not be hid. <sup>11</sup> Kepe your felues therfore from murmuring, which profiteth nothing, and refraine your tongue from detraction, because an obscure speache shal not passe in vaine: and the mouth that lyeth, killeth the foule. <sup>12</sup> <sup>c</sup>)Zeale not death in the error of your life, neither procure ye perdition by the workes of your handes. <sup>13</sup> Because God made not death, neither doth he reioyce in the perdition of the liuing. <sup>14</sup> For he created al thinges to be: and he made the nations of the earth to health: and <sup>d</sup>)there is no medicine of destruction in

*3. Reg. 3. Ifa. 56.*

*2. Par. 15.*

*Gal. 5. v. 22.*

<sup>a</sup> Mortal finnes are not only committed in dedes & vvordes, but also in thoughtes.

<sup>b</sup> He that maliciously curfeth is curfed of God.

<sup>c</sup> Be not caufe of your owne eternal death by euil life.

<sup>d</sup> Desperate death deliuereth not the wicked from calamities.

them, <sup>a)</sup>nor kingdome of hel in the earth. (<sup>15</sup> For iustice is perpetual and immortal.) <sup>16</sup> But the impious with handes & wordes haue <sup>b)</sup>prouoked it: and efteming it a freind, haue fallen to decay, and haue made couenantes with it: becaufe they are worthie to be the part therof.

## Chapter 02

*Such as hope not of life to come, 6. addict themfelues to prefent pleafures: 10. and perfecute the iuft, efpecially our Sauour Chrif, as contrarie to their wickednes. 23. Death came vpon man by the diuels enuie.*

**F**or they haue faid thinking with themfelues not wel: <sup>c)</sup>Little, and with tediousnes is the time of our life: and in the end of a man there is no recouerie, and there is none knowne that hath returned from hel: <sup>2</sup> becaufe of nothing were we borne, and after this, we shal be as if we had not bene: becaufe the breath is a fmoke in our nofthrels: & fpeach a fparke to moue our hart. <sup>3</sup> Which being extinguished, our bodie shal be ashes, and the fpirit shal be powred abroad as foft ayre, and our life shal paffe as the trace of a cloude, and shal be diffolued as a mift, which is driuen away by the beames of the funne, and oppreffed with the heate therof: <sup>4</sup> and our name in time shal be forgotten, and no man shal haue remembrance of our workes. <sup>5</sup> For our time is the paffing of a shadow, and there is no returne of our end: becaufe it is fealed, and no man returneth. <sup>6 d)</sup>Come therefore, and let vs enioy the good thinges that are, and let vs quickly vfe the creature as in youth. <sup>7</sup> Let vs fil ourfelues with precious wine, and

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<sup>a</sup> Neither are anie damned vvhiles they are in this life.

<sup>b</sup> But finners not repenting bring eternal death to them felues.

<sup>c</sup> Carnal men thincking the foule to be mortal, and fo neither paine nor reward to be after death, fal to thefe prophane thoughts and fpeeches of infidelitie.

<sup>d</sup> Of infidelitie touching paine or reward after death, procedeth the Epicures life.

oyntments: and let not the flowre of the time paffe vs.  
<sup>8</sup> Let vs crowne ourfelues with rofes, before they wither:  
 let there be no medow, which our riote shal not paffe  
 through. <sup>9</sup> Let none of vs be exempted from our rio-  
 teoufnes: euerie where let vs leaue signes of ioy: becaufe  
 this is our portion, and this our lot. <sup>10</sup> Let vs <sup>a)</sup>oppreffe  
 the poore iuft man, and not fpare the widow, nor reuer-  
 ence the oldmans grey head of long time. <sup>11</sup> But let our  
 ftrength be the law of iuftice: for that which is weake, is  
 found vnprofitable. <sup>12</sup> <sup>b)</sup>Let vs therfore circumuent the  
 iuft, becaufe he is vnprofitable to vs, and he is contrarie  
 to our workes, and reprochfully obieteth vnto vs the  
 finnes of the law, and defameth in vs the finnes of our  
 difcipline. <sup>13</sup> He boafteth that he hath the knowlege of  
 God, and nameth himfelfe the fonne of God. <sup>14</sup> He is  
 made vnto vs to the defaming of our cogitations. <sup>15</sup> He  
 is greuous vnto vs euen to behold, becaufe his life is  
 vnlike to others, and his wayes are changed. <sup>16</sup> We are  
 eftemed of him as triflers, and he abfteyneth from our  
 wayes as from vncleannes, and he preferreth the later  
 ends of the iuft, and glorieth that he hath God for his  
 father. <sup>17</sup> Let vs fee therfore if his wordes be true, and  
 let vs proue what thinges shal come to him, and we  
 shal know what shal be his later ends. <sup>18</sup> For if he be  
 the true fonne of God, he wil defend him, & wil deliuer  
 him from the hands of the aduerfaries. <sup>19</sup> By contumelie  
 and torment let vs examine him, that we may know his  
 reuerence, and proue his patience. <sup>20</sup> To a moft shame-  
 ful death let vs condemne him: for there shal be respect  
 had vnto him by his wordes. <sup>21</sup> Thefe thinges haue they  
 thought, and haue erred: for their malice hath blinded

*Mat. 27. v. 43.*

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<sup>a</sup> Infidels are not content to liue in riote, but doe alfo enuie and  
 perfecute the iuft, vvhoſe good examples vexe their mindes, fturred  
 therto by the diuel.

<sup>b</sup> An euident prophecie of the Iewes malice perfecuting our Sauour.  
 Fulfilled by the chief Prieſtes, Scribes, and Ancientes, recorded by  
 the Euangelifts. *Mat. 27. v. 41. Mat. 14. v. 53.*

them. <sup>22</sup> And they haue not knowen <sup>a)</sup>the sacraments of God, nor hoped for the reward of iustice, nor esteemed the honour of holie foules. <sup>23</sup> For God created man incorruptible, and to the image of his owne likenes he made him. <sup>24</sup> But by the enuie of the diuel, death entred into the world: <sup>25</sup> and they folow him that are of his part.

## Chapter 03

*The iust contemned by the wicked, and proued by tentations are happie, 10. and the wicked vnhappie. 12. Chastitie shal be rewarded, & adulterous generations shal not prosper.*

*Chap. 5. v. 4.*

**B**ut <sup>b)</sup>the foules of the iust are in the hand of God, and the torment of death shal not touch them. <sup>2</sup> <sup>c)</sup>They femed in the eies of the vnwife to die: and their decease was counted affliction: <sup>3</sup> and that which with vs is the way, is destruction: but they are in peace. <sup>4</sup> And though before men they suffered torments, their hope is ful of immortalitie. <sup>5</sup> Vexed in few thinges, in many they shal be wel disposed of: because God hath tempted them, and hath found them worthie of him felfe. <sup>6</sup> As gold in the furnace he hath proued them, and as an host of holocaust he hath receiued them, and in time there shal be respect of them.

*Mat. 13. v. 43.*

<sup>7</sup> The iust shal shine, and as sparkes in a place of reedes they shal runne abroad. <sup>8</sup> They <sup>d)</sup>shal iudge nations, & haue dominion ouer peoples, and their Lord shal reigne for euer. <sup>9</sup> They that truft in him, shal vnderstand truth:

<sup>a</sup> VWant of beleuing diuine Mysteries, namely the reward of the iust, & punishmēt of the wicked, is cause of diffolute life, and of hatred against the good.

<sup>b</sup> Temporal death of the iust, is the way to eternal life. VWhere damnation (called here the tormēt of death) shal not touch them.

<sup>c</sup> For albeit Martyrs feme in the eyes of the vnwife to dye, or to be extinguihed, they passe in dede into eternal, and vnspcakable glorie.

<sup>d</sup> Al the iust shal approue Gods iudgmēt, condemning the wicked.

and the faithful in liue shal reft in him: becaufe reft and peace is to his elect. <sup>10</sup> But the impious according to the thinges which they haue thought, shal haue correption: which haue neglected the iuft, & haue reuolted from our Lord. <sup>11</sup> For he that reiecteth wifdom, and difcipline, is vnhappy: and their hope is vaine, and labours without fruite and their workes vnprofitable. <sup>12</sup> Their <sup>a</sup>wiues are fenfles, and their children moft wicked. <sup>13</sup> Curfed is their creature: becaufe happy is the barren woman: and the vndefiled, which hath not knowen bed in finne, she shal haue fruite in vifitation of holie foules: <sup>14</sup> and the eunuch, that hath not wrought iniquitie with his hands, nor thought moft wicked things againft God: for the chofen gift of fayth shal be geuen to him, and a moft acceptable lot in the temple of God. <sup>15</sup> For of good labour there is glorious fruite, and the roote of wifdom which falleth not. <sup>16</sup> But the children of adulterers shal be in confummation, and the fede of the vnlawful bed shal be deftroyed. <sup>17</sup> And if certes they be of long life, they shal be reputed for nothing, & their laft old age shal be without honour. <sup>18</sup> And if they dye quickly they shal haue no hope, nor fpeach of comfort in the day of acknowledging. <sup>19</sup> For of a wicked nation the endes are cruel.

See S. Ierom *in*  
*Ifa. 56. v. 4.*

## Chapter 04

*Great difference betwen chafte, and adulterous generations. 7. Speedier death of the iuft is recompensed by Gods prouidence, 19. but the wicked incurre greater damnation by liuing long.*

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<sup>a</sup> Literally is vnderftood, that the wiues of adulterers, often become adultreffes, & their children wicked. Morally, their fenfualitie & al their vvorkes are wholly corrupted.



**O** how beautiful is <sup>a)</sup>the chafte generation with glorie: for the memorie therof is immortal: becaufe it is knowen both with God, and with men. <sup>2</sup> When it is prefent, they imitate it, and they defire it when it hath withdrawn itfelf, and it triumpheth crowned for euer, winning the reward of vnde-filed conflict. <sup>3</sup> But the multitude of the impious, that hath manie children fhall not be profitable, and baftarde plants fhall not take deepe roote, nor lay fure foundation. <sup>4</sup> And if in the boughes for a time they fhall fpring being weakly fet, they fhall be moued of the winde, and by the vehemencie of the windes they fhall be rooted out. <sup>5</sup> For the vnperfect boughes fhall be broken, and their fruites fhall be vnprofitable, and fowre to eate, and meete for nothing. <sup>6</sup> For the children that be borne of wicked fleepes, are witneffes of wickednes againft the parents in their examination. <sup>7</sup> But <sup>b)</sup>the iuft if he be preuented with death, fhall be in a place of refreshing. <sup>8</sup> For venerable old age is not that of long time, nor accounted by the number of yeares: but the vnderftanding of a man are grey heares: <sup>9</sup> and an immaculate life is old age. <sup>10</sup> Pleafing God he is made beloued, and liuing among finners he was tranflated. <sup>11</sup> <sup>♣</sup>He was taken away left malice fhould change his vnderftanding, or left anie guile might deceiue his foule. <sup>12</sup> For the bewitching of vanitie obfcureth good thinges, and the inconf-tancie of concupifcence peruerteth the vnderftanding that is without malice. <sup>13</sup> Being confummate in fhort fpace he fulfilled much time: <sup>14</sup> for his foule pleafed God: for this caufe he haftened to bring him out of the middes of iniquities: but the peoples that are feing, and not vnderftanding, nor putteth fuch thinges in their hartes: <sup>15</sup> that the grace of God, and mercie is toward his faintes,

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<sup>a</sup> Chafteitie of the bodie is a fingular great vertue, & fpiritual chafteitie of true faith and religion is greater, and more generally commended, as the roote and fundation of al vertues. For vvithout faith it is vnpoffible to pleafe God.

<sup>b</sup> VVhen foeuer the iuft dieth it is profitable for him & dying yong his immaculate life is more commendable then old age in the wicked. *v. 16.*

and respect toward his elect. <sup>16</sup> But the iuft dead condemneth the impious alieue, and youth foone ended, the long life of the vniuft. <sup>17</sup> For they shal fee the end of the wife, and shal not vnderftand what God hath thought of him, and why our Lord hath fenfed him. <sup>18</sup> For they shal fee and shal contemne him: but our Lord shal laugh them to fcorne, <sup>19</sup> and they shal fal after this without honour, and in contumelie among the dead for euer: becaufe he shal breake them puffed vp <sup>a)</sup>without voice, and shal remoue them from the foundations, and they shal be made defolate vnto the higheft degree: and shal be mourning, and the memorie of them shal perish. <sup>20</sup> They shal come feareful in cogitation of their finnes, and their iniquities on the contrarie shal conuince them.

## ANNOTATIONS

Gods prefciencie doth not  
preiudice mans free wil.

11 He vvas taken avvay.) By this place S. Auguftin proueth that fuch as died in good ftate, might haue fallen into wickednes, if they had liued longer: and therfore it was a benefite to them, to dye fooner. And that it is neuertheles certaine, that God both knew the poffibilitie that fuch might, yea would haue finned, if they had liued longer, and alfo knew that they fhould die fooner, and fo escape that danger. VVhich affured foreknowledge of al thinges that shal be, or may be, ftandeth wel with mans free wil: againft certaine that inclined to Pelagianifme, attributing too much to mans free wil; and detracting from Gods foreknowledge, and prouidence. VVhich he prouing by this place, his aduerfaries excepted againft the auctoritie of this booke, and therfore he alfo proueth that it is Canonical Scripture. *li. de Prædeft. Sanct.*  
*c. 14.*

*et l. 17. c. 20. ciuit.*

## Chapter 05

*In the general iudgement, the wicked feing the iuft, whom they had condemned, to be in great honour, shal bewaile their owne miferie, 9. confidering that their pleafure was short, 16. and the ioy of the bleffed shal be for euer.*

<sup>a</sup> The damned fhall be vvithout al excufe vtterly confounded in their owne confciences.

18. *God wil arme himself, and al creatures, to punish the impious.*

*Chap. 3. v. 2.*

*Pro. 3. v. 19.*

**T**hen shal the iust stand in great constancie against those that haue afflicted them, and <sup>a</sup>taken away their labours. <sup>2</sup> They being shal be troubled with horrible feare, and shal meruel at the foddennes of vnexpected saluation, <sup>3</sup> faying within themselues, <sup>b</sup>repenting, and fighting for anguish of spirit: These are they, whom we had sometime in derision, and in a parable of reproch. <sup>4</sup> We fenflesse esteemed their life madnes, and their end without honour. <sup>5</sup> Behold how they are counted among the children of God, and their lot is among the faints. <sup>6</sup> We therefore haue erred from the way of truth, and the light of iustice hath not shined to vs, and the funne of vnderstanding rose not to vs. <sup>7</sup> We are wried in the way of iniquitie and perdition, and haue walked hard wayes, but the way of our Lord we haue not knowen. <sup>8</sup> What hath pride profited vs? or what commoditie hath the vaunting of riches brought to vs? <sup>9</sup> Al those thinges are passed away as a shadow, and as a messenger running before, <sup>10</sup> and as a shippe, that passeth through the furing waters: wherof, when it is past, the trace can not be found, nor the path of that shippes keele in the waues: <sup>11</sup> or as a bird, that flyeth through in the ayre, of which there is no token can be found of her passage, but only a found of the winges beating the light winde: and by vehemence of going cutting the ayre, mouing the winges she is flowne through, and afterward there is no signe found of her way: <sup>12</sup> or as when an arrow is shotte forth to a fette marke, the diuided ayre is forthwith closed in itself againe, so that the passage therof is not knowen: <sup>13</sup> so we also being

<sup>a</sup> VVicked men in their false conceipt iudge the trauels of the iust to be vaine & fructles.

<sup>b</sup> Repentance of the damned is only for the losse & paine whereinto they are fallen not of loue towards God, or vertue, nor of hate towards sinne, & therefore is fructles bringing no comforte nor helpe at al, but euerlasting torment and anguish of mind.

borne forthwith ceafed to be: and of vertue certes haue bene able to shew no figne: but in our naughtines we are confumed. <sup>14</sup> Such thinges <sup>a</sup>sayd they in hel, which finned: <sup>15</sup> because the hope of the impious is as duft, which is taken away with the winde: and as a thinne froth, which is disperfed by the ftorme: and as fmoke that is fcattered abroad by the winde: and as the memorie of a gheft of one day that paffeth. <sup>16</sup> But the iuft shal liue for euer, and their reward is with our Lord, and cogitation of them with the Higheft. <sup>17</sup> Therfore shal they receiue a kingdom of honour, & a crowne of beautie at the hand of our Lord: because with his right hand he wil couer them, and with his holie arme defend them. <sup>18</sup> And <sup>b</sup>his zeale wil take armour, and he wil arme the creature to the reuenge of the enemies. <sup>19</sup> He wil put on iuftice for a breftplate, & wil take fincere iudgement for an helmet: <sup>20</sup> He wil take equitie for an inuincible fhilde: <sup>21</sup> and He wil fharpn fierce wrath for a fpeare, and the round world shal fight with Him againft the fenfleffe. <sup>22</sup> The shottes of lightnings shal goe directly, & as it were from a bow of the clouds wel bent they shal be caft forth, and shal light on a certaine place. <sup>23</sup> And from rocked wrath shal thicke haile ftones be caft, the water of the fea shal rage againft them, and the riuers shal runne together roughly. <sup>24</sup> A fpirit of powre shal ftand againft them, and as a hurlewinde shal diuide them: and their iniquitie shal bring al the land to a desert, and naughtines shal ouerthrow the feates of the mightie.

## ANNOTATIONS

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<sup>a</sup> For the certaintie of thinges that shal be. Prophetes do very often fpeake in the pretence, of thinges to come as if they vvere already pafte.

<sup>b</sup> As the ioy of the bleffed, fo contrariwife the miferie of the damned is meruelous great, & for euer vnchangeable.

## Chapter 06

*Kinges and al Magistrates are againe admonished to exercise iustice: 7. otherwise they shal be more greuoufly punished. 13. Wifdom may easely be found, 18. by thofe that sincerely desire it. 22. And is very profitable (25. excepting the enuious, or il disposed) 26. both to prince and people.*

*Eccle. 9. v. 18.*

**V**ifedom is better then strenght: and a wifeman then a strong. <sup>2</sup> Heare therefore ye kinges, & vnderftand, lerne ye iudges of the endes of the earth. <sup>3</sup> Geue eare ye, that rule multitudes, and that

*Rom. 13. v. 1.*

pleafe yourfelues in multitudes of nations: <sup>4</sup> becaufe the <sup>a</sup>)powre is geuen you of our Lord, and strenght by the Higheft, who wil examine your workes, and fearch your cogitations: <sup>5</sup> becaufe when you were the minifters of his kingdom, you iudged not rightly, nor kept the law of iustice, nor haue walked according to the wil of God. <sup>6</sup> Horribly and quickly wil he appeare to you: becaufe moft feure iudgement shal be done on them, that beare rule. <sup>7</sup> For to the litle one mercie is granted: but <sup>b</sup>)the mightie shal mightely fuffer torments. <sup>8</sup> For God wil not except any mans perfon, neither wil feare the greatnes of any man: becaufe he made the litle and the great, & he hath equally care of al. <sup>9</sup> But to the stronger more strong torment is imminent. <sup>10</sup> To you therefore ô kings are thefe my wordes, that you may lerne wifdom, and not fal. <sup>11</sup> For they that haue kept iuft thinges iuftly, shal be iuftified: and they that haue lerned thefe thinges, shal find what they may anfwer. <sup>12</sup> Couet ye therefore my wordes, and loue them, and you shal haue difcipline. <sup>13</sup> Wifdom is cleere, and fuch as neuer fadeth, and is easely fene of them that loue her, and is found of them

<sup>a</sup> Al powre is from God: & therefore to be refpected, though the magiftates fometimes abufe their auctoritie.

<sup>b</sup> As euerie ones charge is more or leffe, fo his account is eafier or harder, and the punishment (if he offend) fmaller or greater. *S. Greg. ho. 9. in Euang.*

that feeke her. <sup>14</sup> She preuenteth them that couete her, that she firft may shew herfelf vnto them. <sup>15</sup> He that awaketh early to her, shal not labour: for he shal find her fitting at her doores. <sup>16</sup> To thinke therfore of her, is perfect vnderftanding: and he that watcheth for her, shal quickly be fecure. <sup>17</sup> Becaufe she goeth about seeking them that be worthie of her, and in the wayes she wil shew her felf to them cheerefully, and in al prouidence she wil meete them. <sup>18</sup> For <sup>a</sup>)the beginning of her is the moft true defire of difcipline. <sup>19</sup> The care therfore of difcipline, is loue: and loue is the keeping of her lawes: and the keeping of the lawes, is the confummation of incorruption: <sup>20</sup> and incorruption maketh to be next to God. <sup>21</sup> Therefore the defire of wifdom leadeth to the euerlafting kingdom. <sup>22</sup> If therfore you be delighted with thrones, and with fcepters ô ye kinges of the people, loue wifdom, that you may reigne for euer. <sup>23</sup> Loue the light of wifdom al ye that beare rule ouer peoples. <sup>24</sup> But what wifdom is, and how she was made, I wil declare: and I wil not hide from you the myfteries of God, but from the beginning of her natiuitie I wil fearch out, and fette the knowlege of her into light, and wil not let paffe the truth: <sup>25</sup> neither wil I goe with pyning enuie: becaufe fuch a man shal not be partaker of wifdom. <sup>26</sup> But the multitude of the wife is the health of the round world: and a wife king is the ftabilitie of the people. <sup>27</sup> Therefore take ye difcipline by my wordes, and it shal profite you.

## ANNOTATIONS

### Chapter 07

The fecond part.  
VVifdom procedeth  
from God, and is  
procured by prayer.

*Wheras al men haue the like birth and death, 7. Wifdom maketh great difference, bringing al goodnes, 13. and knowlege, 17. as wel of natural thinges, 22. as moral.*

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<sup>a</sup> VVifdom is attained by this gradation and fo from firft to laft, a refulute defire ioyneth faithful foules to God. *v. 21.*

25. Which heauenlie gift is a sparckle, and participation of wifdom increated, God himself.

**I** also certes am a mortal man, like to al, and of the earthlie kinred of him, that was made firft, and in the wombe of my mother was I fashioned flesh, <sup>2</sup> the time of <sup>a</sup>)ten monethes was I brought together in bloud, of the feede of man, and the delectation of <sup>b</sup>)fleepe concurring. <sup>3</sup> And I being borne receiued the common ayre, and fel vpon the earth, that is made alike, and the firft voice like to al men did I put forth weeping. <sup>4</sup> I was nourished in fwadling clothes, and great cares. <sup>5</sup> For none of the kinges had other begynning of natu- itie. <sup>6</sup> There is one entrance therfore into life to al men, and like departure. <sup>7</sup> For this caufe <sup>c</sup>)I wished, and vn- derftanding was geuen me: and I inuocated, and the fpirit of wifdom came vpon me: <sup>8</sup> and I preferred her before kingdoms and thrones, and riches I counted to be nothing in comparifon of her. <sup>9</sup> Neither did I compare the precious ftone to her: becaufe al gold in comparifon of her, is a litle fand, and filuer in the fight of her fhall be eftemed as clay. <sup>10</sup> Aboue health and beautie did I loue her, and purpofed to haue her for light: becaufe her light can not be extinguished. <sup>11</sup> And al good thinges came to me together with her, and very much honeftie by her handes, <sup>12</sup> and I reioyced in al: becaufe <sup>d</sup>)this wifdom went before me, and I was ignorant that she is the mother of al thefe. <sup>13</sup> Which I lerned without fiction, and doe communicate without enuie, and her honeftie I hid not. <sup>14</sup> For she is an infinite treafure to men: which who fo haue, are made partakers of the frendship of God, commended for the gifts of difcipline. <sup>15</sup> And to me God

3. Reg. 3. v. 9.

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

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

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

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

hath geuen to fpeake according to my minde, and to  
 prefume thinges worthie of thofe, that are geuen me:  
 becaufe he is the guide of wifdom, and the creator of  
 the wife: <sup>16</sup> for in his hand are both we, & our wordes,  
 and wifdom, and the knowlege and difcipline of workes.  
<sup>17</sup> For he gaue me <sup>a)</sup>the true knowlege of thofe thinges,  
 which are: that I may know the difpofition of the round  
 world, and the vertues of the elements, <sup>18</sup> the beginning,  
 & end, & middes of times, the permutations of change-  
 able feafons, and confummations of times, <sup>19</sup> the courfes  
 of the yeare, and difpofitions of the ftarres, <sup>20</sup> the na-  
 tures of beaftes, and furies of wilde beaftes, the force  
 of windes, and the cogitations of men, the differences  
 of plantes, and vertues of rootes, <sup>21</sup> and whatfoeuer are  
 hid thinges and not forfene, I haue lerned: for wifdom  
 the worker of al taught me. <sup>22</sup> For in her is the fpirite  
 of vnderftanding, <sup>b)</sup>holie, onlie, manifold, fubtil, elo-  
 quent, moueable, vndefiled, fure, fwete, louing good,  
 sharpe, who nothing hindereth wel doing, <sup>23</sup> gentle, be-  
 nigne, ftable, certaine, fecure, hauing al powre, forfeing  
 al thinges, and that conteyneth al fpirites: intelligible,  
 cleane, fubtile. <sup>24</sup> For wifdom is more moueable then al  
 moueable thinges: and reacheth euerie where becaufe  
 of her cleannes. <sup>25</sup> For she <sup>c)</sup>is a vapour of the powre  
 of God, & a certaine fincere emanation of the glorie of  
 God omnipotent: and therfore no defiled thing cometh  
 vnto her. <sup>26</sup> For she is the brightnes of eternal light, &  
 the vnfpotted glaffe of Gods maieftie, and the image  
 of his goodnes. <sup>27</sup> And wheras she is one, she can doe  
 al thinges: and permanent in herfelfe she reneweth al  
 thinges, and by nations transporteth herfelf into holie  
 foules, she maketh the frendes of God, and Prophetes.  
<sup>28</sup> For God loueth none, but him, that dwelleth with  
 wifdom. <sup>29</sup> For she is more beautiful then the funne,  
 and aboue al difpofition of the ftarres, being compared

*Heb. 1. v. 3.*

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

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

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



to light, she is found the first. <sup>30</sup> For night succedeth to it, but malice ouercometh not wifdom.

## ANNOTATIONS

### Chapter 08

*Wifdom excelling al thinges, that can be defired, 9. is worthely preferred as the caufe of much eftimation, 13. and of immortal glorie, 16. without moleftation. 21. Al which is Gods gift.*

**S**he <sup>a</sup>reacheth therefore from end vnto end mightely, and difpofeth al thinges fwetely. <sup>2</sup> Her haue I loued, and haue fought her out from my youth, and haue fought to take her for my fpoufe, and I was made a louer of her beautie. <sup>3</sup> She glorifieth her nobilitie, hauing confociation with God: yea and the Lord of al hath loued her. <sup>4</sup> For she is the miftrefse of the difcipline of God, & the choofer of his workes. <sup>5</sup> And if riches be defired in life, what is richer then wifdom, which worketh al thinges? <sup>6</sup> And if vnderftanding doe worke: who is the worker of thofe things that are, more then she? <sup>7</sup> And if a man loue iuftice: her labours haue great vertues: for she teacheth fobrietie, and prudence, and iuftice, and ftrengh, then the which nothing is more profitable in life to men. <sup>8</sup> And if a man defire multitude of knowlege: ſhe knoweth thinges pafte, & coniectureth of thinges to come: ſhe knoweth the fubtilities of wordes, and the folution of arguments: ſhe knoweth fignes and wonders before they be done, and the euentes of times and ages. <sup>9</sup> <sup>b</sup>I purpofed therefore to bring her to me to liue together: knowing that ſhe wil communicate vnto

*3. Reg. 3.*

*Prou. 3.*

<sup>a</sup> God, the increated wifdom is infinite and wifdom created is alfo moft excellent amongft Gods giftes.

<sup>b</sup> This is alfo the ſpeech of Salomon, recited by the writer of this booke.

me of good thinges, and wil be a comfort of my cogitation & tedioufnes. <sup>10</sup> I shal haue for her fake <sup>a</sup>)glorie with the multitudes, and honour with the ancient being yong: <sup>11</sup> and I shal be found sharpe in iudgement, and in the fight of the mightie I shal be meruelous, and the faces of princes wil meruel at me. <sup>12</sup> Holding my peace they shal expect me, and whiles I speake manie wordes, they shal lay their hands on their mouth. <sup>13</sup> Moreouer by her I shal haue <sup>b</sup>)immortalitie: and I shal leaue an eternal memorie to them, that shal be after me. <sup>14</sup> I shal difpofe peoples: and nations shal be fubiect to me. <sup>15</sup> Horrible kings hearing shal feare me: in the multitude I shal feme good, and in battel ftrong. <sup>16</sup> Entring into my houle, I shal reft with her: for her conuerfation hath no bitternes, nor her companie tedioufnes, but ioy and gladneffe. <sup>17</sup> Thinking thefe thinges with myfelfe, and recording in my hart, that <sup>c</sup>)immortalitie is in the kindred of wifedom, <sup>18</sup> and good delectation in her frendship, and in the workes of her handes honeftie without defect, and wifdom in the difputation of her talke, and glorie in the communication of her wordes: I went about feeking, that I might take her to me. <sup>19</sup> And I was a wittie childe, and had gotten a good foule. <sup>20</sup> And wheras I was more good, I came to <sup>d</sup>)a bodie vndefiled. <sup>21</sup> And as I knew that I could not otherwife be continent, vnleffe God gaue it, this verie thing alfo was wifdom, to know whose this gift was: I went to our Lord, and befought him, and faid from my whole hart:

## ANNOTATIONS

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- <sup>a</sup> Of Salomons wifdom, riches, glorie & renowned fame not only the bookes of Kinges & Paralipomenon, but alfo our Sauour doth witnes. *Mat. 6. & 12.*
- <sup>b</sup> It is not certaine that Salomon hath immortal glorie, but rather by *immortalitie* is here vnderftood that his glorious fame remaineth to the end of this world.
- <sup>c</sup> Neuertheles wifdom of her part, geueth life and glorie euerlafting, to al that perfeuere to the end of this life.
- <sup>d</sup> It is certaine that Salomon was fometime innocent and holie, but was peruerted by wemen. *3. Reg. 11.*

## Chapter 09

*A prayer (made by Salomon) for wifdom, 9. wherby Superiors are able to gouerne: 13. which by only humane wifdom, they can not rightly performe.*

3. *Reg. 3.*  
v. 9. 12.

**G**od of my fathers, and Lord of mercie, which madeft al thinges with thy word, <sup>2</sup> and by thy wifdom didft appoint man, that he should haue dominion of the creature, that was made by thee, <sup>3</sup> that he should difpofe the round world in equitie and iuftice, and execute iudgement in direction of hart: <sup>4</sup> geue me wifdom the affiftant of thy feates, and repel me not from thy children: <sup>5</sup> becaufe I am thy feruant, and the fonne of thy handmaide, a weake man, and of fmal time, and leffe to the vnderftanding of iudgement and lawes. <sup>6</sup> And if one be perfect among the children of men, and thy wifdom be abfent from him, he fhall be counted for nothing. <sup>7</sup> <sup>a)</sup>Thou haft chofen me king to thy people, and iudge of thy fonnes and daughters: <sup>8</sup> and badft me build a temple in thy holie mount, and an altar in the citie of thy habitation, a fimilitude of thy holie tabernacle, which thou didft prepare from the beginning: <sup>9</sup> and <sup>b)</sup>thy wifdom with thee, which knew thy workes, which then alfo was prefent when thou madeft the round world, and knew what was pleafing to thyne eyes, and what was direct in thy precepts. <sup>10</sup> <sup>c)</sup>Send her from thy holy heauens, and from the feate of thy greatnes, that she may be with me, and may labour with me, that I may know what is acceptable with thee: <sup>11</sup> for she knoweth al thinges, & vnderftandeth, and fhall conduct me in my workes foberly, & fhall keepe me with her might. <sup>12</sup> And my workes fhall be acceptable, and I fhall gouerne thy people iuftly, and fhall be worthie

1. *Paral. 28.*  
v. 5.  
2. *Par. 1. v. 9.*  
  
*Prou. 8. v. 22.*

<sup>a</sup> Here againe it is euident, that the Auctor reporteth Salomons fpeeches.

<sup>b</sup> VVifdom increated is with God, yea is God him felfe.

<sup>c</sup> VVifdom vvhich is geuen to men procedeth from God as a gift created.

of the feates of my father. <sup>13</sup> For <sup>a</sup>)who of men is able to know the counfel of God? or who can thinke what God wil? <sup>14</sup> For the cogitations of mortal men be fearful, and our prouidences vncertaine. <sup>15</sup> For the bodie, that is corrupted burdeneth the foule, and the earthlie habitation preffeth downe the vnderstanding that thinketh manie thinges. <sup>16</sup> And we doe hardly coniecture the thinges that are in the earth: and the thinges that are in fight, we finde with labour. But the thinges that are in the heauens who shal fearch out? <sup>17</sup> And thy fenfe who shal know, vnles thou geue wifdom, and fend thy holie fpirit from on high: <sup>18</sup> and fo the pathes of them, that are on the earth may be corrected, and men lerne the thinges that please thee? <sup>19</sup> For by wifdom they were healed, whofoeuer haue pleased thee ô Lord from the begynning.

## ANNOTATIONS

### Chapter 10

The 3. part.  
The excellent effectes  
of wifdom & iuftice.

*The benefites of wifdom are declared by examples, in Adam, 4. Noe, 5. Abraham, 6. Lot, 10. Iacob, 13. Ioseph, 15. and the people of Ifrael.*

**S**he kept him, <sup>b</sup>)that was first made of God father of the world, when he was created alone, <sup>2</sup> and she <sup>c</sup>)brought him out of his finne, and gaue him powre to conteyne al thinges. <sup>3</sup> After the vniuft departed in his anger from her, by the furie of brothers manflaughter perished. <sup>4</sup> For whose caufe, when water

*Gen. 1. v. 27.*  
*Gen. 4. v. 8.*  
*Gen. 6.*

<sup>a</sup> Mans wifdom vvithout special wifdom from God is not fufficient to gouerne ourfelues, much leffe others.

<sup>b</sup> Adam.

<sup>c</sup> By this it is certaine that our first parēt Adam truly repented, and had remiffion of his finne.

deftroyed the earth, wifdom healed it againe, gouern-  
*Gen. 19.* ing the <sup>a</sup>)iuft by contemptible wood. <sup>5</sup> She euen in the  
 confent of wickednes, when the nations had confederated  
 themfelues, knewe <sup>b</sup>)the iuft, and preferued him without  
 blame to God, and in his fonnes mercie kept the ftrong.  
<sup>6</sup> She deliuered <sup>c</sup>)the iuft, fleing from the impious that  
 perished, when the fyre came downe vpon Pentapolis:  
<sup>7</sup> to whom for a witnes of their wickednes the defert land  
 ftandeth fmoking, and <sup>d</sup>)trees haue fruites at vncertaine  
 feafon, and the memorie of an incredulous foule a ftand-  
 ing <sup>e</sup>)pillar of falt. <sup>8</sup> For pretermittting wifdom they did  
 not only flippe in this, that they were ignorant of good  
 thinges, but they left alfo vnto men a memorie of their  
 foolishnes, that in thofe thinges, in which they finned  
 in, they could not be hid neither. <sup>9</sup> But wifdom hath  
*Gen. 28.* deliuered them, that obferue her from forowes. <sup>10</sup> And  
<sup>f</sup>)the iuft fleing his brothers wrath, she conducted by the  
 right wayes, and shewed him the kingdom of God, and  
 gaue him the knowlege of the holie, did honeft him in  
 labours, and accomplished his labours. <sup>11</sup> In the fraude  
 of the circumuenterers of him she was prefent with him,  
 and made him honorable. <sup>12</sup> She kept him from the en-  
 emies, and from feducers she defended him, and from  
 feducers she defended him, and gaue him a ftrong fight,  
 that he might ouercome, and know that wifdom is might-  
*Gen. 37.* ier then al. <sup>13</sup> She forfooke not <sup>g</sup>)the iuft being fold, but  
 deliuered him from finners: and she went downe with  
*Gen. 41.* him into the pitte, <sup>14</sup> and in bands leaft him not, til  
 she brought him the fcepter of a kingdome, and might  
 againft them, that oppreffed him: and shewed them to

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<sup>a</sup> Noe.

<sup>b</sup> Abraham.

<sup>c</sup> Lot.

<sup>d</sup> In al trees about Sodom there is only fhew of fruite, which when  
 it is touched falleth into duft.

<sup>e</sup> Lots wife an example of inconstancie.

<sup>f</sup> Iacob.

<sup>g</sup> Iofeph.

be lyers, that spotted him, and gaue him eternal glorie. <sup>15</sup> The <sup>a</sup>iust people, and feede without blame she deliuered from the nations that oppressed them. <sup>16</sup> She entered into the foule of the seruant of God, and stood against dreadful kinges in wonders and signes. <sup>17</sup> And she rendred to the iust the hope of their labours, and conducted them in a meruelous way: and she was vnto them for a couer in the day, and for the light of stars by night: <sup>18</sup> and she transported them through the Redsea, and caried them ouer through a great water. <sup>19</sup> But their enemies she drowned in the sea, and from the depth of hel she brought them out. Therefore the iust tooke the spoiles of the impious, <sup>20</sup> and they sang thy holie name ô Lord, and thy victorious hand they praised together: <sup>21</sup> because wisdom hath opened the mouth of the dumme, and the tongues of infants she hath made eloquent.

Exo. 1.

Exo. 3.

Exo. 14.

Exo. 12. Exo. 15.

## ANNOTATIONS

### Chapter 11

*Other benefites of wisdom, protecting the Ifraelites in the defert, 3. ouerthrowing their enimies, 4. geuing them water out of a rocke, 8. plaguing the Egyptians, 21. yet not al fudenly, but by often admonitions, that they might haue repented if they would.*

**S**he directed their workes in the handes of <sup>b</sup>a holy prophet. <sup>2</sup> They made a iourney through the deferts, that were not inhabited: and in defert places they pitched cottages. <sup>3</sup> They stood against <sup>c</sup>the aduerfaries, and reuenged themfelues of the enimies. <sup>4</sup> They thirsted, and inuocated thee, and water was geuen them out of a most high rocke For by the

Exo. 16.

Exo. 27.

Exo. 17.

Num. 20.

<sup>a</sup> Gods peculiar people.

<sup>b</sup> Moyfes.

<sup>c</sup> The Amalechites.

things wherby their enemies suffered punishment, for defect of their drinke, and therein, when the children of Ifrael abunded, they did reioyce; <sup>5</sup> by these things, when others lacked the same, it went wel with them. <sup>6</sup> For in fteede of the fountaine of an euerlafting riuier, thou gaueft mans bloud to the vniuft. <sup>7</sup> Who when they were diminished in the deftruction of the murdered infants, thou gaueft them abundant water vnlooked for: <sup>8</sup> shewing by the thirft, that then was, how thou didft exalt thine, & didft kil their aduerfaries. <sup>9</sup> For when <sup>a</sup>they were tempted, and in deede with mercie taking difcipline, they knew how <sup>b</sup>the impious being iudged with wrath did fuffer torments. <sup>10</sup> These certes admonishing as a father thou didft proue: but them examining as a hard king thou didft condemne. <sup>11</sup> For the abfent and the prefent were tormented alike. <sup>12</sup> For duble tediousnes had taken them, and fighting with the memorie of good things pafte. <sup>13</sup> For when they vnderftood <sup>c</sup>by their punishment that it went wel with them, they remembered our Lord, merueling at the end of the euent. <sup>14</sup> For <sup>d</sup>whom before they derided, being caft forth in that wicked laying out to perish, him they merueled at in the end of the euent: not thirfting in like maner to the iuft: <sup>15</sup> but for fenfeles cogitations of their iniquitie, for that <sup>e</sup>fome erring did worfhippe dumme ferpents, and fuperfluous beafts, thou didft fend vpon them a multitude of dumme beafts for reuenge: <sup>16</sup> that they might know that by what things a man finneth, by the fame alfo he is tormented. <sup>17</sup> For thine omnipotent hand, which made the world of inuifible matter, was not vn-able to fend vpon them a multitude of beares, or fierce

*Leuit. 26.*  
*v. 22.*

<sup>a</sup> VVhen the Ifraelites wanted water God gaue them abundance out of rockes,

<sup>b</sup> but turned the Ægyptians water into blood.

<sup>c</sup> After affliction the benefite of peace is more grateful.

<sup>d</sup> Moyfes was reiecte when he iudged betwen his bretheren *Exo. 2. v. 14.* but was afterwards the deliuer of the whole people. *Act. 7. v. 45.*

<sup>e</sup> Ægyptians feruing beafts for goddes, were plagued by frogges, finiphes, flees, and locuftes.

lyons, <sup>18</sup> or vnknown beafts ful of anger of a new kind; *Iere. 8. v. 17.*  
 or breathing the vapour of fires, or caſting forth the fau-  
 our of ſmoke, or ſhooting horrible ſparkes from their eies:  
<sup>19</sup> of which not onlie their hurt was able to deſtroy them,  
 but alſo their fight to kil them for feare. <sup>20</sup> Yea and with-  
 out theſe with one ſpirit, they might haue bene flaine  
 ſuffering perfecution of their owne factes, and diſperſed  
 by the ſpirit of thy powre: but thou haſt diſpoſed al  
 thinges in meaſure, and number, and weight. <sup>21</sup> For, to  
 be of great force reſted alwaies in thee onlie: & who ſhal  
 reſiſt the powre of thyne arme? <sup>22</sup> Becauſe as the leaſt  
 weight of the balance, ſo is the round world before thee,  
 and as a droppe of the dewe before day, that falleth vpon  
 the earth. <sup>23</sup> But thou haſt mercie on al, becauſe thou  
 canſt do al thinges, and diſſembleſt the finnes of men for  
 repentance. <sup>24</sup> For thou a)loueſt al thinges that are, and  
 hateſt nothing of thoſe which thou haſt made: for thou  
 didſt not ordaine, or make any thing hating it. <sup>25</sup> And  
 how could any thing continew, vnles thou wouldeſt? or  
 be preferued which was not called of thee? <sup>26</sup> But thou  
 ſpareſt al: becauſe they are thine ô Lord, which loueſt  
 foules.

## ANNOTATIONS

### Chapter 12

*Gods wiſdom and mercie in deſtroying the wicked inhab-  
 itants of Chanaan, by parts (10. that they might haue  
 amended,) whom he could haue flaine ſudenly. 15. In  
 that God neuer condemneth the iuſt, 19. his people are  
 inſtructed to confide in him, 25. and finners to turne  
 vnto him.*

**O** how good, and ſweete is thy ſpirit ô Lord  
 in al! <sup>2</sup> And therefore thoſe, that erre, by

<sup>a</sup> God made no creature euil as the Manichees fooliſhly imagined,  
 neither is there any God but one who alone created al thinges.



partes thou doest chaftife: and doest admonish, and fpeake to them, concerning the thinges wherin they finne: that leauing naughtines, they may beleue in thee ô Lord. <sup>3</sup> For, thofe old inhabitantes of thy holie land, whom thou didft abhorre, <sup>4</sup> becaufe they did workes odious to thee by forceries, and vniuft facrifices, <sup>5</sup> and the murderers of their owne children without mercie, and eaters of mens bowels, and deuourers of bloud from the middes <sup>a)</sup>of thy facrament, <sup>6</sup> and the parents authors of aydeleffe foules, thou wouldft deftroy by the handes of our parents, <sup>7</sup> that they might receiue a peregrination worthie of the children of God, which is a land of al moft deare to thee. <sup>8</sup> But them alfo as men thou didft fpare, and didft fend forerunners of thine hofte, wafpes, that by litle and litle they might deftroy them. <sup>9</sup> Not becaufe thou waft vnable in battel to fubdewe the impious to the iuft, or with cruel beaftes, or with a sharpe word to deftroy them together: <sup>10</sup> but iudging by partes thou gaueft place of repentance, being not ignorant, that the nation of them is wicked, and their malice <sup>b)</sup>natural, & that their cogitation could not be changed for euer. <sup>11</sup> For it was a curfed feede from the begynning: neither fearing any, didft thou geue pardon to their finnes. <sup>12</sup> For who fhall fay to thee: what haft thou done? or who fhall ftand againft thy iudgement? or who in thy fight fhall come reuenger of the wicked men? or who fhall impute it to thee, if the nations perish, which thou haft made? <sup>13</sup> For there is no other God but thou, who haft care of al, that thou mayft shew that thou doeft not geue iudgement vniuftly. <sup>14</sup> Neither king, nor tyrant in thy fight fhall enquire of them, whom thou haft deftroyed. <sup>15</sup> For fo much then as thou art iuft, thou doeft difpofe al thinges iuftly: thou alfo eftemeft it difagreeable from thy powre, to condemne him, who

*Exo. 23.*

*Deut. 7.*

<sup>a</sup> From the land of Iurie called facred becaufe God was there rightly ferued in the old teftament, and mans redemption vvas wrought there by Chrifte.

<sup>b</sup> By cuftom malice became as it were natural, after that nature was corrupted.

ought not to be punished. <sup>16</sup> For thy powre is the beginning of iustice: and for this that thou art Lord of al, thou makest thyself to spare al. <sup>17</sup> For thou shewest powre, which art not thought to be absolute in powre, and thou conuincest the boldnes of them, that know thee not. <sup>18</sup> But thou dominatour of powre, iudget with tranquillitie, and with great reuerence dispoest of vs: for <sup>a</sup>)it is in thy powre when thou wilt, to be able. <sup>19</sup> And thou hast taught thy people by such workes, that they must be iust and gentle, and hast made thy children of good hope: because iudging thou geuest in finnes place of repentance. <sup>20</sup> For if thou didst punish the enemies of thy seruants, and that deferred to die, with so great consideration, geuing time and place, whereby they might be changed from their wickednes. <sup>21</sup> With what diligence hast thou iudged thy children, to whose parents thou gauest othes and couenants of good promises? <sup>22</sup> Therefore when thou geuest vs discipline, thou scourgest our enemies very manie wayes, that iudging we may thinke vpon thy goodnes: and when we are iudged, we may hope for thy mercie. <sup>23</sup> Wherefore to them also, which in their life haue liued foolishly & vniustly, thou hast geuen great torments by the same thinges, which they did worshipec. <sup>24</sup> For they wandered long in the way of error, esteeming for goddes those thinges, that in beastes <sup>b</sup>)are superfluous, liuing after the maner of sensles infants. <sup>25</sup> For this cause thou hast geuen iudgement on them as on sensles children to be in derision. <sup>26</sup> But they that were not amended by scornes and reprehensions, haue tried the worthe iudgement of God. <sup>27</sup> For in what thinges they suffering tooke indignation, by those whom they thought goddes, when seeing they were destroyed in them, him, whom in time past they denied that they knewe, they acknowledged the true God: <sup>c</sup>)for the which

*Rom. 1. v. 23.*

<sup>a</sup> Gods powre being almightie is only limited by his vvill.

<sup>b</sup> Serpents, battes, moles, & like beastes, which seme not only superfluous in the world, but also hurtful, yet were esteemed as goddes.

<sup>c</sup> Knowing him to be the only true God, by vvhom they saw their false goddes destroyed, yet they did not serue him as God.

caufe the end alfo of their condemnation shal come vpon them.

## ANNOTATIONS

### Chapter 13

*Men folowing their phantafies knew not God by his creatures, but honored the creatures for goddes. 10. Moft fottishly alfo worshipped thinges fashioned by mens handes, as goddes.*

*Rom. 1.* **B**ut al men be vaine, in whom there is not the knowlege of God: and of thefe good thinges, which are fene <sup>a</sup>they could not vnderftand Him <sup>a</sup>that is, neither attending to the workes haue they agnified who was the workeman: <sup>2</sup> but either the fyre, or the wind, or the fwift ayre, or a circle of ftarres, or exceding much water, or the funne and the moone, they thought to be goddes rulers of the world. <sup>3</sup> With whofe beautie if being delighted, they thought them goddes: let them know how much the Lord of them is more beautiful then they. For the author of beautie made al thofe thinges. <sup>4</sup> Or if they merueled at their vertue, & operations, let them vnderftand by them, that he which made thefe, is ftronger then they: <sup>5</sup> for by the greatnes of the beautie, and of the creature the creator of them may be fene, to be knowen therby. <sup>6</sup> But notwithstanding there is yet in thefe leffe complainte. For they alfo perhaps erre, feeking God, and defirous to finde him. <sup>7</sup> For whereas they conuerfe in his workes, they enquire: & they are perfwaded that the thinges be good which are feene. <sup>8</sup> But againe neither ought thefe to be pardoned. <sup>9</sup> For if they could know fo much, that they were able to eftimate the world: how did they not more eafely find the Lord therof? <sup>10</sup> But they are vnhappy, & their

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<sup>a</sup> Gods moft proper name is HE WHICH IS. *Exo. 3. v. 14.*

hope is among the dead, who haue called <sup>a)</sup>the workes of mens handes goddes, gold & filuer, the inuention of art, and the fimilitudes of beaftes, or an vnprofitable ftone the worke of an old hand. <sup>11</sup> Or if an artificer a carpenter, cut ftreight timber out of the wood, & pare of al the barke therof cunningly, and vſing his art, diligently frameth a veffel profitable for the common vſe of this life, <sup>12</sup> and vſeth the chippes of that worke to dreffe his meate: <sup>13</sup> and maketh that which is left therof, which is for no vſes, but being a crooked peece of wood, and ful of knobes, carueth it diligently in the holownes therof, and by the ſkil of his art fashioneth it, and maketh it like to the image of a man, <sup>14</sup> or compareth it to ſome beaft, ftraking it ouer with redde, and with paynting making the colour therof ruddie, and layeth a colour ouer euerie ſpot that is in it: <sup>15</sup> and maketh a worthie habitation for it, and fetting it in a wal, and faſtening it with yron, <sup>16</sup> left perhaps it ſal, prouiding for it, knowing that it can not helpe it ſelfe: for it is an image, and it nedeth helpe. <sup>17</sup> And concerning his ſubſtance, & his children, & for mariage, making a vow he ſeeketh to it. He is not aſhamed to ſpeake with him, that is without foule: <sup>18</sup> and for health certes he befecheth the weake, and for life asketh the dead, and for helpe inuocateth him that is vnprofitable: <sup>19</sup> and for a iourney asketh him, that can not walke: and for getting, and for working, and for the euent of al thinges he asketh him, that in al is vnprofitable.

*Iſa. 4.**Ier. 10.*

## ANNOTATIONS

God is the beginning  
of al thinges, abſolute  
and independing.

1 They could not vnderſtand Him, that is.) Philoſophers diſcuſſing the nature of manie creatures, ſaw that euerie creature proceded of ſome other thing, & ſo there muſt nedes be one beginning of al, abſolute of itſelfe, neither proceding nor depending of an other, nor a limited ſubſtance. As the thing that is a man, is not a beaft; an oxe is not a horſe: &c. and telling what anie

<sup>a</sup> Seing no creature how excellent foeuer, is or may be eſtemed a god, it is more fooliſh to thinke, an Image, or *ſtatua*, or anie thing framed by mans handes can be God.

thing is, we exclude thereby that it is not other things, but faying without addition, HE WHICH IS, we shew the beginning of al, in no forte limited: and this is God. VVhom some Philofophers, by such difcourses found, & knew, in general, & sometimes confessed, but did not honour him as God, and therefore were inexcusable, as S. Paul concludeth againft them. *Rom. 1.*

## Chapter 14

*Foolish men intending to faile, honour wooden idols, in regard of the profite they receiue by shippes: 6. by which some were faued in the general diluge. 8. Idols, and idolmakers are curfed. 12. They were not from the beginning, 15. but were deuifed for memorie of the dead, and worshipped with diuine honour. 22. So men forgetting God, proceeded in idolatrie, with other abominable, and cruel enormities.*

**A** gayne an other thinking to fayle, and beginning to make a iorney through the fierce waues, inuocateth wood <sup>a)</sup>more fraile then the wood that carieth him. <sup>2</sup> For couetoufnes of getting inuented it, and the craftesman by his wifdom framed it. <sup>3</sup> But thy prouidence, ô Father, doth gouerne: becaufe thou haft geuen a way euen in the fea, and among the waues a moft fure path, <sup>4</sup> shewing that thou art able to faue out of al things, yea <sup>b)</sup>if a man goe to the fea without art. <sup>5</sup> But that thy workes might not be voyde of wifdom: for this caufe alfo men commit their liues euen to a little wood, and paffing ouer the fea are deliuered by shippe. <sup>6</sup> But from the beginning alfo when the prowde giants perished, the hope of the world fleeing to a shippe, rendered to the world feede of natiuitie, which was gouerned by thy hand. <sup>7</sup> For <sup>c)</sup>bleffed is the

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<sup>a</sup> Great madnes to inuocate a wooden idol more bafe & commonly more corruptible then the wood of a flippe.

<sup>b</sup> As the Ifraelites went through the redfea.

<sup>c</sup> The auctor prophetically alludeth to the wood of the Croffe, on which our Sauour redemed mankind.

wood, by the which <sup>a</sup>iustice is made. <sup>8</sup> But the idol that is made by handes, curfed is both it, and he that made it: becaufe he in deede wrought it: and the fame being fraile, was called god. <sup>9</sup> But to God the impious and his impietie are odious alike. <sup>10</sup> For that which is made, with him that made it, shal suffer torments. <sup>11</sup> For this caufe alfo in the idol of the nations there shal be no respect: becaufe the creatures of God were made to hatred, and for tentation to the foules of men, and for a fnare to the feete of the vnwife. <sup>12</sup> For the begynning <sup>b</sup>of fornication is the deuifing of idols: and the inuenting of them is the corruption of life. <sup>13</sup> For neither were they from the begynning, neither shal they be for euer. <sup>14</sup> For this vanitie of men came into the world: and therefore there is found a short end of them. <sup>15</sup> For <sup>c</sup>the father being forowful with bitter moorning, made vnto himself the image of his fonne quickly taken away: and him, that then was a dead man, now <sup>c</sup>he began to worshipec as god, and appointed holie thinges and facrifices among his seruants. <sup>16</sup> Afterward by succeffion of time, the wicked custome preuayling, this errour was kept as a law, and thinges grauen were worshipped by the commandement of tyrants. <sup>17</sup> And those, whom openly men could not honour, for that they were far of, their figure being brought from afar, they made an euident image of the king, whom they would honour: that by their carefulnes they might honour as present, him that was absent. <sup>18</sup> And to the worshipping of these, the excellent diligence alfo of the artificer, holpe them forward, that were ignorant. <sup>19</sup> For he willing to please him, that entertained him, laboured by his art, to fashion the fimilitude in better fort. <sup>20</sup> And the multitude of men caried away by the beautie of the worke, him that a little before had

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<sup>a</sup> From whose death procedeth mans iustification.

<sup>b</sup> Inuention of Idols brought men to spirital fornications, & corruption of maners.

<sup>c</sup> This first idolatrie was only priuatly exercised by the father and his seruants at their maisters cōmandment, by which occasion publique idolatrie came into the world, wicked custome in time preuailing.

bene honoured as a man, now they esteemed for a god.  
<sup>21</sup> And this was the deceyuing of mans life: because men  
 feruing either affection, or kinges, gaue the name that is  
<sup>a)</sup>not communicable to ftones and wood. <sup>22</sup> And it was  
 not fufficient that they erred about the knowlege of God,  
 but alfo liuing in a great battail of ignorance fo manie  
 and fo great euils they cal peace. <sup>23</sup> For <sup>b)</sup>either facrific-  
 ing their children, or making abfcure facrifices, or hau-  
 ing watches ful of madnes, <sup>24</sup> they now neither keepe life,  
 nor mariage cleane, but one killeth an other by enuie,  
 or playing the adulterer maketh him forowful: <sup>25</sup> and al  
 thinges are mingled together, bloud, manflaughter, theft  
 and fiction, corruption, and infidelitie, truble, and peri-  
 urie, difquieting of the good, <sup>26</sup> forgetfulnes of God, in-  
 quination of foules, immutation of natiuitie, inconstancie  
 of mariage, diforder of adulterie, and vnchaftnes. <sup>27</sup> For  
 the worshippe of idols not to be named, is the caufe of  
 al euil, and the beginning and end. <sup>28</sup> For either when  
 they reioyce, they are madde: or certes prophecie falfe  
 thinges, or liue vniuftly, or quickly forfwere themfelues.  
<sup>29</sup> For whiles they truſt in idols, which are without foule,  
 fwearing amiffe they hope not to be hurt. <sup>30 c)</sup>Two euil  
 thinges therfore ſhal happen to them worthely, becauſe  
 they haue thought euil of God, attending to idols, and  
 haue fworne vniuftly, in guile condemning iuſtice. <sup>31</sup> For  
 it is not the powre of them, that are fworne by, but the  
 puniſhment of them that finne, goeth alwayes through  
 the trangreſſion of the vniuft.

## ANNOTATIONS

15 The father made vnto himſelf the image of his ſonne.)  
 Calvin here chargeth this booke with error, in affirming that  
 idolatrie begane by ſuperſtitiouſly honoring images of the dead.  
*Gen. 31.* Againſt which he alleageth that Labans idoles, and others more

Caluin falſly char-  
 geth this booke  
 vvith error.

<sup>a</sup> The name GOD in the proper ſignification, can not be geuen to  
 anie creature.

<sup>b</sup> Manie enormous crimes procede from idolatrie.

<sup>c</sup> Two fortes of periurie: fwearing by falſe goddes, and fwearing  
 vntruthes.

Images of false goddesses  
are rightly called idols.

Idolatry began by  
worshipping im-  
ages of dead men  
with divine honour.

Private idolatry  
was before public.

ancient, were before any images of dead men were honoured. But he argueth upon a false ground. For Laban's idols were images, as the Hebrew word *Teraphim* signifieth, and is so translated in the *English Bibles* (1552. and 1577.) but because they were images of false goddesses, and for that Laban called them his goddesses, a later *Bible* (1603) translates it better, *idoles*, as the Latin and Greek have *idola*. It is also certain that Ninus king of Assyrians long before Laban, yea before Abraham, set up the image of his Father Belus (otherwise called Iuppiter) to be publicly honoured by the people as S. Cyril sheweth. *li. 3. in Iulianum, nere the end*, and S. Ambrose, or another grave Auctor writeth the same in *cap. 1. ad Romanos*. Likewise S. Cyprian *li. de Idolarum vanitate*. S. Chrysostom *ho. 87. in Matth.* and Eusebius, *apud S. Ieronym li. de Viris Illustrib.* testify, that the making of men's images, in memory of the dead, was the occasion, and beginning of idolatry, according as this place reporteth, that a Father forgoing for the death of his sonne, made an image in his memory, & began to worship him as a god, causing his servants also to honour his dead sonne, with rites and sacrifices. Which private idolatry was absolutely the first, that is recorded in holy Scripture, or any other good auctor. And the first public is counted by most auctors, that of Ninus, worshipping the image of his father Belus, with divine honour, who also pardoned all offenders, how enormous soever their crimes were, that fled unto that image. Which allurment together with so great a king's authority, drew innumerable to public idolatry. Whereupon S. Ierom noteth (*in cap. 2. Ofsee.*) that Ninus became so great and glorious, as to make his father to be honoured as a god.

## Chapter 15

*The wife gratefully praise the sweetnes, and mercie of God, by whom they are delivered from idolatry: 6. detesting the makers, & worshippers of idols.*

**B**ut O thou our God, art sweete, and true, patient, and disposing all things in mercie. <sup>2</sup> For if we sinne, we are thine, knowing thy greatness: and if we sinne not we know that we are counted with thee. <sup>3</sup> For to know thee, is absolute iustice: and to know iustice, and thy power, is the roote of immortalitye. <sup>4</sup> For men's invention of evil art hath not brought vs into error, nor the shadow of a picture being labour without fruit, a shape graven by diverse colours, <sup>5</sup> the fight



wherof geueth concupifcence to the fenfles, and he loueth the shape without life of a deade image. <sup>6</sup> The louers of euils, are worthie to haue their hope in fuch thinges, both they that make them, and that loue, and that worshippe them. <sup>7</sup> Yea and the potter preffing fofte earth, with labour fashioneth euerie veffel to our vfes, and of the fame clay maketh the veffels, that are cleane to vfe, and in like maner them, that are contrarie to thefe: but what the vfe of thefe veffels is, the potter is iudge. <sup>8</sup> And with vaine labour he <sup>a</sup>)fashioneth a god of the fame clay: he which a litle before was made of earth, and a litle after returneth backe, whence he was taken, being exacted the debte of the life which he had. <sup>9</sup> But his care is, not becaufe he shal labour, nor becaufe he hath a short life, but he contendeth with gold fmithes, and filuer fmithes: yea and he imitateth the copper fmithes, and counteth it a glorie, becaufe he maketh vaine thinges. <sup>10</sup> For his hart is ashes, and his hope vaine earth, and his life viler then clay: <sup>11</sup> becaufe he was ignorant who made him, and who infpired into him the foule which worketh, and who breathed into him the vital fpirite. <sup>12</sup> Yea and <sup>b</sup>)they eftemed our life to be a paftime, and the conuerfation of life made for a gayne; & that we muft get euerie way euen of euil. <sup>13</sup> For he knoweth that he offendeth aboue al men, which of the matter of earth fashioneth frayle veffels, and fculptils. <sup>14</sup> For al the vnwife, and vnhappy aboue meafure of the foole, proude <sup>c</sup>)are the enemies of thy people, and rule ouer them: <sup>15</sup> becaufe they haue eftemed al the idols of the nations for goddes, which neither haue vfe of eies to fee, nor nofthrels to take breath, nor eares to heare, nor fingers of the hands to handle, yea and their feete are flow to walke. <sup>16</sup> For a man made them: and he that borrowed breath, the fame fashioned

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<sup>a</sup> Of the diuers fortes of idols and idolaters fee our brife *Annotation vpon the 113. Pfal.*

<sup>b</sup> Idolaters hauing forfaken and forgot the onlie true God, become as Atheifts, making their temporal gaine of falfe goddes.

<sup>c</sup> And fo waxing infolent, contemne and perfecute the feruants of God.

them. For no man can make God like to himself. <sup>17</sup> For wheras himself is mortal, he maketh a dead thing with his wicked handes. For he is better then they, whom he worshipping, becaufe he in deede liued, though he were mortal, but they neuer. <sup>18</sup> But <sup>a</sup>)they worship alfo moft miserable beafts: for the fenfleffe thinges compared to thefe, are worfe then they. <sup>19</sup> Yea neither by fight can any man fee good of thefe beafts. But they haue fled from the prayfe of God, and from his bleffing.

## ANNOTATIONS

### Chapter 16

*God plaguing the Egyptians for idolatrie, and crueltie, deliuered the Ifraelites. 5. Chafticed them alfo, but againe shewed them mercie, 20. and fedde them with Manna.*

**F**or <sup>b</sup>)theſe thinges, and <sup>c</sup>)by the like to theſe, they haue worthely ſuffered torments, and were deſtroyed by a multitude of beaſts. <sup>2</sup> For the which torments thou didſt wel diſpoſe of thy people, to whom thou gaueſt the deſire of their delectation a new taſte, preparing them the quaile for meate: <sup>3</sup> that they in deede coueting meate, becauſe of thoſe thinges which were ſhewed and ſent them, might be turned away euen from neceſſarie concupiſcence. But they in ſhort time being made needie, taſted a new meate. <sup>4</sup> For it behoued that without excuſe deſtruction ſhould come vpon them exerciſing tyrannie: <sup>d</sup>)but to theſe onlie to ſhew how their enemies were deſtroyed. <sup>5</sup> For when the cruel wrath

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<sup>a</sup> Some idolaters worſhipped brute beaſtes for goddeſſes, as being better then ſenſles images: but al are abominable.

<sup>b</sup> The Egyptians were plagued for their idolatrie.

<sup>c</sup> And that by beaſtes, becauſe they worſhipped beaſtes for goddeſſes: and by death of their firſt begotten, for their crueltie againſt Gods people.

<sup>d</sup> God puniſhed his owne people as a father, for their amendment.

of beaftes came vpon them, they were deftroyed with the bytings of peruerfe ferpents. <sup>6</sup> Howbeit thy wrath endured not for euer, but for chaftifement they were trubled a short time, hauing a figne of faluation for the remembrance of the commandment of thy law. <sup>7</sup> For he that turned to it, <sup>a</sup>was not healed by that which he faw, but by thee the fauiour of al: <sup>8</sup> and in this thou didft shew to our enemies, that thou art he which deliuerest from al euil. <sup>9</sup> For the bitings of locufts, and flies killed them, and there was found no remedie for their life: becaufe they were worthie to be deftroyed by fuch things. <sup>10</sup> But neither the teeth of venemous dragons ouercame thy children: for thy mercie coming healed them. <sup>11</sup> For in memorie of thy wordes they were examined, & were quickly faued, left falling into deepe obliuion, they might not vfe thy helpe. <sup>12</sup> For neither herbe, nor playfter healed them, but thy word, ô Lord, which healeth al things. <sup>13</sup> For it is thou, ô Lord, that haft powre of life and death, and bringeft downe to the gates of death, and fercheft agayne: <sup>14</sup> but man certes killeth by malice, and when the fpirit is gone forth, it shal not returne, neither shal he cal backe the foule that is receiued: <sup>15</sup> but it is vnpoſſible to eſcape thy hand. <sup>16</sup> For the impious denying to knowe thee, haue bene fcourged by the ftrengh of thine arme, fuffering perfecution by ftrange waters, and haile, and rayne, and confumed by fyre. <sup>17</sup> For that which was meruelous in water, which extinguiſheth al things, <sup>b</sup>fyre more preuayled: for the world is reuenger of the iuft. <sup>18</sup> For a certayne time, the fyre was mitigated, that <sup>c</sup>the beaſts which were ſent to the impious might not be burnt, but that they feing might know that by Gods iudgement they fuffer puniſhment. <sup>19</sup> And at a certaine time the fyre aboue his powre burnt <sup>d</sup>in

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<sup>a</sup> The braſen ferpent not by anie vertue inherent, but as a figne of Gods fauoure, vvas the meanes of curing the people. *Num.* 21.

<sup>b</sup> VVith the plague of haile there vvas alfo fire mixed. *Exo.* 9. v. 24. VVhich deftroyed the profitable cattle,

<sup>c</sup> but burnt not other beaſtes, that plagued the Ægyptians.

<sup>d</sup> Haile did not extinguiſh the fire, by Gods povvre aboue nature.

water on euerie fide, that it might defstroy the nation of a wicked land. <sup>20</sup> For the which thinges thou didft nourish thy people with the meate of Angels, and bread prepared thou gaueft them from heauen without labour, <sup>a)</sup>hauing in it al delectation, and the fweetnes of al tafte. <sup>21</sup> For thy fubftance did shew thy fweetnes which thou haft toward thy children, and feruing euerie mans wil, it was turned to that, that euerie man would. <sup>22</sup> Yea fnow and yce fufteyned the force of fyre, and melted not: that they might know that fyre burning in hayle, and lightening in rayne defstroyed the fruites of the enemies. <sup>23</sup> And this againe, that the iuft might be nourished, it forgot alfo his owne ftrength. <sup>24</sup> For the creature feruing thee the Creatour, is fierce into torment againft the vniuft: and is made more gentle to doe good for them, that truft in thee. <sup>25</sup> For this caufe euen then being transformed into al thinges they ferued thy grace the nource of al, at their wil that defired thee: <sup>26</sup> that thy children might know, whom thou loueft<sup>ô</sup> Lord, that not the fruites of natiuitie doe feede men, but thy word preferueth them, that beleue in thee. <sup>27</sup> For that which could not be defstroyed by fyre, forthwith being <sup>b)</sup>heated with a litle beame of the funne did melt: <sup>28</sup> that it might be knowne to al men, that we ought to preuent the funne to bleffe thee, and at the ryfing of light to adore thee. <sup>29</sup> For the <sup>c)</sup>fayth of the vngratful shal melt as winter yce, & shal perish as vnprofitable water.

## ANNOTATIONS

### Chapter 17

*Horrible darkenes falling in Ægypt, 19. the reft of the world had ordinarie light.*

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<sup>a</sup> See the miracles of Manna. *Annot. Exod. 16.*

<sup>b</sup> He fpeaketh againe of Manna.

<sup>c</sup> The vaine imagination of the vvicked that himfelf shal be faued vvil faile him.

*Exo. 1. & 10.*

**F**or thy iudgements ô Lord are great, & thy wordes inexplicable, for this caufe the foules lacking difcipline haue erred. <sup>2</sup> For whiles the wicked are perfwaded that they can rule ouer the holie nation: fettered with the bands of darknes, and <sup>a</sup>long night, shut vp vnder roofes, they haue lyen fugitiues from the euerlafting prouidence. <sup>3</sup> And whiles they thincke that they lie hid in obfcure finnes, they were difperfed by the darke couert of obliuion, being horribly afrayd and difturbed with exceding admiration. <sup>4</sup> For neither did the denne that conteyned them, keepe them without feare: becaufe the found coming downe trubled them, and forowful vifions appearing to them, put them in feare. <sup>5</sup> And no force certes of the fyre could geue them light, neither could the clere flames of the ftarres lighten that horrible night. <sup>6</sup> But there appeared to them foden fyre, ful of feare: and being ftroken with the feare of that face, which was not fene, they eftemed the thinges that were fene to be worfe: <sup>7</sup> and there were added derifions of the magical art, and contumelious rebuke of the glorie of their wifdom. <sup>8</sup> For they which promifed that they would expel feares and pertubations from the languishing foule, thefe with derifion languished ful of feare. <sup>9</sup> For although none of the monfters difturbed them: being moued with the paffing by of beafts, and hiffing of ferpents, they perished trembling: and denying that they faw the ayre, which by no meanes any man could auoyde. <sup>10</sup> For wheras wickednes is fearful, it geueth teftimonie of condemnation: for <sup>b</sup>a trubled confcience doth alwayes perfume cruel thinges. <sup>11</sup> For feare is nothing els but a bewraying of the aydes of cogitation. <sup>12</sup> And whiles inwardly there is leffe expectation, the greater doth he count the ignorance of that caufe which maketh the torment. <sup>13</sup> But they that during the night in deede impotent, and coming vpon them

<sup>a</sup> Literally the Ægyptians had darknes three dayes together, *Exo. 10. v. 22.* Morally they & other gentiles vv ere in darknes vvithout faith in God, til Chrifts Refurrection the third day.

<sup>b</sup> A trubled confcience is a great torment.

from the loweft and higheft hel, flept the fame fleepe,  
<sup>14</sup> were fometime molefted with the feare of monfters,  
 fometime fayled by paffing away of the foule: for foden  
 feare and vnlooked for came vpon them. <sup>15</sup> Moreouer if  
 any of them had fallen downe, he was kept shut vp in  
 prifon without yron. <sup>16</sup> For if one were a husbandman,  
 or if a shepheard, or worker of the labours in the filde  
 were fodenly taken, he fufteyned neceffitie ineuitable.  
<sup>17</sup> For with one chayne of darkenes they were al tyed to-  
 gether. Whether it were the hiffing winde, or among the  
 thicke boughes of trees the fweete found of birdes, or the  
 force of water running downward exceedingly, <sup>18</sup> or the  
 mightie found of rockes tumbled headlong, or the run-  
 ning of playing beafts, that were not fene, or the mightie  
 noyfe of roaring beaftes, or an Echo refounding from the  
 higheft mountaynes: they made them fwoone for feare.  
<sup>19</sup> For <sup>a</sup>)al the world was illuminated with a cleare light,  
 & none was hindered in their workes. <sup>20</sup> But ouer them  
 onlie was layd an heauie night, the image of darkenes,  
 which was to come vpon them. They therfore were vnto  
 themfelues more heauie then the darknes.

## ANNOTATIONS

### Chapter 18

*In the Ægyptian darknes, the Ifraelites faw clerly, and  
 were not fene of their enimies. 5. For the Ægyptians  
 crueltie againft the Hebrewes infants, al their owne firft  
 borne were flaine, and their whole armie drowned in the  
 redfea. 20. But fire deuouring the rebellions in Chores  
 fchifme, was quenched by Aarons interceffion.*

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<sup>a</sup> This fignified the conuerfion of al nations to Chrif.

**B**ut to thy <sup>a</sup>faincts there was very great light, and their voyce in deede they heard, but figure they faw not. And becaufe themfelues alfo did not fuffer by the fame thinges, they magnified thee: <sup>2</sup> and they that before had bene hurt, becaufe they were not hurt, gaue thanks: and that there might be a difference, they asked a gift. <sup>3</sup> For the which caufe they had a burning pillar of fyre for a guide of the vnknown way, and thou gaueft them the funne without hurt of a good harbour. <sup>4</sup> They in deede worthie to lacke light, and to fuffer the prifon of darkenes, which kept thy children shut vp, by whom the vncorrupt light of the law began to be geuen to the world. <sup>5</sup> When they decreed to kil the infantes of the iuft: and <sup>b</sup>one child being layd forth, and deliuered, thou to the reproving of them, didft take away a multitude of children, and deftroyeft them together in the mightie water. <sup>6</sup> For that night was knowne before of our fathers, that they knowing in deede what othes they had credited, might be of better comfort. <sup>7</sup> And by thy people in deede the health of the iuft, was receiued, but deftruction by the vniuft. <sup>8</sup> For as thou didft hurt the aduerfaries: fo vs alfo thou didft magnifie, prouoking vs. <sup>9</sup> For the iuft children of the good facrificed fecretly, and difpofed the law of iuftice in concorde: that the iuft should receiue both good & euil alike, finging now the prayfes of the fathers. <sup>10</sup> But there founded a difagreing voyce of the enemies, and a lamentable moorning was heard for the bewayled infants. <sup>11</sup> And the feruant with the mafter was afflicted with like punishment, and a man of the vulgar fort fuffered the like thinges to the king. <sup>12</sup> Al therfore alike by one name of death had dead ones innumerable. For neither did the liuing fuffice to burie them: becaufe in

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<sup>a</sup> The Church is called holie becaufe it profeffeth holines and hath alwayes fome holie men, & without the Church there is no fanctitie.

<sup>b</sup> VVhen the Ægyptians drowned the Hebrews children, Moyfes was faued, and referued to guide the Ifraelites, when the Ægyptians were drowned.

one moment, that which was the nobler nation of them, was deftroyed. <sup>13</sup> For concerning al thinges being incredulous becaufe of the inchantments, but then firft when there was deftruction of the firft begotten, they promifed to be the people of God. <sup>14</sup> <sup>a)</sup>For when quiet filence conteyned al thinges, and the night was in the midde way of her courfe, <sup>15</sup> thy omnipotent word falying out of heauen from the royal feates, lighted as a feuere conquerour vpon the middes of the land of deftruction, <sup>16</sup> a sharpe fword carying thy vnfeyned commandment, and ftanding filled al with death, and reached euen to heauen ftanding on the earth. <sup>17</sup> Then incontinent the vifions of naughtie dreames trubled them, and feares vnlooked for came vpon them. <sup>18</sup> And one here an other there, caft forth halfe aliue, shewed for what caufe of death he died. <sup>19</sup> For the vifions, that trubled them, forewarned thefe thinges, that they might not perish as ignorant why they fuffered euils. <sup>20</sup> But then <sup>b)</sup>there touched the iuft alfo a tentation of death, and a difturbance of the multitude was made in the wildernes: but thy wrath did not long continew. <sup>21</sup> For a man without blame hafting to pray for the people, bringing forth the shilde of his minifterie prayer, and by incenfe alleaging fupplication, refifted the wrath, and made an end of the neceffitie, shewing that he is thy feruant. <sup>22</sup> And he ouercame the multitudes, not in ftrength of bodie, nor with might of armour, but with a word fubdewed he him, that vexed him, rehearfing the oathes of the parents, and the teftament. <sup>23</sup> For when they were now falled dead by heapes one vpon an other, he ftood between, and cut of the violence, and feperated that way which leadeth to the liuing. <sup>24</sup> For in the vesture downe to the foote, which he had, was al the world: and the glorious thinges of the fathers were grauen in the foure

*Num. 16.*

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<sup>a</sup> A prophecie of Chrift, comming into this world when there was temporal peace, but extreme darkenes of ignorance.

<sup>b</sup> An other example of difference in Gods punishing his people for their amendment, and of the obftinate vnto their ruine. *Exo. 14. v. 28. Num. 16. v. 46.*



iewels of ftones & thy magnifence was written in the diademe of his head. <sup>25</sup> And to thefe he that deftroied gaue place, & thefe did he feare: for the prooffe onlie of wrath was fufficient.

## ANNOTATIONS

### Chapter 19

*Ægyptians perfecuting the Hebrewes were drowned, 10. hauing bene plagued before with flies, and frogges. 11. Quailes were geuen to the people of Ifrael. 13. The barbarous not receiuing, or euil intreating Gods people, were ftrooken with blindnes. 17. And al creatures ferue God in punishing the impious, and rewarding the godlie.*

*Exo. 14.* **B**ut vpon the impious euen to the later end there came wrath without mercie. For <sup>a</sup>he foreknew alfo the thinges that should come vnto them: <sup>2</sup> becaufe when they had permitted that they should depart, and had fent them away with great diligence, they repenting purfued them. <sup>3</sup> For hauing as yet moorning betwen their hands, and lamenting at the graues of the dead, they tooke to themfelues an other cogitation of follie: and whom by intreating they had caft forth, them they purfued as fugitiues: <sup>4</sup> for worthis neceffitie brought them to this end: and they loft the remembrance of thofe thinges, which had chanced, that punishment might fulfil the thinges that wanted to the torments: <sup>5</sup> and that thy people certes might paffe through merueloufly, but they might finde a new death. <sup>6</sup> For euerie creature according to his kind was fashioned agayne from the begyning, feruing thy precepts, that thy children might be kept without hurt. <sup>7</sup> For a clowde ouer shadowed their campe, and out of

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<sup>a</sup> God forefeing the Ægyptians malice, permitted them to perfecute his people, but was no way the caufe nor auctor of their finne.

the water which was before, there appeared drie land, and in the redfea a way without impediment, and of the great depth a fpringing filde: <sup>8</sup> through the which al the nation paffed, which was protected with thy hand, feing thy meruelous thinges and wonders. <sup>9</sup> For euen as horfes they fed on meate, and as lambes they reioyced, magnifying thee ô Lord, which didft deliuer them. <sup>10</sup> For they were mindful of thofe thinges, which had bene done in their feiourning, how for the nation of beafts the earth brought forth flies, and for fishes the riuer yelded a multitude of frogges. <sup>11</sup> And laft of al they faw a new creature of birdes, when allured by concupifcence they defired meates of delicioufnes. <sup>12</sup> For in comfort of their defire, there came vp to them the quaille from the fea: and vexations came vpon the finners, not without thofe arguments, which were made before by the force of lightnings: for they fuffered iuftly according to their wickednes. For they intituted a more deteftable inhofpitalitie: <sup>a</sup>fome certes receiued not the vnknown ftrangers, and other fome brought the good ftrangers into feruitude. <sup>13</sup> And not onlie thefe thinges, but in deede there was an other refpect alfo of them: for they againft their wil receiued the ftrangers. <sup>14</sup> But they that receiued them with gladnes, did afflict them with moft cruel forowes, that vsed the fame rightes: <sup>15</sup> but they were ftricken with blindnes: as they in the dores of the iuft, when they were couered with fodaine darkenes, euerie man fought the paffage of his doore. <sup>16</sup> For whiles the <sup>b</sup>elements are turned in themfelues, as in an inftrument the found of the qualitie is changes, and al keepe their found: wherfore it may be certainly iudged by the very fight. <sup>17</sup> For the thinges of the fild were turned into thinges of the water: and what foeuer were fwimming thinges paffed into the land. <sup>18</sup> The fyre had force in

Exo. 16.

Exo. 9. v. 24.

<sup>a</sup> The Amorrhites refused to grant them paffage. *Num. 21. v. 21.*  
The Ægyptians brought them into feruitude. *Exo. 1.*

<sup>b</sup> God changing the natural properties of elementes, by them wrought iuftice on finners. S. Greg. *ho. 55. in Euang.*

*Exo. 19. v. 21.*

water aboue his powre, and the water forgot her quench-  
ing nature. <sup>19</sup> On the contrarie the flames vexed not the  
flesh of corruptible beafts walking therwith, neither did  
they melt that good meate, which was eafely diffolued  
euen as yce. For in al thinges thou didft magnifie thy  
people ô Lord, and didft honour them, and didft not  
despife them, at al time, and in euerie place affifting  
them.

## ANNOTATIONS

