

## Chapter 04

*In this world manie innocents are oppressed, 4. the potent enuied, sometimes contemned, 15. and forsaken by their subiectes, 17. especially when the superiors obey not God.*

**I** turned myself to other thinges, and I saw the oppressions, that are done vnder the sunne, and the <sup>a)</sup>teares of the innocents, and no comforter: & that they can not resist their violence, being destitute of all mens helpe. <sup>2</sup> And I praised rather the dead, then the liuing: <sup>3</sup> and happier then both haue I iudged him, that is not <sup>b)</sup>yet borne, nor hath sene the euils that are done vnder the sunne. <sup>4</sup> Againe I haue contemplated all the labours of men, and their industries I haue perceiued to lie open to the enuie of their neighbour: and in this therefore there is vanitie, and superfluous care. <sup>5</sup> A foole foldeth his handes together, and eateth his owne flesh, saying: <sup>6</sup> Better is an handful with rest, then both handes full with labour, and affliction of mind. <sup>7</sup> Considering I found also an other vanitie vnder the sunne: <sup>8</sup> There is one, and he hath not a second, not a sonne, nor a brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he recount, saying: For whom do I labour, and defraud my foule of good thinges? in this also is vanitie, and very ill affliction. <sup>9</sup> ♣It is better therefore that two be together, then one: for they haue profite of their societie: <sup>10</sup> if one fall, he shal be stayed vp of the other. Woe to him that is alone: because when he falleth, he hath none to lift him vp. <sup>11</sup> And if two sleepe together, they shal warme eche other: one how shal he be warmed? <sup>12</sup> And if a man

---

<sup>a</sup> God suffereth the innocent to be afflicted for a time, of his special providence: because they thereby merite a great reward. *Psal. 71.*

<sup>b</sup> It is in dede better not to be at all then to be in eternal miserie, (*Mat. 26. v. 24.*) but temporal affliction which the iust suffer is not miserie, as worldlie men esteeme it, but a special meane to attaine eternal felicitie.

preuaile againſt one, two refiſt him: a <sup>a</sup>)triple coard is hardy broken. <sup>13</sup> Better is a child that is poore and wife, then a king old and foolish, that knoweth not to foreſee for hereafter. <sup>14</sup> Becauſe out of the priſon, and cheynes ſometime there cometh one forth to a kingdom: and an other borne in his kingdom, is confumed with pouertie. <sup>15</sup> I ſaw al men aliue, that walke vnder the funne, with the ſecond yongman, which ſhal rife vp for him. <sup>16</sup> The number of the people, of al that haue bene before him is infinite: and they that ſhal be afterward, ſhal not reioyce in him. But this alſo is vanitie, and affliction of ſpirite. <sup>17</sup> Take heede to kepe thy foote, when thou en-treſt into the houſe of God, and approch thou to heare. <sup>18</sup> For much better is obedience, then the victimes of fooles, who know not what euil they doe.

1. Reg. 15.  
Oſee. 6.

## ANNOTATIONS

9 It is better that tvvo be together.) Beſides the commendation of charitie, and freindſhipe amongſt men: which is one proper ſenſe of this place: S. Ierom expoundeth it alſo of the neceſſitie of Chriſts dwelling in mans foule, & of his continual affifting grace: that man alone lie not open to the deceiptes of the aduerſarie. The benefite of feloſhippe (ſayth he) is ſtreightwayes ſhewed in the profite of ſocietie. For if the one fal (as the iuſt falleth often) Chriſt raiſeth vp his partner: for vvoe to him, vvho falling hath not Chriſt in him, to raiſe him vp. If one alſo flepe, that is, be diffolued by death, and haue Chriſt vvith him, being vvarmed, and quickned, he ſooner reuiue. And if the diuel be ſtronger in impugning againſt a man, the man ſhal ſtand, and Chriſt vvil ſtand (*pro homine ſuo, pro ſodali ſuo*) for his man, for his companion. Not that Chriſts povvre alone is vveake againſt the diuel, but that freewil is left to man, and we doing our endeouour he becometh ſtronger in feighting. And if the Father, the Sonne, and the Holie Ghoſt come vvithal, this ſodalitie is not ſoone broken. Yet that vvwhich is not ſoone broken, may ſometimes be broken. For this triple coard, vvvas in Iudas the Apoſtle, but becauſe after the morſel the diuel entered into him, this coard was broken. Thus S. Ierom teacheth, that neither can man without Chriſt refiſt tentations, nor rife from anie finne in this life, or in

Man without Chriſts helpe can neither refiſt tentations, nor rife from finne.

And without mans free conſent Chriſt wil not ſtay him, nor raiſe him vp.

Prou. 24. v. 16.

Ioan. 13. v. 27.

In purgatorie.

<sup>a</sup> True charitie not contaminate with enuie, by how much it is increaſed in number, ſo much it increaſeth in ſtrength. S. Ierom.

the next; neither vvil Chrif vwithout mans confent and endeour,  
ftay him from falling, nor raife him vp being fallen.