

Chapter 07

It is in vaine to feke, and vnpoſſible to know al natural thinges. 2. It importeth to leade this ſhorte life in mortification, 4. poenance, 8. and patience: 12. ſeeking wiſdom, with competent temporal meanes; 15. prouiding for the next world; 24. not yelding to concupiſcence.

V What ^{a)}nedeth a man to feke thinges greater then himſelf, wheras he is ignorant, what is profitable for him in his life, in the number of the dayes of his peregrination, and the time that paſſeth as a ſhadow? Or who can tel him what ſhal be after him vnder the funne?

Prou. 22. ² Better is a good name then precious ointments: and the day of death, then the day of natiuitie. ³ It is better to goe to the houſe of mourning, then to the houſe of banketing: for in that the end of al men is ſignified, and he that liueth thinketh what ſhal be. ⁴ ^{b)} Anger is better then laughter: becauſe by ſadnes of the countenance, the mind of the offender is corrected. ⁵ The hart of wiſemen where ſadnes is, and the hart of fooles where mirth. ⁶ It is better to be rebuked of a wiſeman, then to be deceiued with the flaterie of fooles. ⁷ Becauſe as the found of thornes burning vnder a potte, ſo the laughter of a foole: but this alſo is vanitie. ⁸ Oppreſſion troubleth the wife, and ſhal deſtroy the ſtrength of his hart. ⁹ Better is the end of a ſpeech, then the beginning. ^{c)} Better is the patient man then the arrogant. ¹⁰ Be not quickly angrie, becauſe anger reſteth in the boſom of a foole. ¹¹ Say not: What is the cauſe thinkeſt thou that the former times were better then they are now? for this maner of queſtion is fooliſh. ¹² Wiſdom with ^{d)} riches is

The 2. part.
True felicitie is procured by good life, and confiſteth in the eternal fight of God.

^a None can perfectly know the nature of al thinges preſent, or to come.

^b Anger rightly vſed, is commendable & beneficial to correcte our owne faultes and others.

^c But haſtie, or immoderate anger is ſinful and hurtful.

^d Likewiſe moderate riches profite the ſeruants of God, ſo that they ſette not their mind vpon them.

more profitable, and doth more profite them that see the funne. ¹³ For as wifdom protecteth, fo money protecteth. But lerning and wifdom haue this much more, that they geue life to their owner. ¹⁴ Confider the workes of God, that no man can correct whom he hath despifed. ¹⁵ In the good day enioy good things, and beware before of the euil day. For as this, fo that alfo hath God made, that man finde not againft him iuft complaints. ¹⁶ Thefe things alfo I faw in the dayes of my vanitie: The iuft man perisheth in his iuftice, and the impious liueth a long time in his malice. ¹⁷ Be not iuft too much: neither be more wife, then is neceffarie, left thou become more dul. ¹⁸ Doe not impioufly much: and be not foolish, left thou dye not in thy time. ¹⁹ It is good that thou hold vp the iuft; yea and from him withdraw not thy hand: becaufe he that feareth God, neglecteth nothing. ²⁰ Wifdom hath ftreingthned the wife aboue tenne princes of the citie. ²¹ For there is no iuft man in the earth, that doth good, and finneth not. ²² But to al wordes alfo, that are fpoken, do not applie thy hart: left perhaps thou heare thy feruant curfing thee. ²³ For thy confcience knoweth, that thou alfo hath curfed others. ²⁴ I haue proued al thinges in wifdom. I haue fayd: I wil become wife, & it departed farder from me ²⁵ much more then it was: and a depe profunditie, who shal finde it? ²⁶ I haue vewed al thinges with my minde, that I might know, and confider, and might feke wifdom, and reafon: and that I might know the impietie of the foole, and the error of the imprudent: ²⁷ and I haue found that a woman is more bitter then death, who is the fnare of hunters, and her hart a nette, her handes are bandes. He that pleafeth God, wil auoide her: but he that is a finner, wil be caught of her. ²⁸ Loe this haue I found, fayd Ecclefiastes, one thing and an other, that I might finde reafon, ²⁹ which yet my foule feketh, and I haue not found it. ^a)A man of a thoufand I haue found one,

3. Reg. 8.
2. Par. 6.
Pro. 20.
1. Ioan. 1.

The preacher.

^a Mans reafon which is the fuperior part of his foule, rarely thinketh good:

The obfcure
thing. a)a woman of al I haue not found. ³⁰ Only this I haue
found, that ^b)God made man right, and he hath intan-
gled himfelf with infinite queftions. Who is fuch a one
as the wife? and who hath knowne the refolution of the
word.

^a Senfualitie ftill inclineth to euil.

^b God made man right, & he of his owne wil fel from God fee *S. Aug. li. 14. c. 11. ciuit.*