

Chapter 08

A signe of true wifdom appereth in obseruing Gods commandments, 6. in this shorte time of meriting eternal reward. 9. Rule of others, 11. and want of feare hurt manie. 14. Why God fuffereth the wicked to prosper, and the iuft to be afflicted in this life, no mortal man can know.

The wifdom of a man ^ashineth in his countenance, and the moft mightie wil change his face. ²I obserue the mouth of the king, and the precepts of the oath of God. ³Haften not to depart from his face, nor continew thou in an euil worke: because al that he pleafeth, he wil doe, ⁴and his word is ful of powre: neither can anie man fay to him: Why doft thou fo? ⁵He that kepeth the precept, shal finde no euil. The hart of a wifeman vnderftandeth time and answer. ⁶There is a time for al bufines, and opportunitie, and much affliction of man: ⁷because he is ignorant of thinges paft, and thinges to come he can know by no meffenger. ⁸It is not in mans powre to prohibite the fpirite, neither hath he powre in the day of death, neither is he fuffered to reft when warre is at hand, neither shal impietie faue the impious. ⁹Al thefe thinges I haue confidered, and gaue my hart on al the workes, that are done vnder the funne. Sometime man ruleth ouer man to his owne hurt. ¹⁰I faw the impious buried: who alfo when they yet liued, were in holie place, and were praifed in the citie as men of iuft workes. But this alfo is vanitie. ¹¹Because fentence is not fpeedely pronounced againft the euil, the children of men committe euils without anie feare. ¹²But yet a finner by this that he doth

^a As probable coniecture of a mans inward difpofition is made by his exteriour countenance: fo his good workes fhining before men are good signe of internal vertues; which in dede are right and meritorious, when the intention is fincere, referring al to Gods glorie, & edification of others, without defire of vaine praife in the world.

euil an hundred times, & by patience is borne withal, I know that it shal be good to them that feare God, which dread his face. ¹³ Let there be no good to the impious, neither let his dayes be prolonged, but as a shadow let them paffe, that feare not the face of our Lord. ¹⁴ There is also an other ^a)vanitie, which is done vpon the earth. There are iust men, to whom euils happen, as though they had done the workes of the impious: and there are impious men, which are so secure, as though they had the dedes of the iust. But this also I iudge most vaine. ¹⁵ I therefore haue praised mirth that there was no good thing for a man vnder the funne, but that he should eate, and drinke, and be glad: and this only he should take away with him of his labour in the dayes of his life, which God hath geuen him vnder the funne. ¹⁶ And I haue set my hart to know wisdom, and to vnderstand the diftraction that is in the earth: There is a man that dayes and nightes taketh no slepe with his eyes. ¹⁷ And I vnderstood that man can finde no reason of al those workes of God, that are done vnder the funne: and the more he shal labour to feke, so much the lesse he can finde: yea if the wifman shal say, that he knoweth, he is not able to finde it.

Buſie ſearching.

^a By this terme vanitie is ſtil vnderſtood that felicitie is not in prosperous thinges of this world: neither are al men miſerable, that ſuffer aduerſitie.