

Chapter 09

None knoweth (certainly and ordinarily) whether they be in Gods grace or no. 4. The euil are in worfe cafe dead then aliue, 11. neither can we know the euent of temporal things, nor the terme of our life, nor how grateful others wil be towards vs. 16. Sure it is, that wifdom is better then ftreingth.

Al thefe things haue I difcourfed in my hart, that I might curioufly vnderftand them: there are iuft men and wife, and their workes are in the hand of God: and yet ^{a)}man knoweth not, whether he be worthie of loue, or hatred: ² but al things are referued vncertaine for the time to come, becaufe al things do equally chance to the iuft and impious, to the good and the euil, to the cleane and vncleane, to him that immolateth victimes, and him that contem-
neth facrifices. As the good fo alfo is the finner: as the periured, fo he alfo that fweareth truth. ³ This is a very euil thing among al, which are done vnder the funne, that the fame things chance to al men. Wherby alfo the hartes of the children of men are filled with malice, and with contempt in their life, and after that they shal be brought downe to hel. ⁴ There is no man that may liue alwayes, and that can haue confidence of this thing: better is ^{b)}a dog liuing then a lion dead. ⁵ For the liuing know that they shal dye, but the dead know nothing more, neither haue they reward anie more: becaufe the memorie of them is forgotten. ⁶ Loue alfo, and hatred, and enuies haue perished together, neither haue they part in this world, and in the worke, that is done

^a Mortal men fuffering calamities knowv not vvwhether the fame be inflicted for their prooffe and merite as in Iob and Tobie, or for their finnes only, as in Pharao, & the Ægyptians: but shal know in the iudgement after their death.

^b A finner in this life may amend if he wil, & become iuft: but after death he can not repent. *chap. 11. v. 3.* Myftically, the Gentiles were iudged by Salomon better then the Iewes. *S. Ierom.*

vnder the funne. ⁷ Goe therefore and eate thy bread in ioy, & drinke thy wine with gladnes: becaufe thy workes please God. ⁸ At al time let thy garments be white, and let not oyle fall from of thy head. ⁹ Enjoy life, with thy wife whom thou louest, al the dayes of the life of thy infirmitie, which are geuen to thee vnder the funne, al the time of thy vanitie: for this is the portion in life, and in thy labour, wherwith thou laborest vnder the funne. ¹⁰ Whatfoeuer thy hand is able to doe, worke it instantly: for neither worke, nor reason, nor wisdom nor knowlege shall be in hel, whither thou dost hasten. ¹¹ I turned me to an other thing, and I saw vnder the funne, that neither running is of the swift, nor warre of the strong, nor bread of the wife, nor riches of the lerned, nor grace of the artificers: but time and chance in al. ¹² Man knoweth not his owne end: but as fishes are taken with the hooke, and as birdes are caught with the snare: so men are taken in the euil time, when it shall suddenly come vpon them. ¹³ This wisdom also I haue seen vnder the funne, and haue proued it to be very great: ¹⁴ A litle citie, and few men in it: there came against it a great king, and compassed it, and builded fortess round about, and the siege was perfected. ¹⁵ And there was found in it a man poore and wife, and he deliuered the citie by his wisdom, and no man afterward remembered that pooreman. ¹⁶ And I sayd, that wisdom is better then strength: how then was the wisdom of the pooreman contemned, & his wordes were not heard? ¹⁷ The wordes of the wife are heard in silence, more then the crie of a prince among fooles. ¹⁸ Better is wisdom, then weapons of warre: and he that shall offend in one point, shall lose manie good thinges.