

Chapter 10

*Confidering the great difference between wifdom and fol-
lie, 4. it behoueth to refift vehement tentations diligently.
5. As when euil, & ignorant men haue auctoritie ouer
the wife. 8. The wicked often fal into their owne fnares,
10. are hard, yet not vnpoſſible to be corrected. 11. De-
tracters are like ferpents. 12. Wife graue princes are
profitable; childish are hurtful to the commonwealth;
18. which by their negligence tendeth to ruine: 20. yet
fubiectes ought not to iudge euil of them.*

Flies ^adying marre the fweetnes of ointment.
Wifdom and glorie is more precious, then a
litle and temporal follie. ² The hart of a wifeman
is in his righthand, and the hart of a foole is in his left-
hand. ³ Yea and the foole walking in the way, wheras
himſelf is vnwife, eſtemeth al men fooles. ⁴ If the ſpिरite
of him that hath powre, aſcend vpon thee, leaue not thy
place: becauſe carefulnes wil make the greateſt finnes
to ceaſe. ⁵ There is an euil that I haue ſene vnder the
funne, as it were by errorr proceeding from the face of the
prince: ⁶ A foole ſet in high dignitie, and the rich to fitte
beneth. ⁷ I haue ſene ^bſeruants vpon horſes: and princes
walking on the ground as ſeruants. ⁸ He ^cthat diggeth
a pitte, ſhal fal into it: and he that breaketh the hedge,
a ſerpent ſhal bite him. ⁹ He that remoueth ſtones, ſhal
be afflicted in them: and he that cutteth trees, ſhal be
wounded of them. ¹⁰ If the iron ſhal be blunt, and that
not as before, but ſhal be made blunt, it ſhal be sharp-
ened by great labour, and after induſtrie ſhal wifdom
folow. ¹¹ If a ſerpent bite in ſilence, nothing leſſe then it
hath he, that detracteth ſecretly. ¹² The wordes of the
mouth of a wifeman grace: and the lippes of the vnwife

^a Baſe & vicious men mixt with the good corrupt the whole com-
panie: much more a mortal finne in a mans foule deſtroyeth al the
vertues, that were there before.

^b Euil men aduanced ſeme to proſper:

^c but they fal into their owne trappes.

shal throw him downe headlong. ¹³ The beginning of his wordes is follie, and the later end of his mouth is moft wicked errour. ¹⁴ A foole multiplieth wordes. A man is ignorant what hath bene before him: and what shal be after him, who can tel him? ¹⁵ The labour of fooles shal afflict them, that know not to goe into ^a)the citie. ¹⁶ ♣Woe to thee ô land, whose king is a childe, and whose princes eate in the morning. ¹⁷ Bleffed is the land, whose king is noble, & whose princes eate in their time to refection, and not to riotoufnes. ¹⁸ In flouthfulnes the rooffe of the houle shal goe to ruine, & in the infirmitie of the handes the houle shal droppe through. ¹⁹ They make bread for laughter, and wine that liuing they may make merie: and to money al thinges obey. ²⁰ In thy cogitation detract not from the king, and in the fecret of thy chamber curfe not the richman: becaufe euen the birdes of the ayre wil carie thy voice, and he that hath winges wil declare the fentence.

ANNOTATIONS

¹⁶ VVoe to thee ô land, vvwhose king is a childe.) S. Ierom (as in moft part of his commentaries vpon this booke) expoundeth this paffage in two fenfes: fimply according to the firft apparance of the letter; and myftically concerning the Church. The wifeman femeth in dede (fayth he) to reprove the principalitie of yongmen, and to condemne luxurious iudges; for that in the one by want of age is infirme wifdom; in the other, mature age is weakened by delicacies. And contrarywife he approueth a prince of good partes, & liberal education; & commendeth thofe Iudges, which do not preferre voluptuoufnes before publique affayres: but after great labour, and adminiftration of the commonwealth, are conftained as by neceffitie to take meate. Yet to me (faith this great Doctor) fomething more fâcred femeth to lye hidde in the letter: that in Scripture they are called yongmen, who forfake old auctoritie, and contemne ancient precepts of forefathers; who neglecting Gods commandment, defire to eftablifh traditions of men. Touching

Ifa. 8. which points, our Lord threatneth Ifrael by Ifaias, for that this

This text, and manie others, haue two fenfes.

1. In kinges and al fuperiors are required mature age, & diligent care of the cōmon good.

2. Antiquitie in matter of faith and religion is to be folowed, not noueltie.

^a Such as feke by fenfe and reafon to obtaine true knowlege, enter not into the citie, the Church. They labour in vaine and are afflicted in ftudie of Scriptures, when they walke in the defert, and can not finde the citie. *S. Ierom.*

people hath refused the water of Siloe, that runneth with filence, and hath turned away the old fishpond, choofing the freames of Samaria, and gulfes of Damafcus, I wil geue yongmen to be their princes, and deluders shal rule ouer them. Read Daniel:

Dan. 7. Thou shalt finde God ancient of dayes. Read the Apocalips
Apoc. 1. of S. Iohn: Thou shalt finde the head of our Sauour white as
Iere. 1. fnow, and as white wool. Ieremie alfo becaufe he was wife and grautie was reputed in his wifdom, was forbid to cal himself a childe. VVoe therfore to the land, whose king is the diuel, who alwayes coueting nouelties, rebelled in Abfalom againft the father.

VVoe to that land whose Iudges, and Princes loue the pleafures of this vworld. VVho, vntil the day of death come, fay: Let vs eate and drinke, for to morrow we shal dye. Contrariuwife bleffed is the land of the Church, vvhoſe King is Chrift, the Sonne of the freeborne, defcending from Abraham, Ifaac, and Iacob, the flock of Prophetes, and of al Saintes, ouer vvhom finne ruled not: and for that caufe they vv ere truly free: of vvhom vv as borne the holie Virgin Marie more free: hauing no flhrubbe, nor branch out of the fide, but her vvhole fruite ſprung forth into a floure:

Cant. 2. faying in the Canticles: I am the floure of the filde, the lillie of the valleyes. The princes alfo of this land are the Apoftles, and al fainctes, vvho haue their king the fonne of the freeborne, the fonne of the freevvoman, not of the bondvvoman Agar, but borne of the freedom of Sara. Neither do they eate in the morning, nor quickly. For they feke not pleafure in this prefent vworld; but shal eate in their due time, vvhen the time of revvard shal come, and they shal eate in fortitude, and not in confufion. Al the good of this prefent vworld is confufion: but of the future vworld is perpetual fortitude. Thus farre S. Ierom. VVhoſe difcourſe vve haue here cited at large for a taſte of his profound expofition of this vvhole booke; that fuch as haue opportunitie, may read the reft in the auctor himſelf. *To. 7.*

Alfo mortification and labour is required in Paftors, not delicacie nor eafe.

The B. Virgin more free from finne then the Patriarches.