

Chapter 01

Parables are profitable to those that loue and wil lerne wifdom. 10. Al are admonished not to folow the allurements of finners: 20. but to embrace wifdome; 24. and ruine is threatned to the contemners.

The first part.
An inuitation to seeke vvifdom: vvith some general precepts.

The Parables of Salomon, the sonne of Daud, king of Ifrael. ² ^{a)}To know [♠]wifdom, and difcipline: ³ to vnderftand the wordes of prudence: and to receiue inftruction of doctrine, iuftice, and iudgement, and equitie: ⁴ that ^{b)}subtiltie may be geuen to litle ones, knowlege and vnderftanding to the youngman. ⁵ The ^{c)}wife man hearing shal be wifer: and he that vnderftandeth, ^{d)}shal poffeffe gouernementes. ⁶ He shal vnderftand a parable, and interpretation, the wordes of the wife, and their darke fayings. ⁷ ^{e)}The feare of our Lord is the begynning of wifdom. Fooles defpife wifedom and doctrine. ⁸ My sonne, ^{f)}heare the difcipline of thy father, and leaue not the lawe of thy mother: ⁹ that grace may be added to thy head, and a cheyne of gold to thy necke. ¹⁰ My sonne, ^{g)}if finners shal entife thee, condefcend not to them. ¹¹ If they shal fay: Come with vs, let vs lye in waite for bloud, let vs hide fnares againft the innocent without caufe: ¹² let vs swallow him aliue as hel, and whole as one defcending into the lake. ¹³ We shal finde al precious fubftance, we shal fil our houle with fpoiles. ¹⁴ Caft in thy lot with vs, let there be one purse of vs al.

^a By thefe fentencious fimilitudes the ftudious may better conceiue and vnderftand true vvifdom, and the vertues belonging therto.

^b Profound and folide vvitte.

^c Not only yongmen and inexperienced but alfo the vvife may lerne more vvifdom by thefe parables.

^d Shal be fitte to gouerne others.

^e Feare of our Lord, that is, reuerence of his diuine Maieftie vvith defire duly to ferue him, and neuer to offend him, is the first degree in afcending to perfect vvifdom: vvwhich confifteth not only in the vnderftanding but alfo in action.

^f The first precept is to lerne of our elders.

^g The fecond to refift euil fuggeftions.

¹⁵ My fonne, walke not with them, ftay thy foote from
their pathes. ¹⁶ For their feete runne to euil, and make
hafte to shede bloud. ¹⁷ But ^a)a nette is caft in vayne
before the eies of them that haue winges. ¹⁸ Themfelues
alfo lye in wayte againft their owne bloud & practife
deceites againft their owne foules. ¹⁹ So the pathes of
euerie couetous man, take violently the foules of the
poffeffors. ²⁰ Wifdom preacheth abroad, she geueth her
voice in the ftreates. ²¹ In the head of multitudes she
cryeth, in the doores of the gates of the citie she vt-
tereth her wordes, faying: ²² O children how long doe
you loue infancie, and fooles couer thofe thinges, which
are hurtful to them felues, and the vnwife hate knowl-
ege? ²³ Turne ye at my correption: behold I wil vtter my
fpirite to you, and wil shewe you my wordes. ²⁴ ♪Because
I called, and you refused: I ftretched out my hand, and
there was none that regarded. ²⁵ You haue defpifed al
my counfel, and haue neglected my reprehensions. ²⁶ I
alfo wil laugh in your deftruction, and wil fcorne, when
that shal come to you, which you feared. ²⁷ When foden
calamitie shal fal on you, and deftruction, as a tempeft
shal be at hand: when tribulation, and diftreffe shal
come vpon you. ²⁸ Then shal they inuocate me, and I
wil not heare: in the morning shal they arife, and shal
not finde me: ²⁹ for that they haue hated difcipline, and
not receiued the feare of our Lord, ³⁰ nor confented to my
counfel, & detracted from al my correption. ³¹ They shal
eate therfore the fruites of their way, and shal be filled
with their owne counfels. ³² The auerfion of litle ones
shal kil them, and the prosperitie of fooles shal deftroy
them. ³³ ♪But he that shal heare me, shal reft without
terroure, and shal enioy abundance, feare of euils being
taken away.

^a The proper remedie againft fuch alurements is to be vvatchful,
and to flee from them.

ANNOTATIONS

2 VVifdom.) As wel in theſe Sapiential bookes, as in other holie Scriptures and ſacred writers, the vvord vvifdom hath three ſignifications. Sometimes it importeth the Diuine Attribute called Gods wiſdom; ſometimes ſupernatural wiſdom geuen to men by the Holie Ghoſt; and ſometimes it ſignifieth mere humane vvifdom, gotten by the natural light of reaſon and mans induſtrie. The firſt, as likevvife other Diuine Attributes, Gods Povvre, Goodnes, Iuſtice, Truth, Mercie and the like, are not qualities, or other accidents in God, as the ſame termes ſignifie in creatures. For in God there is no Accident, but al in him is his Diuine Subſtance and Effence, vvhoſe diuers Excellences are called by ſuch names as mans capacitie can better conceiue: and ſo Gods vvifdom is God himſelfe; and is appropriated to the ſecond Perſon of the bleſſed Trinitie, as Povvre is appropriated to God the Father, and Goodnes to the Holie Ghoſt. In this ſenſe: *chap. 3 v. 16.* is faide: *Our Lord by vvifdom founded the earth &c.* The ſecond is called (*Sap. 3. v. 25.*) *the vapore of Gods povvre, and a pure emanation* (or influence) *of the glorie of Almighty God*, and ſo is a participation of Diuine increated wiſdom called alſo diuine, according to a certaine analogie, or ſimilitude of Gods owne wiſdom, and is the principal gifte of the Holie Ghoſt, by vvvhich God is rightly knovvne, and duly ſerued, including al other ſupernal giſtes and vertues, vvherof is treated in theſe bookes, and ſo vvvhich al men are inuited, vvith affured promiſe of celeſtial and eternal revvard.

The third vvifdome is mere humane, gotten by natural vvitte and ſtudie, ſuch as Philoſophers haue, knovving manie truthes, but mixt vvith manie errors, and much ignorance, truly called vvorldlie vvifdom, ſeruing only for this vvorld. But the ſecond kind, vvvhich is as a ſparkle of Gods vvifdom, maketh men, othervvife ignorant and of ſmal capacitie, rightly vvife in dede, the true ſeruants of God, and enheriters of the kingdom of heauen, as theſe bookes do moſt copiouſly teach.

24 Becauſe I called and you refuſed.) God voutſaffeth foure benefites of grace to euerie man, al neceſſarie and ſufficient for his ſaluation: 1. He calleth al by preaching, or good inſpiration. 2. He offereth helpe. 3. He inſtructeth the ignorant what is good, that they may chooſe it if they wil. 4. And reprehendeth euil, that they may fhunne it. They therfore that neglect this manifold grace in this life, ſhal without al remedie be damned, being to late to repent in an other world. For then they ſhal crie and not be heard. *v. 28.*

33 But he that ſhal heare me.) Contrariwife thoſe that accept Gods grace, and cooperate therewith, ſhal haue eternal reſt and ioy. The very ſame, which S. Paul teacheth, *2. Cor. 5. v. 10.* Euerie one ſhal receiue the proper thinges of the bodie, according as he hath done, either good or euil.

Three kindeſ of vvifdom.

Diuine Attributes are not qualities in God, but his ſubſtance.

VVifdom increated is God himſelfe.

VVifdom the gifte of the Holie Ghoſt.

Humane vvifdom.

Four benefites of God:
Vocation,
Helpe,
Inſtruction,
Reprehenſion.

Reward of workes.