

Chapter 02

Gaining of wifdom bringeth much good, 10. and auoydeth much euil: 16. deliuering from error of Idolaters and Hæretikes.

*Sap. 3. v. 32.
10. v. 9.*

My fonne, ^aif thou wilt receiue my wordes, and wilt hide my commandments with thee, ²that thyne eare may heare wifdom: incline thyne hart to knowe prudence. ³For if thou shalt cal for wifdom, and incline thyne hart to prudence: ⁴If thou shalt feeke her ^bas money, and as treafures shalt dig her vp: ⁵then shalt thou vnderftand the feare of our Lord, and shalt finde the knowlege of God. ⁶Because our Lord geueth wifdom: and out of his mouth prudence and knowlege. ⁷He wil keepe the faluation of the righteous, & protect them that walke fimply. ⁸Keeping the pathes of iuftice, & garding the wayes of faints. ⁹Then shalt thou vnderftand iuftice, and iudgement, and equitie, and euerie good path. ¹⁰If wifdom shal enter into thy hart, and knowlege pleafe thy foule: ¹¹counfel shal keepe thee, and prudence shal preferue thee, ¹²that thou mayft be deliuered from the euil way, and from the man, that fpeaketh peruerfe thinges: ¹³♣who ^cleauē the right way, and walke by darke wayes: ¹⁴♣who are glad when they haue done euil, and reioyce in moft wicked thinges: ¹⁵whofe wayes are peruerfe, and their fteppes infamous. ¹⁶That thou mayft be deliuered from ♣the ftrange woman, and from the forener, which mollifieth her wordes, ¹⁷forfaketh the guide of her youth, ¹⁸and hath forgotten the couenant of her God. For her houle is bowed downe to death, and her pathes to hel. ¹⁹Al

^a This frequent maner of propofing the vvay and meanes to vvifdom, If thou vvilt receiue my vvordes, &c. fhevveveth moft euidently the povvre of mans free vvil.

^b Not euerie defire, or fleight feeking of vvifdom fufficeth, but fuch laborious feeking is required, as a couetous man feeketh treafure vvwhich he knoweth to be hid in the ground.

^c A defcription of peruers finners efpecially of heretikes.

•that goe in vnto her, shal not returne neither shal they apprehend the pathes of life. ²⁰ That thou mayft walke in a good way: and mayft keepe the pathes of the iuft. ²¹ For they that are right, shal dwel in the earth, and the fimple shal continue in it. ²² But the impious shal be deftroied from the earth: and they that doe vniuftly shal be deftroied from the earth: and they that doe vniuftly shal be taken away from it.

ANNOTATIONS

- Ifaia. 35 v. 8.* 13 VWho leaue the right vvay.) Generally this defcription of wicked men, agreeth to al that committe and perfitt in mortal finne, whether they walked right at anie time before or no; but moft efpecially fheweth the properties of heretikes: who forfake and leaue the direct, ancient, beaten, knowvne vvay of the Catholique Church, and teach nevv obfcure doctrines, not heard of, or not approved in our forefathers time.
- 14 Who are glad when they haue done euil.) Secondly they glorie in their ovvne deuifes, and reioyce in moft vvicked thinges, as in feducing multitude of peoples, to rebel againft their Catholique Princes, and other Superiors fpiritual and temporal; in breaking vvoves; in defpifing good vvorkes; truſting to only faith, and that not the Catholique faith of al true Chriftians, but euerie one his particular perfvvaſion, that himſelf is iuft, & ſhal be faued, vvvhich by their ovvne doctrin, none is bond to beleue of an others ſtate, but of his owne only. In ſo much that the chiefeſt point of a Proteſtants imagined faith, is not a general Article, which al do or ſhould beleue, but a moſt particular and fingular phantaſie, which each one muſt conceiue of himſelf, or herſelf.
- Rom. 16. v. 18.* 16 The ftrange woman.) Thirdly Hereſie, called here the ftrange and forrene woman, tempereth her vvordes, to pleaſe the itching eares of her auditorie, framing her doctrine to the humour of thoſe, vvhom ſhe ſeeketh to peruert. The fame which the Apoſtle faith in other vvordes, by fvvete ſpeeches and benedictions they ſeduce the hartes of innocents.
- Tit. 3. v. 11.* 19 That goe in vnto her.) Fourthly Thoſe that do enter into error of hereſie, ſhal not returne, that is, very hardly and rarely returne into the right vvay of life; the reaſon whereof the fame Apoſtle yeldeth, becauſe an heretike is condemned by his ovvne iudgement. For being in error, and admitting no iudge but himſelf, he parteth from the Church, excludeth the meanes of better inſtruction, & through his erroneious iudgement, remaineth in damnable opinion, and ſo in the ſtate of damnation.
- Fourre markes of an heretike.
1. He forfaketh the knownen faith.
2. He glorieth in his ovvne invention.
3. Teacheth pleaſing thinges.
4. Admitteth no iudge but himſelf.