

Chapter 09

*Wifdom hauing built her houle with feuen pillers, inu-
iteth al to a prepared banquette, 11. promifing to mul-
tiplie ioyful dayes. 13. Folie inciteth to her contrarie
banquet of ftollen water and hidde bread.*

Vifdome ^ahath built herfelf an houle, ſhe hath
cut out feuen pillers. ² She hath immolated
her victimes, mingled her wine, and fet forth
her table. ³ She hath fent her handmaides to cal to the
towre, and to the walles of the citie: ⁴ If any be a litle
one, let him come to me. And to the vnwife ſhe fpake:
⁵ Come, ^aeate ye my bread, & drinke the wine which I
haue mingled for you. ⁶ Leaue infancie, and liue, and
walke by the wayes of prudence. ⁷ He that teacheth a
ſcorner doth iniurie to himſelf; and he that rebuketh the
impious, purchafeth a blotte to himſelf. ⁸ Rebuke ^bnot
the ſcorner left he hate thee. ^cRebuke a wife man, and
he wil loue thee. ⁹ Geue occaſion to a wife man, and
wifdom ſhal be added to him. Teach the iuſt, and he
ſhal make haſte to take it. ¹⁰ The beginning of wifdom,
the feare of our Lord: and the knowlege of the holie, pru-
dence. ¹¹ For my me ſhal thy dayes be multiplied, and
yeares of life ſhal be added to thee. ¹² If thou be wife, to
thyſelf thou ſhalt be: and if a ſcorner, thou alone ſhalt
beare the euil. ¹³ A foolish woman and clamorous, and
ful of alurementes, and knowing nothing at al, ¹⁴ fate in
the doores of her houle vpon a feate in a high place of
the citie, ¹⁵ to cal them that paſſe by the way, and goe
on their iourney: ¹⁶ He that is a litle one, let him turne

^a S. Cyprian *li. 2. ep. 3.* citeth this whole paſſage of Chriſts Sacri-
fice in the formes of bread and vvine.

^b VWhere is no hope of amendment prudence directeth vs not to
admoniſh, nor rebuke finners, left without anie fruite we procure
emnitie. Charitie alſo requireth rather to expect better opportu-
nitie, left the offender become worſe by our admonition.

^c But when there is hope of good, euerie one is bond, eſpecially ſupe-
riors to correct offenders. *S. Aug. li. 1. c. 9. de ciuit. S. Baſil.*
regulis fuſe diſput. 158.

to me. And to the foole she fpake: ¹⁷ Stolen waters are sweeter, and hidden bread more pleafant. ¹⁸ And he was ignorant that gianes are there, and her gueftes in the depthes of hel.

ANNOTATIONS

Prou. 8. v. 31. 1 VVifdom hath built herfelf a houfe.) According to the literal fenfe, wherein the myftical is grounded (both intended by the Holie Ghof) VVifdom which is God himfelf, Creator & Conferuer of al thinges, whofe fpecial good pleafure and delight is to be with men, built his houfe, the Church, firft in the Patriarches, Prieftes, Prophetes and his other faithful feruantes in the old Teftament; partly before; but more confpicoufly in the people of Ifrael, eftablifhing the fame with feuen, that is (according to the frequent phrafe of holie Scripture) with manie pillars, Paftors and chief gouerners, by whom the whole people were directed in al fpiritual caufes; as the Pfalmift likevvife induceth God, faying: I haue confirmed the pillars therof. And as S. Paul aftervvard calleth S. Peter, S. Iames, and S. Iohn, pillars. In this houfe vvifdom alfo prepared a banquet, appointed victimes of diuers fortes, as grateful Sacrifices to God, & therto inuited al men in much better order, and to their more profite, then the adultrefle vvoman, folle and vvicked concupifcence, inciteth to her carnal and vvorldlie pleafures, vvich bring to eternal ruine. And for this purpofe, God neuer ceafed to fend Prieftes and Prophetes to inuite the people of Ifrael, to this ftrong tovvre fenfed vvith vvalles. In the Allegorical fenfe, the fame diuine increated VVifdom, the fecond Perfon in the B. Trinitie, the Diuine VVORD coeternal to the Father, built himfelf a houfe, his humane bodie in the virgins vvombe, and therunto, as to the head, adioyned the members, his myftical bodie the Church, immolated victimes of Martyrs, prepared the Table in breade and vvine, vvhere alfo appeareth his Priefthood, according to the Order of Melchifedec, and called therto fuch as before vvere vnnvvife, and of fmal vnderftanding: becaufe as the Apoftle faith: God chofe the vveake of this vvorld to confound the ftrong. As S. Auguftin expoundeth this paffage *li. 17. c. 10. de ciuit. & q. 51. veter. & noui. Teft. to. 4.*

God built his Church with fpiritual Paftors & Rites of Religion in the old Teftament.

The fame are more excellent in the Church of Chrift.