

## Chapter 16

<p><b>I</b>t <sup>1</sup> perteyneth to man to prepare the hart: and to our Lord to gouerne the tongue.</p> <p><sup>2</sup> Al the wayes of man are open to his eies: our Lord is the weigher of fpirites.</p> <p><sup>3</sup> Reueale thy workes to our Lord: and thy cogitations shal be directed.</p> <p><sup>4</sup> Our Lord hath wrought al thinges for himself: the impious alfo to the euil day.</p> <p><sup>5</sup> Euerie arrogant man is an abomination to our Lord: although hand shal be to hand he is not innocent.</p> <p>The beginning of a good way, is to doe iuftice: and it is more acceptable with God, then to immolate hoftes.</p> <p><sup>6</sup> By mercie and truth iniquitie is redemed: and in the feare of our Lord euil is auoided.</p> <p><sup>7</sup> When the wayes of man shal pleafe our Lord, he wil conuert alfo his enemies to peace.</p> <p><sup>8</sup> Better is a litle with iuftice, then much fruite with iniquitie.</p> <p><sup>9</sup> The hart of man difpofeth his way: but it perteyneth to our Lord to direct his progrefse.</p> <p><sup>10</sup> Diuination is in the lippes of the king, his mouth shal not erre in iudgement.</p> <p><sup>11</sup> Weight and balance are iudgements of our Lord: and his worke al the ftones of the bagge.</p> <p><sup>12</sup> They are abominable to the king that doe impioufly: becaufe the throne is eftablished by iuftice.</p> <p><sup>13</sup> The wil of kinges are iuft lippes: he that fpeaketh right thinges shal be beloued.</p> <p><sup>14</sup> The kings indignation, meffengers of death: and the wife man wil pacifie it.</p> <p><sup>15</sup> In the cherfulnes of the kings countenance is life: and his clemencie is as the later showre.</p> <p><sup>16</sup> Poffeffe wifdom, becaufe it is better then gold: and gette prudence, becaufe it is more precious then filuer.</p>		<p>Gods grace neceffarie in euerie good action.</p> <p>Mans iudgement is not fecure.</p> <p>Commend thyne affayres to God.</p> <p>Gods providence.</p> <p>Punifhment of finne.</p> <p>Equitie.</p> <p>Mercie.</p> <p>Deuotion.</p> <p>Iuft gaine.</p> <p>Neceffitie of Gods grace.</p> <p>God affifteth fuperiors in gouerning their fubiectes.</p> <p>Iuft balance do pleafe God &amp; good kinges.</p> <p>Righteoufnes.</p> <p>Feare and reuerence of authoritie.</p> <p>Loue of wifdom.</p>
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	17 The path of the iuft auoideth euils: the keper of his foule kepeth his way.	Iuftice in general.
	18 Pride goeth before deftruction, and before ruine the fpirit shal be exalted.	Humilitie.
	19 It is better to be humbled with the meeke, then to diuide fpoyles with the proude.	Meknes.
	20 The lerned in word shal finde good thinges: and he that hopeth in our Lord, is bleffed.	Hope in God.
	21 He that is wife in hart, shal be called prudent: and he that is fweete in fpeach shal finde greater thinges.	Mildnes.
	22 A fountaine of life the lerning of him that poffeffeth it: the doctrine of fooles foolishnes.	Teaching others.
	23 The hart of the wife shal inftruct his mouth: and shal adde grace to his lippes.	Sincere hart.
	24 Wel fet wordes are a honie combe: fwetnes of the foule the health of the bones.	Swetnes in conuerfation.
<i>ch. 14. v. 2.</i>	25 There is a way that feemeth to a man right: and the later endes therof lead to death.	True faith & Religion.
	26 The foule of him that laboureth doth labour to himfelf, becaufe his mouth hath compelled him.	Proper induftrie.
	27 The impious man diggeth euil, and in his lippes fire burneth.	Charitie.
	28 A peruerfe man raifeth contentions: and one ful of wordes feparateth princes.	Common good.
	29 An vniuft man allureth his frende: and leadeth him by a way not good.	True freindfhipe.
	30 He that with aftonished eies thinketh wicked thinges, byting his lippes bringeth euil to paffe.	Sincere thoughts.
	31 A crowne of dignitie old age, which shal befound in the wayes of iuftice.	Holie old age.
	32 Better is the patient then a ftrong man: and he that ruleth his minde, then the ouerthrower of cities.	Patience.
	33 Lottes are caft into the bofome, but they are ordered of our Lord.	Gods prouidence.

## ANNOTATIONS

1 It pertaineth to man to prepare the hart.) For the better vnderftanding of this and other hard places of holie Scripture, this general rule euer approved by al Chriftians, is moft neceffarie,

A general rule that one place of holie Scripture is not contrarie to another.

that al holie Scripture is true and certaine, as being al indited by the Holie Ghoft, the Spirite of truth: and fo one place is neuer contrarie to an other, though at firft fight they may fo feme to mans vnderftanding. For by this place the Pelagians would proue, that man can of himfelf, without the helpe of Gods grace, beginne a good thing, though without this helpe he can not performe it, becaufe it is here layd: that it perteyneth to man to prepare the hart: that is, to beginne a good thing. But S. Auguftin fheweth that it may not be fo vnderftood: becaufe fo it fhould be contrarie to that faying of our Sauour: VVithout me you can do nothing: and that of S. Paul: VVe are not fufficient to thinke anie thing of our felues, as of our felues: but our fufficiencie is of God. VVhich tvvo euident places, vvith other like, do fhev v that this place hath an other different fenfe, from that vvhich the Pelagians gather. And fo S. Auguftin, and other Fathers teach, that the vvifman here affirmeth not, that man of himfelf can prepare his hart, or beginne a good vvorke, but that it perteineth to man to prepare his hart, prefuppofing helpe of Gods grace, and hauing fo begunne, God alfo gouerneth the tongue, and by more grace directeth it to fpeake thofe thinges vvell, vvhich the hart purpofed, and difpofed to be vttered, vvithout vvhich helpe none is able, neither to beginne anie meritorious vvorke, nor to profecute, nor perfect that is vvell begunne. The like fentence foloweth in the *9. verfe*. The hart of man difpofeth his vvay: but it perteyneth to our Lord to direct his progresse: fignifying in both places, that after a thing is vvell begunne (vvhich can not be vvithout the helpe of Gods grace) yet it can not procede vvell, vvithout more grace, ftill directing and ftreingthning mans freevvil.

li. 2. c. 8. cont.  
 duas Epiftolas  
 Palag.  
*Ioan. 15.*  
*2. Cor. 3.*

Gods grace is  
 neceffarie both  
 to begine and to  
 profecute anie  
 good worke.