

Chapter 24

E mulate not euil men, neither desire thou to be with them: ² because their mind doth meditate robberies, and their lippes speake deceites.

³ By wifedom the houle shal be built, and by prudence it shal be strengthened.

⁴ In doctrine the cellars shal be replenished with al precious, and most beautiful substance.

⁵ A wifeman is strong: and a lerned man, strong and valiant.

⁶ Because warre is managed by due ordering: & there shal be saluation where manie counfels are.

⁷ Wifedom is high for a foole, in the gate he shal not open his mouth.

⁸ He that thinketh to doe euils, shal be called a foole.

⁹ The cogitation of a foole is finne: and a detracter the abomination of men.

¹⁰ If thou despaire being wearie in the day of distresse: thy strength shal be diminished.

¹¹ Deliuer them that are led to death: and those that are drawn to death cease not to deliuer.

¹² If thou say: I am not of force: he that feeth into the hart, he vnderstandeth, and nothing deceiue the keeper of thy foule, and he shal render to a man according to his workes.

¹³ Eate honie my sonne, because it is good, and the honiecombe most sweete to thy throte: ¹⁴ so also the doctrine of wifedom to thy foule: which when thou shalt finde, thou shalt haue hope in the later end, and thy hope shal not perish.

¹⁵ Lie not in wayte, nor seeke impietie in the houle of the iust, nor spoile his rest.

often-times

¹⁶ For fewen times shal the iust fal, and shal rise againe: but the impious shal fal into euil.

*S. Aug. li. 11.
c. 31. ciuit.*

¹⁷ When thine enemy shal fal, be not glad, and in his ruine let not thy hart reioyce: ¹⁸ Left perhaps our

Flee euil companie, lest thou be alured to vice.

Wifedom and vertues, not wickednes, do prosper temporally and spiritually.

Counsel in warres, and other great affayres.

Good purposes.

Report wil of others.

Fortitude.

Workes of mercie, according to our abilitye.

Wifedom is fwete: and geueth hope.

Toleration of others imperfections: without which none liueth. Charitie towards enemies.

Lord fee, and it difpleafe him, and he take away his wrath from him.

¹⁹ Contend not with the moft wicked, nor emulate the impious: ²⁰ becaufe euil men haue not hope of thinges to come, and the lampe of the impious ſhal be extinguished.

²¹ Feare our Lord, my fonne, and the king: & with detractors medle not: ²² becaufe their perdition ſhal fodenly rife: and the ruine of both who knoweth?

²³ Theſe thinges alfo to the wife: to know a perſon in iudgement is not good.

²⁴ They that fay to the impious: Thou art iuſt: peoples ſhal curſe them, and tribes ſhal deteſt them.

²⁵ They that rebuke him, ſhal be prayſed: and bleſſing ſhal come vpon them.

²⁶ He ſhal kiſſe the lippes, who anſwereth right wordes.

²⁷ Prepare thy worke abroad, and diligently til thy ground: that afterward thou mayſt build thy houſe.

²⁸ Be not witneſs without cauſe againſt thy neighbour: neither alure any man with thy lippes.

²⁹ Say not: As he hath done to me, ſo wil I doe to him: I wil render to euerie one according to his worke.

³⁰ I paſſed by the filde of a flothful man, and by the vineyard of a fooliſh man: ³¹ and behold nettels had filled it wholly, and thornes had couered the face therof, and the wal of ftones was deſtroyed.

³² Which when I had ſeene, I layd it in my hart, and by the example I lerned difcipline.

³³ A litle I fay, thou ſhalt fleepe, a litle thou ſhalt flumber, a litle thou ſhalt ioyne thy handes together, to reſt: ³⁴ and as a poſte, pouertie ſhal come to thee, & beggerie as a man armed.

Haue peace
with al:
ſo much as may
be.

Loialtie to God
& king.

Equitie in
iudgement, con-
demning the
guiltie, & deli-
uering the in-
nocent, is very
gratful to al.

Order in al af-
fares.

Diſcretion in
bearing witneſs.

Reuenge not.

Diligent labour,
and vigilance
to prouide
neceſſaries, and
to auoide beg-
gerie.

ANNOTATIONS

16 Seuen times ſhal the iuſt fal.) A iuſt man, that is to fay, Gods true ſeruant, free from mortal finne, is ſubiect during this life, to manie tentations, imperfections, and may often fal into venial finnes, and not loſe iuſtice, nor the true title of a iuſt man

A iuſt man falling
into venial finnes
is not therby
vniuſt, nor Gods
enemie.

(as here he is called) nor become the diuels seruant, nor Gods enemie: but through Gods grace helping his weaknes, he rifeth againe from fmal finnes, ftil perfeuering in Gods fauoure: wheras contrariwife the impious falleth into euil, to witte, into more and more finne, through malice, and lacke of grace, & rifeth not fo eafily. And therfore the wifman here admonifheth, not to lie in waite, nor calumnioufly to feke impietie in the houle (that is, in the foule) of the iuft. For though he committe fome faultes, yet he rifeth againe, and is not impious, vniuft, nor guiltie of mortal crime, as the wicked man is.

All finnes are not mortal.