

## THE PARABLES OF SALOMON.

This repetition of the title signifieth, that the sentences which folow are more properly called Parables, then the former. From vvwhich they also differ in maner of vtterance, by the figure Antithesis, for most part opposing in comparing contrarie vertues and vices, shewing their contrarie effectes; vvith great elegancie, especially in the original tongue; vvwhich could not be so fully exprest in Greke, nor Latin, much lesse in vulgar language. But are the same in sense, though often obscure by reason of the Hebrew phras, shortnes of sentences, and so vvithout anie certaine connexion, that we can not with perspicuitie, comprehend the summe therof in briefe contents, after the ordinarie maner before the chapters.

And therefore haue thought it better for the vulgar reader, to set downe in the margent of the twentie chapters next folowing, in briefe termes, the vertues, or other good thinges (rather then the bad, not hauing place for both) commended in euerie sentence. For though the same be not alwayes exprest in the text, yet they may be vnderstood by their opposite vices. VVhofoeuer desireth further explication, may finde manie of these diuine sentences, excellently expounded by S. Ierom, S. Augustin, S. Gregorie and other Fathers in feueral places. Or read S. Bedas Commentaries vpon this whole booke: *To. 4. vel. apud S. Ierom To. 7.* Or amongst late writers our lerned contriman D. Randuphlus Bainus: Bishop Ianfenius: and F. Peltanus.

Sententious  
moral precepts.

How these  
Parables folow-  
ing differ from  
the former.

VVhy the con-  
tents of the  
twentie chap-  
ters folowing  
are put in the  
margent.