

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 oppofing in comparing contrarie vertues and vices, fhevving their contrarie effectes; vvith great elegancie, efpecially in the original tongue; vvwhich could not be fo fully expreffed in Greke, nor Latin, much leffe in vulgar language. But are the fame in fenfe, though often obfcure by reason of the Hebrevv phrafe, fhortnes of sentences, and fo vvithout anie certaine connexion, that we can not with perfpicuitie, comprehend the fumme therof in brieve contentes, after the ordinarie maner before the chapters.

And therefore haue thought it better for the vulgar reader, to fet downe in the margent of the twentieth chapters next folowing, in brieve termes, the vertues, or other good thinges (rather then the bad, not hauing place for both) commended in euerie fentence. For though the fame be not alwayes expreffed in the text, yet they may be vnderftood by their oppofite vices. VVhofoeuer defireth further explication, may finde manie of thefe diuine sentences, excellently expounded by S. Ierom, S. Auguftin, 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 amongft late writers our lerned contriman D. Randuphlus Bainus: Bifhop Ianfenius: and F. Peltanus.

Sentencious
moral precepts.

How thefe
Parables folow-
ing differ from
the former.

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