## Chapter 02

Such as hope not of life to come, 6. addict themfelues to prefent pleafures: 10. and perfecute the iuft, efpecially our Sauiour Chrift, as contrarie to their wickednes.
23. Death came vpon man by the diuels enuie.

For they haue faid thinking with themfelues not wel: a)Little, and with tedioufnes is the time of our life: and in the end of a man there is no recouerie, and there is none knowne that hath returned from hel: 2 becaufe of nothing were we borne, and after this, we shal be as if we had not bene: becaufe the breath is a fmoke in our nofthrels: \& fpeach a fparke to moue our hart. ${ }^{3}$ Which being extinguished, our bodie shal be ashes, and the fpirit shal be powred abrode as foft ayre, and our life shal paffe as the trace of a cloude, and shal be diffolued as a mift, which is driuen away by the beames of the funne, and oppreffed with the heate therof: ${ }^{4}$ and our name in time shal be forgotten, and no man shal haue remembrance of our workes. ${ }^{5}$ For our time is the paffing of a shadow, and there is no returne of our end: becaufe it is fealed, and no man returneth. 6 b)Come therfore, and let vs enioy the good thinges that are, and let vs quickly vfe the creature as in youth. 7 Let vs fil ourfelues with precious wine, and oyntments: and let not the flowre of the time paffe vs. 8 Let vs crowne ourfelues with rofes, before they wither: let there be no medow, which our riote shal not paffe through. ${ }^{9}$ Let none of vs be exempted from our rioteoufnes: euerie where let vs leaue fignes of ioy: becaufe this is our portion, and this our lot. ${ }^{10}$ Let vs c)oppreffe

[^0]the poore iuft man, and not fpare the widow, nor reuerence the oldmans grey head of long time. 11 But let our ftrength be the law of iuftice: for that which is weake, is found vnprofitable. 12 a)Let vs therfore circumuent the iuft, becaufe he is vnprofitable to vs, and he is contrarie to our workes, and reprochfully obiecteth vnto vs the finnes of the law, and defameth in vs the finnes of our difcipline. ${ }^{13} \mathrm{He}$ boafteth that he hath the knowlege of
Mat. 27. v. 43. God, and nameth himfelfe the fonne of God. ${ }^{14} \mathrm{He}$ is made vnto vs to the defaming of our cogitations. ${ }^{15} \mathrm{He}$ is greuous vnto vs euen to behold, becaufe his life is vnlike to others, and his wayes are changed. 16 We are eftemed of him as triflers, and he abfteyneth from our wayes as from vncleannes, and he preferreth the later ends of the iuft, and glorieth that he hath God for his father. ${ }^{17}$ Let vs fee therfore if his wordes be true, and let vs proue what thinges shal come to him, and we shal know what shal be his later ends. 18 For if he be the true fonne of God, he wil defend him, \& wil deliuer him from the hands of the aduerfaries. ${ }^{19}$ By contumelie and torment let vs examine him, that we may know his reuerence, and proue his patience. 20 To a moft shameful death let vs condemne him: for there shal be refpect had vnto him by his wordes. ${ }^{21}$ Thefe thinges haue they thought, and haue erred: for their malice hath blinded them. 22 And they haue not knowen b)the facraments of God, nor hoped for the reward of iuftice, nor eftemed the honour of holie foules. ${ }^{23}$ For God created man incorruptible, and to the image of his owne likenes he made him. ${ }^{24}$ But by the enuie of the diuel, death entred into the world: 25 and they folow him that are of his part.
${ }^{\text {a }}$ An euident prophecie of the Iewes malice perfecuting our Sauiour. Fulfilled by the chief Prieftes, Scribes, and Ancientes, recorded by the Euangelifts. Mat. 27. v. 41. Mat. 14. v. 53.
b VVant of beleuing diuine Myfteries, namely the reward of the iuft, \& punifhmẽt of the wicked, is caufe of diffolute life, and of hatred againft the good.


[^0]:    ${ }^{a}$ Carnal men thincking the foule to be mortal, and fo neither paine nor reward to be after death, fal to thefe prophane thoughts and fpeaches of infidelitie.
    ${ }^{\mathrm{b}}$ Of infidelitie touching paine or reward after death, procedeth the Epicures life.
    ${ }^{c}$ Infidels are not content to liue in riote, but doe alfo enuie and perfecute the iuft, vvhofe good examples vexe their mindes, fturred therto by the diuel.

