

## Chapter 04

*Great difference between chafte, and adulterous generations. 7. Speedier death of the iuft is recompensed by Gods prouidence, 19. but the wicked incurre greater damnation by liuing long.*

**O** how beautiful is <sup>a)</sup>the chafte generation with glorie: for the memorie therof is immortal: becaufe it is knowen both with God, and with men. <sup>2</sup> When it is prefent, they imitate it, and they defire it when it hath withdrawen itfelf, and it triumpheth crowned for euer, winning the reward of vnde-filed conflictcs. <sup>3</sup> But the multitude of the impious, that hath manie children fhall not be profitable, and baftarde plants fhall not take deepe roote, nor lay fure fundation. <sup>4</sup> And if in the boughes for a time they fhall fpring being weakly fet, they fhall be moued of the winde, and by the vehemencie of the windes they fhall be rooted out. <sup>5</sup> For the vnperfect boughes fhall be broken, and their fruites fhall be vnprofitable, and fowre to eate, and meete for nothing. <sup>6</sup> For the children that be borne of wicked fleepes, are witneffes of wickednes againft the parents in their examination. <sup>7</sup> But <sup>b)</sup>the iuft if he be preuented with death, fhall be in a place of refreshing. <sup>8</sup> For venerable old age is not that of long time, nor accounted by the number of yeares: but the vnderftanding of a man are grey heares: <sup>9</sup> and an immaculate life is old age. <sup>10</sup> Pleafing God he is made beloued, and liuing among finners he was tranflated. <sup>11</sup> <sup>♣</sup>He was taken away left malice fhould change his vnderftanding, or left anie guile might deceiue his foule. <sup>12</sup> For the bewitching

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<sup>a</sup> Chafitic of the bodie is a fingular great vertue, & fpiritual chafitic of true faith and religion is greater, and more generally commended, as the roote and fundation of al vertues. For vvithout faith it is vnpossible to pleafe God.

<sup>b</sup> VVhen foeuer the iuft dieth it is profitable for him & dying yong his immaculate life is more commendable then old age in the wicked. *v. 16.*

of vanitie obfcureth good thinges, and the inconftancie of concupifcence peruerteth the vnderftanding that is without malice. <sup>13</sup> Being confummate in fhort fpace he fulfilled much time: <sup>14</sup> for his foule pleased God: for this caufe he haftened to bring him out of the middes of iniquities: but the peoples that are feing, and not vnderftanding, nor putteth fuch thinges in their hartes: <sup>15</sup> that the grace of God, and mercie is toward his faintes, and refpect toward his elect. <sup>16</sup> But the iuft dead condemne the impious aliue, and youth foone ended, the long life of the vniuft. <sup>17</sup> For they fhall fee the end of the wife, and fhall not vnderftand what God hath thought of him, and why our Lord hath fenfed him. <sup>18</sup> For they fhall fee and fhall contemne him: but our Lord fhall laugh them to fcorne, <sup>19</sup> and they fhall fal after this without honour, and in contumelie among the dead for euer: becaufe he fhall breake them puffed vp <sup>a)</sup>without voice, and fhall remoue them from the foundations, and they fhall be made defolate vnto the higheft degree: and fhall be mourning, and the memorie of them fhall perish. <sup>20</sup> They fhall come feareful in cogitation of their finnes, and their iniquities on the contrarie fhall conuince them.

## ANNOTATIONS

11 He vvas taken avvay.) By this place S. Auguftin proueth that fuch as died in good ftate, might haue fallen into wickednes, if they had liued longer: and therefore it was a benefite to them, to dye fooner. And that it is neuertheles certaine, that God both knew the poffibilitie that fuch might, yea would haue finned, if they had liued longer, and alfo knew that they fhould die fooner, and fo efcape that danger. VVhich affured foreknowlege of al thinges that fhall be, or may be, ftandeth wel with mans free wil: againft certaine that inclined to Pelagianifme, attributing too much to mans free wil; and detracting from Gods foreknowlege, and prouidence. VVhich he prouing by this place, his aduerfaries excepted againft the auctoritie of this booke, and therefore he alfo proueth that it is Canonical Scripture. *li. de Prædeft. Sanct. c. 14.*

Gods prefience  
doth not preiudice  
mans free wil.

et l. 17. c. 20.  
ciuit.

<sup>a</sup> The damned fhall be vvithout al excufe vtterly confounded in their owne confciences.