

THE WORDES OF KING

1 The first is, of Solomon's booke, which is called the first of Ecclesiastes. The second is, of the second booke, which is called the second of Ecclesiastes. The third is, of the third booke, which is called the third of Ecclesiastes. The fourth is, of the fourth booke, which is called the fourth of Ecclesiastes. The fifth is, of the fifth booke, which is called the fifth of Ecclesiastes. The sixth is, of the sixth booke, which is called the sixth of Ecclesiastes. The seventh is, of the seventh booke, which is called the seventh of Ecclesiastes. The eighth is, of the eighth booke, which is called the eighth of Ecclesiastes. The ninth is, of the ninth booke, which is called the ninth of Ecclesiastes. The tenth is, of the tenth booke, which is called the tenth of Ecclesiastes. The eleventh is, of the eleventh booke, which is called the eleventh of Ecclesiastes. The twelfth is, of the twelfth booke, which is called the twelfth of Ecclesiastes. The thirteenth is, of the thirteenth booke, which is called the thirteenth of Ecclesiastes. The fourteenth is, of the fourteenth booke, which is called the fourteenth of Ecclesiastes. The fifteenth is, of the fifteenth booke, which is called the fifteenth of Ecclesiastes. The sixteenth is, of the sixteenth booke, which is called the sixteenth of Ecclesiastes. The seventeenth is, of the seventeenth booke, which is called the seventeenth of Ecclesiastes. The eighteenth is, of the eighteenth booke, which is called the eighteenth of Ecclesiastes. The nineteenth is, of the nineteenth booke, which is called the nineteenth of Ecclesiastes. The twentieth is, of the twentieth booke, which is called the twentieth of Ecclesiastes. The twenty-first is, of the twenty-first booke, which is called the twenty-first of Ecclesiastes. The twenty-second is, of the twenty-second booke, which is called the twenty-second of Ecclesiastes. The twenty-third is, of the twenty-third booke, which is called the twenty-third of Ecclesiastes. The twenty-fourth is, of the twenty-fourth booke, which is called the twenty-fourth of Ecclesiastes. The twenty-fifth is, of the twenty-fifth booke, which is called the twenty-fifth of Ecclesiastes. The twenty-sixth is, of the twenty-sixth booke, which is called the twenty-sixth of Ecclesiastes. The twenty-seventh is, of the twenty-seventh booke, which is called the twenty-seventh of Ecclesiastes. The twenty-eighth is, of the twenty-eighth booke, which is called the twenty-eighth of Ecclesiastes. The twenty-ninth is, of the twenty-ninth booke, which is called the twenty-ninth of Ecclesiastes. The thirtieth is, of the thirtieth booke, which is called the thirtieth of Ecclesiastes. The thirty-first is, of the thirty-first booke, which is called the thirty-first of Ecclesiastes. The thirty-second is, of the thirty-second booke, which is called the thirty-second of Ecclesiastes. The thirty-third is, of the thirty-third booke, which is called the thirty-third of Ecclesiastes. The thirty-fourth is, of the thirty-fourth booke, which is called the thirty-fourth of Ecclesiastes. The thirty-fifth is, of the thirty-fifth booke, which is called the thirty-fifth of Ecclesiastes. The thirty-sixth is, of the thirty-sixth booke, which is called the thirty-sixth of Ecclesiastes. The thirty-seventh is, of the thirty-seventh booke, which is called the thirty-seventh of Ecclesiastes. The thirty-eighth is, of the thirty-eighth booke, which is called the thirty-eighth of Ecclesiastes. The thirty-ninth is, of the thirty-ninth booke, which is called the thirty-ninth of Ecclesiastes. The fortieth is, of the fortieth booke, which is called the fortieth of Ecclesiastes. The forty-first is, of the forty-first booke, which is called the forty-first of Ecclesiastes. The forty-second is, of the forty-second booke, which is called the forty-second of Ecclesiastes. The forty-third is, of the forty-third booke, which is called the forty-third of Ecclesiastes. The forty-fourth is, of the forty-fourth booke, which is called the forty-fourth of Ecclesiastes. The forty-fifth is, of the forty-fifth booke, which is called the forty-fifth of Ecclesiastes. The forty-sixth is, of the forty-sixth booke, which is called the forty-sixth of Ecclesiastes. The forty-seventh is, of the forty-seventh booke, which is called the forty-seventh of Ecclesiastes. The forty-eighth is, of the forty-eighth booke, which is called the forty-eighth of Ecclesiastes. The forty-ninth is, of the forty-ninth booke, which is called the forty-ninth of Ecclesiastes. The fiftieth is, of the fiftieth booke, which is called the fiftieth of Ecclesiastes.

a Lemuel: The *b* propheticke which his mother taught him.

WHat my sonne^a and what the sonne of ^c my wombe! and what, ^d of sonne of my desires!

3 Give not thy strength vnto womē, ^d nor thy waies, ^e which is to destroy Kings.

4 It is not for Kings, ^d Lemuel, it is not for Kings to drinke wine, nor for princes ^e strong drinke,

5 Let he drinke, and forget the decree, and change the iudgement of all the children of affliction.

6 Give ye strong drinke vnto him, that is ready to perish, and wine vnto them that haue grief of heart.

7 Let him drinke, that he may forget ^f his pouertie, and remember his miserie no more.

8 Open thy mouth for the ^g domme in the cause of all the children of destruction.

9 Open thy mouth. iudge righteously, and iudge the afflicted, and the poore.

10 ¶ Who shal finde a vertuous woman? for her price ^h is faire aboute the pearles.

11 The heart of her housband trusteth in her, and he shal haue no nede of ⁱ spoile.

12 She wil do him good, and not euill all the daies of her life.

13 She seketh wooll and flaxe, and laboreth cherefully with her hands.

14 She is like the shippes of marchants: she bringeth her fode from a farie.

15 And she riseth, whiles it is yet night: and gueth ^j the porcion to her housholde, and

the ^k ordinarie to her maids.

16 She considereth a field, and ^k getteth it: with the frute of her hands she planteth a vineyarde.

17 She girdeth her loynes with strength, & strengtheneth her armes.

18 She feleth that her marchandise is good: her candle is not put out by night.

19 She putteth her hands to the wherue, & her hands handle the spindle.

20 She stretcheth out her hand to the poore, and patteth forthe her hands to the needy.

21 She feareth not the snowe for her familie. for all her familie is clothed with skarlet.

22 She maketh her self carpets: fine linnen & purple ^l is her garment.

23 Her housband is knownen in the ^m gates, when he sitteth with the Elders of ⁿ y land.

24 She maketh ^o shetes, and selleth them, & gueth guidels vnto the marchant.

25 ^m Strength and honour ^o is her clothing, and in the latter day she shal reioyce.

26 She openeth her mouth with wisdom, and the ^p law of grace ^q is in her tongue.

27 She ouersceth ^r y waies of her housholde, and eateth not the bread of ydenes.

28 Her children rise vp, and ^s call her blessed. her housband also shal praise her, ^t saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Fauour ^u is discreteful, and beautie ^v is vanitie: but a woman that feareth the Lord, she shal be praised.

31 Give ^w her of the frute of her hands, and let her owne workes praise her in ^x y gates.

1 She preparereth their meat betime
2 She purchased it with y^e gaines of her traualle.

10 ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹

1 In the assemblies and places of iudgement

10 ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹

m After that he had spokē of the apparel of the bodie, he now declarerth the apparel of the spirit

n Her tongue is as a boke wherby one might learne manye good things for the delieth to take of the worde of God

o That is, do her reuolence

p Confesse her diligent labours and commend her therefore

q For as much as the most honorable are clad in the apparel that she made.

r One man dieth after another, and the earth remaineth longest, even to the last daie, which yet is subiect to corruption

s By this sunne, winde and raiers he sheweth that the greatest labour and longest hart an equid, and therefore there can be no iudgement in this world

t ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹

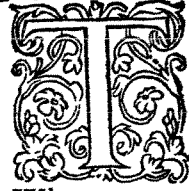
ECCLESIASTES, OR the Preacher.

THE ARGUMENT.

*S*olomon, as a preacher and one that desired to instruct all in the way of saluation, describeth the deceivable vanities of this worlde, that man shoulde not be addicted to anye thing, but rather instructed with the desire of the heauenlie life: therefore he considereth their opinions, which set their felicitie, ether in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God and shal enioye his presence: so that all other things must be reiected, saue in as muche as they further vs to attaine to this heauenly uail, which he suffreth vnder the sunne

CHAP. I.

2 All things in this worlde are ful of vanitie, and of none endurance. *13* All mans wisdom is but filie and grief.



The wordes of the ^a Preacher, the sonne of Dauid King in Ierusalem. ^b Vanitie of vanities, faith y Preacher: vanitie of vanities, all is vanitie. *7* *All the riuers go into the sea, yet the sea is not ful: for the riuers go vnto the piact,

2 Salomon is here called a Preacher, or one that asseblith the people, because he teacheth the true knowledge of God, & how men ought to passe their life in this transitorie world
b He condemneth the opinions of all men that set felicitie in anye thing, but in God alone, seeing that in this worlde all things are as vanitie and nothing
c Salomon doeth not condemne mans labour or diligence, but sheweth that there is no ful contentation in anye thing vnder y heuen, nor in anye creature, for in muche as all things are transitorie.

4 One generacion passeth, and another generacion succedeth: but the earth remaineth for ^d euer.

5 The sunne riseth, & the sunne goeth downe, & draweth to his place, where he riseth.

6 The ^e winde goeth toward y South, & ^f compasseth toward y North: the winde goeth round about, & returneth by his circuits.

7 *All the riuers go into the sea, yet the sea is not ful: for the riuers go vnto the piact,

d One man dieth after another, and the earth remaineth longest, even to the last daie, which yet is subiect to corruption
e By this sunne, winde and raiers he sheweth that the greatest labour and longest hart an equid, and therefore there can be no iudgement in this world
f ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹

f The sea & compasseth all the earth, filleth the veins thereof, the power out springs and issues into the sea againe. He speaketh of times & seasons & things done in them, which as they haue bene in times past, so come they to passe againe. He proueth that if anie could haue attained to felicitie in this worlde by labour and study, he chiefly shulde haue obtained it, because he had giftes and aydes of God thereunto above all other. Man of nature hath a desire to knowe, and yet is not able to come to the perfection of knowledge, & is the punishment of sinne, to humble man, and to teache him to depende onely vpon God. Man is not able by all his diligence to cause things to goe other wise then they do: neither can he nombre the fautes that are committed, muche lesse remedie them. That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but grief & trouble of conscience. m Wisdome & knowledge can not be come by without great paine of bodie and minde: for when a man hath attained to the hiest, yet is his minde neuer fully content, therefore in this worlde is no true felicitie.

CHAP. II.

Pleasures, sumptuous buyldings, riches and possessions are but vanitie. 14 The wise and the foole haue bothe one end, touching the bodie death.

1 I said in mine heart, Go to now, I will proue thee with ioye: therefore take thou pleasure in pleasant things: & behold, this also is vanitie.
 2 I said of laughter, Thou art mad: and of ioye, What is this that thou doest?
 3 I fought in mine heart to giue my self to wine, & to lead mine heart in wisdom, and to take holde of folie, til I might see where is that goodnes of the children of men, which they enjoye vnder the sunne: the whole number of the daies of their life.
 4 I haue made my great workes: I haue buylt me houses: I haue plated me vineyards.
 5 I haue made me gardens and orchardes, and planted in them trees of all frute.
 6 I haue made me cisternes of water, to watter therewith the woods that growe with trees.

a Salomon maketh this discourses with himself, as though he wolde trye whether there were contentation in ease and pleasures.
 b *Ebr* drawe my self to wine.
 c *Albeit* I gaue my self to pleasures, yet I thought to keepe wisdom & the feare of God in mine heart, and gouerne mine affaires by the same.
 d *Ebr* do
 e *Ebr* paradises

7 I haue gotten seruants & maids, and had children borne in the house: also I had great possession of beues and shepe aboue all that were before me in Ierusalem.
 8 I haue gathered vnto me also siluer and golde, and the chief treasures of Kings & prouinces: I haue prouided me me fingers and women fingers, and the delites of the sonnes of men, as a woman taken captiue, and women taken captiues.
 9 And I was great, and encreased aboute all that were before me in Ierusalem: also my wisdome remained with me.
 10 And what soeuer mine eyes desired, I withheld it not from the: I withdrew not mine heart from anie ioye: for mine heart reioyced in all my labour: and this was my portion of all my trauail.
 11 The I looked on all my workes that mine hands had wrought, and on the trauail that I had labored to do: and beholde, all is vanitie and vexacion of the spirit: and there is no profite vnder the sunne.
 12 And I turned to beholde wisdom, & madnes and folie: (for who is the man that wil come after the King in things, which men now haue done?)
 13 Then I sawe that there is profite in wisdom, more then in folie: as the light is more excellent then darkenes.
 14 For the wise mans eyes are in his head, but the foole walketh in darkenes: yet I knowe also that the same condition falleth to them all.
 15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. Why therefore do I the labour to be more wise? And I said in mine heart, that this also is vanitie.
 16 For there shalbe no remembrance of the wise, nor of the foole for euer. for that that now is, in the daies to come shal all be forgotten. And how dyeth the wise man, as doeth the foole?
 17 Therefore I hated life: for the worke y is wrought vnder y sunne is grieuous vnto me: for all is vanitie, & vexacion of the spirit.
 18 I hated also all my labour, wherein I had trauailed vnder y sunne, which I shal leaue to the man that shalbe after me.
 19 And who knoweth whether he shalbe wise or foolish? yet shal he haue rule ouer all my labour, wherein I haue trauailed, & wherein I haue shewed my self wise vnder the sunne. This is also vanitie.
 20 Therefore I went about to make mine heart abhorre all the labour, wherein I had trauailed vnder the sunne.
 21 For there is a man whose trauail is in wisdom, & in knowledge and in equite: yet to a man that hath not trauailed herein, shal he giue his portion: this also is vanitie and a great grief.

c Meaning, of the seruants or slaues, which he had bought: so the children borne in their seruitude, were the masters.
 d That is, what soeuer men take pleasure in.
 e Which were the most beautiful of them that were taken in warre, as Iudges 5, 30. Some vnderstand by these wordes, noe women but instruments of musike.
 f For all this God did not take his gift of wisdom from me.
 g This was y frute of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.
 h I bethought with my self whether it were better to followe wisdom, or mine owne affectiōs and pleasures, which he calleth madnes.
 i Or, compare with the King.
 k *Provs* 17, 24.
 l He foreseeth things, which the foole can not for lacke of wisdom.
 m For bothe dye & are forgotten, as vers 16, or they bothe alike haue prosperitie or aduersitie.
 n Meaning, in this worlde.
 o He wondereth that men forget a wise man, being dead, as those as they do a foole.
 p That I might seeke the true felicitie which is in God.
 q Among other griefs this was not y least to leaue that which he had gotten by great trauail, to one y had taken no paine therefore, and whome he knew not whether he were a wise man or a foole.

better wages for their labour.

10 For if they fall, the one wil lift vp his fellowe: but wnto him that is alone: for he falleth, and there is not a seconde to lift him vp.

11 Also if two slepe together, then shal they haue heat: but to one how shulde there be heat?

12 And if one ouercome him, two shal stande against him: and a threfolde scoord is not easely broken.

13 Better is a poore and wise childe, then an olde and foolish King, which wil no more be admonished.

14 For out of the prison he cometh for the to reigne: when as he that is borne in his kingdome, is made poore.

15 I behelde all the liuing, which walke vnder the sunne, with the seconde childe, which shal stande vp in his place.

16 There is none end of all the people, nor of all that were before them, and they that come after, shal not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take hede to thy foote when thou entrest into the House of God, and be more nere to heare then to giue the sacrifice of foolles: for they knowe not that they do euil.

CHAP. V.

Not to speake lightly, chesely in Gods matters. 9 The covetous can neuer haue ynough. 11 The laborers slepe swete. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde in the gift of God.

1 BE not rash with thy mouth, nor let thine heart be haitie to vtter a thing before God: for God is in the heauens, and thou art on earth: therefore let thy wordes be fewe.

2 For as a dreame cometh by the multitude of busines: so the voyce of a foole is in the multitude of wordes.

3 When thou hast vowed a vowe to God, deferre not to pay it: for he deliteth not in foolles. paye therefore y thou hast vowed.

4 It is better that thou shuldest not vowe, then that thou shuldest vowe and not paye it.

5 Suffer not thy mouth to make thy flesh to sinne: nether say before the Angel, that this is ignorance: wherefore shal God be angrie by thy voyce, & destroye the worke of thine hands?

6 For in the multitude of dreames, & vanities are also manie wordes: but feare thou God.

7 If in a countrey thou seeft the oppressiõ of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is higher then the highest, regardeth, and there be higher then they.

8 And the abundance of the earth is ouer all: the King also consisteth by the field that is tilled.

9 He that loueth siluer, shal not be satisfied with siluer, & he that loueth riches, shal be without the frute thereof: this also is vanitie.

10 Whẽ goods encrease, they are encreased that eat them: and what good cometh to the owners thereof, but the beholding thereof with their eyes?

11 The slepe of him that trauaileth, is swete, whether he eat litle or muche: but the facietie of the riche wil not suffer him to slepe.

12 There is an euil sicknes that I haue sene vnder the sunne: to wit, riches refused to the owners thereof for their euil.

13 And these riches perish by euil trauail, & he begetteth a sonne, and in his hand is nothing.

14 As he came forthe of his mothers belly, he shal returne naked to go as he came, & shal beare away nothing of his labour, which he hath caused to passe by his had.

15 And this also is an euil sicknes that in all pointes as he came, so shal he go, and what profite hathe he that he hathe trauailed for the winde?

16 Also all his dayes he eateth in darcknes with muche grief, and in his sorow & angre.

17 Beholde then, what I haue sene good, that it is comelie to eat, and to drinke, & to take pleasure in all his labour, wherein he trauaileth vnder the sunne, y whole nũber of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euerie man to whome God hathe giuen riches and treasures, and giueth him power to eat thereof, and to take his parte, and to enioye his labour: this is the gift of God.

19 Surely he wil not muche remember the dayes of his life, because God answereth to the ioye of his heart.

CHAP. VI.

The miserable estate of him to whome God hathe giuen riches, and not the grace to vse them.

1 THERE is an euil, which I sawe vnder the sunne, and it is muche among me:

2 A man to whome God hathe giuen riches and treasures and honour, and he wanteth nothing for his soule of all that it desireth: but a God giueth him not power to eat thereof, but a strange man shal eat it vp: this is vanitie, and this is an euil sicknes.

3 If a man beget an hundreth children and liue manie yeres, and the dayes of his yeres be multiplied, and his soule be not satisfied with good things, and he be not buried, I say that an vntimelie frute is better then he.

4 For he cometh into vanitie and goeth

The reuenues of earth are to be preferred about all things, w appeare to this life. Kings and princes can not mainteiner their estate without tillage, w thig commedeth y excellencie of tillage.

i That is, his great abudãce of riches, or y surfeting, w cometh by his great feeding.

k When covetous men beape vp riches, which turnetõ their destruccion.

l He doeth not enioye his fathers riches. Job. 1. 21. wisd. 7. 6. 1. 2. 2. 6. 8.

m Meaning, in vaine, & without profit n In affliction, and grieve of minde.

o Read Chap. 3. 22.

p He wil take no great thought for the peines that he hathe endured in time past.

r He sheweth that it is the plague of God when y riche man hathe not a liberal heart to vse his riches.

b If he cd neuer haue ynough.

c As we se often times, that y covetous mã ther falleth into crimes y deserue death, or is murdered or drowned or hangeth hã self or such like, & so lacketh the honour of buryal

which is the last office of humanitie

d Meaning, y vntimelie frute whole lite did nether profite or hurt auct.

g By this proverbe he declareth how necessaric it is, y men shulde liue in societie h That is, frõ a poore, & base estate, or out of trouble, & prison, as Iosiph did, Gen 41. 14 i Meaning, y is borne a King. k Which follow, & flatter y Kings sonne, or him y shal succede to enter into credit with them in hope of gaine. l They neuer cease by all means to creepe into fauour: but when they obtaine not their greadie desires, they thinke the selues abused, as other haue bene i time past, and so care no more for him. m That is, w what affection thou comest to heare y worde of God.

n Meaning, of the wicked, w thinke to please God w ceremonies, and haue nether faith nor repẽtance.

a Ether i vow- ing or in praying meaning y we shulde vse all reuerẽce to God warde b He heareth thee not for thy manie wordes sake, or often repetitions, but considereth thy faith, and feruent minde

Deut. 23. 21. c He speaketh of voves, w are approved by Gods worde, and serue to his glorie.

d Cause not thy self to sinne by vowing rashely: as thei do w make a vowe to liue unmarried, and such like.

e That is, before Gods messenger whẽ he shal examine thy doing: as though thy ignorãce shulde be a iust excuse

f Meaning, y God wil redresse these things, & therefore we must deged vpo hã.

- into darkenes: & his name shalbe couered with darkenes.
- 5 Also he hathe not sene y sunne, nor knowe it: therefore this hathe more rest then the other.
- 6 And if he had liued a thousand yeres twice tolde, and had sene no good, shal not all go to one place?
- 7 All the labour of mā is for his mouth: yet the soule is not filled.
- 8 For what hathe the wise man more then the foole? what hathe y poore that knoweth how to waike before the liuing?
- 9 The sight of the eye is better then to walke in the lustes: this also is vanitie and vexation of spirit.
- 10 What is that that hathe bene the name thereof is now named: and it is known that it is man: and he can not striue with him that is stronger then he.

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 God who wil
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 mortal

Chap VII
 a There is no
 state, where in
 man can liue
 to haue perfitte
 quietnes in
 this life
 Job 14.2.
 psal 145.4.
 Prov 22.1.
 b He speaketh
 thus after the
 iudgement of
 y heh, which
 thurketh death
 to be the end
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 death is the
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 riches.

Diuers precepts to followe that which is good, and to auoide the contrarie.

- 1 Surely there be manie things that increase vanitie & what auailerth it mā?
- 2 For who knoweth what is a good for man in the life & in the number of the dayes of the life of his vanitie, seing he maketh thē as a shadow? For who can shewe vnto man what shalbe after him vnder y sunne?
- 3 A good name is better then a good ointment, and the day of death, then the day that one is borne.
- 4 It is better to go to the house of mourning, then to go to the house of feasting, because this is the end of all men, and the liuing shal lay it to his heart.
- 5 Angrie is better then laughter: for by a sad loke the heart is made better.
- 6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.
- 7 Better it is to heare the rebuke of a wise man, then that a mā shulde heare the song of fooles.
- 8 For like the noise of the thornes vnder the pot, so is the laughter of the foole: this also is vanitie.
- 9 Surely oppressio maketh a wise mā mad: and the rewarde destroyeth the heart.
- 10 The end of a thing is better then the beginning thereof, & the pacient in spirit is better then the proude in spirit.
- 11 Be not y of an hastie spirit to be angrie: for angrie resteth in the bosome of fooles.
- 12 Say not thou, Why is it that the former daies were better then these? for thou doest nor enquire wisely of this thing.
- 13 Wisdom is good with an inheritance, and excellent to them that see the sunne.
- 14 For man shal rest in the shadowe of wisdom, & in y shadowe of siluer: but the excellencie of the knowledge of wisdom

- giueth life to the possessers thereof.
- 15 Beholde the worke of God: for who can make a straight that which he hathe made crooked?
- 16 In the day of wealth be of good comfort, & in the day of affliction confesse: God also hathe made this contrarie to that, to the intent that mā shulde finde nothing after him.
- 17 I haue sene all things in the daies of my vanitie: there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.
- 18 Be not thou iuste ouermuche, nether make thy self ouer wise: wherefore shuldest thou be desolate?
- 19 Be not thou wicked ouermuche, nether be thou foolish: wherefore shuldest thou perish not in thy time?
- 20 It is good that thou late holde on this: but yet withdrawe not thine hand from that: for he that feareth God, shal come forth of them all.

1 Consider
 what fore God
 doeth: tend it
 and what maie
 comfort the
 k that man
 shude be able
 to controlle
 nothing in his
 worke.
 2 Meaning, that
 cruel tyrants
 put the godlie
 to death and
 let the wicked
 go free
 3 Boast not to
 muche of thine
 owne iustice
 and wisdom
 4 Tarie not
 long when y
 art admoni-
 shed to come
 out of the
 waye of wic-
 kednes
 5 To wit, on
 these admoni-
 tions that go
 before
 y Consider
 what desolati-
 on & deat
 urtio shal come,
 if thou do not
 obeye them
 6 King 8.46.
 2 chro 6.48.
 7 prov 20.9.
 8 Job 1.8.
 9 Credit them
 not, nether care
 for them,
 10, 11, spoken euil
 of others

- 21 Wisdom shal strengthen the wise man more then ten mightie princes that are in the citie.
- 22 Surely there is no man iust in the earth, that doeth good and sinneth not.
- 23 Giue not thine ear also to all y wordes that men speake, lest thou do heare thy seruant cursing thee.
- 24 For often times also thine heart knoweth that thou likewise hast cursed others.
- 25 All this haue I proued by wisdom: I thought I wil be wise, but it went faire from me.
- 26 It is farre of, what maie it be: and it is a profound depnes, who can finde it?
- 27 I haue compassed about, bothe I and mine heart to knowe and to enquire and to searche wisdom and reason, and to knowe the wickednes of folie, and the foolishnes of madnes,
- 28 And I finde more bitter then death the woman whose heart is as nettles & snares, and her hands as bands: he that is good before God, shalbe deliuered from her, but y sinner shalbe taken by her.
- 29 Beholde, saith the Preacher, this haue I founde, seeking one by one to finde y coute:
- 30 And yet my soule seeketh, but I finde it not. I haue founde one man of a thousand: but a woman among them all haue I not founde.
- 31 Onely lo, this haue I founde, that God hathe made man righteous: but they haue fought manie inuentions.

1 Meaning, w. f
 dome
 2 That is, to
 come to a con-
 clusion
 3 And so are
 cause of their
 owne destruc-
 tion

CHAP. VIII.
 To obey Princes and Magistrates. 17 The workes of God passe mans knowledge.

17 Who is as the wise man, and who knoweth the interpretation of a thing: the wisdom of a man let him make & .iii.

a That is, doeth get him fauour & prof peritie
 b Whereas before he was proude and arrogant, he shal become humble and meke.
 c That is, that thou obey the King, & kepe the othe that thou hast made for the same cause
 d Withdraw not thy selfe lightly from the obedience of thy prince.
 e That is, when time is to obey, and how farre he shuld obey
 f Man of him selfe is miserable, and therefore ought to do nothing to increase the same, but to worke all things by wisdom, & counsel
 g Man hath no power to saue his owne life, & therefore must not rashly cast him self into danger.
 h As cometh oft times to tyrants, and wicked rulers.
 i That is, others as wicked as they
 k They that feare God, & worshiped him according as he had appointed.
 l Where iustice is delayed, there sinne seigneth.

m Which are punished as though they were wicked, as Chap. 7. 16.

n Read Chap. 5. 22.

his ^a face to shine: and the ^b strength of his face shalbe changed.
 2 I *advertis* thee to take hede to the ^c mouth of the King, and to the worde of the othe of God.
 3 ^d Hastenot to go forthe of his sight: stand not in an euil thing: for he wil do whatsoeuer pleaseth him.
 4 Where the worde of the King is, ^e there is power, and who shal say vnto him, What doest thou?
 5 He that kepeth the commandement, shal knowe none euil thing, and the heart of the wise shal knowe the ^e time and iudgement.
 6 For to euerie purpose there is a time and iudgement, because the ^f miserie of man is great, vpon him.
 7 For he knoweth not that which shalbe: for who can tel him when it shalbe?
 8 Man is not lord ^g ouer the spirit to re- teine the spirit: nether hath he power in the day of death, nor deliuerance in the battel, nether shal wickednes deliuer the possessor thereof.
 9 All this haue I sene, and haue giuen mine heart to euerie worke, which is wrought vnder the sunne, and I *sawe* a time that man ruleth ouer man to his owne ^h hurt.
 10 And likewise I sawe the wicked buried, and ⁱ they returned, and they that came from the holie ^k place, were yet forgotten in the citie where they had done right: this also is vanitie.
 11 Because sentence against an euil worke is not ^l executed spedely, therefore the heart of the children of men is fully set in the to do euil.
 12 Thogh a sinner do euil an hundreth times, and God prolongeth *his* dayes, yet I knowe that it shalbe wel with them that feare the Lord, and do reuerence before him.
 13 But it shal not be wel to the wicked, nether shal he prolong *his* dayes: *he shalbe* like a shadowe, because he feareth not before God.
 14 There is a vanitie, which is done vpon the earth, that there be righteous men to whome it cometh according to the ^m worke of the wicked: and there be wicked men to whome it cometh according to the worke of the iuste: I thought also that this is vanitie.
 15 And I praised ioye: for there is no goodnes to man vnder the sunne, saue ⁿ to eat and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.
 16 When I applied mine heart to knowe wisdom, and to beholde the busines that is done on earth, that nether day nor night the eyes of man take slepe,

17 Then I beheld ^y whole worke of God, that man can not finde out the worke that is wrought vnder the sunne. for the which man laboreth to seke it, and can not finde it: yea, and thogh the wise man thinke to knowe it, he can not finde it.

- CHAP. IX.

1 By no outward thing can man knowe whome God loueth or hateth. 12 No man knoweth his end. 16 Wisdom excelleth strength.

1 I haue suerly giuen mine heart to all this, and to declare all this, that the iuste, & the wise, and their workes are in the hand of God. & no man knoweth ether loue or ^a hatred of all that ^b is before them.
 2 All things *come* alike to all: and the same condition is to the iuste and to the wicked, to the good and to the pure, & to the polluted, & to him that sacrificeth, & to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an othe.
 3 This is euil among all that is done vnder the sunne, that there is one ^b condition to all, and also the heart of the sonnes of men is full of euil, and madnes is in their hearts while they liue, and after that, they go to the dead.
 4 Surely whosoever is ioyned to all the liuing, there is hope: for it is better to a liuing dog, then to a dead lyon.
 5 For the liuing knowe that they shal dye, but the dead knowe nothing at all: nether haue they any more a rewarde: for their remembrance is forgotten.
 6 Also their loue, and their hatred, & their enuie is now perished, and they haue no more portion foreuer, in all that is done vnder the sunne.
 7 Go, eat thy bread with ioye, & drinke thy wine with a cheereful heart: for God now ^d accepteth thy workes.
 8 At all times let thy garments be ^e white, and let not oyle be lacking vpon thine head.
 9 ^{*} Reioyce with the wife whome ^y hast loued all the dayes of the life of thy vanitie, ^w God hath giuen thee vnder the sunne: all the dayes of thy vanitie: for this is thy portion in the life, & in thy trauail wherein thou laborest vnder the sunne.
 10 All that thine hand shal finde to do, do it with *all* thy power: for there is nether worke nor inuention, nor knowledge, nor wisdom in the graue whether thou goest.
 11 I returned, & I sawe vnder the sunne that the race is not to the swift, nor the battel to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and ^f chance cometh to them all.
 12 For nether doeth man knowe his ^g time, but as the fishes, which are taken in an euil net,

a Meaning, what things he ought to craue or refuse or make knoweth not by these outward things, is by prouertie or aduertitie, whome God doeth fauour or hate: for he standeth them aswel to the wicked as to the goodie
 b In outward things as riches, and povertie, sickness, & helth there is no difference betweene the godlie, & the wicked but difference is that godlie are assured by faith of Gods fauour & assistance
 c He noteth Epicures, and carnal men, who made their belly their god, & had no pleasure but in this life, wishing rather to be an abiection, & vile person in this life, then a man of authority, and to dye, which is ment by the dog and lyon.
 d They flatter them selues to be in Gods fauour, because they haue all things in abundance
 e Reioyce, be merry, and spare for no cause: thus speake the wicked belligods
 f Ebr. regarde the life
 g Chap. 5. 18. Thus I wold say to proue that all things are lawful for the and attribute that to chance and fortune, which is done by the prouidence of God
 h That is, he doeth not fore see what shal come.

net, & as the birdes that are caught in the snare: so are the children of men snared in the euil time when it falleth vpon them suddenly.

13 I haue also sene this wisdome vnder the sunne, and it is great vnto me.

14 A litle citie and fewe men in it, and a great King came against it, and compassed it about, and buylded fortes against it.

15 And there was founde therein a poore and wise man, and he deliuered the citie by his wisdome: but none remembred this poore man.

16 Then said I, Better is wisdome then strength: yet the wisdome of the poore is despised, and his wordes are not heard.

17 The wordes of the wife are more heard in quietnes, then the crye of him that ruleth among fooles.

18 Better is wisdome then weapons of warre: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnes and wisdome. 11 A scilan deyer is like a serpent that can not be charmed. 16 Of foolish Kings, and drunken princes. 17 And of good Kings and princes.

1 Dead flies cause to stinke, and putrifie the ointment of the apoticarie: so doeth a litle folie him that is in estimation for wisdome, and for glorie.

2 The heart of a wise man is at his right hand: but the heart of a foole is at his leit hand.

3 And also whē the foole goeth by the way, his heart faileth, and he telleth vnto all that he is a foole.

4 If the spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenes pacifieth great finnes.

5 There is an euil that I haue sene vnder the sunne, as an error that procedeth frō the face of him that ruleth.

6 Folie is set in great excellencie, and the riche set in the lowe place.

7 I haue sene seruants on horses and princes walking as seruants on the grounde.

8 He that diggeth a pit, shal fall into it, & he that breaketh the hedge, a serpent shal bite him.

9 He y remoueth stones, shal hurt him self thereby, & he that cutteth wood, shal be in danger thereby.

10 If the yron be blunt, and one hathe not whet the edge, he must then put to more strength: but the excellencie to direct a thing is wisdome.

11 If the serpent bite, when he is not charmed: no better is a babler.

12 The wordes of the mouth of a wife man haue grace: but the lippes of a foole deuoure him self.

13 The beginning of y wordes of his mouth is foolishnes, and the latter end of his mouth is wicked madnes.

14 For the foole multiplieth wordes saying, Manknoweth not what shalbe: and who can tel him what shalbe after him?

15 The labour of the foolish doeth weary him: for he knoweth not to go into the citie.

16 Wo to thee, o land, when thy King is a childe, and thy princes eat in the morning.

17 Blessed art thou, o land, when thy King is the sonne of nobles, and thy princes eat in time, for strength and not for drunkennes.

18 By slouthfulnes y rooffe of the house goeth to decay, and by the ydlenes of the hands the house droppeth through.

19 Thei prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no nor in thy thought, nether curse the riche in thy bed chamber: for the soule of the heauen shal cary the voice, & that which hathe wings, shal declare the matter.

CHAP. XI.

1 To be liberal to the poore. 4 Not to doute of Gods providence. 8 All worldly prosperitie is but wantie. 9 God wil iudge all.

1 Cast thy bread vpon the waters: for after manie daies thou shalt finde it.

2 Giue a portion to seuen, & also to eight: for thou knowest not what euil shalbe vpon the earth.

3 If the cloudes be ful, they wil poure forth the raine vpon the earth: and if the tre do fall toward the South, or toward the North, in the place that the tre falleth, there it shalbe.

4 He that obserueth the winde, shal not sowe, and he that regardeth the cloudes, shal not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones do growe in the wombe of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy sede, and in the euening let not thine hand rest: for thou knowest not whether shal prosper, this or that, or wheth r bothe shalbe alike good.

7 Surely the light is a pleasaunt thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue manie yeres, and in them all he reioyce, yet he shal remember the daies of his darknes, because thei are manie, all that cometh is wantie.

9 Reioyce, o yong man, in thy youth, & let thine heart chere thee in the daies of thy youth: and walke in the waies of thine heart, and in the sight of thine eyes: but knowe that for all these things, God wil bring thee to iudgement.

g The ignorancie & beaklines of y wicked is such, y thei knowenot comune things, & yet wil not discusse his matters. h That is, without wisdome and counsell. i Are giuen to their lustes & pleasures. k Meaning, whē he is noble for vertue & wisdome & with the giftes of God.

l Thou canst not worke euil so secretly, but it shal be knowne.

a That is, be liberal to the poore, & though it seme to be as a thing ventred on y sea, yet it shal bring thee profite.

b As the cloudes that are ful, poure out raine, so the riche that haue abundance, must distribute it liberally.

c He exhorteth to be liberal, while we liue: for after there is no power.

d He that seareth inconueniences, when necessitie requireth, shal neuer do his dutie.

e Be not weary of working.

f That is, w of thy workes are most agreeable to God.

g That is, of affliction & trouble.

h He derideth them that set their desire in worldly pleasures, as though God wolde not call them to an accounte.

a So that he doeth all things wel, & iustly, where as the foole doeth y contrary. b By his doings he bewraeth him self. c If thy superior be angry with thee, be thou discrete, & not moued. d Meaning, y it is an euil thing whē thei that are in authority, faile, & do not their dutie. e They that are riche in wisdome and vertue. Psal. 7. 16. prou. 26. 27. eccles. 27. 30.

f Without wisdome what fouer a man taketh in hand, turneth to his owne hurte.

1 To wit, an-
gell
k Mea
nil lude
runt
youth
v anitie

10 Therefore take away grief out of thine heart, and cause euil to departe from thy flesh. for childeholde & youth are vannie.

CHAP. XII.

To thinke on God in youth and not to differre til age. The soule returneth to God in the gift of God and consisteth in fearing him and keeping his commandments.

Remember now thy Creator in the daies of thy youth, whiles the euil daies come not, nor the yeres approche, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine:

3 When the lockets of the house shal tremble, and the strong men shal bowe them selues, and the grinders shal cease, because they are fawe, and they waxe darke that looke out by the windowes:

4 And the doores shal be shut without by the basel sounde of the grinding, and he shal rise vp at the voice of the huires: & all the daughters of singing shal be abased.

5 Also they shal be afrayed of the thing, and feare shal be in the way, and the almonde tree shal flourish and the grasshopper shal be a burden, and concupiscence shal be driuen away. for man go-

eth to the house of his age, and the mourners go about in the streete.

6 Whiles the siluer corde is not lengthened, nor the golden p ewer broken, nor the pitcher broked at the well, nor the whele broken at the cistene.

7 And dust returne to the earth as it was, and the spirit returne to God that gaue it.

8 Vanitie of vanities, saith the Preacher, all is vannie.

9 And the more wise the Preacher was, the more he taught the people knowledge, & caused them to heare, & searched forthe, and prepared manie parables.

10 The Preacher sought to finde out pleasant wordes, & an vpright writing, eue the wordes of truth.

11 The wordes of the wise are like goades, and like nailes fastened by the matters of the assemblies, which are giued by one pastor.

12 And of other things besides these, my sonne, take thou heed. for there is none end in making manie booke: and muche reading is a wearines of the flesh.

13 Let vs heare the end of all: feare God & kepe his commandments: for this is the whole dute of man.

14 For God wil bring euertie worke vnto iudgement, with euertie secret thing, whether it be good or euil.

o Meaning the
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backe were of
the la
p The late st
ne ear coac
terthe brau
is an or
lour like g
a That i
e
vices
1 Meaning
huar
f Which a
head
t That is, the
heart, out of
which he id
dr with
powers of life
u The soule in
continually
the goad
10, or term
& il. pta not
as the wicked
in gine
Which are
well applid
by j nisters,
whom he cal
lech masters
2 That is by
God
2 These things
can not be
reached in
booke or l
rea by n
but God must
rule the
heart that
is f
gaily
kne
is the
truth, iustie,
and way
re
to is to
ha
e God.

Chap XII
e B. for cloa
com to a cor
tinul m. l. e
for when the
clothes remain
ne vter y raine
no, m. r. s. grief
is increas'd.
b The huires,
which kepe y
bodis
c The legs
d The rethe.
e The eyes.
f The lippes,
or mouth
g When the
clawes shal
scarfe open &
nor be able to
cawes nomore
h He shal not
be able to kepe
i That is, the
wilde p, es,
or the cures
shal be deafe &
not able to
heare singing
k To climbe
the beca. of
their v eake-
nes, or the
roupe downe,
as though they
were afrayed
l The shal
d. m. t. m.
I The shal
ble as they go,
as though they
were afrayed
m Their head
shal be as wh
te as the blof-
somes of an al-
monde tree
n The shal
able to beare
nothing.

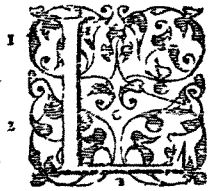
AN EXCELLENT SONG which was Salomons.

THE ARGUMENT.

In this Song, Salomon by moste sweete and comfortable allegories and parables describeth the perfect love of Iesus Christ, the true Salomon and King of peace, and the justful soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without reproche. So that here is declared the singular love of the bridegrome toward the bride, and his great and excellent benesites wherewith he doth enrich her of his pure lountie and grace without any of her desertings. Also the earnest affection of the Church which is inflamed with the love of Christ desireth to be more and more voyued to his true love, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

The familiar talke and mystical communication of the spiritual love betwene Iesus Christ and his Church. The domesticall enemies that persecute the Church.



Because of the favour of thy name is as an ointment powred out: therefore the virgins loue thee.

1 Drawe me: we wil runne after thee: the King hath brought me into his chambers. we wil reioyce and be glad in thee: we wil remember thy loue more then wine. the righteous do loue thee.

King hath brought me into his chambers. we wil reioyce and be glad in thee: we wil remember thy loue more then wine. the righteous do loue thee.

2 I am blacke, o daughters of Ierusalem, but comelie, as the frutes of s Kedar, & as the curtines of Salomon.

3 Regarde ye me not because I am blacke: for the sunne hath looked vpon me. The sonnes of my mother were angry against me: they made me the keeper of the vines: but I kept not mine owne vine.

4 Shewe me, o thou, whome my soule lo

2 For a song of
Jo
be
1007, v. 14
Salomon made at
1 Kings 4:32

e Meaning the
secret love
is not knowne
to the worlde.
f The Church
counted her
spots & sinne,
but hath con-
fidence in y fa-
uour of Christ.
g Kedar was
an nation,
of whome came
the Arabians
y dwell in
tentes
h Which are
in were all set
with precious
stones
i Consider not
the Church by
y outward ap-
pearance.
k The corrup-
tion of nature
through sinne,
and afflictions.
l Mine owne
brethren, y
shulde haue
moste fauour-
red me
m She confess-
eth her owne
negligence
n The speeche
feeling her
re, fletch her
house
ly for

2 This is spoken in the person of the Church, or of the faithful soules, and with y fire of Christ who me the youth b The iudgof thy great benesites c That are pure in heart & cometh on d The faithful confesse that she can not come to Christ except she be drawn