

An exhortacion to rulers. Ecclesiastes. A vertuous wife. 277

1 THE WORDES OF KING

^a That is, of Salomon, who was called Lemuel, that is, of God because God had ordained him to be King ouer Israel.
^b The doctrine, which his mother Bathsheba taught him.
^c By this often repetition of one thing she declareth her motherlie affection.
^d Meaning, y women are the destruction of Kings, if they haue them.

^a Lemuel: The ^b prophetic which his mother taught him.

What my sonne! and what the sonne of ^c my wombe! and what; ^d o sonne of my desires!

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

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

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

⁶ Giue ye strong drinke vnto him, that is readie to perishe, 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 is farre aboue the pearles.

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

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

¹³ She seeketh wooll and flaxe, and laboreth chierfully with her hands.

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

¹⁵ And she riseth, whiles it is yet night: and giueth ⁱ the porcion to her housholde, and

the ^j ordinarie to her maids.

¹⁶ She considereth a field, and ^k getteth it: with the frute of her hands she plāteth 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 putteth forthe her hands to the nedie.

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

²² She maketh her self carpets: fine linen & purple is her garment.

²³ Her housband is knowen in the ^l gates, when he sitteth with the Elders of ^m land.

²⁴ She maketh ⁿ shetes, and selleth them, & giueth girdels vnto the marchant.

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

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

²⁷ She ouerseeth ^q waies of her housholde, and eateth not the bread of ydleness.

²⁸ Her children rise vp, and ^r call her blessed: her housband also shal praise her, saying,

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

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

³¹ Giue ^s her of the frute of her hands, and let her owne workes praise her in ^t gates.

ⁱ She prepareth their meat betime.
^k She purchaseth it with y gaines of her trauaile.

^{Or, with double.}

^l In the assemblies and places of iudgement.

^{Or, linen cloth.}

^m After that he had spokē of the apparel of the bodie, he now declareth the apparel of the spirit.

ⁿ Her tongue is as a bokes whereby one might learne manie good things: for she delueth to talke of the worde of God.

^o That is, do her reuerence.
^p Confesse her diligent labours and commend her therefore.

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

^a Salomon is here called a Preacher, or one that afflicteth 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 anie 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 contentment in anie thing vnder y heauen, nor in anie creature, for almuch as all things are transitorie.

ECCLESIASTES, OR

the Preacher.

THE ARGUMENT.

Salomon, as a preacher and one that desired to instruct all in the way of saluacion, describeth the deceivable vanities of this worlde, that man shoulde not be addicted to anie thing vnder the sunne, but rather inflamed with the desire of the beauenlie life: therefore he consulteth 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 vnitied with God and shal inioye his presence: so that all other things must be reiected, saue in as muche as they further vs to attaine to this beauenlie treasure, which is sure and permanent, and can not be founde in anie other saue in God alone.

CHAP. I.

² All things in this worlde are ful of vanitie, and of none indurance. ³ All mans wisdom is but folie and grief.



He wordes of the ^a Preacher, the sonne of Dauid King in Ierusalēm.

^b Vanitie of vanities, saith y Preacher: vanitie of vanities, all is vanitie.

³ What remaineth vnto mā in all his ^c trauail,

which he suffereth vnder the sunne?

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, & compasseth toward y North: the winde goeth round about, & returneth by his circuites.

⁷ ¶ All the riuers go into the sea, yet the sea is not ful: for the riuers go vnto the place,

&c.ii.

^d One man dieth after another, and the earth remaineth longest, euen to the last daie, which yet is subiect to corruption.
^e By the sunne, winde and riuers he sheweth that the greatest labour and longest hath an end, and therefore there can be no felicitie in this worlde.
Eccles. 40, 11.

^f The sea & compasseth all the earth, fil: 8
^g He speaketh of times & seasons & things done in them, which as they haue bene in times past, so come they to passe againe.
^h He proueth that if anie colde haue attained to felicitie in this worlde by labour and studie, he chiefly shoulde haue obtained it, because he had giftes and aydes of God therunto above all other men of nature haue 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 only vpon God.
ⁱ Man is not able by all his diligence to cause things to goe either wile then they do: neither can he nombe the fautes that are committed, muche lesse remedie them.
^k Man is not a be by all his diligence to cause things to goe either wile then they do: neither can he nombe the fautes that are committed, muche lesse remedie them.
^l 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 hieft, yet is his minde neuer fully content: therefore in this worlde is no true felicitie.

whence they returne, and go.
 All things are full of labour: man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.
 What is it that hath bene? that that shalbe: & what is it that hath bene done? that which shalbe done: and there is no new thing vnder the sunne.
 Is there anie thing, whereof one may say, Beholde this, it is newe? it hath bene already in the olde time: y was before vs.
 There is no memorie of y former, neither shal there be a remembrance of the later that shalbe, with them that shal come after.
 ¶ I the Preacher haue bene King ouer Israel in Ierusalem:
 And I haue giuen mine heart to search & finde out wisdome by all things that are done vnder the heauen: (this sore trauail hath God giuen to the sonnes of men, to humble them thereby).
 I haue considered all the workes that are done vnder the sunne, and beholde, all is vanitie, and vexacion of the spirit.
 That which is crooked, can none make straight: & that w faileth, can not be nobred.
 I thought in mine heart, & said, Beholde, I am become great, and excel in wisdome all them that haue bene before me in Ierusalem: and mine heart hath sene muche wisdome and knowledge.
 And I gaue mine heart to knowe wisdome & knowledge, madnes & foolishnes: I knewe also y this is a vexacion of the spirit.
 For in y multitude of wisdome is muche m grief: & he that encreaseth knowledge, encreaseth sorowe.

CHAP. I I.
Pleasures, sumptuous buildings, riches and possessions are but vanitie. 14 The wise and the foole haue both one end, touching the bodily death.

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

I haue gotten seruants & maids, and had children borne in the house: also I had great possession of beues and shepe about all that were before me in Ierusalem.
 I haue gathered vnto me also siluer and golde, and the chief treasures of Kings & prouinces: I haue provided me me fingers and women fingers, and the delites of the sonnes of men, as a woman taken captiue, and women taken captiues.
 And I was great, and encreased about all that were before me in Ierusalem: also my wisdome remained with me.
 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.
 ¶ 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.
 ¶ And I turned to beholde wisdome, & madnes and folie: (for who is the man that wil come after the King in things, which men now haue done?)
 ¶ Then I sawe that there is profite in wisdome, more then in folie: as the light is more excellent then darkenes.
 ¶ 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.
 ¶ 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.
 ¶ 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?
 ¶ Therefore I hated life: for the worke y is wrought vnder y sunne is grievous vnto me: for all is vanitie, & vexacion of the spirit.
 ¶ I hated also all my labour, wherein I had trauailed vnder y sunne, which I shal leaue to the man that shalbe after me.
 ¶ And who knoweth whether he shalbe wife 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.
 ¶ Therefore I went about to make mine heart abhorre all the labour, wherein I had trauailed vnder the sunne.
 ¶ For there is a man whose trauail is in wisdome, & 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 seruantes, he had bought: so the child borne in their seruitude, were the masters.
^d That is, what fouer men take pleasure in, which were the most beautiful of them that were taken in warre, as Iudges, 5, 10. Some vnderstand by these wordes, no women but instruments of musike.
^e For all this God did not take his gift of wisdome from me.
^f This was y fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.
^g I bethought with my self whether it were better to followe wisdome, or mine owne affectiō and pleasures, which he calleth madnes.
^h Or, compare with the King.
ⁱ ¶ 17, 24.
^j He foretelleth things, the foole can not for lacke of wisdome.
^k For bothe dye & are forgotten, as verse 16, or they bothe alike haue prosperitie or aduersitie.
^l Meaning, in this worlde.
^m He wondereth that men forget a wife man, being dead, as one as they do a foole.
ⁿ That might seeke the true felicitie which is in God.
^o 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 wife man or a foole.

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

Tyme for all things. Or the Preacher. Of man and beast. 278

- 22 For what hathe man of all his trauail and grief of his heart, wherein he hathe trauailed vnder the sunne?
- 23 For all his dayes are forrowes, and his trauail grief. his heart also taketh not rest in the night, which also is vanitie.
- 24 There is no profite to mā: but that he eat, and drinke, and p^relate his soule with the profite of his labour: I sawe also this, that it was of the hand of God.
- 25 For who colde eat, and who colde haste to outward things more then I?
- 26 Surely to a mā that is good in his sight, God giueth wisdom, and knowledge, and ioye: but to the sinner he giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, & vexacion of the spirit.

CHAP. III.

- 1 All things haue their time. 14 The workes of God are perfit, and cause vs to feare him. 17 God shal iudge both the iuste, and iniuste.

TO all things there is an appointed time, and a time to euerie purpose vnder the heauen.

2 A time to be borne, & a time to dye: a time to plant, and a time to plucke vp that, which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to buyld.

4 A time to wepe, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seke, and a time to lose: a time to kepe, and a time to cast away.

7 A time to ré, & a time to sowe: a time to kepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

- 9 What profite hathe he that worketh, of y^e thing wherein he trauailth?
- 10 I haue sene the trauail that God hathe giuen to the sonnes of men to humble them therby.
- 11 He hathe made euerie thing beautiful in his time: also he hathe set the world in their heart, yet can not man finde out the worke that God hathe wrought from the beginning euen to the end.
- 12 I knowe that there is nothing good in the, but to reioyce, & to do good in his life.
- 13 And also that euerie mā eateth and drinketh, and seeth the commoditie of all his labour, this is the gift of God.
- 14 I knowe that whatsoeuer God shal do, it shalbe foreuer: to it can no man adde, and fro it can none diminish: for God hathe done it, y^e they shulde feare before him.
- 15 What is that that hathe bene? that is now: & that that shalbe, hathe now bene: for God requieth that which is past.

- 16 And moreouer I haue sene vnder the sunne the place of iudgement, where was wickednes, and the place of iustice where was iniquitie.
- 17 I thought in mine heart, God wil iudge the iuste & the wicked: for time is there for euerie purpose and for euerie worke.
- 18 I considered in mine heart the state of the children of men that God had purged them: yet to se to, they are in the selues as beasts.
- 19 For the condition of the children of mē, and the conditiō of beastes are euē as one cōdition vnto them. As the one dyeth, so dyeth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanitie.
- 20 All go to one place, and all was of the dust, and all shal returne to the dust.
- 21 Who knoweth whether the spirit of man ascende vpward, and the spirit of the beast descend downeward to the earth?
- 22 Therefore I se that there is nothing better than y^e a man shulde reioyce in his affaires, because y^e is his portion: For who shal brig him to se what shalbe after him?

CHAP. IIII.

- 1 The innocents are oppressed. 4 Mans labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise is to be preferred to an olde King that is a foole.

- S**O I turned, and considered all the oppressions that are wrought vnder the sunne, & beholde, the teares of the oppressed, and none comforteth them: and lo, the strength is of the hand of them that oppress them, and none comforteth them.
- 2 Wherefore I praised the dead which now are dead, aboue the liuing, which are yet alieue.
- 3 And I counted him better then them both, which hathe not yet bene: for he hathe not sene the euil workes which are wrought vnder the sunne.
- 4 Also I behelde all trauail, and all perfection of workes that this is the cruie of a man against his neighbour: this also is vanitie and vexacion of spirit.
- 5 The foole foldeth his hands, and eateth vp his owne flesh.
- 6 Better is an handful with quietnes, then two handfuls with labour and vexacion of spirit.
- 7 Againe I returned, and sawe vanitie vnder the sunne.
- 8 There is one alone, and there is not a secōde, which hathe nether sonne nor brother, yet is there none end of all his trauail, neither is his eye be satisfied with riches: neither doeth he thinke, For whome do I trauail and defraude my soule of pleasure? this also is vanitie, and this is an euil trauail.
- 9 Two are better then one: for they haue

&.ii.

p. When man hathe all laboured, he can get no more then foole, and refreshing, yet he confideth also that this cometh of Gods blessing, as Chap. 3. 15. q. Meaning, to pleasures.

a. He speaketh of this diuersitie of time for two causes, first to declare y^e there is nothing in this worlde perpetual next so teache vs not to be grieued, if we haue not all things at once according to our desires, neither enioye them so long as we wolde with.

b. Read Chap. 3. 15. c. God hathe giuen man a desire, and affection to seeke out the things of this worlde, and to labour therein.

d. Read Chap. 2. 24 and these places declare that we shulde do all things with fortitude, & in y^e feare of God, for as much as he giueth us not his gifts to y^e inuete that they shulde be abused.

e. That is, man shal neuer be able to let Gods worke, but as he hathe determined, so it shal come to passe. f. God onlie causeth that, w^h is past, to resurue.

g. Meaning, God, howeuer man neglected his dutie.

h. And made them pure in their first creation.

i. Man is not able by his reason, & iudgement to put difference between man & beast, as touching those things whereunto both are subiect: or the eye can not iudge any other wife of a man being dead, the of a beast, w^h is dead: yet by y^e worde of God and faith we easily knowe the diuersitie, as veri 21.

k. Meaning, that reason can not comprehend y^e which faith belueth herein.

l. By the often repetition of this sentence, as Chap. 2. 24 & Chap. 3. 12, and 22 Chap. 5. 7 & Chap. 4. 15 he declareth that mā by reason can comprehend nothing better in this life the to vse the gifts of God liberally & comfortably: for to knowe farther is a speciall gifte of God reueiled by his Spirit.

Chap IIIII. a. He maketh here another discours with him self cōcerning the tyrannie of them y^e oppressed the poore.

b. Because the are no more subiect to these oppressions. c. He speaketh according to y^e iudgement of y^e flesh, w^h can not abide to feele, or se troubles. d. The more p^rfit y^e the worke is, the more is it enuied of y^e wicked.

e. For ydlenes he is compelled to destroye him self.

f. Forasmuche as when mā is alone, he can neither helpe him self nor others, he sheweth y^e me ought to lue in mutual societie, to y^e extent they may be profitable one to another, & y^e their things may encrease.

better wages for their labour.

10 For if they fall, the one will lift vp his fellowe: but w^{nto} 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 *is* coard 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 ^h prison he cometh forthe to reigne: when as he that is ⁱ borne in his kingdome, is made poore.

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

16 There is none ^l 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 ^m foote when thou entrest into the House of God, and be more nere to heare then to giue the sacrifice of ⁿ foolles: for they knowe not that they do euil.

CHAP. V.

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

BE not ^a rash with thy mouth, nor let thine heart be haltie to vtter a thing before God: for God *is* in the heauens, and thou art on ^y earth: therefore let thy wordes be ^b 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 ^c 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 ^d flesh to sinne: nether say before the ^e 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 seeest the oppressiō of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is ^f higher then the highest, regardeth, and *there be* higher then they.

8 And the abundance of the earth is ouer all: the King ^h 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 frutes thereof: this also is vanitie.

10 Whē 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 traiaileth, *is* swete, whether he eat litle or muche: but the ⁱ *facietie* of the riche wil not suffer him to slepe.

12 There is an euil sickenes *that* I haue sene vnder the sunne: *to wit*, riches ^k *referred* to the owners thereof for their euil.

13 And these riches perish by euil traueil, & he begetteth a sonne, and in his ^l 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 sickenes *that* in all pointes as he came, so shal he go, and what profite hath he that he hath trauailed for the ^m winde?

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

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

18 Also to euerie man to whome God hath 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 ^p life, because God answereth to the ioye of his heart.

CHAP. VI.

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

THERE is an euil, which I sawe vnder the sunne, and it is muche among ^m *men*:

2 A man to whome God hath 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 sickenes.

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 ^b *satisfied* with good things, and he be not ^c buried, I say that an vntimelic fute is better then he.

4 For ^d he cometh into vanitie and goeth into

^g By this proverbe he declarereth how necessary it is, y^e men shulde liue in societie. ^h That is, frō a poore, & base estate, or out of trouble, & prison, as Ioseph did, Gen 41. 14. ⁱ Meaning, y^e is borne a King. ^k Which followeth, & flattereth Kings sonne, or him y^e shal succede to enter into credit with them in hope of gaine. ^l They neuer cease by all meanes to creepe into fauour: but when they obtaine not their greedie desires, they thinke the felices abused, as other haue bene i time past, and so care no more for him. ^m That is, what affliction thou comest to heare & worde of God. ⁿ Meaning, of the wicked, w^h thinke to please God wth ceremonies, and haue nether faith nor repentance.

^a Either i swearing or in praying: meaning y^e we shulde vse all reuerence to God warde. ^b He heareth thee not for thy manie wordes sake, or often repetitions, but considereth thy faith, and feruent minde. ^c Deut. 23. 21. ^d He speaketh of voves, w^h are approued by Gods worde, and ferue to his glorie. ^e Cause not thy self to sinne by vowing rashly: as thei do w^h make a vowe to liue vnmarried, and such like. ^f That is, before Gods messenger whē he shal examine thy doing: as though thy ignorance shulde be a iust excuse. ^g Meaning, y^e God wil redresse these things, & therefore we must deped vpon hi.

^g The reuenues of the earth are to be preferred aboue all things, & appertene to this life. ^h Kings and princes cā not maintain their estate without tillage, w^h thig commedeth excellencie of tillage.

ⁱ That is, his great abūdāce of riches, or y^e surfeiting, w^h cometh by his great feeding. ^k When couetous men heape vp riches, which turne to their destruction. ^l He doeth not enioye his fathers riches. ^m Job. 1. 21. ⁿ Wisd. 7. 6. ^o 1. Tim. 6. 7.

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

^o Read Chap. 3. 12.

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

^a He sheweth that it is the plague of God when y^e riche man hath not a liberal heart to vse his riches. ^b If he cā neuer haue y^e enough. ^c As we see often times, that y^e couetous mā either falleth into crimes y^e deserue death, or is murdered or drowned or hangeth himself or such like, & so lacketh the honour of buriall which is the last office of humanitie. ^d Meaning, y^e vntimelic fute whose life did neither profite or hurt anie.

into darkenes: & his name shalbe couered with darkenes.

5 Also he hathe not sene γ sunne, nor knowe it: therefore this hathe more rest then the other.

6 And if he had liued a thousand yeres twise 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 ϵ soule is not filled.

8 For what hathe the wise man more then the fool? what hathe γ poore that knoweth how to walke before the liuing?

9 The sight of the eye is better then to walke in the lustes: this also is vanitie and vexacion 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 h stronger then he.

CHAP. VII.

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

1 Surely there be manie things that increase vanitie: & what auaileth it mā?

2 For who knoweth what is a good for man in the life ϵ in the number of the dayes of the life of his vanitie, seing he maketh the ϵ as a shadow? For who can shewe vnto man what shalbe after him vnder γ sunne?

3 A good name is better then a good oymment, and the day of b death, then the day that one is borne.

4 It is better to go to the house of ϵ 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 Anger 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 foolles 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 foolles.

8 For like the noise of the d thornes vnder the pot, so is the laughter of the foolle: this also is vanitie.

9 Surely oppresio maketh a wise mā mad: and the rewarde destroyeth the heart.

10 The f end of a thing is better then the beginning thereof, & the pacient in spirit is better then the proude in spirit.

11 Be not γ of an hastie spirit to be angrie: for anger resteth in the bosome of foolles.

12 Say not thou, Why is it that the former daies were better the theses? for thou doest not enquire ϵ wisely of this thing.

13 Wisdome is good with an h inheritace, and excellent to them that fe the sunne.

14 For man shal rest in the shadowe of wisdom, & in γ 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 ϵ straight that which he hathe made crooked? *Chap. 1. 19.*

16 In the day of wealth be of good comfort, & in the day of affliction i consider: God also hathe made this contrary to that, to the intent that mā shulde finde ϵ nothing after him.

17 I haue sene all things in the daies of my vanitie: there is a iuste man that perisheth in his i iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iuste m ouermuche, nether make thy self ouer wise: wherefore shuldest thou be desolate?

19 Be not thou wicked n ouermuche, nether be thou foolish: wherefore shuldest thou perish not in thy time?

20 It is good that thou laie holde on ϵ this: but yet withdrawe not thine hand from p that: for he that feareth God, shal come forth of them all.

21 Wisdome shal strengthen the wise man more then ten mightie princes that are in the citie.

22 ϵ Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine q heart also to all γ wordes that men speake, lest thou do heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast γ cursed others.

25 All this haue I proued by wisdom: I thought I wil be wise, but it went farre from me.

26 It is farre of, what maier it be? and it is a profound depenes, who can finde it?

27 I haue compassed about, *lo he* I and mine heart to knowe and to enquire and to search the 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* nettes & snares, and her hands, *as* bands: he that is good before God, shalbe deliuered from her, but γ sinner shalbe taken by her.

29 Beholde, saith the Preacher, this haue I founde, *seking* one by one to f finde γ cōte:

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 t inuentions.

CHAP. VIII.

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

1 Who is as the wise man? and who knoweth the interpretation of a thing? the wisdom of a man doeth make & .iii.

ϵ His desire & affection.

f That knoweth to vie his goods well in the iudgement of men.

g To be content with that which God hathe giuen, is better then to followe the desires that neuer can be satisfied.

h Meaning, God who will make him to fele that he is mortal.

Chap. VII. a There is no state, wherein man can liue to haue perfitte quietnes in this life.

Iob 14. 2.

Psal. 145. 4.

Prou. 22. 1.

b He speaketh thus after the iudgement of γ flesh, which thinketh death to be the end of all euils: or els, because γ this corporal death is the entring into life euerslaig.

c Where we maie see γ had of God & learne to examine our liues.

d Which crackel for a while and profie nothing.

e A man that is esteemed wife, when he falleth to oppression, becometh like a beast.

f He noteth their lightnes: γ entreprife a thing, & suddenly leaue it of againe.

g Murmure not against God when he sendeth aduersities for mans finnes.

h He answereth to them γ esteeme not wisdom, except riches be ioyned therewith, shewing that bothe are the giftes of God, but that wisdom is farre more excellent & maie be without riches.

i Consider wherefore God doeth the send it and what maie comfort thee.

k That man shulde be able to controlle nothing in his workes.

l Meaning, that cruel tyrants put the godlie to death and let the wicked go free.

m Boast not to muche of thine owne iustice and wisdom.

n Tarie not long when γ art admonished to come out of the waie of wickednes.

o To wit, on these admonitions that go before.

p Consider what desolacion & destruction shal come, if thou do not obeie them.

1 King. 8. 46.

2 chro. 6. 48.

1 John. 1. 8.

q Credit them not, nether care for them, *Or, spoken euil of others.*

r Meaning, wisdom.

f That is, to come to a conclusion.

e And so are cause of their owne destruction.

The wicked escape.

Ecclesiastes. The state of good & bad.

^a That is, doeth get him fauour & profit.

^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 shalde 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 rashely 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 feared God, & worshiped him according as he had appointed.

^l Where iniustice is delayed, there shone seigneth.

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

ⁿ Read Chap. 3. 22.

his ^a face to shine: and the ^b strength of his face shalbe changed.

² I ^aadvertiseth thee to take hede to the ^c mouth of the King, and to the worde of the othe of God.

³ Hastenot to go forth of his sight: stand not in an euil thing: for he wil do whatsoeuer pleaseth him.

⁴ Where the worde of the King is, 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 wife 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 reiteine the spirit: nether hath he power in the day of death, nor deliuerance in the battel, nether shal wickednes deliuer the possessers thereof.

⁹ All this haue I sene, and haue giuen mine heart to euerie worke, which is wrought vnder the sunne, and I ^hsawe a time that man ruleth ouer man to his owne ⁱ 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 speedely, therefore the heart of the children of men is fully set in the to do euil.

¹² Though a sinner do euil an hundreth times, and God prolongeth ^mhis 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 ⁿhis 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 ^o 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 ^p 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 busnes that is done on earth, that nether day nor night the eyes of man take slepe,

¹⁷ Then I behelde ^q the 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 though the wise man thinke to knowe it, he can not finde it.

CHAP. IX.

¹ By no outward thing can man knowe whome God loveth 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 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 whiles 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 anie 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 chereful 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 ^f thou hast loued all the dayes of the life of thy vanitie, & ^g 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 ^h 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, nether yet fauour to men of knowledge: but time and ⁱ chance cometh to them all.

¹² For nether doeth man knowe his ^j time, but as the fishes, which are taken in an euil net,

^a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, it is by prosperitie or aduersitie, whome God doeth fauour or hate: for he sendeth them aswel to the wicked as to the godlie.

^b In outward things as riches, and povertie, sickness, & helth there is no difference betweene the godlie, & the wicked: but the difference is that the godlie are assured by faith of Gods fauour & assistance.

^c He noteth the Epicures, and carnal men, who made their belly their god, & had no pleasure but in this life, wishing rather to be an abick, & vile person in this life, then a man of auriclie, and so to dye, which is ment by the dog and lyon.

^d They flatter them selves to be in Gods fauour, because they haue all things in abundance.

^e Reioyce, be merry, and spare for no cost: thus speake the wicked belligods.

^f Ebr. regarde the life.

^g Thus the worldlings say to proue that all things are lawfull for the and attribute that to chance and fortune, which is done by the prouidence of God.

^h That is, he doeth not forese what shal come.

net,

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 wise 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 slanderer is like a serpent that can not be charmed. 16 Of foolish Kings, and drunken princes. 17 And of good Kings and princes.

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 mā is at his right hād: but the heart of a foole is at his left 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 pacieth 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 ground.

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

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

10 If the yron be blunt, and one hath 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 wise man haue grace: but the lippes of a foole deuoure him self.

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

14 For the foole multiplieth wordes, saying, Man knoweth 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 the rooffe of the house goeth to decay, and by the ydlenes of the hands the house droppeth through.

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

20 Curse not the King, no not in thy thought, nether curse the riche in thy bed chamber: for the foule of the heauen shal carry 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 worldlie prosperitie is but vanitie. 9 God wil iudge all.

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 growe in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.

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

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

8 Thogh a man liue manie yeres, and in them all he reioyce, yet he shal remember the daies of darkness, because they are manie, all that cometh is vanitie.

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.

& .iii.

g The ignorancie & beastlines of a wicked is such, that he knoweth not to commune things, & yet wil thei discusse his matters. h That is, without wisdom and counsel. i Are giuen to their lustes & pleasures. k Meaning, where he is noble for vertue & wisdom & with the gifts of God.

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

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

b As the cloudes that are full, poure out raine, so the riche that haue abidance, 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, of thy workes are most agreeable to God.

g That is, of affliction & trouble.

h He derideth them that set their delight in worldlie pleasures, as though God wold not call them to an account.

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

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

Repent betime.

i To wit, an-
gre, and enuie.
k Meaning, ear-
nal lusts, whe-
reunto youth
is giuen.

Chap. XII.
a Before thou
come to a con-
tinual miserie:
for when the
cloudes remaine
after y^e raine,
mans grief
is increased.

b The hands,
which kepe y^e
bodie.
c The legs.
d The teethe.
e The eyes.
f The lippes,
or mouth.

g When the
chawes shal
scarfe open &
not be able to
chewe nomore
h He shal not
be able to slepe
i That is, the
winde pipes,
or the eares
shalbe deafe &
not able to
heare singing.
k To climbe
hic because of
their weakne-
nes, or thei
foupe downe,
as though they
were afraid lest
anie thing shul
de hit them.

l Thei shal tre-
ble as thei go,
as though they
were afraid.
m Their head
shalbe as white
as the blof-
somes of an al-
monde tre.
n Thei shalbe
able to beare
nothing.

10 Therefore take away i grief out of thi-
ne heart, and cause euil k to departe from
thy flesh: for childcholde & youth are va-
nitie.

CHAP. XII.

To thinke on God in youth and not to differre til age.
7 The soule returneth to God in wisdom is the gift of
God, and consisteth in fearing him, and keeping his com-
mandements.

1 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 a cloudes returne after the raine:

3 When the b keepers of the house shal trem-
ble, and the c strong men shal bowe them-
selues, and the d grinders shal cease, becau-
se thei are fewe, and they waxe darke that
e loke out by the windowes:

4 And the f dores shal be shut without by
the base founde of the s grinding, and he
shal rise vp at the voice of the h birde:
& all the i daughters of singing shal be a-
bashed.

5 Also thei shalbe afraied of the k hie
thing, and feare shalbe in l the way, and
the almonde tre shal m florish and the
n grasshopper shalbe a burden, and concu-
piscence shalbe driuen away: for man go-

The song of The soule immortal.

eth to the house of his age, and the mour-
ners go about in the strete.

6 Whiles the o siluer corde is not lengthe-
ned, nor the golden p ewer broken, nor the
q pitcher broke at the r well, nor the s whe-
le broken at the t cisterne:

7 And dust returne to the earth as it was,
and the u spirit returne to God that ga-
ue it.

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

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

10 The Preacher sought to finde out plea-
sant wordes, & an vpright writing, eue the
wordes of trueth.

11 The wordes of the wise are like goades,
and like nailes x fastened by the masters of
the assemblies, which are giue by one y pa-
stour.

12 And of other thiȝs besides these, my son-
ne, take thou hede: for there is none end in
making manie z books: and muche reading
is a wearines of the flesh.

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

14 For God wil bring euerie worke vnto
iudgement, with euerie secret thing, whe-
ther it be good or euil.

o Meaning the
marrowe of the
backe bone &
the sinewes.
p The little skel-
etone that coue-
reth the braine,
w^h is in co-
lour like gold.
q That is, the
vaines.
r Meaning, the
siluer.
s Which is the
head.
t That is, the
heart, out of w^h
which y^e head
draweth the
powers of life.
u The soule in-
continently e-
ther goeth to
ioy or torment,
& sleepeth no
as the wicked
imagine.

x Which are
well applied
by y^e ministers,
whome he cal-
leth masters.
y That is, by
God.
z These things
can not be com-
prehended in
books, or lear-
ned by studie,
but God must
instru the
heart that y^e
maist onely
knowe y^e wi-
sdom is the
true felicitie, &
the way the-
reunto is to
feare God.

"Eben, a song of
songs: so called
because it is the
chiefest of those
1005, which Sa-
lomon made as
is mentioned.
1 Kings. 4. 32.

e Meaning, the
secret loye y^e
is not knowne
to the worlde.
f The Church
confesseth her
spots & sine,
but hathe con-
fidence in y^e fa-
uour of Christ.
g Kedár was
Ishmaels sonne,
of whome came
the Arabians
y^e dwelt
in tentes.
h Which with-
in were all set
with precious
stones &iewels.
i Consider not
the Church by
s outward ap-
pearance.
k The corrup-
tion of nature
through sine,
and afflictions.
l Mine owne
brethren, w^h
shulde haue
moste fauour-
red me.
m She confes-
seth her owne
negligence.
n The spouse
singing her fau-
re, fleeth to her
house band on-
ly for succour.

AN EXCELLENT SONG which was Salomons.

THE ARGUMENT.

IN this Song, Salomón by moste swete and comfortable allegories and parables describeth the
perfit loue of Iesus Christ, the true Salomón and King of peace, and the faithful soule or
his Church, which he hathe sanctified and appointed to be his spouse, holy, chaste and without re-
prehension. So that here is declared the singular loue of the bridegrome toward the bride, and his
great and excellent benefites wherewith he doeth enriche her of his pure boantie and grace with-
out anie of her desertings. Also the earnest affection of the Church which is inflamed with the
loue of Christ desiring to be more and more ioyned to him in loue, and not to be forsaken for anie
spot or blemish that is in her.

CHAP. I.

1 The familiar talke and mystical communication of the
spiritual loue betwene Iesus Christ and his Church.
2 The domestical enemies that persecute the Church.

Et a hi kisse me with the
kisses of his mouth: for
thy loue is better then
wine.

Because of the b saour
of thy good ointments
thy name is as an oint-
ment powred out: therefore the c virgines
loue thee.

d Drawe me: we wil runne after thee: the

King hathe broght me into his e cham-
bers: we wil reioyce and be glad in thee:
we wil remember thy loue more then wi-
ne: the righteous do loue thee.

4 I am f blacke, o daughters of Ierusalém,
but comelie, as the frutes of s Kedár, &
as the h curtines of Salomón.

5 Regarde ye me not because I am i blacke:
for the k sunne hathe looked vpon me. The
l sonnes of my mother were angrie against
me: thei made me the keeper of the vines:
but I m kept not mine owne vine.

6 Shewe me, n o thou, whome my soule lo-
ueth,

a This is spo-
ken in the per-
son of the
Church, or of
the faithful
soule, inflamed
with y^e d fire
of Christ, who
me the loue.
b The feling of
thy great be-
nefit.
c Thei that are
pure in heart &
conuerfation.
d The faithful
confesse that
thei can not
come to Christ
except thei be
drawen.

