

## Chapter 06

*He that is furetie for an other, muft haue care to difcharge that he promifeth. 6. The flouthful muft lerne diligence of the emmotte. 12. The defcription of an Apoftate. 16. Aboue other fix bad thinges, God detefteth the fower of difcord. 20. Al are exhorted to kepe Gods law, 24. namely to flee fornication, and al occafions therof.*

**M**y fonne, <sup>a</sup>if thou shalt be furetie for thy freind, and haft made faft thy hand to a ftranger, <sup>2</sup>thou art entrapped with the wordes of thy mouth, & caught with thyne owne wordes. <sup>3</sup>Doe therfore my fonne that which I fay, and deliuer thyfelfe, becaufe thou art fallen into the hand of thy neighbour. Runne diuers wayes, make haft, rayfe thy freind. <sup>4</sup>Geue not fleepe to thine eies, neither let thine eieliddes flumber. <sup>5</sup>Deliuer thyfelfe as a litle doa from the hand, and as a bird from the hand of the fowler. <sup>6</sup>Goe to the emmote ô fluggard, and confider her wayes, and lerne wifdom. <sup>7</sup>Who wheras she hath no guide, nor mafter, nor captaine, <sup>8</sup>prepareth meate for herfelfe in the fummer, and gethereth in the harueft for to eate. <sup>9</sup>How long wilt thou fleepe ô fluggard? when wilt thou rife out of thy fleepe? <sup>10</sup>Thou shalt sleepe a litle, a litle shalt thou flumber, a litle shalt thou ioyne thy handes to fleepe: <sup>11</sup>and a penurie shal come to thee, as a wayfaring man, and pouertie as a man armed. But if thou be not fluggish, thy harueft shal come as a fountaine, and penurie shal flee farre from thee. <sup>12</sup>A man that is an <sup>b</sup>Apoftata, a man vnprofitable, goeth with peruerfe mouth, <sup>13</sup>winketh with the eies, treadeth with

<sup>a</sup> The vvifman doth not abfolutly difvvade from al maner of furetifhippe, but from rafhly, or vnaduifedly anfvvering for others. And efpecially exhortheth to vfe al diligence in performing, or caufing others to performe that vvich is promifed or couenanted.

<sup>b</sup> Euerie one that finneth vvittingly and of malice refufing to obey God, imployeth his mouth, eyes, feete, handes and al partes vvith a vvicked hart and intention to peruerte others: moft proper to heretikes, apoftates from the faith.

the foote, ſpeaketh with the finger, <sup>14</sup> with wicked hart he deuifeth euil, and at al time he foweth brawles. <sup>15</sup> To him his deftruction ſhal come forthwith, and he ſhal fodenlie be deſtroyed, neither ſhal he haue remedie any more. <sup>16</sup> Six thinges there are, which our Lord hateth, and the ſeuenth his foule detefteth: <sup>17</sup> Loftie eies, a lying tongue, handes that ſhede innocent bloud, <sup>18</sup> a hart that deuifeth moſt wicked deuifes, feete ſwift to runne into euil, <sup>19</sup> a deceitful witneſſe that vttereth lies, and him that among brethren <sup>a</sup>foweth diſcordes. <sup>20</sup> My ſonne keepe the preceptes of thy father, and leaue not the lawe of thy mother. <sup>21</sup> Bynde them in thy hart continually, and put them about thy throte. <sup>22</sup> When thou ſhalt walke, let them goe with thee: when thou ſhalt fleepe, let them keepe thee, and awaking talke with them. <sup>23</sup> Becauſe the commandment is a lampe, and the lawe a light, and the way of life the increpation of diſcipline: <sup>24</sup> that they may keepe thee from the euil woman, and from the faire ſpoken tongue of the ſtranger. <sup>25</sup> Let not thy hart couet her beautie, be not caught with her beckeſ: <sup>26</sup> for the price of an harlot is ſcarſe worth one loafe: but a woman catcheth the precious foule of man. <sup>27</sup> <sup>b</sup>Can a man hide fyre in his boſome, that his garmentes burne not? <sup>28</sup> Or walke vpon hote coales, that his foales be not burnt? <sup>29</sup> So he that goeth in vnto his neighbours wife, ſhal not be cleane when he ſhal touche her. <sup>30</sup> It is <sup>c</sup>no greate fault, when a man ſhal haue ftollen: for he ſtealeth to fil his hungrie foule: <sup>31</sup> alſo being taken he ſhal reſtore feuenfold, and ſhal geue vp al the ſubſtance of his houſe. <sup>32</sup> But he that is an aduouterer, for penurie of hart ſhal deſtroy his owne foule: <sup>33</sup> ſhame and ignominie he gethereth to himſelfe, & his reproch ſhal not be blotted out. <sup>34</sup> Becauſe the zele and furie of the husband

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<sup>a</sup> The former fix are al damnable, but this ſeuenth is moſt deteftable, becauſe it is oppoſite to the chief vertue charitie, it breaketh vnitie, & is the proper finne of the diuel.

<sup>b</sup> Al occaſions of finne, eſpecially probable are to be ſhunned.

<sup>c</sup> Theft is alſo mortal finne, againſt the ſeuenth cōmandment, but not ſo great as adulterie.

wil not spare in the day of reuenge, <sup>35</sup> neither wil he yeld  
to any mans prayers, neither wil he take for redemption  
verie many giftes.