

I O B.

THE ARGUMENT.

IN this historie is set before our eyes the example of a singular pacience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his minde, and conscience by the sharpe tentations of his wife, and chief friends: which by their vehement wordes, and subtil disputations brought him almoste to dispaire: for they set forthe God as a seuerer iudge, and mortal enemy vnto him, which had caste him of, therefore in vaine he shoulde seke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie we haue to marke that Iob mainteineth a good cause, but hanacleth it euil: againe his aduersaries haue an euil matter, but they defend it craftely. For Iob helde that God did not alway punish men according to their sinnes, but that he had secret iudgements, whereof man knewe not the cause, and therefore man coulde not reason against God therein, but he shoulde be convicted. Moreover he was assured that God had not reiected him, yet through his great torments, & affliction he brasteth forthe into manie inconueniencies bothe of wordes and sentences, and sheweth him selfe as a desperate man in manie things, and as one that wolde resist God: and this is his good cause which he doeth not handel wel. Agayne the aduersaries mainteine with manie goodlie argumēt, that God punisheth continually according to the trespass, grounding vpon Gods providence, his iustice, and mans sinnes, yet their intention is euil: for they labour to bring Iob into dispaire, and so they mainteine an euil cause. Ezekiel commendeth Iob as a iuste man, Ezek. 14, 14, and Iames setteth out his pacience for an example, Iam. 5, 11.

CHAP. I.

^a The belines, riches, and care of Iob for his children. ^b Satán hath permission to tempt him. ^c He repenteth him by taking away his substance, and his children. ^d His faith and patience.

^a That is, of the countrey of Idumea, as Lam. 4, 21, or bordering thereupon: for the land was called by the name of Vz the sonne of Dilián the sonne of Seir, Genes. 36, 28.

^b Forasmuche as he was a Gentile and not a Iewe, & yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.

^c Hereby is declared, what is ment by an vpright, and iuste man.

^d His children and riches are declared, to commend his vertue in his prosperitie, & his pacience, & conficie whē God had takē them frō him.

^e Ebr. children.

^f Meaning, the Arabians, Chaldeans, Idumeans, &c.

^g That is, commōdēd them to be sanctified: meaning, that they shoulde consider the fautes, that they had committed, & recōcile them selues for the same.

^h That is, he offered for euerie one of his children an offering of reconciliaciō, which declared his religiō toward God, & the care that he had toward his children.

ⁱ In Ebrewe it is, and blessed God, which is some time taken for blaspheming and cursing, as here, and 1. King. 21, 10. and 13, &c.

^k While the feast lasted.

^l Meaning, the Angels, which are called the sonnes of God, because they are willing to execute his wil.

^m Because our infirmities cā not comprehend God in his maiestie, he is set forthe vnto vs as a King, that our capacities may be able to vnderstand that, & is spokē of him.



Here was a mā in the lād of ^a Vz called Iob, and this mā ^b was an vpright and iuste man, ^c one that feared God, & eschewed euil.

And he had seuē sonnes, and thre daughters.

His ^d substance also was seuē thousand shepe, and thre thousand camels, and fyue hundreth yoke of oxen, and fyue hundreth the asses, and his familie was verie great, so that this man was the greatest of all the ^e men of ^f the East.

And his sonnes went and banketted in their houses, euerie one his day, and sent, & called their thre sisters to eat & to drinke with them.

And when the dayes of their banketting were gone about, Iob sent, and ^g sanctified the, and rose vp early in the mornings, and ^h offered burnt offerings according to the number of the. For Iob thought, It may be that my sonnes haue sinned, and ⁱ blasphemed God in their hearts: thus did Iob ^j euerie day.

Now on a day when the ^k children of God came and stode ^l before the Lord,

Satán ^m came also among them.

Then the Lord said vnto Satán, Whēce ⁿ comest thou? And Satán answered the Lord, saying, ^o From compassing the earth to and fro, and from walking in it.

And the Lord said vnto Satán, Haft thou not cōsidered my seruant Iob, how none ^p is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euil?

The Satán answered the Lord, and said, Doeth Iob feare God for ^q nought?

Haft thou not made ^r an hedge about him and about his house, and about all that he hathe on euerie side? thou hast blessed the worke of his hands, and his substance is encreased in the land.

But stretche out now thine hand and ^s touche all that he hathe, to ^t see if he wil not blaspheme thee to ^u thy face.

Then the Lord said vnto Satán, Lo, all that he hathe is in ^v thine hand: onely vpō him selfe shalt thou not stretch out thine hād. So Satán departed from the ^w presence of the Lord.

¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

And the ^x Shabeans came violently, & toke them: yea, they haue slaine the seruants with the edge of the sworde: but I onely am escaped alone to tel thee.

And ^y God giueth not Satán power ouer man to gratifie him, but to declare that he hathe no power ouer man, but that which God giueth him. ^z That is, went to execute that which God had permitted him to do: for els he can neuer go out of Gods presence.

^m This declareth that although Satán be aduersarie to God, yet he is compelled to obey him, and do him all homage, without whose permission, & appointment he cā do nothing. ⁿ This questiō is asked for our infirmities: for God knewe whence he came.

^o Herein is described the nature of Satán, which is euer ranging for his pray, 1. Pet. 5, 8.

^p He feareth theonor for thine owne sake, but for the commodity that he receiuech by thee.

^q Meaning, the grace of God, which serued Iob as a ramparte against all tentations.

^r This signifieth that Satán is not able to touche vs, but it is God that must do it.

^s Satán noteth the vice, whereunto we are commonly subiect: that is, to hide their rebellion, and to be cōfēt with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

^t God giueth not Satán power ouer man to gratifie him, but to declare that he hathe no power ouer man, but that which God giueth him. ^u That is, went to execute that which God had permitted him to do: for els he can neuer go out of Gods presence.

^z That is, the Arabians.

⁷ Which thing was also done by ⁸ craft of Satan to tempt Iob the more grievously, for as much as he might see, that not onely men were his enemies, but that God made war against him.

² This last plague declareth that when a plague is past which seemeth hard to be borne, God can send vs another farre more grievous, to trye his, & teache them obedience.

^a Which came not of impacience, but declareth that the children of God are not insensible like blockes, but ⁸ in their pacience they feele affliction, and grief of minde: yet they keepe a meane herein, and rebell not against God, as the wicked do.

Eccle. 5. 14.

1. tim. 6. 7.

^b That is, into the belly of ⁸ earth, which is the mother of all.

^c Hereby he confesseth that God is iuste, and good, all though his hād be sore vpon him.

^d But declared that God did althing according to iustice and equitie.

CHAP. II.

⁶ Satan hath the permission to afflict Iob. ⁹ His wife tempteth him to forsake God. ¹¹ His three friends visite him.

^a That is, the 12 Angels, as Chap. 1. 6.

^b Read Chap. 2. 13.

Exek. 14. 14.

^c He proueth Iobs integritie by this, that he ceased not to feare God when his plagues were grievously vpon him.

^d That is, when ⁸ he hadst nought against him, or when thou wast not able to bring thy purpose to passe.

^e Hereby he meth that a mā's owne skinned is dearer vnto him then another mans.

^f Meaning his owne personage.

^g Thus Satan can go no further in punishing the God hitie limited vnto him.

^h This fore was moſte vehement, where- with also God plagued the Egyptians, Exo. 9. 9. and threatneth to punish the rebellious people. Deut. 28. 27. so that this tentation was moſte grievous: for if Iob had measured Gods fauour by the vehemencie of his disease, he might haue thought ⁸ God had caſt him of.

ⁱ As destitute of all other helpe and meanes, and wonderfully afflicted with the sorowe of his disease.

^k Satan wſeth the same instrument against Iob, as he did against Adam.

^l Meaning, What gaffest thou to ſerue God, ſeing he thus plagueth thee as though he were thine enemy? This is ⁸ moſte grievous tentation of the faithful, when their faith is affailed, and when Satan goeth about to perſuade them, that their truſt in God is vayne.

^m For death was appointed to the blaſphemer, & ſo he ment that he ſhulde be ſone ridde out of his peine.

ⁿ That is, to be patient in aduerſitie, as we reioice, when he ſeendeth proſperitie, & ſo to acknowledge him to be bothe merciful and iuſte.

^o He ſo bridleth his affections, that his tongue through impacience did not murmur againſt God.

^p Which were men of autoritie, wiſe and learned, and as the Septuagint write, Kings, and came to comfort him, but when they ſaw how he was viſited, they conceiued an euil opinion of him, as though he had bene but an hypocrite, and ſo iuſtly plagued of God for his finnes.

^q This was alſo a ceremonie, which they vſed in thoſe countreies, as the renting of their clothes in ſigne of ſorowe &c.

^r And therefore thought that he wolde not haue hearkened to their counſell.

CHAP. III.

¹ Iob complaineth and curseth the day of his birth. ¹¹ He deſireth to dye, as though death were the end of all mā's miſerie.

¹ Afterward ^a Iob opened his mouth, and ^b curſed his day.

² And Iob cryed out, and ſaid, Let the daye periſh, wherein I was borne, and the night when it was ſaid, There is a manchildde conceiued.

⁴ Let ⁸ day be darkened, let not God ^d regard it from aboue, nether let the light ſhine vpon it,

⁵ But let darkened, & the ^c ſhadowe of death ſtaine it: let the cloude remaine vpon it, & let them make it feareful as a bitter day.

⁶ Let darkened poſſeſſe that night, let it not be ioined vnto the dayes of the yere, nor let it come into the count of the moneths.

⁷ Yea, deſolate be that night, & let no ioye be in it.

⁸ Let them that curſe the day, (being ^f ready to ſeue their mourning) curſe it.

Rk. iii.

and let it not haue the light of the ſunne to ſeparate it from the night.

^e That is, moſte obſcure darknes, which maketh them afraid of death, that are in it.

^f Which curſed the day of their birth, let them lay that curſe vpon this night.

^a The ſeven dayes ended, Chap. 2. 13.

^b Here Iob be ginneth to ſele his great imperfection in this battel betweene the Spirit and ⁸ ſelfe.

^c Rom. 7. 18, and after a manner yeldeth, yet in the end he getteth victorie.

^d Though he was in the meane time greatly wounded.

^e Mé ought not to be weary of their life, & curſe it, becauſe of the infirmities that it is ſubiect vnto, but becauſe they are giue ſo ſinne and rebellion againſt God.

^f Let it be put out of the number of dayes.

g Let it be al-
ways night, and
neuer se day.
h Ebr. the eye
liddes of the
morning.
i This & that
which follo-
weth declareth
that when mā
giueth place
to his passiōs,
he is not able
to stay nor ke-
pe measure,
but riñeth be-
adling into all
euil, except
God call him
backe.
i The vehemē-
cie of his af-
flictions ma-
de him to utter
these wordes,
asthough death
were the end
of all miseries
and as if there
were no life
after this, &
he speaketh
not as thogh it
were so, but f
infirmities of
his flesh cau-
sed him to
braut into
this error of
the wicked.
k He noteth
the ambition
of the, which
for their plea-
sure, as it we-
re, change the
order of natu-
re, and buyde
in moſte bare
places, becau-
se they wolde
hereby make
their names
immortal.
l That is, by
death & crue-
tie of the ty-
rants hath
ceased.
m All they y
susteine anie
kinde of cala-
mitie and mi-
serie in this
worlde: which
he speaketh
after the iud-
gement of the
flesh.
n He sheweth
that the bene-
fites of God
are not cōfor-
table, except the heart be ioiful, and the conscience quieted. o That
seeth not how to come out of his miseries, because he depēdeth not on Gods
prouidence. p In my prosperitie I looked euē for a fall, as is come now
to passe. q The feare of troubles that shulde inſue, caused my prosperitie
to seme to me as nothings, and yet I am not exempted from trouble.

9 Let the starres of that twilight be dims
through darkenes of it: let it loke for
light, but haue none: nether let it se
the dawning of the daye,
10 Because it shut not vp the dores of my
mothers wombe: nor hid sorowe from mine
eyes.
11 Why dyed I not in y birth? or why dyed
I not, when I came out of the wombe?
12 Why did the knees preuent me? and why
did I sucke the brestes?
13 For so shulde I now haue lyen and bene
quiet, I shulde haue slept then, and bene
at rest,
14 With the Kings and counsellors of the
earth, which haue buylded them selues
desolate places:
15 Or with the princes that had golde, &
haue filled their houses with siluer.
16 Or why was I not hid, as an vntimely
birth, ether as infants, which haue not sene
the light?
17 The wicked haue there ceased from
their tyrātie, and there they that laboured
valiantly, are at rest.
18 The prisoners rest together, and heare
not the voyce of the oppressour.
19 There are small & great, and the seruāt
is fre from his master.
20 Wherefore is the light giuen to him
that is in miserie? and a life vnto them that
haue heauy hearts?
21 Which long for death, & if it come not,
they wolde euen search it more thē trea-
sures:
22 Which ioye for gladnes and reioyce,
when they can finde the graue.
23 Why is the light giuen to the mā whose way
is hid, & whome God hath hedged in?
24 For my fighting cometh before I eat, and
my rorings are powred out like the water.
25 For the thing I feared, is come vpon
me, and the thing that I was afraied of, is
come vnto me.
26 I had no peace, nether had I quietnes,
nether had I rest, yet trouble is come.

CHAP. IIII.

5 Iob is reprehended of impaciencie, 7 And vniustice,
17 And of the presumption of his owne righteousness.

1 The Elipház the Temanite answered,
and said,

2 If we assay to commune with thee, wilt
thou be grieved: but who can withholde
him self from speaking?

3 Beholde, thou hast taught manie, & hast
strengthened the wearie hands.

4 Thy wordes haue confirmed him that
was falling, & thou hast strengthened the
weake knees.

a Seing this
sheweth impaci-
encie.
b Thou haste
comforted o-
thers in their
afflictions, and
canst not now
comfort thy
selfe.

But now it is come vpon thee, & thou art
grieved: it toucheth thee, & thou art trou-
bled.

6 Is not this thy feare, thy confidence,
thy pacience, and the vprightnes of thy
wayes?

7 Remember, I pray thee: who euer perished
being an innocent? or where were the vp-
right destroyed?

8 As I haue sene, they that plowe iniqui-
tie, and sowe wickednes, reape the sa-
me.

9 With the blast of God they perish, and
with the breath of his nostrilles are they
consumed.

10 The roring of the lion, and the voyce
of the lionesse, and the teeth of the lions
whelpes are broken.

11 The lion perisheth for lacke of praye,
and the lions whelpes are scatted a-
brode.

12 But a thing was brought to me secretly,
and mine eare hath receiued a litle the-
reeof.

13 In the thoughts of the visions of the
night, when slepe faileth on men,

14 Feare came vpon me, and dread which
made all my bones to tremble.

15 And the winde passed before me, & ma-
de the heeres of my flesh to stand vp.

16 Then stode one, and I knewe not his face:
an image was before mine eyes, & in si-
lence heard I a voyce, saying,

17 Shal man be more iust then God? or
shal a man be more pure then his maker?

18 Beholde, he founde no stedfastnes in
his seruants, & laied folie vpon his An-
gels.

19 How muche more in them that dwell in
houses of clay, whose fundacion is in the
dust, which shalbe destroyed before the
moth?

20 They be destroyed from the morning
vnto the euening: they perish for euer,
without regarde.

21 Doeth not their dignitie go away with
them? do they not dye, and that without
wisdom.

swaged, as God appeared to Eliā. 1 King. 19. 12. I He proueth that if God
did punish the innocent, the creature shulde be more iust then the Creator,
which were a blasphemie. m If God finde imperfection in his An-
gels, when they are not maintained by his power, how muche more shal he
lay folie to mans charge, when he wolde iustifie him selfe against God?
n That is, in this mortal body, subiect to corruption. 2 Cor. 5. 1
o They se death continually before their eyes, and daily approaching toward
them. p No man for all this doeth consider it. q That is, before
that any of them were so wise as to thinke on death.

CHAP. V.

1, 2 Elipház sheweth the difference betwene the children
of God & the wicked. 3 The fall of the wicked. 4 Gods
power who destroyeth the wicked and deliuereth his.

1 All now, if anie will answer thee, &
ro which of the Saintes wilt thou
turne?

2 Douteles an gere killeth the foolish, and
enueie slayeth the idiote.

3 againt God in afflictions increaseth the paine, and vttereth mans folie.

c This he con-
cludeth that
Iob was but
an hypocrite
& had no true
feare nor trust
in God.
d He conclu-
deth that Iob
was reproued,
seing that God
handed him
so extremely,
which is the
argument that
the carnal
men make a-
gainst the chil-
dren of God.
e They that
do euil, can
not but recei-
ue euil.
f He sheweth
that God nee-
deth no great
preparation to
destroy his
enemies: for
he can do it
with the blast
of his mouth.
g Thogh men
according to
their office do
not punish ty-
rants (whome
for their crue-
tie he compa-
reth to lions,
and their chil-
dren to their
whelpes) yet
God both is
able, and his
iustice wil pu-
nish them.
h A thing that
I knewe not
before, was
declared vnto
me by vision:
that is, that
whosoever
thinketh him
selfe iust, shal
be founde a
sinner, whē he
cometh be-
fore God.
i In these vi-
sions which
God sheweth
to his creatu-
res, there is e-
uer a certeine
feare ioyned,
that the auto-
ritie thereof
might be had
in greater re-
uerence.
k When all
things were
quiet, or when
the feare was
somewhat a-
way.

a He willeth
Iob to consider
y example of
all the char-
acters of de-
line godly,
whether any
of the be like
vnto hi in ra-
ging against
God as he
doeth.
b Murmuring
againt God in afflictions increaseth the paine, and vttereth mans folie.

The wicked punished.

Iob. The godlie rewarded. 224

^c That is, the sinner that hathe not the feare of God. ^d I was not moued wth his p^{er}ipetie, but knewe that God had curd him & his. ^e Though God sometime suffer the fathers to passe in this worlde, yet his iudgements wil lighe v^o their wicked children. ^f By publicke iudgement thei shalbe condemned, and none shal pitee the. ^g Though there be two or three eares lett in the hedg, yet thei shalbe taken from him. ^h That is, the earth is not cause of barrennes and many miserie, but his owne sinne. ⁱ Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine & afflictio. ^k If I suffered as thou doest, I wolde icke vnto God. ^l He comforteth Iob to his ble him selfe vnto God, to whome all creatures are subiect, and whose workes declare that man is inexcusable, except he glorifie God in all his workes. ^m He sheweth by particular exiples, what the workes of God are. ⁿ *Cor. 3. 19.* In things plaine and euident thei shewe them selues foole in stead of wise men. ^o This declareth that God punisheth the worldly wife, as he threatened, *Deu. 28. 29.* ^p That is, he that humblith him selfe before God. ^q He compareth the skilful of the wicked to sharpe swordes. ^r If the wicked be compelled at Gods workes to stoppe their mouthes, muche more thei y^e professe God. ^s He wil send trouble after trouble, that his children may not for one time, but continually trust in him: but they shal haue a comfortable issue, euen in the greatest and the last, which is here called the seuer. ^t Where as the wicked lament in their troubles, thou shalt haue occasion to reioice. ^u When we are in Gods fauour, all creatures shal serue vs. ^x God shal so blesse thee that thou shalt haue occasion to reioice in all things, and not to be offended.

1 I haue sene the foolish wel rooted, & suddenly I^d cursed his habitacion, saying,
2 His children shalbe farre from saluatiō,
and they shalbe destroyed in the^e gate, and none shal deliuer them.
3 The hungrie shal ear vp his harvest: yea, thei shal take it from among the^s thornes, and the thirstie shal drinke vp their substance.
4 For miserie commeth not forth of the dust, neither doeth affliction spring out of the earth.
5 But man is borne vntoⁱ trauail, as the sparkes flye vpward.
6 But I wolde inquire^k at God, and turne my talke vnto God:
7 Whichⁱ doeth great things and vnsearcheable, and maruelous things without number.
8 He^m giueth raine vpon the earth, and powreth water vpon the stretes,
9 And setteth vp on hie them that be lowe, that the sorrowful may be exalted to saluation.
10 He scattereth the deuises of the craftie: so that their hands can not accomplishe that which they do enterprise.
11 He taketh the wife in their craftines, & the counsell of the wicked is made foolish.
12 They mere with^a darkenes in the day time, and^o grope at noone day, as in the night.
13 But he saueth the^p poore fro the sword, from their^q mouth, and from the hand of the violent man,
14 So that the poore hathe his hope, but iniquitie shal^r stop her mouth.
15 Beholde, blessed is the man whome God correcteth: therefores refuse not thou the chastising of the Almighty.
16 For he maketh the wounde, and bindeth it vp: he smiteth, and his hands make whole.
17 He shal deliuer thee^f in six troubles, and in the seuenth the euil shal not touche thee.
18 In famine he shal deliuer thee fro death: and in battell from the power of the sword.
19 Thou shalt be hid from the scourge of y^e tongue, and thou shalt not be affraid of destruction when it cometh.
20 But thou shalt^t laugh at destruction and dearch, & shalt not be afraid of the beast of the earth.
21 For the stones of the field^u shalbe in league with thee, and the beastes of the field shalbe at peace with thee.
22 And thou shalt knowe, that peace shalbe in thy tabernacle, & thou shalt visite thine habitacion, and shalt not^x sinne.

25 Thou shalt perceiue also, that thy seed shalbe great, & thy posteritie as the grasse of the earth.

26 Thou shalt go to thy graue in^a full age, as a ricke of corne cometh in due season into the barne.

27 Lo, thus haue we inquired of it, and so it is: heare this and knowe it for thy self.

experience, that God punisheth not the innocent, that man can not compare in iustice with him, that y^e hypocrites shal not long prosper, and that the affliction which man suffereth, commeth for his owne sinne.

CHAP. VI.

1 Iob answereth, that his paine is more grievous then his faute. 2 He wisheth death. 3 He complaineth of his friends.

1 Vt Iob answered, and said,
2 Oh that my grief were wel weighed, and my miseries were laied together in the^a balance.

3 For it wolde be now heauyer the sand of y^e sea: therefore my wordes are^b swallowed vp.

4 For the arrowes of the Almighty are in me, y^e venime whereof doeth drinke vp my spirit, & the terrours of God^c fight agais^t me.

5 Doeth the^d wilde asse braye when he hath the grasse? or loweth the ox when he hath the foddre?

6 That which is^e vnfaury, shal it be eaten without salt? or is there any taste in the white of an egge?

7 Suche things as my soule refused to touch, as^f were sorowes, are my meate.

8 Oh that I might haue my^g desire, & that God wolde graunt me the thing that I long for!

9 That is, that God wolde destroye me: that he wolde let his had go, & cut me of.

10 Then shulde I yet haue comfort, (though I burne with sorowe, let him not spare) because I haue not denyed the wordes of the Holie one.

11 What power haue I that I shulde endure? or what is mine^h end, if I shulde prolong my life?

12 Is my strength the strength of stones? or is my flesh of brasse?

13 Is it not so, that there is in me noⁱ helpe? and that^j strength is taken from me?

14 He that is in miserie, ought to be comforted of his neighbour: but me haue forsaken the feare of the Almighty.

15 My brethren haue deceiued me as a^k broke, & as the rising of the riuers they passe away.

16 Which are blackish with yce, & wherein the snowe is hid.

17 But in time thei are dryed vp with heat & are consumed: and when it is hote they faile out of their places,

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^y Though the children of God haue not alwaies this promes performe, yet God doeth recompence it other wise to their aduantage.

^z We haue learned these pointes by experience, that God punisheth not the innocent, that man can not compare in iustice with him, that y^e hypocrites shal not long prosper, and that the affliction which man suffereth, commeth for his owne sinne.

^a To knowe whether I can plaine without iust cause. ^b My grief is so great, that I lacke wordes to expresse it.

^c Which declareth that he was not only afflicted in body, but wounded in conscience, which is^d the greatest barre that the faithfull can haue. ^d Thinke you that I crye without cause, seeing^e brute beastes do not cōplaine when thei haue what thei wolde?

^e Can a mans taste delite in that y^e hath no sauour? meaning that none take pleasure in affliction, seeing thei can not away with things that are vnauery to y^e mouth.

^f Herein he sinneth double, bothe in wilfully through impaciencie to dye, and also in desiring of God a thing which was not agreeable to his wil.

^g That is, let me dye at once, before I come to distrust in Gods promes through mine impaciencie.

^h He seareth lest he shulde be brought to inconueniences, if his sorowes shulde continue.

ⁱ Haue I not sought to helpe my selfe as was possible?

^j Or, wisdom, or Law.

^k He compareth those

friends which comfort vs not in miserie, to a broke, which in sommer, when we neede waters, is drye: in winter is hard frozen, & in y^e time of raine, when we haue no neede, ouerfloweth with water.

¹ Thei that passe thereby to go into y^e hore countreies of Arabia, thinke to finde water there, to quench their thirst, but they are deceived.

² That is, like to this brooke, which deceiveth them, that thinke to haue water there in their nede, as I looked for consolation at your hands.

³ He toucheth y^e worldlings, which for no necessity wil giue parte of their goods, and muche more these men, which wolde not giue him comfortable wordes.

⁴ Shewe me wherein I haue erred, and I wil confesse my faute.

⁵ He y^e hath a good conscience, doeth not shrink at the sharpe wordes or reasonings of others, except they be able to persuade him by reason.

⁶ Do you caull at my wordes, because I shalbe thought to speake foolishly, which am now in miserie?

⁷ Consider whether I speake as one that is driven to this impacience through very sorowe, or as an hypocrite, as you condemne me.

¹⁸ Or thei departe from their way & course, yet, they vanishe and perishe.

¹⁹ Thei that go to Temá, considered the, & thei that go to Shebá, waited for them.

²⁰ But they were confounded: when thei hoped, thei came thether and were ashamed.

²¹ Surely now are ye like vnto it: ye haue sene my feareful plague, and are afayed.

²² Was it because I said, Bring vnto me: or giue a rewarde to me of your substance?

²³ And deliuer me from the enemies hand, or ransom me out of the hand of tyrants?

²⁴ Teach me, & I wil holde my tongue: & cause me to vnderstand, wherein I haue erred.

²⁵ How stedfast are the wordes of righteousness: and what can any of you iustly reprove?

²⁶ Do ye imagine to reprove wordes, that the talke of the afflicted shulde be as the winde?

²⁷ Ye make your wrath to fall vpon the fatherles, and digge a pit for your friend.

²⁸ Now therefore be content to looke vpon me: for I wil not lye before your face.

²⁹ Turne, I pray you, let there be none iniquitie: returne, I say, & ye shal se yet my righteousness in that behalfe. Is there iniquitie in my tógue? doeth not my mouth sefe forowes?

³⁰ Do you caull at my wordes, because I shalbe thought to speake foolishly, which am now in miserie? Consider whether I speake as one that is driven to this impacience through very sorowe, or as an hypocrite, as you condemne me.

CHAP. VII.

¹ Iob sheweth the shortenes and miserie of mans life.

¹ Is there not an appointed time to man vpon earth: and are not his dayes as the dayes of an hyreling.

² As a seruant longeth for the shadowe; & as an hyreling loketh for the end of his worke,

³ So haue I had as an inheritance the bmo-
neths of vanitie, and peineful nights haue bene appointed vnto me.

⁴ If I laied me downe, I said, When shal I arise? and measurig the euening I am euenful with tosing to and fro vnto the dawning of the day.

⁵ My flesh is clothed with wormes & filthines of the dust: my skin is rent, & become horrible,

⁶ My dayes are swifter the a weauers shuttle, and they are spent without hope.

⁷ Remember that my life is but a winde, & that mine eye shal not returne to se pleasure.

⁸ The eye that hath sene me, shal se me no more: thine eyes are vpon me, and I shalbe no longer.

⁹ As the cloude vanissheth & goeth away, so he that goeth downe to the graue, shal come vp nomore.

¹⁰ He shal returne nomore to his house,

nether shal his place knowe him any more.

¹¹ Therefore I wil not spare my mouth, but wil speake in the trouble of my spirit, & muse in the bitternes of my minde.

¹² Am I a sea, or a whalefish, that thou kepest me in warde?

¹³ When I say, My couche shal relieue me, & my bed shal bring comfort in my meditation,

¹⁴ Then fearest thou me with dreames, and astonishest me with visions.

¹⁵ Therefore my soule choseth rather to be strangled & to dye, then to be in my bones.

¹⁶ I abhorre it, I shal not liue alway: spare me then, for my daies are but vanitie.

¹⁷ What is man, that thou doest magnifie him, and that thou settest thine heart vpon him?

¹⁸ And doest visit him euerie morning, and tryest him euerie moment?

¹⁹ How long wil it be yet thou departe from me? thou wilt not let me alone whiles I may swallowe my spete.

²⁰ I haue sinned, what shal I do vnto thee? O thou preseruer of men, why hast thou set me as a marke against thee, so that I am a burden vnto my self?

²¹ And why doest thou not pardon me trespass: and take away mine iniquitie? for now shal I slepe in the dust, and if thou sekest me in the morning, I shal not be founde.

²² The perfection, that he colde bridle him selfe fro reasoning with God, because that he still tryed his faith.

²³ That is, I shalbe dead.

CHAP. VIII.

¹ Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserueth the good.

¹ Then answered Bildad the Shuhite, and said,

² How long wilt thou talke of these things? & how long shal the wordes of thy mouth be as a mightie winde?

³ Doeth God peruert iudgement: or doeth the almighty subuert iustice?

⁴ If thy sonnes haue sinned against him, & he hath sent them into the place of their iniquitie,

⁵ Yet if thou wilt early seke vnto God, & pray to the Almighty,

⁶ If thou be pure and vpright, then surely he wil awake vp vnto thee, & he wil make the habitation of thy righteousness prosperous.

⁷ And thogh thy beginning be small, yet thy later end shal greatly increase.

⁸ Inquire therefore, I pray thee, of the former age, and prepare thy selfe to searche of their fathers.

⁹ (For we are but of yesterday, and are ignorant)

¹⁰ He shal finde it true which he here saith, that it is not ynough to haue the experience of our felices, but to be comforted by the examples of them that went before vs.

¹ Seing I can by nonother meanes comfort my selfe, I wil declare my grief by wordes. And thus he speaketh as one ouercome with grief of minde.

² Am not I a poore wretch? what needest thou then to lay so muche paine on me? So that I can haue no rest, night nor day. He speaketh as one ouercome wth sorowe, and not of iudgement, or of the examination of his faith.

³ Seing my terme of life is so shorte, let me haue some rest and ease. Seing that m^y of him selfe is so vile, why doest thou giue him that honour to contende against him?

⁴ Iob vseth all kinde of persuasion with God, that he might stay his hand.

⁵ After all reasonings, faith brasteth forth, & leadeth Iob to repentance: yet is was not in future.

⁶ He declar-
eth that their wordes which wolde diminish any thing fro the iustice of God, is but as a puff of winde that vanissheth away.

⁷ That is, ha-
the rewarded the according to their iniqui-
tie: meaning, that Iob ought to be warned by the exaple of his children, that he offend not God.

⁸ That is, if
y^e turne betwix whiles God calleth thee to repentance.

⁹ Thogh the
beginnings be not so pleas-
ant, as thots woldest desire, yet in the end thou shal haue sufficient occasion to content thy self.

¹⁰ He willeth Iob to exami-
ne all antiquitie, and he shal finde it true which he here saith.

¹¹ Meaning, that it is not ynough to haue the experience of our felices, but to be comforted by the examples of them that went before vs.

¹ Hathe not an hyred ser-
uant some rest and ease? then in this my con-
tinual tormet I am worse then an hyre-
ling.

² My sorowe
hathe contin-
ued from mo-
neth to mo-
neth, and I ha-
ue looked for
hope in vaine.

³ This signi-
feth that his
disease was ra-
re and moste
horrible.

⁴ Thus he spea-
keth in respect
of the breui-
tie of mans life,
which passeth without
hope of return-
ing: inconsidera-
tio whereof he
desireth God
so haue con-
solation on hi.

⁵ If thou be-
holde me in
thine angre, I
shal not be able
to stand in
thy presence.
I shal nomore
enioye this
mortal life.

ignorant: for our dayes vpon earth are but a shadow)

10 Shal not thei teache thee & tel thee, and vtter the wordes of their heart?

g As a rush can not growe without moilnes, so can not the hypocrite, because he hath the not faith, which is moistened with Gods Spirit.

11 Can a rush growe without myre? or can the grasle growe without water?

12 Thogh it were in grene & not cut downe, yet shal it wither before anie other herbe.

13 So are the paths of all that forget God, and the hypocrites hope shal perish.

14 His confidence also, shal be cut of, & his trust shalbe, as the house of a spyder.

15 He shal leane vpon his house, but it shal not stand: he shal holde him fast by it, yet shal it not endure.

16 The tre is grene before the sunne, and the branches spread ouer the garden thereof.

17 The rotes thereof are wrapped about the fountaine, & are falden about the house of stones.

18 If anie plucke it from his place, and it denie, saying, I haue not sene thee,

19 Beholde, it wil reioyce by this meanes, that it may growe in another molde.

20 Beholde, God wil not cast away an vpright man, nether wil he take the wicked by the hand,

21 Til he haue filled thy mouthe wth laughter, and thy lippes with ioye.

22 They that hate thee, shalbe clothed with shame, & the dwelling of the wicked shal not remaine.

CHAP. IX.

1 Iob declareth the mightie power of God, and that mans righteousness is nothing.

Then Iob answered, and said, I knowe verely that it is so: for how shulde man compared vnto God, be a iustified?

If he wolde dispute with him, he colde not answer him one thing of a thousand.

He is wise in heart, & mightie in strength: who hath bene scarce agais^t him & hath prospered?

He remoueth the moūtaines & they fele not when he ouerthroweth them in his wrath.

He remoueth the earth out of her place, that the pillars thereof do shake.

He commandeth the sunne, and it riseth not: he closeth vp the starres, as vnder a signet.

He him self alone spreadeth out the heauens, and walketh vpon the height of the sea.

He maketh the starres Arcturus, Orion, and Pleiades, and the climats of South.

He doeth great things, and vnsearchable: yea, meruelous things without number.

11 Lo, when he goeth by me, I se him not: & when he passeth by, I perceiue him not.

12 Beholde, when he taketh a pray, who can make him to restore it? who shal say vnto him, What doest thou?

13 God wil not withdrawe his angre & the moste mightie helpe^s do stoupe vnder him.

14 How muche lesse shal I answer him? or how shulde I finde out my wordes with him?

15 For thogh I were iuste, yet colde I not answer, but I wolde make supplicacion to my Iudge.

16 If I crye, and he answer me, yet wolde I not beleue, that he heard my voyce.

17 For he destroyeth me with a tempest, & woundeth me without cause.

18 He wil not suffer me to take my breath, but filleth me with bitternes.

19 If we speake of strength, beholde, he is strong: if we speake of iudgement, who shal bring me in to plaide?

20 If I wolde iustifie my self, mine owne mouth shal condemne me: if I wolde be perfite, he shal iudge me wicked.

21 Thogh I were perfite, yet I knowe not my foule: therefore abhorre I my lyfe.

22 This is one point: therefore I said, He destroyeth the perfite and the wicked.

23 If the scourge shulde sodenly flae, shulde God laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: he couereth the faces of the iudges thereof: if not, where is he? or who is he?

25 My daies haue bene more swift then a poste: they haue fled, & haue sene no good thing.

26 They are passed as with the moste swift shippes, and as the egle that flieth to the praye.

27 If I say, I wil forget my complaint, I wil cease from my wrath, & comfort me,

28 Then I am afrayed of all my sorowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why labour I thus in vaine?

30 If I wash my self with snowe water, and purge mine hands moste cleane,

31 Yet shalt thou plunge me in the pit, and mine owne clothes shal make me filthy.

32 For he is not a man as I am, that I shulde

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nith according to his iustice, he wil destroye aswel them that are coited perfite, as them that are wicked. q To wit, the wicked. r This is spoken according to our apprehension, as thogh he wolde say, If God destroye but the wicked, as chap. 5. why shulde he suffer the innocents to be so long tormmented by them? f That they can not se to do iustice. c That can shewe the contrary? u I thinke not to fall into these afflictions, but my sorowes bring me to these manifold infirmitie, & my conscience condemnerh me. x Why doeth not God destroye me at once? thus he speaketh according to the infirmitie of the flesh. y Thogh I seme neuer so pure in mine owne eyes, yet all is but corruption before God. z Whatfouer I wolde vse to coyer my filthynes with, shal disclose me so muche more.

e I am not able to cōprehend his workes, which are commune and daily before mine eyes, muche lesse in those things, which are hid and secret. f He sheweth that w^h God doeth execute his power, he doeth it iustly, for asmuch as none can controule him. g God wil not be appealed for ought that man can laie for him self for his iustification.

h That is, all reasons that men can laie to approue their cause. i How shulde I be able to answer him by eloquence? whereby he noteth his friends, that albeit thei were eloquent in talke, yet thei felt not in heart, that which thei spake.

k Meaning, in his owne opinion, signifying that man will sometime flatter him self to be righte, which before God is abominacion.

l Whiles I am in my pangs, I can not but brast forth into many inconueniences, although I that knowe still that God is iust. m I am not able to fele my finnes so great, as I fele the weight of his plagues: & thus he speaketh to condemne his dulnes, and to iustifie God.

n After he hath the accused his owne weakenes, he continueth to iustifie God and his power.

o If I wolde stande in mine owne defence, yet God hithe iuste cause to condemne me, if he examine mine heart, & conscience. p If God punish according to his iustice, he wil destroye aswel them that are coited perfite, as them that are wicked. q To wit, the wicked. r This is spoken according to our apprehension, as thogh he wolde say, If God destroye but the wicked, as chap. 5. why shulde he suffer the innocents to be so long tormmented by them? f That they can not se to do iustice. c That can shewe the contrary? u I thinke not to fall into these afflictions, but my sorowes bring me to these manifold infirmitie, & my conscience condemnerh me. x Why doeth not God destroye me at once? thus he speaketh according to the infirmitie of the flesh. y Thogh I seme neuer so pure in mine owne eyes, yet all is but corruption before God. z Whatfouer I wolde vse to coyer my filthynes with, shal disclose me so muche more.

a Iob here answereth to y point of Eli-phaz and Bildads oracion, touching the iustice of God & his innocencie, confessing God to be infinite in iustice, and man to be nothing in respect. b Of a thousand things, & God colde lay to his charge, mā can not answer him one. c He declareth what is the infirmitie of mā by y mightie & incomprehensible power that is in God, shewing what he colde do, if he wolde sit forthe his power. d These are y names of certaine starres, whereby he meaneth that all starres both knowne & vknowne are at his appointment.

^a Which might make an accord between God and me, speaking of impaciencie, & yet confessing God to be iust in punishing him.
^b Signifying Gods iudgements keepe him in awe.

answer him, if we come together to iudgement.

³³ Nether is there any vmpire^a that might laie his hand vpon vs bothe.

³⁴ Let him take his rod away fro me, & let not his feare astonish me:

³⁵ Then wil I speake, & feare him not: ^b but because I am not so, I holde me stil.

CHAP. X.

¹ *Iob is weary of his life, and setteth out his fragilitie before God. 20 He desireth him to stay his hand. 32 A description of death.*

^a I am more like to a dead man, then to one y liueth.
^b I wil make an ample declaration of my tormets, accusing my self & not God.
^c He wolde not that God shulde procede against him by his seuer iustice, but by the ordinarie meanes that he punisheth others.

¹ MY soule is cut of ^a though I liue: I wil leaue my ^b complaint vpon my self, & wil speake in the bitterness of my soule.

I wil say vnto God, ^c Condene me not: shewe me, wherefore thou contendest with me.

³ Thinkest thou it ^d good to oppresse me, & to cast of the ^e labour of thine hands, and to fauour the ^f counsil of the wicked?

⁴ Hast thou ^g carnal eyes? or doest thou se as man seeth?

⁵ Are thy dayes as mans ^h dayes? or thy yeeres, as the time of man?

⁶ That thou inquirest of mine iniquitie, & searchest out my sinne.

⁷ Thou knowest that I can not do ⁱ wickedly: for none can deliuer me out of thine hand.

⁸ Thine ^k hands haue made me, and fashioned me wholly rounde about, & wilt thou destroye me?

⁹ Remember, I pray thee, that thou hast made me as ^l the clay, and wilt thou bring me into dust againe?

¹⁰ Hast thou not powred me out as mylke? and turned me to cruds like chese?

¹¹ Thou hast clothed me with skinne and flesh, and ioyned me together with bones and sinewes.

¹² Thou hast giuen me life, and ^m grace: & thy ⁿ visitacion hath preferred my spirit.

¹³ Though thou hast hid these things in thine heart, yet I knowe ^o y it is so with thee.

¹⁴ If I haue sinned, then thou wilt straightly loke vnto me, and wilt not holde me giltles of mine iniquitie.

¹⁵ If I haue done wickedly, wo vnto me: if I haue done righteously, I wil not ^p lift vp mine head, being ful of confusion, because I se mine affliction.

¹⁶ But let it increase: hunt thou me as a lyon: returne & shewe thy self ^q maruelous vpon me.

ⁿ That is, thy fatherlie care & providence, whereby thou preservest me, and without the which I shulde perish straight way.
^o Though I be not fully able to comprehend these things, yet I must needs confesse that it is so.
^p I wil alway walke in feare and humilitie, knowing that none is iuste before thee.
^q Iob being fore afflicted in this bachel betweene the flesh and the Spirit, brasteth out into these afflictions, wishing rather short dayes then a long paine.

¹⁷ Thou renuest thy plagues against me, and thou increasest thy wrath against me: ^r changes and armies of sorowes are against me.

¹⁸ Wherefore the hast thou brought me out of the wombe? Oh that I had perished, and that none eye had sene me!

¹⁹ And that I were as I had not bene, but brought from the wombe to the graue.

²⁰ Are not my dayes fewe? let him ^s cease, and leaue of fro me, that I may take a litle comfort,

²¹ Before I go and shal not ^t returne, ^u even to the land of darkenes and shadowe of death:

²² Into a lād, I say, darke as darkenes it self, & into the shadow of death, where is none ^v order, but the light ^w there as darkenes.

CHAP. XI.

¹ *Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is merciful to the repentant. 18 Their assurance that liue godlie.*

¹ Then answered Zophar the Naamathite, and said,

² Shulde not the multitude of wordes be answered? or shulde a great ^a talker be iustified?

³ Shulde men holde their peace at thy lyes? and when thou mockest others, shal none make thee ashamed?

⁴ For thou hast said, ^b My doctrine is pure, and I am cleane in thine eyes.

⁵ But oh, that God wolde speake and open his lippes against thee!

⁶ That he might shewe thee the ^c secrets of wisdom, how ^d y hast deserved double, according to right: knowe therefore that God hath forgotten thee for thine iniquitie.

⁷ Canst thou by searching finde out God? canst thou finde out the Almighty to his perfection?

⁸ The heauens are hie, what canst thou do? ^d it is deeper then the hel, how canst thou knowe it?

⁹ The measure thereof is longer then the earth, and it is broder then the sea.

¹⁰ If he cut of and ^e shut vp, or gather together, who can turne him backe?

¹¹ For he knoweth vaine men, and ^f seeth iniquitie, & him that vnderstandeth nothing.

¹² Yet yaine man wolde be wise, though man ^g newe borne is like a wilde asse ^h coltre.

¹³ If thou ⁱ prepare thine heart, & stretch out thine hands towarde him:

¹⁴ If iniquitie be in thine ^h hand, put it farre away, & let no wickednes dwell in thy tabernacle.

¹⁵ Then truly shalt thou lift vp thy ⁱ face without

^r That is, diuersitie of difficulties and in great abundance, shewing that God hath infinite meanes to punish mā.
^s He wistheth y God wolde leaue of his affliction, considering his great miserie & the beuities of his life.
^t He speaketh thus in y person of a finner, that is overcome with passions & w the feeling of Gods iudgements, & therefore can not apprehend in y state the mercies of God & the comfort of the reformation.
^u No difference betweene light and darkenes, but where all is verie darkenes it self.

^a Shulde he persuade by his great talke, that he is iuste?
^b He chargeth Iob with this, that he shulde say, that the thing, which he spake, was true, and that he was without sinne in y sight of God.
^c Which is, not to stand in iustifying of thy self: he signifieth that man wil neuer be ouercome, while he reasoneth with another, and therefore God must breake of the controuersie, and stop mans mouth.
^d That is, this perfection of God, & if man be not able to comprehend the height of the heau, the depth of hel, the length of the earth, the breadth of the sea, which are but creatures: how can he attaine to the perfection of the Creator?
^e If God shulde turne the state of things, and establish a newe orde in nature, who coulde controule him?

^f That is, without vnderstanding: so that what neuer gifts he hath afterwarde, come of God and not of nature.
^g If thou repent, pray vnto him.
^h Renounce thine owne euill workes, and let that they offend not God, ouer whom thou hast charge.
ⁱ He declareth y hat quietnes of conscience and successe in all things such shal haue, which turne to God by true repentance.

without spot, and shalt be stable, & shalt not feare.

26 But thou shalt forget thy miserie, and remember it as waters that are past.

27 Thine age also shal appeare more cleare then the noone day: thou shalt shine and be as the morning.

28 And thou shalt be bolde, because there is hope: and thou shalt dig pittes, and shalt lye downe safely.

29 *For when thou takest thy rest, none shal make thee afraied: yea, manie shal make sute vnto thee.

30 But the eyes ^k of the wicked shal faile, and their refuge shal perish, and their hope shal be sorowe of mande.

CHAP. XII.

1 Iob accuseth his friends of ignorance. 7 He declareth the might, and power of God. 17 And how he chaungeth the course of things.

Then Iob answered, and said, In dede because that ye are the people onely, a wifdome must dye with you.

But I haue vnderstanding as wel as you, & am not inferior vnto you: yea, who knoweth not suche things?

4 I am ^{as} one mocked of his neighbour, who calleth vpon God, and he ^c heareth him: the iuste and the vp-right is laughed to scorn.

5 He that is ready to fall, is as a lampe despised in the opinion of the riche.

6 The tabernacles of robbers do prosper, and they are in sauetie, that prouoke God, whome God hathe enriched with his hand.

7 Aske now the beastes, ^e and they shal teache thee, and the fowles of the heauen, and they shal tel thee:

8 Or speake to the earth, and it shal shewe thee: or the fishes of the sea, and they shal declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hathe made these?

10 In whose hand is the soule of euerie liuing thing, and the breath of all mankinde.

11 Doeth not the eares ^f discerne the wordes? and the mouth taste meat for it self?

12 Among the s ancient is wifdome, and in the length of dayes is vnderstanding.

13 With him is wifdome and strength: he hathe counsell and vnderstanding.

14 Beholde, he wil breake downe, and it can not be buyt: he shutteth a man vp, and he can not be losed.

15 Beholde, he withholdeth the waters, and thei drye vp: but when he sendeth the out, they destroye the earth.

16 With him is strength and wifdome: he that is deceiued, and that ^h deceiueth, are his.

17 He causeth the counsellers to go as spoiled, and maketh the iudges fooles.

18 He loseth ^k the colar of Kings, and girdeth their loines with a girdle.

19 He leadeth away the princes as a pray, & ouerthroweth the mightie.

20 He taketh away the speache from the faithful counsellers, & taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes and maketh the strenght of the mightie weak.

22 He discouereth the depe places from their darkenes, & bringeth forth the shadowe of death to light.

23 He ^m increaseth the people, and destroyeth them: he enlargeth the nacions, & bringeth them in againe.

24 He taketh away the hearts of them that are the chief ouer the people of the earth, and maketh them to wader in the wilderness out of the way.

25 They grope in the darke without light: & he maketh them to stagger like a drunken man.

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friends. 10 The penitent shal be saved, and the hypocrite condemned. 20 He prayeth vnto God that he wolde not handle him rigorously.

1 O, mine eye hathe seene all this: mine eare hathe heard, and vnderstand it.

2 I knowe also as muche as you knowe: I am not inferior vnto you.

3 But I wil speake to the Almighty, and I desire ^a to dispute with God.

4 For in dede ye forge lyes, and all you are phisicians of no value.

5 Oh, that you wolde holde your tongue, that it might be imputed to you for wifdome!

6 Now heare my disputation, and giue eare to the arguments of my lippes.

7 Wil ye speake ^c wickedly for Gods defence, and talke deceitfully for his cause?

8 Wil ye accept his persone? or wil ye contend for God?

9 Is it wel ^y he shulde seke of you? wil you make a lye for him, as one lyeth for a man?

10 He wil surely reprove you, if ye do secretly accept anie persone.

11 Shal not his excellencie make you afraid? and his feare fall vpon you?

12 Your ^d memories may be compared vnto ashes, and your bodies to bodies of claye.

13 Holde your tongues in my presence, that I may speake, and let come vpon what wil.

14 Wherefore do I ^e take my flesh in my tethe, and put my soule in mine hand?

15 Lo, though he slay me, yet wil I trust in him, and I wil reprove my wayes in his sight.

Llii.

h He sheweth that there is nothing done in this worlde without Gods wil, and ordinance: for else he shulde not be almightie. k He taketh wifdome fro them. l He abaseth the honour of princes, and bringeth them into the subiection of others. m He causeth that their wordes haue no credit, which is when he wil punish sinne. n In this discourse of Gods wonderful workes Iob sheweth that whatsoever is done in this worlde, bothe in order and change of things is by Gods wil and appointment: wherein he declareth that he thinketh wel of God, and is as able to see forth his power in wordes as they that reason against him.

Chap. XIII. a For although he knewe that God had a iustice, & was manifest in his ordinarie working, and another in his secret counsel, yet he wolde utter his affection to God, because he was not able to vnderstand the cause why he did thus punish him. b You do not wel applye your medicine to the disease. c He codeneth their zeale, & had not knowledge, neither regarded they to comfort him, but alwaie graced on Gods iustice, as though it was not evidently seene in Iob, except they had vnderstake the probation thereof. d Your fame shal come to nothing. e Is not this a manifest signe of mine affliction, and that I do not complain without cause, seeing I am thus tormented as though I shulde reare mine owne flesh, & put my life in danger?

k He sheweth that contrarie things shal come vnto them that do not repent.

a Because you seie not that, & you speake, you thinke ^y whole Alder in wordes, and so flatter your felues as though none knewe anie thing, or colde knowe but you.

b He reprobeth these his friends of two fautes: the one ^y thei thought thei had better knowledge the in dede they had, & ^y other that in stead of true consolatio they did deride, and despise their friend in his aduersitie.

c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hathe all things that he desireth.

d As the riche esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie.

e Ebr. to whom God hathe brought in with his hand.

f He declareth to them that did dispute against him, that their wifdome is comune to all, & suche as ^y very brute beasts do daily teache.

g Or, flesh.

h He exhorteth them to be wise in iudging, and as wel to knowe the right vse why God hathe giuen them eares, as he hathe done a mouth. i Though men by age, and continuance of time attaine to wifdome, yet it is not comparable to Gods wifdome, nor able to comprehend his iudgements, wherein he answereth to that, which was alledged, Chap. 8.

The breuitie of life.

Iob.

Iob accused.

¶ Whereby he declareth that he is not an hypocrite as they charged him. **g** That is, cleared, and not cast of for my finnes, as you reason. **h** To proue God doeth thus punish me for my finnes. **i** If I defend not my cause, euerie man will condemne me. **k** He sheweth what these two things are. **l** His page thus moue him to reason wth God, not denying but that he had sinned: but he desired to vnderstand what were his great finnes y^e had deserued suche rigour, wherein he offended, that he wolde knowe a cause of God why he did punish him. **m** Thou punishest me now for the fautes that I committed in my youth. **n** Thou makest me thy prisoner, and doest so preesse me that I can not stirre had nor fote. **o** *Elm. mter.*

a Taking occasion of his adversaries wordes, he describeth y^e state of his life from his birth to his death. **Chap. i. 9.** **psal. 144. 4.** **h** His meaning is, that seeing that man is so fraile a creature, God shulde not handle him so extremely: wherein Iob sheweth y^e wickednes of the flesh, wher it is not subiect to the Spirit. **psal. 51. 7.** **c** Vntil y^e time that thou hast appointed for him to dye, w^h he desireth, as the hyreling waiteth for y^e end of his labour to receyue his wages. **d** He speaketh not here as though he had not hope of y^e immortalitie, but as a man in extreme paine, when reason is overcome by afflictions & torments.

16 He shal be my saluation also: for the hypocrite shal not come before him. **17** Heare diligently my wordes, and marke my talke. **18** Beholde now: if I prepare me to iudgement, I knowe that I shal be iustified. **19** Who is he, that wil pleade wth me? for if I now holde my tongue, I dye. **20** But do not these two things vnto me: the wil I not hide my self from thee. **21** Withdrawe thine hand from me, and let not thy feare make me afraied. **22** Then call thou, and I wil answer: or let me speake, and answer thou me. **23** How manie are mine iniquities and finnes? shewe me my rebellion, and my sinne. **24** Wherefore hidest thou thy face, and takest me for thine enemy? **25** Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drye stubble? **26** For thou writest bitter things against me, and makest me to possesse the iniquities of my youth. **27** Thou puttest my fete also in the stokes, and lokest narrowly vnto all my paths, and makest the printe thereof in the heeles of my fete. **28** Suche one consumeth like a rotten thing, and as a garment that is motheaten.

CHAP. XIII.

Iob describeth the shortenes and miserie of the life of man. 14 Hope susteineth the godlie. 22 The condition of mans life.

MAn y^e is borne of woman, is of short continuance, and ful of trouble. **2** He shooteth forth as a flowre, and is cut downe: he vanisheth also as a shadow, & continueth not. **3** And yet thou openest thine eyes vpon such a one, and causest me to enure into iudgement with thee. **4** Who can bring a cleane thing out of filthines? there is not one. **5** Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his boundes, which he can not passe. **6** Turne from him that he may cease vntil his desired day, as an hyreling. **7** For there is hope of a tre, if it be cut downe, that it wil yet sproute, and the branches thereof wil not cease. **8** Though y^e rote of it waxe olde in the earth & the stocke thereof be dead in y^e grounde, yet by the sent of water it wil bud, and bring forth the bowes like a plant. **9** But man is sicke, and dyeth, & man perissheth, and where is he? **10** As the waters passe from the sea, and as the flood decayeth and dryeth vp, so man slepeth and riseth not: for he shal not wake againe, nor be raised from his

sleep til the heauen be nomore. **13** Oh that thou woldest hide me in the graue, and kepe me secret, vntil thy wrath were past, and woldest giue me terme, and remember me. **14** If a man dye, shal he liue againe? All the dayes of mine appointed time wil I waite, til my changing shal come. **15** Thou shalt call me, and I shal answer thee: thou louest the worke of thine owne hands. **16** But now thou nombrest my steps, and doest not delay my finnes. **17** Mine iniquitie is sealed vp, as in a bagge, and thou addest vnto my wickednes. **18** And surely as the mountaine that falleth, cometh to noght, and the rocke that is removed from his place: **19** As the water breaketh the stones, when thou ouerflowest the things which growe in the dust of the earth: so thou destroyest the hope of man. **20** Thou preuailest alway against him, so that he passeth away: he changeth his face when thou castest him away. **21** And he knoweth not if his finnes shal be honorable, nether shal he vnderstand concerning the, whether they shal be of lowe degre, **22** But while his flesh is vpon him, he shal be sorrowful, and while his soule is in him, it shal mourne.

CHAP. XV.

Eliphaz reprehendeth Iob, because he ascribeth wisdom, and purenes to him self: 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

Then answered Eliphaz the Temanite, and said, **2** Shal a wife man speake wordes of the winde, and fil his belly with the East winde? **3** Shal he dispute with wordes not comely, or with talke that is not profitable? **4** Surely thou hast cast of feare, and restrainest prayer before God. **5** For thy mouth declareth thine iniquitie, seeing thou hast chosen the tongue of the crafty. **6** Thine one mouth condemneth thee, and not I, and thy lippes testifie against thee. **7** Art thou the first man, that was borne: and wast thou made before the hills? **8** Hailt thou heard the secret counsel of God, and doest thou restraine wisdom to thee? **9** What knowest thou that we knowe not: and vnderstandest that is not in vs? **10** With vs are bodie ancient and very aged men, farre older then thy father. **11** Some the consolations of God & smile vnto thee, is this thing strange vnto thee?

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to dye. **f** That is, releasing my peines and take me to mercie. **g** Meaning, vnto the day of the resurrection wher he shulde be changed, & runed. **h** Though I be afflicted in this life, yet in the resurrection I shal fele thy mercies, and answer when thou callest me. **i** Thou layest the all together & sufferest none of my finnes vnapunished. **k** He murmureth through y^e impacience of y^e flesh against God, as though he vied as great seueritie against him as against y^e hard rocks, or waters y^e ouerflowe forthat hereby all the occasion of his hope is taken away. **l** Yet whiles he liueth, he shal be in paine & miserie.

a That is, vaine wordes, & without consolation? **b** Meaning, w^h matters that are of none importanc which are forgotten asone as they are vttered, as the East winde drieth vp the moisture asone as it falleth. **c** He chargeth Iob as though his talke caused me to cast of the feare of God & prayer. **d** Thou speakest as do the mockers, and contempters of God. **e** That is, the moeste ancient, and so by reason the moeste wise? **f** Art thou onely wise? **g** He accuseth Iobs pride, and ingratitude, y^e wil not be comforted by God, nor by these counsel.

God punisheth the wicked. Iob. Iobs affliction. 227

h Why doest thou stand in thine owne conceite? *Hebraia thy spirit.*
i His purpose is to proue, & Iob as an vnjust man & an hypocrite is punished for his finnes, like as he did before, Chap. 4, 18.
k Which hath a desire to sinne as he is thirke to drinke.
l Who by their wisdom so gouerned, & no stranger inuaded them, & so the land seemed to be giue to them alone.
m The cruel man is euer in danger of death, and is neuer quiet in conscience.
n Out of that miserie where into he once falleth.
o God doeth not onely impouertish the wicked oft times: but euen in their prosperitie he punisheth the with a greedines euer more to gather: which is as a beggerie.
p He sheweth what weapons God vseth against y^e wicked which lift vp the selues against him, to wit, terror of conscience, & outward afflictions.
q That is, he was so puffed vp with great prosperitie, & abundance of things, that he forgotte God: noting, y^e Iob in his felicitie had not this true feare of God.
r Though he buyde, & repaire ruinous places to get him fame, yet God shal bring all to naught, and turne his great prosperitie into extreme miserie.
s Meaning, y^e his sumptuous buyldings shulde neuer come to perfection.
t He standeth so in his owne conceite, that he wil giue no place to good counsel, therefore his owne pride shal bring him to destruction. **u** As one that gathereth grapes before they be ripe. **x** Which were buyle or maintained by poisoning, and bribery.

- 12 Why doeth thine heart ^h take thee away, and what do thine eyes meane,
 13 That thou answerest to God " at thy pleasure, and bringest *suche* wordes out of thy mouth?
 14 What is man, that he shulde be cleane? and he that is borne of woman, that he shulde ⁱ be iust?
 15 Beholde, he founde no stedfastnes in his Saintes: yea, the heauens are not cleane in his sight.
 16 How muche more ⁱ man abominable, & filthie, which ^k drinketh iniquitie like water?
 17 I wil tel thee: heare me, and I wil declare that which I haue seene:
 18 Which wise men haue tolde, *as they haue heard of their fathers*, and haue not kept it secret:
 19 To whome alone the land was ^l giuen & no stranger passed through them.
 20 The wicked man is continually as one that trauellet of childe, and the number ^m of yeres is hid from the tyrant.
 21 A sound of feare is in his eares, & in his prosperitie ⁿ y^e destroyer shal come vpon him.
 22 He beleueth not to returne out of ^o darkenes: for he seeth the sworde before him.
 23 He wadeth ^p to and fro for bread where *he may*: he knoweth that the day of darkenes is prepared at hand.
 24 Affliction and ^q anguish shal make him afraid: they shal preuaile against him as a King ready to the battell.
 25 For he hathe stretched out his had against God, and made him self strong against the Almightye.
 26 Therefore God shal runne vpon him, *euen* vpon his necke, & against the moste thicke part of his shield.
 27 Because he hathe couered his face with ^r his farnes, & hathe collopes in *his* flacke.
 28 Though he dwel ^s in desolate cities, and in houses which no man inhabiteth, but are become heapes,
 29 He shal not be riche, nether shal his substance continue, nether shal he prolong the ^t perfection thereof in the earth.
 30 He shal neuer departe out of darkenes: y^e flame shal drye vp his branches, & he shal go away with the breath of his mouth.
 31 He ^u beleueth not that he erreth in vanitie: therefore vanitie shal be his change.
 32 His branche shal not be grene, but shal be cut of before his day.
 33 God shal destroy him as the vine her fower ^v grape, and shal cast him of, as the oliue doeth her flowre.
 34 For the congregacion of the hypocrite shal be desolate, & fyre shal deuoure the houses of ^x bribes.

35 For thei ^y conceiue mischief and bring forth the vanitie, & their bellie hathe prepared deceite.

CHAP. XVI.

1 Iob moued by the importunacie of his friends, 7 Counteth in what extremitie he is, 19 And taketh God witness of his innocencie.

- 1** Vt Iob answered, and said,
 2 I haue oft times heard *suche* things: miserable comforters are ye all.
 3 Shal there be none ^a ed of wordes of a winde? or what maketh thee bolde so to ^b answer?
 4 I colde also speake as ye do: (but wolde God your ^c soule were in my foules stead) I colde kepe you companie in speaking, and colde ^d shake mine head at you,
 5 But I wolde strengthen you ^e with my mouth, and the comfort of my lips shulde aswage *your sorowe*.
 6 Though I speake, my sorowe ^f can not be aswaged: though I cease, what release haue I?
 7 But now she maketh me weary: *o* God, thou hast made all my ^g congregacion desolate,
 8 And hast made me ful of ^h wrinkles which is a witness thereof, and my leannes riseth vp in me, testifying *the same* in my face.
 9 ⁱ His wrath hathe torne me, and he hateth me, & gnasheth vpon me with his teeth: mine enemye hathe sharpened his eies against me.
 10 They haue opened their mouthes vpon me, & smitten me on the ^j cheke in reproche: thei gather the selues together against me.
 11 God hathe deliuered me to the vniust, and hathe made me to turne out of the way by the ^k hands of the wicked.
 12 I was in welth, but he hathe brought me to nought: he hathe taken me by the necke, and beaten me, and set in me as a marke for him self.
 13 His ^l archers compasse me round about: he cutteth my reines, & doeth not spare, and powreth my gall ^m vpon the ground.
 14 He hathe broken me with one breaking vpon another, and runneth vpon me like a gyant.
 15 I haue sowed a sackcloth vpon my skin, and haue abased mine ⁿ horn vnto the dust.
 16 My face is withered with weping, & the shadow of death is vpon mine eies,
 17 Though *there be* no wickednes in ^o mine hands, and my prayer ^p be pure.
 18 O earth, couer not thou my ^q blood, and let my crying finde no place.
 19 For lo, now my ^r witness is in the heauen, and my record is on hie.

L. iiii.

ne aduersaries accuse me, and let me finde no fauour. t Though man condemn me, yet God is witness of my cause.

y And therefore all their vaine deuities shal turne to their owne destruction.

a Which serueth for vaine ostentation and for no true comfort.
b For Eliphaz did replice against Iobs answer.
c I wolde you felt ^y which I do.
d That is, mocke at your miserie, as you do at mine.
e If this were in my power, yet wolde I comfort you, and not do as ye do to me.
f If thei wolde say, Why doest thou not then comfort thy selfe? he answereth, y^e the iudgements of God are more heauy, then he is able to aswage ether by wordes or silence.
g Meaning, God.
h That is, destroyed most of my familie.
i In token of sorowe and grief.
k That is, God by his wrath: and in this diuersitie of wordes & hie stile he expresseth how grievous ^y had of God was vpon him.
l That is, hathe handled me moste contemptuously: for so smiting on the cheke signified, 1. King. 22, 24. Mar. 14.
m Thei haue led me whither thei wolde.
n His manifold afflictions.
o I am wounded to ^y heart.
p Meaning, his glorie was brought lowe.
q Signifying, y^e he is not able to comprehend the cause of this his grievous punishment.
r That is, vnfaigned, and without hypocrisie.
t Let my sinne be knowne, if I be *suche* a sinner as mine aduersaries accuse me, and let me finde no fauour.

No hope in prosperitie.

Iob.

The fall of the wicked.

u Vile painted
wordes in ste-
ad of true con-
solation.

x Thus by his
great torments
he is carryed
away and bra-
steth out into
passions, and
speakech vn-
aduisedly, as
though God
shulde intreat
man more get-
ly, seeing he
hathe but a
short time he-
re to liue.

Chap. XVII.

a In stead of
cōsolation, being
now at death's
dore, he had
but them that
mocked at hi,
and discoura-
ged him.
b I feare that
they seke busi-
ness to vex me.
c He reasoneth
with God as a
man beside him
selfe to the in-
ter of his cause
might be
brought to light
d And answer
for the?

e That these
mine afflictions
are thy iust
judgements,
though man
know not the
cause.

f He that flatter-
eth a man,
and onely iud-
geth him hap-
py in his pros-
peritie, shal
not him self
only, but in
his posteritie
be punished.

g God hathe
made all the
worlde to
speake of me,
because of mi-
ne afflictions.

h That is, as
a continual
sounde in their
eares.

i To wit, whe
they se y god-
lie punished:
but in the end
they shal
come to vnder-
standing, and
knowe what
shal be the re-
ward of the
hypocrite.

k That is, wil
not be discour-
aged, conside-
ring that the
godlie are pun-
ished as wel
as the wicked.

l Iob speaketh
to the three, y
came to cōfort him. m That is, haue brought me sorow in stead
of cōfort. n Though I shulde hope to come from aduersitie to prosperitie as
your discours pretēdeth. o I haue nomore hope in father, mother, sister, or
any worldly thing: for the dust and wormes shal be to me in stead of them.
p All worldly hope, and prosperitie faile, which you say, are onely signes of
Gods fauour; but seeing that these things perill, I see mine hope in God, and
in the life euerlasting.

20 My friends ^u speake eloquently a-
gainst me: but mine eye powreth out *teares*
vnto God.

21 Oh that a man might ^x pleade with
God, as man with his neighbour!

22 For the yeres accounted come, and I shal
go the way, whence I shal not returne.

CHAP. XVII.

*Iob sayth that he consumeth away, and yet doeth pa-
ciently abide it. 10 He exhorteth his friends to repen-
tance. 13 Shewing that he logeth but for death.*

MY breath is corrupt: my daies are cut
off, and the graue is ready for me.

2 There are none but mockers with me,
and mine eye continueth in ^b their bit-
ternes.

3 Laye downe now and put me in suretie
for thee: who is he, that ^d wil touche mine
hand?

4 For thou hast hid their heart from ^e vn-
derstanding: therefore shalt thou not set
them vpon him.

5 For the eyes of his children shal faile,
that speakech flatterie to his friends.

6 He hathe also made me a ^s byworde of
the people, and I am as a tabret ^h before
them.

7 Mine eye therefore is dim for grief, and
all my strength is like a shadowe.

8 The righteous shal be astonied at ⁱ this,
and the innocent shalbe moued against
the hypocrite.

9 But the righteous wil holde his ^k waye,
and he whose hands are pure, shal increa-
se his strength.

10 All ^l you therefore turne you, and co-
me now, and I shal not finde one wise a-
mong you.

11 My dayes are past, mine enterprises are
broken, and the thoghtes of mine heart

12 Haue changed the ^m night for the day,
and the light that approached, for dar-
kenes.

13 Though I hope, yet the graue shalbe mi-
ne house, and I shal make my bed in the
darke.

14 I shal say to corruption, Thou art my
^o father, and to the worme, Thou art my
moth'r and my sister.

15 Where is then now mine hope? or who
shal consider the thing, that I hoped for?

16 They shal go downe into the bottome
of the pit: surely, it shal lye together in
the dust.

CHAP. XVIII.

*Bildad rehearseth the peines of the vnfaithful and
wicked.*

Then answered Bildad the Shuhite, &
said,

2 When wil ^a ye make an end of your wor-
des? ^b cause vs to vnderstand, & the we wil
speake.

3 Wherefore are we counted as beasts, &
are vile in your sight?

4 Thou art as one that reareth his soule in his
anger. Shal the ^d earth be forsaken for thy
fawe? or y rocke remoued out of his place?

5 Yea, the light of the wicked shalbe ^e quē-
ched & y sparke of his fyre shal not shine.

6 The light shalbe darke in his dwelling,
and his candel shalbe put out with him.

7 The steppes of his strength shalbe restrai-
ned, and his owne counsell shal cast him
downe.

8 For he is taken in the net by his fete, &
he ^f walketh vpon the snares.

9 The grenne shal take him by the heele, &
the thefe shal come vpon him.

10 A snare is laid for him in the grounde, &
a trappe for him in the way.

11 Fearfulnes shal make him afraid on eue-
ry side, and shal driue him to his fete.

12 His strength shalbe ^g famine: & destru-
ction shalbe readie at his side.

13 It shal deuoure the partes of his skinnē,
& the ^h first borne of death shal deuoure
his strength.

14 His hope shalbe rote out of his dwel-
ling, & shal cause him to go to the ⁱ King
of feare.

15 Feare shal dwell in his house (because it
is not ^k his): and brimstone shalbe sca-
tred vpon his habitation.

16 His rotes shalbe dryed vp beneth, and
aboue shal his branche be cut downe.

17 His remembrance shal perish from the
earth, and he shal haue no name in the
strete.

18 They shal driue him out of the ^m light
vnto darkenes, and chase him out of the
worlde.

19 He shal nether haue sonne nor neph: we
among his people, nor any posteritie in
his dwellings.

20 The posteritie shalbe astonied at his
day, & feare shal come vpon the anciēt.

21 Surely such are the habitacions of the
wicked, and this is the place of him that
knoweth not God.

CHAP. XIX.

*Iob reproveth his friends. 15 And reciteth his miseries
& grievous peines. 25 He assureth him selfe of the ge-
nerall resurrection.*

BUt Iob answered, and said,
2 How long wil ye vex me foule, and
torment me with wordes?

3 Ye haue now ^a ten times reproched me,
& are not ashamed: ye are impudēt tow-
ard me.

4 And though I had in dede erred, mine er-
roure ^b remaineth with me.

5 But in dede if ye wil aduāce your felices
againt

a Which co-
unte your fel-
ices iuste? as
Chap. 12. 4.

b Whome you
take to be but
beastes, as
Chap. 12. 7.

c That is, like
a mad man.
d Shal God
change the or-
dre of nature
for thy sake,

e When y wic-
ked is in his
piperitie, the
God changeth
his state: & this
is his ordina-
rie working for
their times.

f Meaning that
the wicked are
in continual
danger.

g That which
shulde nourish
him, shalbe
consumed by
famine.

h That is, so-
me strong and
violent death
shal consume
his strength:

i Or as y Ebrew
worde signi-
feth, his mem-
bres or parts.

k Meaning,
not truly co-
me by.

l Though all y
worlde wolde
fauour hi, yet
God wolde
deströie him &
his

m He shal fall
from prosperi-
tie to aduersi-
tie.

n When thei
shal se what
came vnto hi.

a That is, man-
ny times, as
Nehem. 4. 12.

b That is, I
my self shal-
be punished
for it, or you
haue not yet
confuted it.

6 He braggeth out againe in his passions and declareth all that his afflictions cometh of God, though he be not able to feele his cause in himself.
d Meaning, out of his afflictions
e Meaning, his children and whatsoever was done vnto him in this world
f Which is plucked vp, and hath no more hope to grow.
g His manifold afflictions.
h Mine household seruants: by al these losses to them, touching the flesh he had great occasion to be moued.
i Which were hers & mine.
k Besides these great losses & most cruel vnkindnes, he was touched in his owne person as followeth.
l All my flesh was consumed.
m Seing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye which shulde comfort me.
n Is it not ynough y God doeth punish me except you by reproches increase my sorrow?
o To feele my body punished, except yetron ble my minde.
p He seeketh that notwithstanding his sore passions, his religion is perfect, & that he is not a blasphemer, as the iudged hit.
q I do not so inuise my selfe before the world, but I knowe that I shal come before the great iudge, who shal be my deuourer & Saviour.
r Herein Iob declareth plainly that he had a full hope, that both the soule and body shulde enioye the presence of God in the last resurrection.
s Though his friends thought y he was but a persecutor of God for his finnes, yet he declareth that there was a deeper consideration: to wit, the trial of his faith & patience, and so to be an example for others. God will be reuenged of this last iudgement, whereby you condemne me.

against me, & rebuke me for my reproche,
6 Knowe now, y God hath e ouerthrowen me, & hath compassed me with his net.
7 Beholde, I crye out of violence, but I haue none answer: I crye but there is no iudgement.
8 He hath hedged vp my waye that I can not passe, and he hath set darkenes in my paths.
9 He hath spoiled me of mine honour, & taken the crowne away from mine head.
10 He hath destroyed me on euery side & I am gone: & he hath remoued mine hope like a tre.
11 And he hath killed his wrath against me, and counteth me as one of his enemies.
12 His armies came together, and made their way vpon me, & camped about my tabernacle.
13 He hath remoued my brethren farre from me, and also mine acquaintance were strangers vnto me.
14 My neighbours haue forsaken me, and my familiars haue forgotten me.
15 They that dwell in mine house, and my maides toke me for a stranger: for I was a stranger in their sight.
16 I called my seruant, but he wolde not answer, though I praied him with my mouth.
17 My breath was strange vnto my wife, though I praied her for the childrens sake of mine owne body.
18 The wicked also despised me, & when I rose, they spake against me.
19 All my secret friends abhorred me, & thence whome I loued, are turned against me.
20 My bone cleaueth to my skin & to my flesh, and I haue escaped with the skinne of my teth.
21 Haue pitie vpon me: haue pitie vpon me, (o ye my friends) for the had of God hath touched me.
22 Why do ye persecute me, as God? and are not satisfied with my flesh?
23 Oh that my wordes were now written: oh that they were written euen in a booke!
24 And grauen with pen yron pene in lead, or in stone for euer.
25 For I am sure, that my Redemer liueth, and he shal stand the last on the earth.
26 And though after my skin wormes destroy this bodie, yet shal I see God in my flesh.
27 Whome I myself shal see, and mine eyes shal beholde, and no other for me, though my reines are consumed within me.
28 But ye said, Why is he persecuted? And there was a depe matter in me.
29 Be ye afraid of the sworde: for y sworde wil be tauinged of wickednes, that ye may know that there is a iudgement.

CHAP. XX.

1 Zophar sheweth, that the wicked and the couetous shal be persecuted of God for his finnes, yet he declareth that there was a deeper consideration: to wit, the trial of his faith & patience, and so to be an example for others. God will be reuenged of this last iudgement, whereby you condemne me.

haue a short end, 22 Though for a time they flourish.

1 He answered Zophar the Naamathite and said,
2 Douteles my thoughts cause me to answer, and therefore I make haste.
3 I haue heard the correction of my reproche: therefore y spirit of mine vnderstanding causeth me to answer.
4 Knowest thou not this of olde? & since God placed man vpon the earth?
5 That the reioycing of the wicked is shorte, & that the ioye of hypocrites is but a moment?
6 Though his excellencie mounte vp to the heauen, and his head reache vnto the cloudes,
7 Yet shal he perish for euer, like his dung, and they which haue sene him, shal say, Where is he?
8 He shal flee away as a dreame, & thei shal not finde him, and shal passe away as a vision of the night.
9 So that the eye which had sene him, shal do so no more, and his place shal fe him no more.
10 His children shal flatter the poore, and his hands shal restore his substance.
11 His bones are full of the sinne of his youth, & it shal lye downe with him in the dust.
12 Whē wickednes was swete in his mouth, & he hid it vnder his tongue,
13 And fauoured it, and wolde not forsake it, but kept it close in his mouth,
14 Then his meat in his bowels was turned: the gall of aspes was in the middes of his belly.
15 He hath deuoured substance, and he shal vomit it: for God shal drawe it out of his belly.
16 He shal sucke the gall of aspes, and the vipers tongue shal slaye him.
17 He shal not see the riuers, nor the floods & streames of hony and butter.
18 He shal restore y labour, & shal deuoure no more: euen according to the substance shal be his exchange, and he shal enioye it no more.
19 For he hath vndone man: he hath forsaken the poore, & hath spoiled houses which he buylded not.
20 Surely he shal feele no quietnes in his body, nether shal he reserue of that which he desired.
21 There shal none of his meat be left: therefore none shal hope for his goods.
22 Whē he shal be filled with his abundance, he shal be in paine, & the hand of all the wicked shal assaile him.
23 He shal be about to fill his belly, but God shal send vpo him his fearefull wrath, & shal cause to raine vpo him, euen vpo his meat.
24 He shal flee from the yron weapons, and the bowe of Steele shal strike him through.

LI.iii.

m Some read, vpon his flesh, alluding to Iob, whose flesh was a scabbe.

a He declareth that two things moued him so speake to wit, because Iob seemed to touch him, & because he thought he had knowledge sufficient to confute him.
b His purpose is to proue Iob to be a wicked man, & an hypocrite, because God punished him, and changed his prosperie into aduersitie.
c Where as y father through ambition & tyrannie oppressed the poore, the children through power & miserie shal like fauourary poore. So that the thing, which he hath taken away by violence, shal be restored againe by force.
d Meaning, that he shal carry nothing away with him, but his sinne.
e As poison y is swete in the mouth, bringeth destruction, when it cometh into y body: so all vice at y first is pleasant, but afterward God turneth it to destruction.
f He compareth euil gotten goods to y venom of aspes, which serpent is most dangerous: noting that Iobs great riches were not truly come by, & therefore God did plague him iustly for the same.
g Though God giue to all other a abundance of his blessings, yet he shal haue no parte thereof.
h That is, these riuers & spoiles of y poore shal enioye their theft but for a tyme: after God will take it from them and cause the to make restitution, so y it tis but an exchange.
i He shal leaue nothing to his posteritie.
l The wicked shal neuer be in rest: for one wicked man shal seeke to destroy another.
m Iob was smitten with

The prosperitie

Iob. of the wicked.

n Some read, of § quier.
o All feare & sorow shal light vpon him, when he chineth to escape.
p That is, fyre fro heauen, or fyre of Gods wrath.
q Meaning, § children of § wicked shal flowe away like riuers and be disperfed in diuers places.
r Thus God wil plague the wicked.
s Agast God, thinking to excuse him selfe and to escape Gods hand.

a Your diligent marking of my wordes shalbe to me a great consolation.
b As though he wolde say, I do not talke with man, but with God, who will not answer me, & therefore my minde must needs be troubled.
c He chargeth them as though they were not able to coprehend this his feking of Gods judgement, & exhorteth the therefore to silence.
d Iob proueth against his aduersaries that God punisheth not straigh waies the wicked, but oft times giueth the long life, and prosperitie: so that we must not iudge God iuste or vniust by the things that appeare to our eye.
e They haue store of children, lustie & healthful, & in these pointes he answereth to that which Zophar alleged before.
f Not being tormented with long sickness.
g They desire nothing more the to be exempt from all subiectiō that they shulde beare to God: this Iob sheweth his aduersaries, if they reason onely by § which is sene by common experience, § wicked that hate God, are better delt w all; then they that loue him.
h It is not their owne, but God onely lendeth it vnto them.
i God hope med from their prosperitie.

a Your diligent marking of my wordes shalbe to me a great consolation.

b As though he wolde say, I do not talke with man, but with God, who will not answer me, & therefore my minde must needs be troubled.

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i God hope med from their prosperitie.

j When God recompenseth his wickednes he shal knowe § his prosperitie was but vanitie.

k Who sendeth to the wicked prosperitie, & punisheth the godlie.

m Meaning, the wicked.

n To wit, the godlie.

o As concerning their bodies: and thus he speaketh according to § communic iudgement.

p Thus they called Iobs house in derision, concluding § it was destroyed because he was wicked.

q Which through long trauailing haue experienced & tokens here of, so wit, that the wicked do prosper & the godlie lue in affliction.

r Though the wicked flourish here, yet God wil punish him in the last day.

s Though men do flatter him, and none dare reprove him in this worlde, yet death is a toke that God wil bring him to an account.

t He shal be glad to lie in a slimie pit, before colde not be content with a royal palace.

u Saying, that the iust in this worlde haue prosperitie & § wicked aduersitie.

25 The arrow is drawn out, and cometh forth of the body, and shineth of his gall, so feare cometh vpon him.

26 All darkenes shalbe hid in his secret places: the fyre that is not blowne, shal deuoure him, and that which remaineth in his tabernacle, shalbe destroyed.

27 The heauen shal declare his wickednes, and the earth shal rise vp against him.

28 The increase of his house shal go away: it shal flowe away in the day of his wrath.

29 This is the portion of the wicked man from God, & the heritage that he shal haue of God for his wordes.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proude, in so muche that they blaspheme God. 10 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

Vt Iob answered, and said, Heare diligently my wordes, and this shalbe in stead of your consolations.

Suffre me, that I may speake, and when I haue spoken, mocke on.

Do I dir. & my talke to man? If it were so, how shulde not my spirit be troubled?

Marke me, and be abashed, and lay your hand vpon your mouth.

Euen when I remember, I am afraied, & feare taketh holde on my flesh.

Wherefore do the wicked liue, and waxe olde, and growe in welth?

Their sede is established in their fight with them, and their generacion before their eyes.

Their houses are peaceable without feare, and the rod of God is not vpon them.

Their bullocke tendreth, & faileth not: their cowe calueth, and casteth not her calfe.

They send forth the their children: like shepe, and their sonnes dance.

They take the tabret and harpe, and reioyce in the founde of the organs.

They spend their daies in welth, and suddenly they go downe to the graue.

They say also vnto God, Depart fro vs: for we desire not the knowledge of thy waies.

Who is the Almighty, that we shulde serue him? and what profite shulde we haue, if we shulde pray vnto him?

Lo, their welth is not in their hand: therefore let the counfel of the wicked be farre from me.

How oft shal the candel of the wicked be put out? and their destructiō come vpon them? he wil deuide their liues in his wrath.

They shal be as stubble before the winde, and as chaffe that the storme caryeth away.

God onely lendeth it vnto them.

God hope med from their prosperitie.

God hope med from their prosperitie.

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19 God will lay vpon the sorow of the father for his children: when he rewardeth him, he shal knowe it.

His eyes shal see his destruction, and he shal drinke of the wrath of § Almighty.

For what pleasure hath he in his house after him, when the number of his moneths is cut off?

Shal any teache God knowledge, who iudgeth the hieft things?

One dyeth in his full strength, being in all ease and prosperitie.

His breasts are full of milke, and his bones runne full of marrow.

And another dyeth in the bitterness of his soule, and neuer eateth with pleasure.

They shal slepe bothe in the dust, and the wormes shal couer them.

Beholde, I know your thoughts, and the enterprises, where with ye do me wrong.

For ye say, Where is the princes house? and where is the tabernacle of the wicked dwelling?

May ye not aske the that go by § way? and ye can not denie their signes.

But the wicked is kept vnto the day of destruction, & they shal be brought forth to the day of wrath.

Who shal declare his waie to his face? and who shal rewarde him for that he hath done?

Yet shal he be brought to the graue, and remaine in the heape.

The slimie valley shalbe swete vnto him, and euery man shal drawe after him, as before him there were innumerable.

How the comfort ye me in vaine, seig in your answers there remaine but lyes?

CHAP. XXII.

Eliphaz affirmeth that Iob is punished for his finnes. 6 He accuseth him of vniuersalnes. 13 And that he denied Gods providence. 21 He exhorteth him to repentance.

Then Eliphaz the Temanite answered, and said,

May a man be profitable vnto God, as he that is wise, may be profitable to him selfe?

Is it any thing vnto the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes vp-right?

Is it for feare of thee that he wil accuse thee? or go with thee in to iudgement?

Is not thy wickednes great, & thine iniquities innumerable?

For thou hast taken the pledge from thy brother for nought, and spoiled the clothes of the naked.

To suche as were weary, thou hast not giuen water to drinke, and hast withdrawn bread from the hungrie.

k When God recompenseth his wickednes he shal knowe § his prosperitie was but vanitie.

l Who sendeth to the wicked prosperitie, & punisheth the godlie.

m Meaning, the wicked.

n To wit, the godlie.

o As concerning their bodies: and thus he speaketh according to § communic iudgement.

p Thus they called Iobs house in derision, concluding § it was destroyed because he was wicked.

q Which through long trauailing haue experienced & tokens here of, so wit, that the wicked do prosper & the godlie lue in affliction.

r Though the wicked flourish here, yet God wil punish him in the last day.

s Though men do flatter him, and none dare reprove him in this worlde, yet death is a toke that God wil bring him to an account.

t He shal be glad to lie in a slimie pit, before colde not be content with a royal palace.

u Saying, that the iust in this worlde haue prosperitie & § wicked aduersitie.

v Though men were iuste, yet God colde haue no profite of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne.

Chap. 22, 7. b Let § shuldest reprove or hurt him?

c Thou hast bene cruel, and without charitie, & woldest do nothing for the poore, but for thine owne aduantage.

d Thou hast bene cruel, and without charitie, & woldest do nothing for the poore, but for thine owne aduantage.

e Thou hast bene cruel, and without charitie, & woldest do nothing for the poore, but for thine owne aduantage.

f Thou hast bene cruel, and without charitie, & woldest do nothing for the poore, but for thine owne aduantage.

g Thou hast bene cruel, and without charitie, & woldest do nothing for the poore, but for thine owne aduantage.

h Thou hast bene cruel, and without charitie, & woldest do nothing for the poore, but for thine owne aduantage.

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o Thou hast bene cruel, and without charitie, & woldest do nothing for the poore, but for thine owne aduantage.

CHAP. XXIII.

8 But the mightie man ^d had the earth, and he that was in autoritie, dwelt in it.
 9 Thou hast cast out widowes emptie, and the armes of ^e the fatherles were broken.
 10 Therefore snares ^f are rounde about thee, and feare shal sodenly trouble thee:
 11 Or darkenes that thou shuldest not fe, and ^g abúdance of waters shal couer thee.
 12 Is not God on ^h hie in the heauen? & beholde the height of the ⁱ starres how hie they are.
 13 But thou saiest, How shulde God ^j know? can he iudge through the darke cloude?
 14 The cloudes hide him that he can not se, and he walketh in the circle of heauen.
 15 Hast thou marked the way of ^k y worlde, wherein wicked men haue walked?
 16 Which were ^l cut downe before the time, whose fundacion ^m was as a riuer that ouerflowed:
 17 Which said vnto God, Depart from vs, and ⁿ asked what the Almighty colde do for them.
 18 Yet he ^o filled their houses with good things: but let the counsell of the wicked be farre from me.
 19 The righteous shal see them, and shal reioyce, ^p and the innocent shal laugh them to scorne.
 20 Surely ^q our substance is hid: but the fyre hath deuoured the remnant of ^r them.
 21 Therefore acquaint thy self, I pray thee, with him, and make peace: thereby thou shalt haue prosperitie.
 22 Receiue, I pray thee, the law of his mouth, and laie vp his wordes in thine heart.
 23 If thou returne to the Almighty, thou shalt ^s be buylt vp, & thou shalt put iniquitie farre from thy tabernacle.
 24 Thou shalt lay vp golde for ^t dust, and the golde of Ophir, as the flints of the riuers.
 25 Yea, the Almighty shal be thy defence, and thou shalt haue plentie of siluer.
 26 And thou shalt the delite in the Almighty, and lift vp thy face vnto God.
 27 Thou shalt make thy prayer vnto him, and he shal heare thee, and thou shalt render thy vowes.
 28 Thou shalt also decree a thing, & he shal establishe it vnto thee, and the ^u light shal shine vpon thy waies.
 29 ^v When others are cast downe, then shalt thou say, I am lifted vp: and God shal saue the humble persone.
 30 The innocent shal deliuer the ^w yland, and it shal be preserued by the purenes of thine hands.

^d When thou wast in power and autoritie, thou didst not iustice, but wrong.
^e Thou hast not onely not shewed pittie, but oppressed them.
^f That is, manifold afflictions.
^g He accuseth Iob of impietie & contempt of God, as though he wolde say, if thou passe not for men, yet consider the height of Gods maiestie.
^h That is, muche the more by that excellent worke ⁱ maifest feare God and reuerence him.
^j He reprimeth Iob as though he denied Gods prouidence, and that he tolde not se ^k things that were done in this worlde.
^l How God hath punished them from the beginning?
^m He proueth Gods prouidence by the punishment of the wicked, whome he taketh away before they can bring their wicked purposes to passe.
ⁿ He answereth to that, which Iob had said Chap. 21, 7 that the wicked haue prosperie in this worlde: desiring that he might not be partaker of ^o like.
^p The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth him self iudge of the worlde, & by this meane continueth his honour and glorie: secondly, because God sheweth that he hathe care ouer his enemies.
^q That is, the state and preservation of ^r godlie is hid vnder Gods wings.
^s Meaning, of the wicked.
^t He exhortheth Iob to repentance and to returne to God.
^u God wil restore vnto thee all thy substance.
^v Which shal be in abundance like dust.
^w That is, the fauour of God.
^x God wil deliuer his when the wicked are destroyed rounde about them, as in the flood and in Sodom.
^y God wil deliuer a whole countrey from perill, euen for the iusts sake.

^a Iob affirmeth that he both knoweth and feareth the power and sentence of the Iudge, ¹⁰ And that he is not punished onely for his sinnes.

¹ **B**Ut Iob answered and said,
 2 Though my talke be this day in bitterness, and my plague greater the my groning,
 3 Wolde God yet I knewe how to finde him, I wolde entre vnto his place.
 4 I wolde pleade the cause before him, and filmy mouth with arguments.
 5 I wolde knowe the wordes, that he wolde answer me, and wolde vnderstand what he wolde say vnto me.
 6 Wolde he ^b plead against me with his great power? No, but he wolde ^c put strength in me.
 7 ^d There the righteous might reason with him, so I shulde be deliuered for cuer fro my Iudge.
 8 ^e Beholde, if I go to the East, he is not there: if to the West, yet I can not perceiue him:
 9 If to the North where he worketh, yet I can not se him: he wil hide him self in the South; and I can not beholde him.
 10 But he knoweth my ^f way, and tryeth me, and I shal come forth like the golde.
 11 My fore hathe followed his steppes: his way haue I kept, and haue not declined.
 12 Nether haue I departed from the commandement of his lippes, & I haue ^g esteemed the wordes of his mouth more then mine appointed fode.
 13 Yet he is in one minde, and who can ^h turne him: yea, he doeth what his minde desireth.
 14 For he wil performe that, which is decreed of me, and ⁱ many suche things are with him.
 15 Therefore I am troubled at his presence, & in considering it, I am afrayed of him.
 16 For God ^k hathe softened mine heart, & the Almighty hathe troubled me.
 17 For I am not cut of in ^l darkenes, but he hathe hid the darkenes from my face.

^a He sheweth the iuste cause of his complaining, & as touching that Elphaz had exhorted him to returne to God, chap. 22, 21, he declareth that he desireth nothing more, but it seemed that God wolde not be fould of him.
^b Vnto his absolute power & saying, Because I am God, I may do what I will.
^c Of his mercie he wolde giue me power to answer hit.
^d When he of his mercie hathe giuen strength to mainteine their cause.
^e Meaning, y if he consider Gods iustice, he is not able to comprehend his iudgements on what side or parte foeuer he turneth him self.
^f God hathe this preeminence about me that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profite.
^g His worde is more precious vnto me, then the meat wherewith the bodie is sustained.

^h Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good end. ⁱ In many pointes man is not able to attaine to Gods iudgements. ^k That I shulde not be without feare. ^l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, nether yet knoweth the cause.

CHAP. XXIIII.

^a Iob describeth the wickednes of men, and sheweth what curse belongeth to the wicked, ¹² How all things are governed by Gods prouidence, ¹⁷ And the destruction of the wicked.

¹ **H**OW shulde not the times ^b be hid fro the Almighty, seeing that thei which knowe him, se not his ^c daies?
 2 Some remoue the land markes, that robbe the flockes and fede thereof.
 3 They lead away the asse of the fatherles: and take the widowes ox to pledge.

^a Thus Iob speaketh in his passions, and after the iudgement of the flesh: that is, y he seeth not the things that are done at times, nether yet hathe a peculiar care ouer all, because he punisheth not the wicked, nor reuengeth the godlie.

Mm.i.

^b When he punisheth the wicked and rewardeth the good.

The oppression of the wicked. Iob.

Gods power.

e And for cruelty & oppression dare not shewe their faces.
d That is, spare no diligence.
e He and his liue by robbing and murdering.
f Meaning the poore mans.
g Signifying, that one wicked man will not spoile another, but for necessitie.
h The poore are driuen by the wicked into rockes and holes, where they can not lie drye for the rayne.
i That is, they so powle and pille y^e poore widowe, y^e she can not haue to susteine herself, that she may be able to giue her childre sucke.
k That is, his garment, where with he shoulde be couered or clad.
l In suche places, where appointed for y^e purpose: meaning, y^e those that labour for y^e wicked, are pined for hunger.
m For y^e great oppression & extortion.
n Crye out & call for vengeance.
o God doeth not condemne y^e wicked, but semeth to passe ouer it by his long silence.
p That is, Gods worde, because they are reprobated thereby.
q By these particular vices, & the licence thereto, he wolde proue y^e God punisheth not y^e wicked & rewardeth the iuste.
r He fleeth to the waters for his succour.
s They thinke that all the worlde is bent against them, & dare not go by the hie way.
t As the drye ground is neuer ful with waters, so will they neuer cease sinning, til they come to the graue.
u Though God suffer the wicked for a time, yet their end shal be moste vile destruction, & in this point Iob cometh to him self and sheweth his confidence.
x He sheweth why the wicked shal not be lamented, because he did not pitie others.
y He declareth that after that the wicked haue destroyed the weakest, they will do like to the stronger, and therefore are iustly puenished by Gods iudgements.

4 They make the poore to turne out of the way, so that the poore of the earth hide them selues together.
5 Beholde, others as wilde asses in the wilderness, go for the to their busines, and rise early for a pray: the wilderness giueth him & his children fode.
6 They reape his prouisiō in the field, but they gather the late vitage of the wicked.
7 They cause the naked to lodge without garment, & without couering in the colde.
8 They are wet with the showres of the mountaines, and they imbrace the rocke for want of a couering.
9 They plucke the fatherles frō the breast, and take the pledge of the poore.
10 They cause him to go naked without clothing, and take the gleining from the hungrie.
11 They make oyle betwene their walles, and treade their winepresses, suffer thirst.
12 Me crye out of the citie, & the soules of the slayne crye out: yet God doeth not charge them with folie.
13 These are they, that abhorre the light: they knowe not the waies thereof, nor continue in the paths thereof.
14 The murdereth riseth early & killeth the poore and the nedie: and in the night he is as a thefe.
15 The eye also of the adulterer waiteth for the twylight, and saith, None eye shal see me, and disguiseth his face.
16 They digge through houses in the darke, which they marked for them selues in the day: they knowe not the light.
17 But the morning is euen to them as the shadow of death: if one knoweth they are in the terrours of the shadowe of death.
18 He is swift vpon the waters: their portion shalbe cursed in the earth: he wil not beholde the way of the vineyardes.
19 As the drye ground & heat consume the snowe waters, so shal the graue the sinners.
20 The pitifull man shal forget him: the worme shal fele his sweteness: he shalbe no more remembred, & the wicked shalbe broken like a tre.
21 He doeth euil intreat the baren, that doeth not beare, neither doeth he good to the widowe.
22 He draweth also y^e mightie by his power, & whē he riseth vp, none is sure of life.
23 Though men giue him assurance to be in sauetie, yet his eyes are vpon their wayes.
24 They are exalted for a litle, but they are gone, and are brought lowe as all others: they are destroyed, and cut of as the top of an care of corne.

25 But if it be not so, where is he? or who wil proue me a lyer, & make my wordes of no value?

CHAP. XXV.

Bildād proueth that no man is cleane nor without sinne before God.

1 Then answered Bildād the Shuhite, & said,
2 A Power & feare is with him, that maketh peace in his hie places.
3 Is there any number in his armies? & vpon whome shal not his light arise?
4 And how may a man be iustified with God? or how can he be cleane, that is borne of woman?
5 Beholde, he wil giue no light to the moone, and the starres are vncleane in his sight.
6 How muche more man, a worme, euē the sonne of man, which is but a worme?

CHAP. XXVI.

Iob sheweth that man can not helpe God, & proueth it by his miracles.

1 But Iob answered, and said,
2 A Whome helpest thou? him that hathe no power? sauest thou the arme that hathe no strength?
3 Whome counselest thou? him that hathe no wisdom? thou shewest right wel as the thing is.
4 To whome doest thou declare these wordes? or whose spirit cometh out of thee?
5 The dead things are formed vnder the waters, and nere vnto them.
6 The graue is naked before him, & there is no couering for destruction.
7 He stretcheth out the North ouer the emptie place, and hangeth the earth vpon nothing.
8 He bindeth the waters in his cloudes, and the cloude is not broken vnder them.
9 He holdeth backe the face of his throne: and spreadeth his cloude vpon it.
10 He hathe set bondes about the waters, vntil the day and night come to an end.
11 The pillars of heauen tremble and quake at his reprove.
12 The sea is calme by his power, & by his vnderstanding he smiteth y^e pride thereof.
13 His Spirit hathe garnished the heauens, & his hand hathe formed y^e crooked serpent.
14 Lo, these are parte of his wayes: but how litle a portion heare we of him? and who can vnderstand his fearful power?

CHAP. XXVII.

The constancie and perfimes of Iob. 13 The rewardes of the wicked and of the tyrants.

1 Moreouer Iob proceded and continued his parable, saying,

2 The

z That is, that contrary to your reasoning no man can giue a perfite reason of Gods iudgements, let me be reprobud.

Chap XXV.
a His purpose is to proue, y^e albeit God trye and afflic the iuste, yet some after he sepieth prosperitie, & because he did not so to Iob, he concludeth that he is wicked.
b Who can hide him frō his presence?
c That is, be iuste in respect of God?
d If God shew his power, the moone & starres can not haue that light, & is giuen the, muche lesse can man haue any excellencie, but of God.
Chap XXVI.
a Thou concludest nothing: for neither y^e helpest me, & am destitute of all helpe, neither yet speakest sufficiently on Gods behalfe, who hathe no neede of thy defence.
b But y^e doest not applye it to y^e purpose.
c That is, moueth thee to speake this?
d Iob beginneth to declare the force of Gods power & prouidence in the minis and metals in the depe places of the earth.
e There is nothing hid in y^e bottom of the earth, bur he seeth it.
f Meaning, the graue where in things putrifie.
g He causeth y^e whole heauen to turne about y^e North pole.
h That is, he hideth y^e heauens, which are called his throne.
i So long as this worlde endureth.
k Not that heauē hathe pillars to vpholde it, but he spekerh by a similitude, as though he wolde say, The heauen it self is not able to abide his reprove. l Which is a figure of starres fashioned like a serpent, because of the crookednes.
m If these fewe things, which we se daily with our eyes, declare his great power and prouidence, how muche more wolde they appeare, if we were able to comprehend all his workes?

a He hathe so fore afflicted me, that me can not iudge of mine vprightnes: for thei iudge onely by outward signes.
b How soeuer men iudge of me, yet wil I not speake cōtrarie to that, which I haue said, and so do wickedly in betraying the truth.
c Which condemne me as a wicked mā, because I had of God is vpo me: I wil not doo that God dooth thus punish me for my finnes.
d Of my life past.
e Whae aduantage hathe the diffambler to gaine neuer so much, seing he shal lose his owne soule?
f That is, what God referueth to himself, & whereof he giueth not the knowledge to a sinner.
g That is, the secret iudgements of God, and yet do not vnderstand them.
h Why mainteine you this error?
i Thus wil God orde the wicked, & punish him, euen vnto his posteritie.
j None shal lament him.
k Which breedeth in another mans possession or garment, but is some shaken out.
l He meaneth that the wicked tyrants shal not haue a quiet death, nor be buried honorably.
m His purpose is to declare that man may attaine in this world to diuers secrets of nature, but mā is neuer able to comprehend the wisdome of God.
n There is nothing but it is copaid with certaine li-mies, & hathe an end, but Gods wisdome.
o Meaning him that dwelleth thereby.

1 The liuing God hathe taken away my
 2 iudgement: for the Almightye hathe put
 my soule in bitternes.
 3 Yet so lōg as my breath is in me, and the
 Spirit of God in my nostrils,
 4 My lips surely shal speake no wickednes,
 and my tongue shal vtter no deceit.
 5 God forbid, that I shulde iustifie you:
 vntil I dye, I wil neuer take away mine
 6 innocencie from my self.
 7 I wil kepe my righteousness, and wil not
 forsake it: mine heart shal not reprove me
 of my dayes.
 8 Mine enemye shalbe as the wicked, & he
 that riseth against me, as the vnrighteous.
 9 For what hope hathe the hypocrite whē
 he hathe heaped vpriches, if God take a-
 way his soule?
 10 Wil God heare his crye, when trouble
 cometh vpon him?
 11 Wil he set his delight on the Almightye?
 wil he call vpon God at all times?
 12 I wil teach you what is in y^e hād of God,
 & I wil not conceal that which is with the
 Almightye.
 13 Beholde, all ye your felices haue sene it:
 why then do you thus vanish in vanities?
 14 This is the porcion of a wicked man
 with God, & the heritage of tyrāts, which
 they shal receiue of the Almightye.
 15 If his children be in great number, the
 sword shal destroy them, and his posteritie
 shal not be satisfied with bread.
 16 His remnant shal be buried in death, &
 his widowes shal not wepe.
 17 Though he shulde heape vp siluer as the
 dust, and prepare raiment as the clay,
 18 He may prepare it, but the iuste shal put
 it on, and the innocēt shal deuide y^e siluer.
 19 He buyldeth his house as the mothe,
 and as a lodge that the watchman maketh.
 20 When the riche man slepeth, he shal
 not be gathered to his fathers: they opened
 their eyes, and he was gone.
 21 Terrours shal take him as waters, and a
 tempest shal carie him away by night.
 22 The East wind shal take him away, & he
 shal departe: and it shal hurle him out of
 his place.
 23 And God shal cast vpon him & not spare,
 though he wolde faine flee out of his hand.
 24 Euerie man shal clap their hands at him,
 and hisse at him out of their place.

CHAP. XXVIII.

Iob sheweth that the wisdome of God is vnsearchable.

THe siluer surely hathe his vaine, & the
 golde his place, where thei take it.
 2 Yron is taken out of the dust, and brasē
 is molten out of the stone.
 3 God putteth an end to darknes, & he try-
 eth the perfectiō of all things: he setteth a
 bōde of darknes, & of y^e shadow of death.
 4 The flood breaketh out against the in-

habitant, and the waters^d forgotten of the
 fore, being higher the mā, are gone away.

5 Out of the same earth cometh bread, &
 vnder it, as it were fyre is turned vp.
 6 The stones thereof are a place of sa-
 phirs, and the dust of it is golde.
 7 There is a path which no foule hathe
 knowen, nether hathe the kites eye sene it.
 8 The lions whelps haue not walked it, nor
 the lion passed thereby.
 9 He putteth his hand vpon the rockes, &
 ouerthroweth the mountaines by y^e rootes.
 10 He breaketh riuers in the rockes, and his
 eye seeth euerie precious thing.
 11 He bindeth the floods, that they do not
 ouerslowe, & the thing that is hid, bring-
 eth he to light.
 12 But where is wisdome foude? & where
 is the place of vnderstanding?
 13 Man knoweth not the price thereof: for
 it is not found in the land of the liuing.
 14 The depth saith, It is not in me: the sea
 also saith, It is not with me.
 15 Golde shal not be giuen for it, nether
 shal siluer be weighed for y^e price thereof.
 16 It shal not be valued with the wedge of
 golde of Ophir, nor with the precious o-
 nix, nor the saphir.
 17 The golde nor the cristall shal be equal
 vnto it, nor the exchange shalbe for plate
 of fine golde.
 18 No mencion shalbe made of coral, nor
 of the gabish: for wisdome is more pre-
 cious then perles.
 19 The Topaz of Ethiopia shal not be e-
 qual vnto it, nether shal it be valued with
 the wedge of pure golde.
 20 Whence the cometh wisdome: and whe-
 re is the place of vnderstanding,
 21 Seing it is hid from the eyes of all the li-
 uing, & is hid fro the foules of y^e heauē?
 22 Destruction and death say, We haue he-
 ard the fame thereof with our eares.
 23 But God vnderstandeth the way thereof,
 and he knoweth the place thereof.
 24 For he beholdeth the ends of y^e worlde,
 & seeth all that is vnder heauen,
 25 To make the weight of the windes, & to
 weigh the waters by measure.
 26 When he made a decree for the raine, &
 a way for the lightening of the thunders,
 27 Then did he se it, and counted it: he pre-
 pared it and also considered it.
 28 And vnto man he said, Beholde, the
 feare of the Lord is wisdome, and to de-
 parte from euil is vnderstanding.

CHAP. XXIX.

Iob complaineth of the prosperitie of the time past.

7. 21. His autoritie. 12 Iustice and equitie.

SO Iob proceded and continued his pa-
 rable, saying,
 2 Oh that I were as in times past, when
 God preserued me!

^a Which a mā
 can not wade
 through.

^b That is, cor-
 ne, and vnder
 nethe is brim-
 stone or cole,
 which easly
 conceiueth fy-
 re.

^c He alludeth
 to the mines
 and secrets of
 nature, which
 are vnder the
 earth, where-
 into nether
 foules nor be-
 astes can en-
 tre.
^d After that
 he hathe de-
 clared the wis-
 dome of God
 in the secretes
 of nature, he
 describeth his
 power.

^e Though Gods
 power, & wis-
 dome may be
 vnderstand in
 earthly thing,
 yet his heauē-
 lie wisdome
 can not be at-
 tained vnto.

^f It is to his a
 thing for man
 to attaine vnto
 in this worl-
 de.
^g It can nether
 be bought for
 golde, nor pre-
 cious stones,
 but is onely
 gift of God.

^h Which is
 thought to be a
 kinde of pre-
 cious stone.

ⁱ Meaning, if
 there is no na-
 tural meanes,
 whereby man
 might attaine
 to the heauen-
 lie wisdome,
 which he mea-
 neth by the
 foules, that
 flie hie.

^j He maketh
 God onely
 autor of this
 wisdome, and
 the giuer the-
 reof.

^k He declareth
 that mā hathe
 so much of
 this heauenlie
 wisdome, as
 he sheweth by
 fearing God,
 and departing
 from euil.

^l Ebr. moueth
 before.

^a When I felt ³ his fauour.

^b I was free from afflictio.

^c That is, formed by euident tokens to be more present with me.

^d By these similitudes he declareth the great prosperitie, that he was in, so that he had none occasion to be such a sinner as they accused him.

^e Being ashamed of their lightnes, and afraid of my grauitie.

^f Acknowledging my wickedness.

^g All that heard me, praised me.

^h Testifying I did good iustice.

ⁱ Because his aduersaries did so much charge him with wickednes, he is compelled to render a couste of his life.

^k That is, I did succour him in watin destresse, and so he had cause to praise me.

^l I delited to do iustice as others did, to weare costly apparel.

^m That is, at home in my bed without all trouble, and vniuersities.

ⁿ My felicitie doeth increase.

^o That is, was pleasant vnto them.

^p As the drye grounde thirsteth for the raine.

^q That is, they thought it not to be a iest, or they thought not I would cōdescend vnto the.

^r They were afraid to offend me, and cause me to be angrie.

^s I had them at commandement.

^t That is, mine estate is changed, & where as before the ancient men were glad to do me reuerence, the yong men now contemne me.

When his ^a light shined vpon mine head:

^b when by his light I walked through the darkenes,

^c As I was in the dayes of my youth: when Gods prouidence was vpon my tabernacle:

^d When the Almighty was yet with me, & my children rounde about me:

^e When I washed my paths ^d with butter, and when the rocke powred me out riuers of oyle:

^f When I went out to the gate, ^{even} to the iudgemēt seat, and when I caused them to prepare my seat in the strete.

^g The yong men sawe me, and ^e hid them selues, and the aged arose, and stode vp.

^h The princes stayed talke, and laied their hand on their ^f mouth.

ⁱ The voyce of princes was hid; and their tongue cleaued to ^g rooffe of their mouth.

^j And when the ^s eare heard me, it blessed me: and when the eye sawe me, it gaue witness to ^h me.

^k For I deliuered the ⁱ poore that cryed, and the fatherles, and him that had none to helpe him.

^l The blessing of him that was ready to perish, came vpon me, and I caused the widowes heart to reioyce.

^m I put ^l on iustice, and it couered me: my iudgement was as a robe, and a crowne.

ⁿ I was the eyes to the blinde, and I was the fete to the lame.

^o I was a father vnto the poore, and when I knewe not the cause, I sought it out diligently.

^p I brake also the chawes of the varighteous man, and pluckt the praye out of his tethe.

^q Then I said, I shal dye in my ^m nest, and I shal multiplie my dayes as the sande.

^r For my roote is ⁿ spread out by the water, and the dewe shal lye vpon my branche.

^s My glorie shal renue toward me, and my bowe shal be restored in mine hand.

^t Vnto me men gaue eare, and waited, and helde their tongue at my counsell.

^u After my wordes they replied not, & my talke ^o dropped vpon them.

^v And they waited for me, as for the raine, and they opened their mouth ^p as for the latter raine.

^w If I ^l laughed on them, they beleued it not: nether did they cause the light of my countenance ^r to fall.

^x I appointed out ^f their way, and did sit as chief, and dwelt as a King in the armie, and like him that comforteth ^y mourners.

CHAP. XXX.

Iob complaineth that he is contented of the most contemptible, 11. 21. Because of his aduersitie and affliction. 23 Death is the house of all flesh.

BVt now they that are yonger then I, mocke me: yea, thei whose fathers I

haue refused to set with the ^b dogges of my flockes.

² For where to shulde the strength of their hands haue serued me, ^{seing} age ^c perished in them?

³ For pouertie and famine ^{they were} solitarie, fleeing into the wildernes, ^{which is} dark, desolate and waste.

⁴ They cut vpon ⁿ nettels by the bushes, and the iuniper rootes ^{was} their meat.

⁵ Thei were ^d chased forth from among men: they shewted at them, as at a thefe.

⁶ Therefore they dwelt in the clefts of riuers, in the holes of the earth and rockes.

⁷ They roared among the bushes, and vnder the thistels they gathered them selues.

⁸ ^{They were} the children of fooles and the children of villaines, which were more vile then the earth.

⁹ And now am I their ^e song, & I am their talke.

¹⁰ They abhorre me, and flee farre from me, and spare not to spit in my face.

¹¹ Because that God hath losed my ^f corde and humbled me, ^s they haue losed the bridel before me.

¹² The youth rise vpon at my right hād: they haue pusht my fete, and haue trode on me ^{as} on the ^h paths of their destruction.

¹³ They haue destroyed my paths: they toke pleasure at my calamitie, they had none ⁱ helpe.

¹⁴ They came as a great breache of waters, and ^k vnder this calamitie they come on heapes.

¹⁵ Feare is turned vpon me: and thei pursue my soule as the winde, and mine health passeth away as a cloude.

¹⁶ Therefore my soule is now ^l powred out vpon me, and the dayes of affliction haue taken holde on me.

¹⁷ ^m It percerth my bones in the night, and my sinewes take no rest.

¹⁸ For the great vehemencie is my garmēt chāged, ^{which} compasseth me about as the colar of my coate.

¹⁹ ⁿ He hath cast me into the myre, and I am become like ashes and dust.

²⁰ When I crye vnto thee, ^y dost not heare me, nether regardest me, ^{when} I stand vpon.

²¹ Thou turnest thy self ^o cruelly against me, and art enemy vnto me with the strength of thine hand.

²² Thou takest me vpon and causest me to ride vpon the ^p winde, and makest my ^q strength to faile.

²³ Surely I know that thou wilt bring me to death, and to the house appointed for all the liuing.

²⁴ Doubles none can stretche his hand vnto the graue, though ^{they} crye in his destruction.

²⁵ Did not I wepe with him ^y was in trouble?

^b Meaning, to be my shepherdes, or to keepe my dogges.

^c That is, their fathers dyed for famine before they came to age.

^d Or, malow.

^d Iob sheweth that these that mocked him in his afflictio, were like to their fathers, wicked, and lewde fellows, such as he here describeth.

^e They make songs of me, & mocke at my miserie.

^f God hath taken from me ^y force, credit & autoritie, wherewith I kept them in subiection.

^g He said that the yong men when they saw him, hid them selues, as chap. 29. 2, and now in his miserie they were impudent and licentious.

^h That is, they fought by all means how they might destroye me.

ⁱ They nede none to helpe them.

^k By my calamitie they take an occasio against me.

^l My life faileth me, and I am as halfe dead.

^m Meaning, forowe.

ⁿ That is, God hath brought me into contempt.

^o He speaketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was cryed beside himself.

^p He compasseth his afflictions to a respect, or while winde.

^q Or, wisdom, or Law.

^r None can deliuer me thence though they lament at my death.

ble was not my soule in heauines for the poore?

^r In stead of 26 ^efforting they mocked at me. ^f Not delighting in anie worldly thing, no not so much, as in the vic of the funne. ^g Lamenting the that were in affliction, & mouing others to pitie them. ^h I aw like ⁱ wilde beastes that desire mo ^l solitarie places. ^k With the heat of affliction.

26 Yet when I loked for good, & euil came vnto me: and when I waited for light, there came darkenes.

27 My bowels did boyle without rest: for the dayes of affliction are come vpon me.

28 I wet mourning without sunne: I stode vp in the congregacion & and cryed.

29 I am a brother to the dragons, and a companion to the ostriches.

30 My skinne is blacke vpon me, and my bones are burnt with heat.

31 Therefore mine harp is turned to mourning, and mine organs into the voyce of them that wepe.

CHAP. XXXI.

^a Iob reciteth the innocencie of his living, and number of his vertues, which declareth what ought to be the life of the faithful.

^a I kept mine eyes from all wanton looks. ^b Wolde not God then haue punished me?

^c Iob declarereth that the feare of God was a bridel to stay him from all wickednes.

^d He sheweth wherein his vprightnes consisted: that is, in as much as he was blameles before men, & sinned not against the second table.

^e That is, ha- the accomplished the lust of mine eye.

^f According to the curse of the Law, Deu. 28. 31.

^g Lether be made a flauie.

^h He sheweth that albeit man neglect the punishment of adulterie, yet the wrath of God wil neuer cease til such be destroyed.

ⁱ When they thoght them selues euil intreated by me.

^k If I had oppressed others, how shulde I haue escaped Gods iudgement?

^l He was moued to shewe pitie vnto seruants, because they were Gods creatures as he was.

^m By long waiting for her request.

1 Made a coucnant with mine eyes: why the shulde I thinke on a maid?

2 For what portion shulde I haue of God from aboue? and what inheritance of the Almightye from on he?

3 Is not destruction to the wicked & strange punishment to the workers of iniquitie?

4 Doeth not he beholde my wayes and tell all my steppes?

5 If I haue walked in vanitie, or if my fote hath made haste to deceit,

6 Let God weigh me in the iuste balance, and he shal knowe mine vprightnes.

7 If my step hath turned out of the way, or mine heart hath walked after mine eye, or if anie blot hath cleaued to mine hands,

8 Let me sowe, & let another eat: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue layed wayte at the dore of my neighbour,

10 Let my wife grinde vnto another man, and let other men bowe downe vpon her.

11 For this is a wickednes, and iniquitie to be condemned.

12 Yea, this is a fyre that shal deuoure to destruction, and which shal roote out all mine increase,

13 If I did contemne the iudgement of my seruant, and of my maid, when they did contend with me.

14 What then shal I do when God standeth vpon? and when he shal visite me, what shal I answer?

15 He that hath made me in the wombe, hath he not made him? hath he not he alone facioned vs in the wombe?

16 If I restrained the poore of their desire, or haue caused the eyes of the widowe to faile,

17 Or haue eaten my morsels alone, & the fatherles hath not eaten thereof,

(For from my youth he hath growen vpon me: as with a father, & from my mothers wombe I haue bene a guide vnto her)

19 If I haue sene anie perishe for want of clothing, or any poore without couering,

20 If his loines haue not blessed me, because he was warmed with the fleece of my shepe,

21 If I haue lift vpon mine hand against the fatherles, when I sawe that I might helpe him in the gate,

22 Let mine arme fall from my shulder, & mine arme be broken from the bone.

23 For Gods punishment was a fearful vnto me, and I colde not be deliuered from his highnes.

24 If I made golde mine hope, or haue said to the wedge of golde, Thou art my confidence,

25 If I reioyced because my substance was great, or because mine hand had gotten muche,

26 If I did beholde the sunne, when it shined, or the moone, walking in her brightnes,

27 If mine heart did flatter me in secret, or if my mouth did kille mine hand,

28 (This also had bene an iniquitie to be condemned: for I had denyed the God about)

29 If I reioyced at his destruction that hated me, or was moued to ioye when euil came vpon him,

30 Nether haue I suffred my mouth to sinne, by wishing a curse vnto his soule.

31 Did not the men of my tabernacle say, Who shal giue vs of his flesh? we can not be satisfied.

32 The stranger did not lodge in the strete, but I opened my dores vnto him, that wet by the way.

33 If I haue hid my sinne, as Adam, concealing mine iniquitie in my bosom,

34 Thogh I colde haue made afraied a great multitude, yet the most contemptible of the families did feare me: so I kept silence, and went not out of the dore.

35 Oh that I had some to heare me! beholde my signe that the Almightye wil witnes for me: thogh mine aduersarie shulde write a booke against me,

36 Wolde not I take it vpon my shulder, & binde it as a crowne vnto me?

37 I wil tel him the number of my goings, and go vnto him as to a prince.

38 If my land crye against me, or the furrows thereof complaine together,

39 If I haue eaten the frutes thereof without filuer: or if I haue griued the soules of the masters thereof,

40 Let thistles growe in stead of wheat, & cockle in the stead of barley.

THE FVORDES OF IOB ARE ENDED.

Mm.iii.

ⁿ He nourished his fatherles & maintened the widowes cause.

^o To oppress him & do him iniurie.

^p Let me rot in pieces.

^q I refrained not from sinning for feare of men, but because I feared God.

^r If I was proud of my worldlye prosperitie & felicitie, which is ment by the shining of the sunne & brightnes of the moone.

^s If mine owne doings delited me.

^t By putting confidence in any thing, but in him alone.

^u My seruants moued me to be reuenged of mine enemies, yet did I neuer with him hurra.

^x And not contented it selfe, whereby it is euident that he iustified himselfe before men and not before God.

^y That is, I reuerenced the moste weak & contemned & was afraid to offend them.

^z I suffred the to speake euil of me and wet not out of my house to reuenge it.

^a This is a sufficient token of my righteousness, that God is my witnes and will iustifie my cause. b Shulde not this booke of his accusations be a praise & condemnation to me?

^c I will make him a coile of all my life, without feare.

^d As thogh I had withhelden their wages that labored in it.

^e Meaning, that he was no briber nor extortioner.

^f That is, the talke which he had with his threshers.

Wisdome cometh of God. Iob. A token of Gods mercie.

CHAP. XXXII.

Elihu reproveth them of folly. & Age maketh not a man wise, but the Spirit of God.

SO these thre men ceased to answer Iob, because he esteemed him selfe iust.

The wrath of Elihu the sonne of Barachel the Buzite, of y^e familie of Ram, was kindled: his wrath, I say, was kindled against Iob, because he iustified him selfe more then God.

Also his anger was kindled against his thre friends, because they coulde not finde an answer, and yet condemned Iob.

Now Elihu had waited til Iob had spoken: for they were more ancient in yeres then he.

So when Elihu sawe, that there was none answer in the mouth of the thre men, his wrath was kindled.

Therefore Elihu the sonne of Barachel, the Buzite answered, and said, I am yong in yeres, and ye are ancient: therefore I doubted, and was afrayed to shewe you mine opinion.

For I said, The dayes shall speake, and the multitude of yeres shall teache wisdom.

Surely there is a spirit in man, but the inspiration of the Almighty giueth vnderstanding.

Great men are not alway wise, nether do the aged alway vnderstand iudgement.

Therefore I say, Heare me, and I wil shewe also mine opinion.

Beholde, I did waite vpon your wordes & hearkened vnto your knowledge, whiles you sought out reasons.

Yea, when I had considered you, lo, there was none of you that reproveth Iob, nor answered his wordes:

Lest ye shulde say, We haue founde wisdom: for God hathe cast him downe, & no man.

Yet hathe he not directed his wordes to me, nether wil I answer him by your wordes.

Then they fearing, answered nomore, but left of their talke.

When I had waited (for they spake not, but stode stil and answered nomore)

Then answered I in my turne, & I shewed mine opinion.

For I am ful of matter, & the spirit within me compelleth me.

Beholde, my bellie is as the wine, which hathe no vent, & like the newe bottels that brast.

Therefore wil I speake, that I may take breath: I wil open my lippes, and wil answer.

I wil not now accept the persone of man, nether wil I giue titles to man.

For I may not giue titles, lest my Maker shulde take me away sodenly.

CHAP. XXXIII.

Elihu accuseth Iob of ignorance. 14 He sheweth that God hathe diuers meanes to instruct man and to drawe him from sinne. 19. 29 He afflicteth man and sodenly ke the truth deliuereth him. 26 Man being deliuered, giueth thanks to God.

Wherefore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.

Beholde now, I haue opened my mouth: my tongue hathe spoken in my mouth.

My wordes are in the vprightenes of mine heart, and my lippes shall speake pure knowledge.

The Spirit of God hathe made me, & the breath of the Almighty hathe giuen me life.

If thou canst giue me answer, prepare thy selfe & stand before me.

Beholde, I am according to thy wish in Gods stead: I am also formed of the clay.

Beholde, my terrour shall not feare thee, nether shall mine had be heauy vpon thee.

Douteles thou hast spoken in mine eares, and I haue heard the voyce of thy wordes.

I am cleane, without sinne: I am innocent, and there is none iniquitie in me.

Lo, he hathe founde occasions against me, and counted me for his enemy.

He hathe put my fete in the stockes, and loketh narrowly vnto all my paths.

Beholde, in this hast thou not done right: I wil answer thee, for God is greater then man.

Why dost thou strue against him? for he doeth not giue account of all his matters.

For God speaketh once or twise, & omitteth it not.

In dreames & visions of the night, when slepe falleth vpon men, and they slepe vpon their beddes,

Then he openeth the eares of me, euen by their corrections, which he had sealed.

That he might cause man to turne away from his enterprise, and that he might hide the pride of man,

And kepe backe his soule from the pit, & his life shulde not passe by the sworde.

He is also stricken with sorow vpon his bed, and the grief of his bones is sore,

So that his life causeth him to abhorre bread, and his soule daunteth meat.

His flesh faileth that it can not be sene, & his bones which were not sene, clatter.

So his soule draweth to the graue, & his life to the buriers.

If there be a messenger with him, or an interpreter, one of a thousand, to declare vnto man his righteousness,

Then wil he haue mercie vpon him, chosen out of a thousand, & is able to declare the great mercies of God vnto sinners: & wherein mans righteousness standeth, which is through the iustice of Iesus Christ & faith therein. He sheweth that it is a sure token of Gods mercie towards sinners, when he causeth his words to be preached vnto the.

The Hebrew wordes signifyeth to change the name, as to call a fool a wise man: meaning that he wolde not clothe the truth to flatter me.

Chap. XXXIII.

I confesse the power of God, & am one of his therefore thou oughtest to heare me.

Because Iob had withdrewne his counsel with God, Chap. 16. 21. so that he might do it without feare, Elihu sayth, he wil reason in Gods stead, whome he needeth not to feare, because he is a man made of the same matter that he is.

I wil not handle thee so roughly as the se others haue done.

He repeateth Iobs wordes, whereby he pressed his innocencie in diuers places, but specially in the 13. 16 & 30 Chap.

The cause of his iudgements is not alway declared to man.

Though God by sondrie examples of his iudgements speake vnto man, yet the reason thereof is not knowne: yea & though God shulde speake, yet he is not vnderstand.

God saith he speaketh commonly, ether by visions to reache vnto the cause of his iudgements, or els by afflictions, or by his messenger.

That is, determined to send vpon the.

He sheweth for what end God sendeth afflictions: to beat downe mans pride, & to turne him from euil.

That is, his painful & miserable life.

To them that shall be buried.

A man sent of God to declare his will.

A singular man, & as one chosen out of a thousand.

He sheweth that it is a sure token of Gods mercie towards sinners, when he causeth his words to be preached vnto the.

Which came of Buz sonne of Nahor Abrahams brother.

Or, as the Chaldee paraphrast readeth, Abrahams.

By making him self innocent, and by charging God of rigour.

That is, the thre mentioned before.

Meaning, the ancient, which haue experience.

It is a special gift of God that man hathe vnderstanding, and cometh neither of nature nor by age.

To proue Iobs affliction came for his sinnes.

And flatter your selues, as though you had overcome him.

To wit, Iob. He useth almost the like arguments, but without railing, and reproches.

I haue conceived in my mind great store of reasons.

I wil neither haue regarde to riches, credit nor authority, but wil speake the verie truth.

p That is, the minister shal by the preaching of the worde pronouce vnto him y^e forgiveness of his finnes.

q He shal fele Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithful: and y^e God wil reho. reho to health of body, which is a token of his blessing.

r God wil forgive his finnes and accept hit as iuste.

s That is, done wickedly.

t But my finne hathe bene the cause of Gods wrath toward me.

u God wil forgive the penitent sinner.

x Meaning, oft times, even as oft as a sinner doeth repent.

y If thou doute of any thing, or se occasion to speake against it.

z That is, to thewe thee, wherein mans iustification consisteth.

and wil saie, p Deliuier him, that he go not downe into the pit: for I haue receiued a reconciliation.

25 The shal his flesh be q as fresh as a child, & shal returne as in y^e daies of his youth.

26 He shal pray vnto God, and he wil be fauourable vnto him, and he shal se his face with ioy: for he wil rendre vnto man his r righteousness.

27 He loketh vpon me, and if one say, I haue sinned, and t peruered righteousness, and it did not profit me,

28 u He wil deliuier his soule from going into the pit, and his life shal se the light.

29 Lo, all these things wil God worke x twice or thrise with a man,

30 That he may turne backe his soule fro the pit, to be illuminate in the light of the liuing.

31 Marke wel, o Iob, & heare me: kepe silence, and I wil speake.

32 If there be y^e matter, answer me, & speake: for I desire to z iustifie thege.

33 If thou hast not, heare me: holde thy tongue, and I wil teache thee wisdom.

CHAP. XXXIII.

1 Elihu chargeth Iob, that he called him selfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

1 M oreouer Elihu answered, and said, 2 Heare my wordes, ye a wise men, and hearkē vnto me, ye that haue knowledge. 3 For the eare tryeth the wordes, as y^e mouth tasteth meat.

4 Let vs seke b iudgement among vs, & let vs knowe among our selues what is good.

5 For Iob hathe said, I am righteous, and God hathe taken c away my iudgement.

6 Shulde I lye in my d right? my wounde of the arrowe is e grieuous without my sinne.

7 What mā is like Iob, that drinketh f scornfulnes like water?

8 Which goeth in the s companie of them that worke iniquitie, & walketh with wicked men?

9 For he hathe said, h It profiteth a mā nothing that he shulde i walke with God.

10 Therefore hearken vnto me, ye men of wisdom, God forbid y^e wickednes shulde be in God, and iniquitie in the Almighty.

11 For he wil rendre vnto man according to his worke, & cause euerie one to finde according to his way.

12 And certainly God wil not do wickedly, nether wil the Almighty peruert iudgement.

13 Whome k hathe he appointed ouer y^e earth beside him self? or who hathe placed the whole worlde?

14 If l he set his heart vpon man, and gather vnto him self his spirit and his breath,

15 All flesh shal perish together, and man shal returne vnto dust.

16 And if y^e hast vnderstanding, heare this & hearken to the voyce of my wordes.

17 Shal he that hateth iudgement, m gouerne? & wilt thou iudge him wicked that is moeste iust?

18 Wilt thou say vnto a King, Thou art n wicked? or to princes, Te are vngodlie?

19 How muche less to him that accepteth not the persones of princes, & regardeth not the riche, more then the poore? for thei be all the worke of his hands.

20 They shal dye suddenly, o and the people shal be troubled at midnight, p & they shal passe forth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man, and he seeth all his goings.

22 There is no darkenes nor shadowe of death, that the workers of iniquitie might be hid therein.

23 For he wil not lay on man so muche, that he shulde q entre into iupgemēt with God.

24 He shal breake the mightie without r feking, and shal set vp other in their steade.

25 Therefore shal he declare their t workes: he shal turne the u night, and they shal be destroyed.

26 He striketh them as wicked men in the places of the v seers,

27 Because they haue turned backe from him, and woldenot consider all his waies:

28 So that they haue caused the voyce of the poore to come vnto him, and he hathe heard the crye of the afflicted.

29 And when he giueth quietnes, who can make trouble? and when he hiderh his face, who can beholde him, whether it be vpon nacions, or vpon a man onely?

30 Because the y hypocrite doeth reigne, & because the people are snared.

31 Surely it apperteineth vnto God z to say, I haue pardoned, I wil not destroye.

32 a But if I se not, teache thou me: if I haue done wickedly, I wil do no more.

33 Wil he performe the thing through b thee? for thou hast reprobud c it, because that thou hast chosen, and not I. now speake what thou knowest.

34 Let men of vnderstanding tel me, and let a wise man hearken vnto me.

35 Iob hathe not spoken of knowledge, nether were his wordes according to wisdom.

36 I desire that Iob may be d tryed, vnto the end touching the answers for wicked men.

37 For he e addeth rebellion vnto his sinne: he clappeth his hands among vs, & multiplieth his wordes against God.

Mm.iiii.

m If God were not iust, how colde he gouerne the worlde?

n If man of nature feare to speake euil of such as haue power, the more ought thei to be afraid to speake euil of God.

o When they loke not for it

p The messengers or visitation that God shal send.

q God doeth not afflict man aboute measure, so that he shulde haue occasion to contend with hi.

r For all his creatures are at hand to geue him, so that he nedeth not to seke for a nie other armie.

s Make them manifest that they are wicked.

t Declare the thing that were hid.

u Meantg, openly in the sight of all men

x By their crueltye & extortion

y Whentyras sit in the throne of iustice & vnder pretence of executing iustice are but hypocrites & oppressors the people. it is a signe that God hathe drawn backe is continuance and fauour from that place.

z Onely it becometh to God to moderate his corrections, & not vnto man.

a Thus Elihu speaketh in y^e person of God, as it were mockig Iob because he wold be wiser then God.

b Wil God vnto thy counsel in doing his workes?

c Thus he speaketh in y^e person of God, as though Iob shulde chuse & refuse afflictio at his pleasure.

d That he may speake as muche as he can, that we may answer him & all the wicked that shal vse suche arguments.

e He standeth stubbornly in the maintenance of his cause.

y Which are esteemed wise of the worlde.

b Let vs examine the matter vprightly.

c That is, hathe afflicted me without measure.

d Shulde I say, I am wicked, being an innocent?

e I am forer punished, then my sinne deserueth.

f Which is compelled to receiue the reproche & scorn of many for his foolish wordes.

g Meantg, that Iob was like to the wicked, because he seemed not to glorifie God, & sub mit him selfe to his iudgements.

h He wraetheth Iobs wordes, who said that Gods childre are oft times punished in this worlde, & the wicked go free.

i That is, true godly, as Gen. 22.

k To destroye him.

l The breath of life, which he gaue man.

Man can not hurt God.

Iob.

Why God punisheth.

CHAP. XXXV.

6 Neither doeth godlines profite, or vngodlines hurt God, but man. 13 The wicked crye vnto God and are not heard.

a. Iob neuer spake these wordes: but because he maineined his innocencie, it seemed as though he wolde say, that God tormented him without iust cause.

b Suche as are in the like error.

c If thou canst not controule the cloudes, wilt thou presume to instruct God?

d. Neither doeth thy sinne hurt God, nor thy justice profite him: for he wil be glorified without thee.

e The wicked may hurt man, and cause him to crye, who if he sought to God, which sendeth comfort, shulde be deliuered.

f Because they pray not in faith as feeling Gods mercies.

g God is iust, how soeuer iudgeth of his.

h For if he did punish thee, as thou deseruest, thou shuldest not be able to open thy mouth.

Chap XXXV. a He sheweth that when we speake of God we must lift our spirits

more hie, then our natural sense is able to reach.

b Thou shalt perceiue that I am a faithful instructor,

and that I speake to thee in y name of God.

c Strong and constant, & of vnderstanding: for these are y gifts of God, & he loueth them in man: but for a simule as God punished now

Iob, it is a signe, that these are not in him.

d Therefore he wil not presume the wicked: but to the humble & afflicted heart he wil shewe grace.

e He preferreth the godlines honour.

1 E Lihú spake moreouer, and said, I thinkest thou this right, that thou hast said, I am a more righteous then God?

2 For thou hast said, What profiteth it thee and what auaieth it me, to purge me from my sinne?

3 Therefore wil I answer thee, and thy companions with thee.

4 Loke vnto the heauen, and see and beholde the cloudes which are hier then thou.

5 If thou sinnest, what doest thou against him, yea, when thy sinnes be many, what doest thou vnto him?

6 If thou be righteous, what giuest thou vnto him? or what receiueh he at thine hand?

7 Thy wickednes may hurt a man as thou art: thy righteounes may profite the sonne of man.

8 They cause many that are oppressed, to crye, which crye out for the violence of the mightie.

9 But none saith, Where is God that made me, which giueh songs in the night?

10 Which teacheth vs more the the beastes of the earth, and giueh vs more wisdom then the foules of the heauen.

11 Then they crye because of the violence of the wicked, but he answereth not.

12 Surely God wil not heare vanitie, neither wil the Almighty regarde it.

13 Although thou sayest to God, Thou wilt not regarde it, yet iudgement is before him: trust thou in him.

14 But now because his angre hathe not visited, nor called to count the euil with great extremite,

15 Therefore Iob openeth his mouth in vaine, and multiplieth wordes without knowledge.

CHAP. XXXVI.

1 E Lihú sheweth the power of God, 6 And his iustice, 9 And wherefore he punisheth, 13 The propertie of the wicked.

1 E Lihú also proceded and said, Suffice me a litle, & I wil instruct thee: for I haue yet to speake on Gods behalfe.

2 I wil fetch a my knowledge a farre of, & wil attribute righteounes vnto my Maker. For truly my wordes shal not be false, & he that is perfect in knowledge, speaketh with thee.

3 Beholde, the mightie God casteth away none that is mightie & valiant of courage.

4 He mainteineth not the wicked, but he giueh iudgement to the afflicted.

5 He withdraweth not his eyes from the righteous, but they are with Kings in the

throne, where he placeth them for euer: thus they are exalted.

6 And if they be bound in fetters & tyed with the cordes of affliction,

7 Then wil he shewe them their worke and their sinnes, because they haue bene proude.

8 He openeth also their eare to discipline, and commandeth them that they returne from iniquitie.

9 If they obey and serue him, they shal end their dayes in prosperitie, & their yerer in pleasures.

10 But if they wil not obey, they shal passe by the sworde, & perish without knowledge.

11 But the hypocrites of heart increase the wrath: for they call not when he bindeth them.

12 Their soule dyeth in youth, & their life among the whoremongers.

13 He deliuereth the poore in his affliction, and openeth their eare in trouble.

14 Euen so wolde he haue taken thee out of the streight place into a broad place & not shut vp beneath, and that which resteth vpon thy table, had bene full of fat.

15 But thou art ful of the iudgement of the wicked, though iudgement and equitie mainteine all things.

16 For Gods wrath is, lest he shulde take thee away in thine abundance: for no multitude of giftes can deliuer thee.

17 Wil he regarde thy riches? he regardeth not golde, nor all them that excell in strength.

18 He is not careful in the night, how he destroyeth the people out of their place.

19 Take thou hede: loke not to iniquitie: for thou hast chosen it rather then affliction.

20 Beholde, God exalteth by his power: what teacher is like him?

21 Who hathe appointed to him his way? or who can say, Thou hast done wickedly?

22 Remember that thou magnifie his worke, which men beholde.

23 All men se it, and men beholde it a farre of.

24 Beholde, God is excellent, & we knowe him not, neither can the number of his yerres be searched out.

25 When he restraineth the droppes of water, the raine powreth downe by the vapour thereof,

26 Which raine the cloudes do droppe & let fall abundantly vpon man.

27 Who can knowe the diuisions of the cloudes & the thunders of his tabernacle?

28 Beholde he spreadeth his light vpon it, and couereth the bottome of the sea.

f He wil moue their hear-tes to see their finnes: for they may come to him by repentance as he did Manasseh. Isa 139.

g That is, in their follie or obdination, & so false cause of their owne destruction. h Which are maliciously bett against God and flatter themselves in their vices.

i When they are in affliction they seke not to God for succour, as Asa.

2. Chro. 16. 12. reuel 16. 11.

k They dye of some vile death and that before they come to ag-
11. Thou hadst bene obedient to God, he wolde haue brought thee to liber-
tie & wealth.

m Thou art altogether after the manner of the wicked: for thou dost mur-
mure against y iustice of God.

n God doeth punish thee, lest thou shuldest forget God in thy wealth and so perish.

o. Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any.

p And so murmur against God through impaciencie.

q The workes of God are so manifest, that a man may see the a farre of and knowe God by the same.

r Our infirmities hindereth vs so, that we can not attaine to the perfect knowledge of God.

s That is, the raine cometh of those droppes of water, which he keepeth in y cloudes.

t Meaning, of the cloudes, which he calleth y Tabernacle of God.

u Vpon the cloudes.

x That men can not come to y knowledge of y things that re-
flect.

- 16 Hast thou entred into the bottomes of the sea? or hast thou walked to seke out the depth?
- 17 Haue the gates of death bene opened vnto thee? or hast thou sene the gates of the shadow of death?
- 18 Hast thou perceiued the breadth of the earth? tel if thou knowest all this.
- 19 Where is the way where light dwelleth? and where is the place of darkenes,
- 20 That thou shuldest receiue it in the boundes thereof, and that thou shuldest knowe the paths to the house thereof?
- 21 Knewest thou it, because thou wast then borne, & because the number of thy daies is great?
- 22 Hast thou entred into the treasures of the snowe? or hast thou sene the treasures of the haille,
- 23 Which I haue hid against the time of trouble, against the day of warre & battell?
- 24 By what way is the light parted, which scattereth the East winde vpon the earth?
- 25 Who hath deuided the spowes for the raine? or the way for the lightening of the thunders,
- 26 To cause it to raine on the earth where no man is, & in the wilderness where there is no man?
- 27 To fulfil the wilde & waste place, & to cause the bud of the herbe to sprig forth?
- 28 Who is the father of the raine? or who hath begotten the dropes of the dew?
- 29 Out of whose wombe came the yce? who hath ingedred the froit of y^e heauen?
- 30 The waters are hid v^r as with a stone: and the face of the depth is frozen.
- 31 Cast thou restraine the sweet influences of y^e Pleiades? or loose the bands of y^e Orion?
- 32 Canst thou bring forth y^e Mazzaroth in their time? canst thou also guide y^e Arcturus with his sonnes?
- 33 Knowest thou the course of heauen, or canst thou set y^e rule thereof in y^e earth?
- 34 Canst thou lift vp thy voyce to y^e cloudes that the abundance of water may couer thee?
- 35 Cast y^e sende the lightnings that they may walke, & say vnto thee, Lo, here we are?
- 36 Who hath put wisdom in the x^e reines? or who hath giuen y^e heart vnderstanding?
- 37 Who can number cloudes by wisdom? or who can cause to cease the y^e bottles of heauen,
- 38 When the earth groweth into hardenes, and the clottes are fast together?

CHAP. XXXIX.

The bounty and providence of God, which extendeth euen to the yong rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth & humbleth himself.

Wilt thou hunt the praye for the lyon? or wilt thou fil the appetite of y^e lyons whelpes,

- When they couche in their places, & remaine in the couert to lye in waite?
- 3 Who prepareth for the rauens his meat, when his byrdes crye vnto God, wandring for lacke of meat?
- 4 Knowest thou the time when the wilde goates bring forth the yong? or doest thou marke when the y^e hindes do calue?
- 5 Canst thou number the moneths that they fulfil? or knowest thou the time when they bring forth?
- 6 They bowe them selues: they bruise their yong and cast out their sorowes.
- 7 Tet their yong waxe fat, and growe vp with corn: they go forth and returne not vnto them.
- 8 Who hath set the wilde asse at libertie? or who hath loosed the bondes of the wilde asse?
- 9 It is y^e which haue made the wilderness his house, and the salt places his dwellings.
- 10 He derideth the multitude of the citie: he heareth not the crye of the driuer.
- 11 He seketh out the mountaine for his pasture, & searcheth after euery greene thig.
- 12 Wil the vnicorne y^e serue thee? or wil he tary by thy crybbe?
- 13 Canst thou binde the vnicorne with his band to labour in y^e furrowe? or wil he plowe the vallis after thee?
- 14 Wilt y^e trust in him, because his strength is great, and cast of thy labour vnto him?
- 15 Wilt thou beleue him, that he wil bring home thy sede, and gather it vnto thy barn?
- 16 Hast thou giuen the pleasant wings vnto the peccockes? or wings & fethers vnto the ostriche?
- 17 Which leaueth his egges in the earth & maketh y^e them hote in the dust,
- 18 And forgetteth that the fote might scatter them, or that the wilde beast might breake them.
- 19 He sheweth him self cruel vnto his yong ones, as they were not his, and is without feare, as if he trauailed in vaine.
- 20 For God hath depriued him of y^e wisdom, & hath giuen him no parte of vnderstanding.
- 21 When y^e time is, he mounteth on hye: he mocketh the horse and his rider.
- 22 Hast thou giuen the horse strength? or couered his necke with y^e neyng?
- 23 Hast thou made him afraid as the grahop? his strong neyng is feareful.
- 24 He diggeth in the valley, & reioyceth in his strength: he goeth forth to mete the hardest man.
- 25 He mocketh at feare, & is not afraid, & turneth not backe from the sworde,
- 26 Thogh the quier rattle against him, the glittering

m If thou art not able to seke out y^e depth of the sea, how muche lesse art thou able to comprehend y^e counsel of God?

n That y^e mightest appoint it his way and similes.

o To punish mine enemies with them, as Exod. 9. 18. Iob. 10. 11.

p The yce couereth it, as though it were paved with stone.

q Which starres arise when the sunne is in Taurus, which is the spring time, & bring fountes.

r Which starres bringeth in winter.

s Certaine starres so called: some thinke they were the twelue signes.

t The North starre w^{ch} those that are about him?

u Canst thou cause y^e heauellie bodies to haue anie power ouer the earthlie bodies?

x In the secret partes of m^{an}.

y That is, the clouds, where in the water is conueined as in bottles.

z For when God doeth not open these bottles, the earth cometh to this inconuenient case.

b Read Psal. 147. 9.

c He chiefly maketh mention of wilde goates & hindes, because they bring forth their yong with most difficultie. d That is, how long they go wth yong? e They bring forth with great difficultie.

f That is, the barren ground where no good fruites growe.

g Is it possible to make the vnicorne tame? signifying that if man can not rule a creature, that it is muche more impossible y^e he shulde appoint the wisdom of God, whereby he governeth all the world.

h They write y^e the ostrich couereth her egges in y^e sand, and because y^e cuntry is hote and the sunne still kepeth them warme, they are hatched.

i If she shulde take care for them.

k That is, to haue a care, & natural affecti on toward his yong.

l When the yong ostrich is grown vp, he out runneth the horse.

m That is, giue him courage? which is ment by neyng and shaking his mane: for wth his breath he couereth his necke.

n He heareth wth his hoofe.

glittering speare and the shield.
 27 He ° swalloweth the grounde for fear-
 cenes and rage, and he beleueth not that it
 is the noyse of the trumpets.

28 He saith among the trumpets, Ha, ha:
 he smelleth the battell a farre of, and the
 noyse of the capitaines, and the shouting.

29 Shal the hauke flie by thy wisdom, stret-
 ching out his wyngs toward the ⁊ South?

30 Doeth the eagle mount vp at thy coman-
 dement, or make his nest on hye?

31 She abideth and remaineth in the rocke,
 euen vpon the top of the rocke, and the
 tower.

32 From thence she spieth for meat, and her
 eyes beholde a farre of.

33 His yong ones also sucke vp blood: and
 where the slaine are, there is she.

34 Moreouer the Lord spake vnto Iob, and
 said,

35 Is this to ⁊ learne to striue with the
 Almighty? he that reproveth God, let him
 answer to it.

36 ¶ Then Iob answered the Lord, saying,
 Beholde, I am ⁊ vile: what shal I answer
 thee? I will lay mine hand vpon my mouth.

38 Once haue I spoken, but I will answer no
 more, yea twise, but I will procede no far-
 ther.

CHAP. XL.

2 How weak mans power is, being compared to the
 workes of God: 10 Whose power appeareth in the
 creation, and gouerning of the great beastes.

Chap. 38, 1.

1 A Gaine the Lord answered Iob out of
 the whirlewinde, and said,

2 Gird vp now thy loynes like a man: I will
 demaide of thee, & declare thou vnto me.

3 Wilt thou disanul my iudgement? or wilt
 thou condemne me, that thou mayest be
 iustified?

4 Or hast thou an arme like God? or doest
 thou thunder with a voyce like him?

5 Decke thy self now with ⁊ maiestie and
 excellencie, & araye thy self with beautie
 and glorie.

6 Cast abroad the indignacion of thy
 wrath, and beholde euerie one that is
 proude, and abase him.

7 Loke on euerie one that is arrogant, and
 bring him low: and destroy the wicked in
 their place.

8 Hide them in the dust together, & binde
 their faces in a secret place.

9 Then wil I confesse vnto thee also, that
 thy right hand can ⁊ saue thee.

10 Beholde now ⁊ Behemoth, (whome I
 made ⁊ with thee) which eateth ⁊ grasse
 as an oxe.

11 Beholde now, his strength is in his loines,
 and his force is in the naui of his belly.

12 When he taketh pleasure, his taile is like
 a cedre: ⁊ sinewes of his stones are wrapt
 together.

13 His bones are like stauces of brasse, and
 his small bones like stauces of yron.

14 He is the chief of the wayes of God: he
 that made him, wil make his sword to
 approche vnto him.

15 Surely the mountaines bring him forth the
 grasse, where all the beastes of the field
 playe.

16 Lyeth he vnder the trees in the couert of
 the rede and fennes?

17 Can the trees couer him with their sha-
 dowe? or can the willowes of the riuier co-
 passe him about?

18 Beholde, he spoileth the riuier, and ha-
 steth not: he trusteth that he can drawe vp
 Iorden into his mouth.

19 He taketh it with his eyes, and thrusteth
 his nose through whatsoeuer meteth him:

20 Canst thou draw out Liuiathan with
 an hooke, and with a line which thou shalt
 cast downe vnto his tongue?

21 Canst thou cast an hooke into his nose?
 canst thou perce his iawes with an angle?

22 Wil he make manie ⁊ prayers vnto thee,
 or speake thee faire?

23 Wil he make a couenant with thee? and
 wilt thou take ⁊ him as a seruant for euer?

24 Wilt thou play with him as with a bird?
 or wilt thou binde him for thy maides?

25 Shal the companions bankett with him?
 shal they deuide him among the mar-
 chants?

26 Canst thou fill the basket with his skin-
 ne? or the fishpanyer with his head?

27 Laye thine hand vpon him: remember
 the battell, and do no more so.

28 Beholde, ⁊ his hope is in vaine: for shal
 not one perish euen at the sight of him?

CHAP. XLI.

1 By the greatnes of this monster Liuiathan God sheweth
 his greatnes, and his power, which nothing can resist.

1 N One is so scarce that dare stirre him
 vp. Who is he then that can stand
 before me?

2 Who hath preuented me that I shulde
 make an end? All vnder heauen is mine.

3 I wil not kepe silence concerning his
 partes, nor his power, nor his comely pro-
 portion.

4 Who can discouer the face of his gar-
 ment? or who shal come to him with a dou-
 ble bridell?

5 Who shal open the dores of his face?
 his teeth are feareful round about.

6 The maiestie of his scales is like strong
 shields, and are sure sealed.

7 One is set to another, that no winde can
 come betwene them.

8 One is ioyned to another: they sticke to-
 gether, that they can not be sondred.

9 His niesings make the light to shine, &
 his eyes are like ⁊ eye lids of the morning.

10 Out of his mouth go lampes, and spar-
 Nn.ii.

o He so rid-
 deth ⁊ groudeth
 that it seemeth
 nothing vnder
 him.

p That is, whe
 colde cometh,
 to flie into the
 warme coun-
 treies.

q Is this the
 way for a man
 that wil learne
 to striue w
 God? which
 thing he appo-
 neth in Iob.
 r Whereby he
 sheweth that
 he repented, &
 desired pardon
 for his fautes.

a Signifying
 that they that
 iustifie them-
 selues, condem-
 ne God as in-
 iust.
 b Meaning, ⁊
 these were p-
 pre vnto God,
 and belonged
 to no man.
 c Cause them
 to dye if thou
 canst.
 d Prouing he-
 reby ⁊ who-
 soeuer attribu-
 teeth to him
 self power, &
 abilitie to sa-
 ue him self,
 maketh him
 self God.
 e This beast is
 thought to be
 the eliphant,
 or some other,
 w
 is vnknewen.
 f Whome I
 made a while
 as thee.
 g This com-
 mendeth the
 prouidence of
 God
 toward man: for
 if he were gi-
 uen to deuour
 as a lion, no-
 thing were a-
 ble, to resist
 him, or conser-
 ue him.

h He is one
 of the chiefest
 workes of God
 among ⁊ beastes.
 i Though man
 dare not come
 nere him, yet
 God can kil
 him.

k He drinketh
 at leisure, and
 searcheth no
 dy.

l Meaning, the
 whale.

m Because he
 searcheth left
 thou shuldest
 take him.

n To do thy
 busines, & be
 at thy coman-
 dement.

o If thou on-
 ce consider the
 danger, thou
 wilt not medle
 with him.

p To wit, that
 trusteth to
 take him.

a If none dare
 stand against
 a whale, which
 is but a crea-
 ture, who is
 able to compare
 with God the
 Creator?

b Who hath
 taught me to
 accomplish my
 worke?

c The partes,
 and members
 of the whale.

d That is, who
 dare pul of his
 skinne?

e Who dare
 put a bridel
 in his mouth?

f Who dare
 looke in his
 mouth?

g That is, ea-
 teth out the
 mes of fyre.

Iobs repentance.

Iob.

His felicitie.

kes of fyre leape out.

11 Out of his noſtreles cometh out ſmoke, as out of a boyling pot or caldron.

12 His breath maketh the coles burne: for a flame goeth out of his mouth.

h Nothing is painful, or hard vnto him

13 In his necke remaineth ſtrength, & *h* labour is reiectēd before his face.

14 The members of his bodie are ioyned: they are ſtrong in them ſelues, and can not be moued.

15 His heart is as ſtrong as a ſtone, and as hard as the nether millſtone.

16 The mightie are afraid of his maiestie, and for feare they faint in them ſelues.

17 When the ſworde doeth touche him, he wil not riſe vp, nor for the ſpeare, dart nor habergeon.

i His ſkinne is ſo hard that he lieth with as great caſe on the ſtones as in the myre. k Either he maketh ſea to ſeme as it boyled by his wallowing, or els he ſpawteeth water in ſuche abundance, as it wolde ſeme that the ſea boyled.

18 He eſtemeth yron as ſtrawe, and braſſe as rotten wood.

19 The archer can not make him ſlee: the ſtones of the ſling are turned into ſtubble vnto him.

20 The dartes are counted as ſtraw: and he laugheth at the ſhaking of the ſpeare.

21 Sharpe ſtones *i* are vnder him, and he ſpreadeth sharpe things vpon the myre.

l That is, a white froth, & ſhining ſtreame before him. m He deſpiſeth all other beaſts, & monſters, & is the proudeſt of all others.

22 He maketh the depth to *k* boyle like a pot, and maketh the ſea like a pot of oyntment.

23 He maketh a path to *l* ſhine after him: one wolde thinke the depth as an hore head.

Chap. XLII. a No thought ſo ſecret, but thou doest ſe it, nor anie thing that I thinkeſt, but thou canſt bring it to paſſe.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth *m* all his things: he is a King ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends.

12 His goods are reſtored double vnto him. 13 His children, age and death.

Then Iob answered the Lord, and ſaid,

b Is there anie but I? for this God laid to his charge. Chap. 18, 2.

2 I knowe that thou canſt do all things, and that there is no *a* thought hid from thee.

d He ſheweth that he wil be Gods ſcholar to learne of him.

3 Who is he that hideth counſel without knowledge: therefore haue I ſpoke that I vnderſtoode not, *euen* things to wonderful for me, *e* and which I knewe not.

e I knewe thee onely before by heareſay: but now thou haſt cauſed me to ſee what I am to me, that I may reſigne my ſelf ouer vnto thee.

4 Heare, I beſeeche thee, and I wil ſpeake: I wil demande of thee, *d* and declare thou vnto me.

5 I haue *e* heard of thee by the hearing of

the eare, but now mine eye ſeeeth thee.

6 Therefore I abhorre *my ſelf*, and repent in duſt and aſhes:

7 ¶ Now after that the Lord had ſpoken theſe wordes vnto Iob, the Lord alſo ſaid vnto Elipház the Temanite, My wrath is kindled againſt thee, and againſt thy two friēds: for ye haue not ſpoke of me *f* thing that is *f* right, like my ſeruant *s* Iob.

8 Therefore take vnto you now ſeuē bullockes, and ſeuē rams, and go to my ſeruant Iob, & offer vp for your ſelues a burnt offering, and my ſeruant Iob ſhal *h* pray for you: for I wil accept him, leſt I ſhulde put you to ſhame, becauſe ye haue not ſpoke of me the thing, which is right, like my ſeruant Iob.

9 So Elipház the Temanite, and Bildád the Shuhite, and Zophár the Naamathite went, and did according as the Lord had ſaid vnto them, and the Lord accepted Iob.

10 ¶ Then the Lord turned the *i* captiuitie of Iob, when he prayed for his friēds: alſo the Lord gaue Iob twiſe ſo muche as he had before.

11 Then came vnto him all his *k* brethrē, and all his ſiſters, and all they that had bene of his acquaintance before, and did eat bread with him in his houſe, and had compaſſion of him, and comforted him for all the euil, that the Lord had brought vpon him, and euerie man gaue him a *piece* of money, & euerie one an earring of golde.

12 So the Lord bleſſed the laſt dayes of Iob more then the firſt: for he had *l* fourtee thouſand ſhepe, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe aſſes.

13 He had alſo ſeuē ſonnes, and thre daughters.

14 And he called the name of one *m* Iemímáh, and the name of the ſecond *n* Keziáh, and the name of the thirde *o* Kerenhappúch.

15 In all the land were no women founde ſo faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

16 And after this liued Iob an hundredth and fourtie yeres, and ſawe his ſonnes, and his ſonnes ſonnes, *euen* foure generations.

17 So Iob dyed, being olde, & ful of dayes.

THE

*f You toke in hand an euil cauſe, in *f* you condeigned him by his outward afflictions and not comforted him w my merites.*

g Who had a good cauſe, but handled it euil.

h When you haue reconciled your ſelues to him for the fautes that you haue committed againſt him, he ſhal pray for you, & I wil heare him.

i He deliuered him out of the affliction wherein he was.

k That is, all his kintred, read Chap. 19, 13.

l Or, lambe, or money ſo marked.

m God made him twiſe ſo riche in cattel as he was afore, & gaue him as manie children, as he had taken from him.

*n That is, of long life, or beautiful as *f* day.*

o As pleaſant as caſſia, or ſweete ſpice.

o That is, the home of beautie.