

# THE BOOKE OF IOB.

## THE ARGVMENT OF THE BOOKE OF IOB.

*li. 18.* Holie *Iob* otherwife called *Iobab* (*Gen. 16.*) as S. Auguftine, *Iob* of the race  
*c. 47. ciuit.* S. Chrifoftom, S. Ambrofe, S. Gregorie, and other fa- of Elau.  
*conc. 2.* thers teach, *the fonne of Rahuel, the fonne of Elau*, was  
*de Lazar* king (or abfolute prince) of the land of Hus. Who VVhy God fuf-  
*Rom. 9.* being perfect in religion, fincere in life, rich in wealth, fered him to be  
*Præfat. in Iob.* and bleffed with children, for an admirable example of fo afflicted.  
 patience, and to shew that a mortal man through Gods  
 grace, may refift al the diuels tentations, by Gods permiffion,  
 fudainly loft al his goodes and children, was ftricken with  
 horrible fores in al his bodie, reuiled by his wife, and in  
 fteed of comfort which his fpecial freindes pretended  
 towards him, was iniurioufly charged by them, with im-  
 patience, arrogancie, blafphemie, and other crimes, for  
 which they fallfly fuppofed he was fo afflicted, affirm-  
 ing, and by diuers fophiftical argumentes, grounded as  
 they pretended vpon Gods iuftice, wifdome, powre, mer-  
 cie, and goodnes, would proue that God fuffereth none  
 but wicked men to be fo afflicted. But Iob constantly  
 defendeth his owne iuft innocencie, and that worldlie  
 calamities, and prosperitie happen indifferently to good  
 and bad in this life, and that the true reward of the iuft,  
 and punishment of the wicked, is to be expected in the  
 other world. At laft God, with due reprehenfion of Iob  
 for fome imperfections, sharply rebuketh the errors, and  
 infolencie of his aduerfe freindes; geueth fentence of Iobs  
 fide; pardoneth them at his interceffion; and reftoreth al  
 thinges to him duple, to that he had before.  
 Besides the literal fenfe *Iob* in al his actions, fuf-  
 feringes, and whole life, was a *fpecial figure of Chrift*,  
*Præfat.* shewing (fayth S. Gregorie) *by thofe thinges which he*  
*did and fufteyned, what our Redemer should do and*  
*fuffer.* Yea more particularly then moft part of the Pa-  
 triarches, which S. Ierome (*epift. ad Paulin.*) alfo ad-  
 mireth and teftifieth, faying: *What myfteries of Chrift*  
*doth not this booke comprehend? Euerie word is ful*

Iob an efpecial  
figure of Chrift.

- Moral documentes  
in this booke. *of fenfe.* Moreouer this hiftorie is replenished with *moral documents*, how to embrace vertue, and efchew vice: propofing the life of a right godlie man, neither infolent in profperitie, nor defparing in aduerfitie, alwayes refolute in Gods feruice, as wel in his profperous kingdom as in the miferable dunghil. Here alfo we haue the true maner of arguing, according to the rules of Logike, with detection of fophiftrie, *Iob prouing and difproving affertions by propofition, affumption, and conclufion*, as S. Ierom obserueth, with profound knowlege of natural thinges and caufes, as appeareth in very manie places. Al which varietie and abundance of matter, comprifed in fmal rowme, make manie thinges hard and obfcure, yet are the fame fo tempered with other thinges plaine and eafie, that here is verified S. Auguftins obseruation (*li. 2. c. 6. doct. Chrift*) *certaine places of holie Scriptures ferue as delectable meate to them that hunger and thirft diuine knowlege, and the obfcure take away tediousnes from them, that loath vfual plaine doctrin.*
- True logike &  
Philofophie. It is moft probable that Iob himfelf, infpired by the Holie Ghoft, by whose grace *he excelled al in right fimPLICITIE (c. 1.)* writte his owne hiftorie; the moft part in verfe, only the two firft chapters and the laft in profe, in the Arabian tongue, which Moyfes tranflated into Hebrew, for the confolation of the Ifraelites afflicted in Ægypt.
- Hard and eafie  
thinges to be  
vnderftood are  
both profitable.
- VVritten by Iob  
himfelf, moft  
part in verfe.
- Diuided into  
three partes. And it may be diuided into three general partes. Firft the change of Iobs ftate from profperitie into affliction, with his lamentation for the fame, are recorded in the three firft chapters. In foure and thirtie chapters folowing are fundrie difputations, conflictes, and difcourfes betwen him and his freindes, touching the caufe of his fo vehement affliction. In the fiue laft chapters God difcufseth the quarel, geueth fentence for Iob againft his aduerfaries, pardoneth them, and rewardeth him.

## Chapter 1

*Holie Iob offereth sacrifice for euerie one of his children, 6. whose good estate Satan enuying, by Gods permilsion spoyleth him of al his goodes, and children, 20. for which he being penfiue offendeth not, but thanketh God for al.*

The first part.  
The change of  
Iobs prosperous  
state into  
affliction.

**T**here was a man in the Land of Hus, named Iob, & that man was simple, & right, and fearing God, and departing from euil. <sup>2</sup> And there were borne to him seven sonnes and three daughters. <sup>3</sup> And his possession was seven thousand sheepe, and three thousand camels, also five hundred yoke of oxen and five hundred she asses, and a familie exceeding great: and that man was great among al them of the East. <sup>4</sup> And his sonnes went, and made a feast by houses, euerie one in his day. And sending they called their three sisters, to eate and drinke with them. <sup>5</sup> And when the dayes of feasting had passed about in course, Iob sent to them, and sanctified them: and rising vp early offered holocaustes for euerie one. For he sayd: Left perhaps my sonnes haue sinned, and haue blessed God in their hartes. So did Iob al the dayes. <sup>6</sup> But on a certaine day when the sonnes of God were come to affitt before our Lord, <sup>a</sup>Satan also was present amongst them. <sup>7</sup> To whom our Lord sayd: From whence comest thou? Who answering, sayd: I haue gone round about the earth, and walked through it. <sup>8</sup> And our Lord sayd to him: Haft thou considered my seruant Iob, that there is not the like to him in the earth, a man simple, and right and fearing God, and departing from euil? <sup>9</sup> To whom Satan answering, said: Why, doth Iob feare God in vayne? <sup>10</sup> Haft not thou fenced him, and his house, and al his substance round about, blessed the workes of his handes, and his possession hath increased on the earth? <sup>11</sup> But stretch forth thy hand a little, and touch al thinges that he possesseth, vnlesse he blesse thee in the

<sup>a</sup> Diuels appeare not in Gods fight, but sometime in presence of Angels which represent God. *S. Athan. q. 8. ad Antiochum.*

face. <sup>12</sup> Our Lord therefore fayd to Satan: <sup>a</sup>)Behold, al things that he hath, are in thy hand, onlie vpon him extend not thy hand. And Satan went forth from the face of our Lord. <sup>13</sup> And when vpon a certeine day his fonnes and daughters did eate, and drinke wyne in the houle of their eldest brother, <sup>14</sup> there came a meffenger to Iob, which fayd: The oxen plowghed, and the sheffes fed beside them, <sup>15</sup> and the Sabeians came in violently, & haue taken al things, and haue ftroken the feruantes with the fword, and I onlie haue efcaped to tel thee. <sup>16</sup> And when he yet fpake, an other came, and fayd: The fire of God fel from heauen, and ftroking the sheepe and the feruantes hath confumed them, and I only haue efcaped to tel thee. <sup>17</sup> But whiles he alfo was yet fpeaking, there came an other and faid: The Chaldees made three troupes, and haue inuaded the camels, and taken them, moreouer the feruantes alfo they haue ftrooken with the fword, and I alone am fled to tel thee. <sup>18</sup> He yet fpake, and behold an other came in, and faid: Thy fonnes and daughters eating, and drinking wine in the houle of their eldest brother, <sup>19</sup> fodenly a vehement winde came violently from the countrie of the defert, and shooke the foure corners of the houle, which falling oppreffed thy children and they are dead, and I alone haue efcaped to tel thee. <sup>20</sup> Then Iob rofe vp, and rent his garmentes, and with powled head falling on the ground, adored, <sup>21</sup> and faid: <sup>b</sup>)Naked came I out of my mothers wombe, and naked shal I returne thither: Our Lord gaue, and our Lord hath taken away: as it hath pleased our Lord, fo is it done: the name of our Lord be bleffed. <sup>22</sup> In al thefe thinges Iob finned not with his lippes, neither fpake he anie foolish thing againft God.

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<sup>a</sup> God doth not directly fend euils but permitteth them to happen to his feruantes.

<sup>b</sup> By this holie example ancient fathers condemne the fenfles Stoikes who are neuer moued. *S. Aug. li. 1. c. 9. ciuit.* S. Paul alfo reproueth *men vvithout affection. Rom. 1. v. 31.*

## ANNOTATIONS

- 1 Simple, right, and fearing God.) Moyfes, Samuel, Efdras, & other Prophetes writ their owne actes among others, alfo their owne prayfes, fpeaking of themfelues in the third perfon, & fo did holie Iob, humbly, truly, and fimply, without vayne glorie, or arrogancie, as S. Gregorie noteth, faying: Bleffed Iob, infpired with the Holie Ghof, might well write his owne actes, which were the giftes of fupernal infpiration. God being the principal efficient caufe of al good mens workes, and men the fecondarie caufe of the fame.
- Moreouer Iobs fingular patience and other vertues are likewife commended in other holie Scriptures & by ancient Doctores. *Tobie.* 2. God permitted tentation to happen vnto Tobias, that example might be geuen to his folowers of his patience, *as of holie Iob.* S. Iames (*c. 5.*) exhorting to patience, fayeth: *You haue heard the fuffering of Iob, and you haue fene the end of our Lord.* Tertullian (*li. de patientia.*) admiring Iobs patience exclameth thus: Ô moft happie man whom neither the driuing away of his flockes of catle, nor confuming of the reft with fire, nor the loffe of his children, nor torments of his bodie, could driue from patience, but he flood immoueable in the feruice of God, for example to vs, that we fall not for anie worldlie damage, loffe of deareft friendes or corporal afflictions. And bleffed be God, by whose bleffing we may now fay: Ô happie Englifh Catholiques, that patiently fuffer the very fame kindes of tribulation, (though not in fo great a degree) in our time. S. Cyprian (*li. de bono patientiæ.*) Iob examined & proued by the vertue of patience was aduanced to the very height of prayfe, a rich lord in poffeffion, & a more rich father in children, fudainly was neither lord, nor father: was alfo moft greuoufly afflicted in his flefh: and that no tentation might be wanting the diuel armed his wife againft him, yet was he not moued, but by victorious patience thanked God for al. In like forte other holie fathers, for encoregement and confolation of the afflicted, write much of holie Iobs inuincible patience. Aboue al S. Gregorie, our Apof, dilateth moft excellently in thirtie and fife whole bookes, defcribing & propofing his fo great vertues to be imitated by al Chriftianes, firft of al (*li. 1. c. 5.*) obferuing how great a prayfe it is to be good in fuch a place, *in the middes of a crooked and peruerfe nation, shining as a light in the vworld,* dwelling in the gentiles, vvhere vvas the feate of Satan, a lillie among thornes.
- 5 Offered holocaustes for euerie one.) Albeit the vertue of Sacrifice as wel of Holocauft in the old Teftament, as efpecially of Chrifs Sacrifice in the New, is of infinite value in it felfe, yet the application therof to particulare perfons, and purpofes is limited, and therefore holie Iob offered not only once for al his children but
- As wel Iob as other prophetes writ their owne actes and prayfes.
- Good workes are both Gods workes and mens workes.
- Iobs patience inuincible in al fortes of affliction.
- English Catholiques lofe their goodes and children, and are afflicted in bodie.
- Great commendation to be good amongft the bad.
- Sacrifice being of infinite vertue, yet the value in application is limited.

manie times, feuerally for euerie one. Wherof see *Cardinal Allen*  
*li. 2. de Eucharift. Sacrific. c. 35.*

## Chapter 2

*Satan by Gods permifsion, 7. ftriketh Iob with fores  
 from the fole of his foote to the toppe of his head.  
 9. His wife alfo infulteth againft him, but he finneth  
 not. 11. Three freindes coming to vifite and conforte  
 him, fitte filent by him feuen dayes.*

**A**nd it came to paffe when on a certaine day  
 the fonnes of God were come, and ftood be-  
 fore our Lord, and Satan came among them,  
 and ftood in his fight, <sup>2</sup>that our Lord fayd to Satan:  
 From whence comeft thou? Who anfwering fayd: I  
 haue gone round about the earth, and walked through  
 it. <sup>3</sup> And our Lord fayd to Satan: Haft thou confidered  
 my feruant Iob, that there is not the like to him in the  
 earth, a man <sup>a</sup>fimple, and right, and fearing God, and  
 departing from euil, and yet reteyning innocencie? But  
 thou haft moued me againft him, that I should afflict  
 him in vaine. <sup>4</sup> To whom Satan anfwering, faid: Skinne  
 for fkinne, & al thinges that a man hath, he wil geue for  
 his life: <sup>5</sup> otherwife put thy hand, and touch his bone  
 and flesh, and then shalt thou fee that he wil bleffe thee  
 in the face. <sup>6</sup> Our Lord therefore fayd to Satan: Behold  
 he is in thy hand, but yet faue his life. <sup>7</sup> Satan therefore  
 going out from the face of our Lord, ftroke Iob with a  
 verie fore boile, from the fole of the foote euen to the  
 toppe of his head: <sup>8</sup> who with a shel fcraped the corrup-  
 tion, fitting on a dunghil. <sup>9</sup> And <sup>b</sup>his wife fayd to him:  
 Doeft thou yet continue in the fimplicite? Bleffe God  
 and die. <sup>10</sup> Who fayd to her: Thou haft fpoken like one

<sup>a</sup> A man of plaine and true dealing mixed with meeknes without al  
 guile is called a fimple right man. *S. Greg. li. 1. c. 2. § 10.*

<sup>b</sup> His wife perfwading him to deſperation and blaſphemie, ſignified  
 carnal cogitations which corrupt the foule inwardly, as afflictions  
 do affault the fleſh outwardly. *S. Greg. li. 3. c. 24.*

of the foolish wemen, if we haue receiued good things of the hand of God, euil thinges why should we not receiue? In al thefe things Iob finned not with his lippes. <sup>11</sup> Therefore <sup>a</sup>Iobs three frendes hearing al the euil, that had chanced to him, came euerie one out of their place, Elephaz a Themanite, and Baldad a Suhite, and Sophar a Naamathite. For they had appointed, that coming together they would vifite him, and confort him. <sup>12</sup> And when they had lifted vp their eies a far of, they knew him not, and crying out they wept, and renting their clothes fpinkled duft ouer their head toward heauen. <sup>13</sup> And they fate with him on the ground <sup>a</sup>)feuen daies and feuen nightes, and no man fpake to him a word: for they faw the payne to be vehement.

## ANNOTATIONS

- 11 Iobs three freindes.) For better intelligence of thefe conflicts between holie Iob and his freindes, it may here be obserued, that they were in dede his freindes, as the text simply calleth them: that they beleued rightly in God Almightye, and were not idolaters: that they came of freindly good affection *to comfort him though they fel into vvordes of reproving him*, (as S. Gregorie teacheth) they alleaged alfo manie excellent diuine sentences very truly, which therfore Iob reproued not. But they erred in their ??? againft Iob: and that of ignorance rather then of fette malice, concluding that Iob was guiltie of fome enormous finnes, becaufe they faw him fo greuoufly punifhed, and heard him complaine therof; his owne confcience knowen to him and hid to them (wherof they rafhly iudged) teftifying that he was innocent, in refpect of fo great crimes. And in this their particular error, though they were not heretikes, being not obftinate after that the truth was fufficiently reueled vnto them, yet they prefigured heretikes, endeououring by one truth to deftroy an other, and by arrogating knowlege which they had not: *promifing alfo nev v things & vnheard of, rather to dravv others to admire them, then to edification.*
- li. 3. c. 24.      These vifiters of Iob were in dede his freindes, and professed true religion.
- li. 5. c. 18.      They erred in Iobs particlar cafe.
- li. 5. c. 18.      And prefigured heretikes.

## Chapter 3

*Iob lamenteth, describing his owne, and the general calamities of man, 13. and shewing how they escape manie*

<sup>a</sup> Seuen dayes together euerie day and night fome good part.

*miferies which either are neuer borne or dye presently after their birth.*

**A**fter theſe things Iob opened his mouth, and <sup>a</sup>)curſed his day, <sup>2</sup> and ſpake. <sup>3</sup> Perish may the day wherein I was borne, and the night wherein it was ſayd: A man is conceiued. <sup>4</sup> Be that day turned into darkeneſſe. God require it not from aboue, and let it not be lightened with light. <sup>5</sup> Let darkenes, and the ſhadow of death obſcure it, let a miſt poſſeſſe it, and be it wrapped in bitterneſſe. <sup>6</sup> A darkeſome hurle wind poſſeſſe that night, be it not counted in the daies of the yeare, nor numbred in the monethes. <sup>7</sup> Be that night ſolitarie, nor prayſe worthie. <sup>8</sup> Let them curſe it which curſe the day, which are readie to raiſe vp Leuiathan. <sup>9</sup> Let the ſtarres be darkened with the miſt therof: let it expect light and let it not ſee, neither the ryſing of the appearing morning. <sup>10</sup> Becauſe it ſhut not vp the doores of the wombe, that bare me, nor tooke away euils from myne eies. <sup>11</sup> Why died I not in the matrice, periſhed not forth-with being come forth of the wombe? <sup>12</sup> Why receiued vpon the knees? why nurced with the breafteſt? <sup>13</sup> For now ſleeping I ſhould be quiet, and ſhould reſt in my fleepe. <sup>14</sup> With kinges and conſules of the earth, which build themſelues ſolitarie places. <sup>15</sup> Or with princes, that poſſeſſe gold, and replenish their houſes with ſiluer. <sup>16</sup> Or as a thing vntimely borne that is hid I ſhould not be, or as they that being conceiued haue not ſeene the light. <sup>17</sup> There the impious haue ceaſed from tumult, & there the wearied with ſtrength haue reſted. <sup>18</sup> And they ſome-time bound together without grieve, haue not heard the

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<sup>a</sup> After ſo long ſilence at laſt Iob expreſſeth his grief before his freindes to be ſo great, that in reſpect therof he iuſtly curſeth al euil things as not made by God but adioyned to mans life, being the effectes of finne, euen from his conception and birth: wiſhing that what foeuer concurred to his longer afflictions in this life, and hindered his more ſpedie deliuerie from dangers and calamities had not bene, for ſo he had benne ſowner at reſt as Gods goodnes ſhould diſpoſe of him. Al which was a lawful deſire and no finne at al. See *Pineda in c. 2. Iob.*



voyce of the exactor. <sup>19</sup> Litle and great are there, and the feruant free from his mafter. <sup>20</sup> Why is there light geuen to a miserable man, and life to them, that are in bitterneffe of foule? <sup>21</sup> That expect death, and it cometh not, as they that dig vp treafure. <sup>22</sup> And they reioyce exceedingly when they haue found the graue. <sup>23</sup> To a man whose life is hid, and God hath compaffed him with darkenes? <sup>24</sup> Before I eate, I figh: and as it were ouerflowing waters to my roaring. <sup>25</sup> Because the feare which I feared, hath chanced to me: and that which I was afrayd of, hath happened. <sup>26</sup> Haue I not diffembled? haue I not kept filence? haue I not beene at eafe? and indignation is come vpon me.

## ANNOTATIONS

### Chapter 4

*Eliphaz blameth Iob as guiltie of impatience, arguing thereupon that he was not fo perfect in vertue as he femed, 7. and therefore is now punished by God, who (as Eliphaz fallly fupposeth) afflicteth not innocent men, 12. alleaging for prooffe an imaginarie vifion.*

The fecond part. Diuers discourfes and difputes about the caufe of Iobs afflictions.

**B**ut Eliphaz the Themanite anfwering, fayd: <sup>2</sup> If we shal begin to fpeake to thee, perhaps thou wilt take it greuoufly, but the word conceiued who can hold? <sup>3</sup> Behold thou haft taught manie, & wearie handes thou haft ftrengthened. <sup>4</sup> Them that wauered thy wordes haue confirmed, and trembling knees thou haft ftrengthened. <sup>5</sup> But now a plague is come vpon thee, and thou haft faynted: hath touched thee, and art trubled. <sup>6</sup> Where is thy feare, thy ftrength, thy patience, and the perfection of thy wayes? <sup>7</sup> Remember I befecch thee, who euer being innocent hath <sup>a</sup>)perished? or when

The firft conflict, between Eliphaz and Iob.

<sup>a</sup> No innocent euer perished eternally: but innocent Abel was flaine temporaly, and innumerable others fuffer calamities for their greater merite.

haue the iuft bene deftroyed? <sup>8</sup> Yea rather I haue fene them, that worke iniquitie, and fow forrowes, & reape them, <sup>9</sup> to haue perished by the blaft of God, and with the fpirit of his wrath to haue bene confumed. <sup>10</sup> The roaring of the lion, and the voice of the lioneffe, & the teeth of the whelpes of lions are bruifed. <sup>11</sup> The tigre hath perished, becaufe he had no praye, and the lions whelpes are deftroyed. <sup>12</sup> Moreouer <sup>a</sup>)to me there was fpoken a fecret word, and as it were by ftealth hath mine eare receiued the vaines of the whifpering therof. <sup>13</sup> In the horreur of a vifion by night, when deepe fleepe is wont to hold men, <sup>14</sup> feare held me, and trembling, and al my bones were made fore afrayd. <sup>15</sup> And when the fpirit paffed in my prefence, the heares of my flesh ftood vpright. <sup>16</sup> There ftood one, whofe countenance I knew not, an image before mine eies, and I heard the voyce as it were of a gentle winde. <sup>17</sup> What, <sup>b</sup>)shal man be iuftified in comparifon of God, or shal a man be more pure then his maker? <sup>18</sup> Behold they that ferue him, are not ftable, and in his Angels he found wickednes? <sup>19</sup> How much more they that inhabite houfes of clay, which haue an earthly foundation, shal be confumed as it were of the moth? <sup>20</sup> From morning vntil euening they shal be cut downe: and becaufe none vnderftandeth, they shal perish foreuer. <sup>21</sup> And they that shal be left, shal be taken away from them: they shal die, and not in wifedom.

## ANNOTATIONS

### Chapter 5

*Eliphaz profecuteth his difcourfe to conuince Iob of great finnes, becaufe he is fo vehemently afflicted, 17. exhort-*

<sup>a</sup> Heretikes pretend fuch obfcure vifions more to gette credite then to edifie others. *S. Greg. li. 5 c. 18.*

<sup>b</sup> Iob eafely granteth that man may not compare nor contend with God. *ch. 9. v. 1.* Yet men may be innocent & free from greuous finnes.

*eth him therfore to acknowledge his finnes, fo al thinges  
shal succede prosperoufly.*

**C**al therfore <sup>a)</sup>if there be that wil anwer thee,  
& <sup>1</sup>turne to some of the faintes. <sup>2</sup> Anger in  
deede killeth the foolish, and enuie fleaeth the  
litle one. <sup>3</sup> I haue seene a foole with firme roote, and I  
curfed his beautie by and by. <sup>4</sup> His children shal be made  
far from saluation, and shal be destroyed in the gate, and  
there shal be none to deliuer. <sup>5</sup> Whose haruest the hun-  
grie shal eate, & the armed shal take him by violence,  
and the thirftie shal drinke his riches. <sup>6</sup> Nothing in the  
earth is done without a cause, and out of the ground  
forrow shal not rife. <sup>7</sup> <sup>b)</sup>Man is borne to labour, and the  
bird to flight. <sup>8</sup> For the which thing I wil beseech our  
Lord, and toward God I wil set my speech. <sup>9</sup> Who doeth  
great and vnsearchable and meruelous things without  
number. <sup>10</sup> Who geueth raine vpon the face of the earth,  
and watereth al thinges with waters. <sup>11</sup> Who setteth the  
humble on high, and them that are in heauineffe he con-  
forteth with health. <sup>12</sup> Who dissipateth the cogitations  
of the malignant, that their handes can not accomplish  
that which they began. <sup>13</sup> Who apprehendeth the wise in  
their subteltie, and dissipateth the counsel of the wicked.  
<sup>14</sup> By day they shal incurre darkeneffe, and as it were in  
the night, so shal they grope at noone daies. <sup>15</sup> Moreouer  
he shal saue the needy from the sword of their mouth,  
and the poore from the hand of the violent. <sup>16</sup> And to  
the needie there shal be hope, but iniquitie shal draw  
together her mouth. <sup>17</sup> Bleffed is the man that is cor-  
rected of God: refuse not therfore the chaftising of our

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<sup>a</sup> This disputer hauing pretended an imaginarie vision from God  
against Iob, now he supposeth that neither God nor Angel nor  
other holie person wil patronage his cause, nor iudge of his case as  
he doth, but that al wil condemne him of impatience, follie, enuie,  
and other finnes.

<sup>b</sup> This prouerb importeth that a man must not thincke to passe his  
life without trauel, but must *get his bread vvith sweate of his*  
*browes*, or suffer other calamities.

Lord. <sup>18</sup> Because he woundeth, and cureth: ftriketh, and his hands shal heale. <sup>19</sup> In <sup>a</sup>)fix tribulations he shal deliuer thee, and in the <sup>b</sup>)feuenth euil shal not touch thee. <sup>20</sup> In famine he shal deliuer thee from death; and in bat-tel, from the hand of the fword. <sup>21</sup> From the fcourge of the tongue thou shalt be hid; & thou shalt not feare calamitie when it cometh. <sup>22</sup> In wafte and famine thou shalt laugh; and the beaftes of the earth thou shalt not feare. <sup>23</sup> But with the ftones of the landes thy couenant, and the beaftes of the earth shal be peaceable to thee. <sup>24</sup> And thou shalt know that thy tabernacle hath peace, and vifiting thy beautie, thou shalt not finne. <sup>25</sup> Thou shalt know alfo that thy feed shal be manifold, and thy progenie as the graffe of the earth. <sup>26</sup> Thou shalt enter into the graue in abundance, as a heape of wheate is caryed in his time. <sup>27</sup> Behold, this is euen fo, as we haue fearched out: which thou hauing heard reuolue in thy mind.

## ANNOTATIONS

Inuocation of Sainctes,  
efpecially Angels in Iobs  
time.

1 Turne to fome of the Sainctes.) Eliphaz prouoking Iob to produce fome of his opinion, or to feeke the helpe and patronage of fome Sainct in his caufe, plainly sheweth the common faith and practife of inuocating Sainctes in that time. Els it had benne a friuolous fpeech, which is not to be imputed to a fenfible wife man as he was. For it appeareth by the drift of his reafoning, that he fupposed fome of Gods fpecial feruantes would maintaine a good caufe, but that Iobs caufe was fuch as neither God, nor holie Angel, nor good man would defend, and therfore boldly prouoked him to this trial, prefuming that he fhould finde no fuch patron. Neither did he wil Iob in thefe wordes to cal vpon God only, for he could not erre fo grofly, as to cal God *fome of the Sainctes* but muft meane fome other holie perfon. And it is clere by the Septuaginta Interpreters, that Eliphaz willed Iob to inuocate the Angels, faying: *Inuocate if anie vvil anfvver thee, or if thou canft behold anie of the holie Angels.* S. Gregorie expoundeth it to the fame fenfe, that Sainctes were to be inuocated in a good caufe, but, that Eliphaz here difpicing, and deriding holie Iob, fayd to

li. 5. c. 30.

<sup>a</sup> Gods goodnes deliuereth his feruantes the fpace of this laborious life,

<sup>b</sup> and moft efpecially in the houre of death. *S. Greg. li. 6. c. 18.*

him: *Thou canst not find Sainctes thy helpers in affliction, vvhom thou vvouldest not haue thy felovves in prosperitie.*

## Chapter 6

*Iob anfwereth the obiections of Eliphaz, shewing that in dede the calamitie which he suffereth is much greater then his finnes deferue; and therefore his lamentation is excusable, 8. wisheth (if it so please God) that he may dye, 13. complaneth that his freindes are become his aduerfaries, 16. grauely expostulateth that they reprehend him, 22. and helpe him not.*

**B**ut Iob answering, sayd: <sup>2 a)</sup>Would God my finnes were weyed, wherby I haue deserued wrath, and the calamitie, which I suffer in a balance. <sup>3</sup> <sup>♠</sup>As the fand of the fea this would appeare heauier, wherfore my wordes also are ful of forrow. <sup>4</sup> Because the arrowes of our Lord be in me, the indignation whereof drinketh vp my fpirit, and the terrours of our Lord warre agaynft me. <sup>5</sup> Wil the wilde affe roare when he hath graffe? or the oxe loweth when he shal ftand before the ful manger? <sup>6</sup> Or can an vnfauerie thing be eaten, that is not feasoned with falt? or can a man taft that which being tafted bringeth death? <sup>7</sup> The thinges which before my foule would not touch, now for anguish are my meates. <sup>8</sup> Who wil graunt that my petition may come: and that God would geue me that which I expect? <sup>9</sup> And he that hath begune, the fame would loofe his hand, and cut me of? <sup>10</sup> And this might be my comfort, that afflicting me with forrow, he spare not, nor gaynefay the wordes of the Holie one. <sup>11</sup> For what is my ftrength, that I can fusteyne it? or what is mine end, that I should doe patiently? <sup>12</sup> Neither is my ftrength the ftrength of ftones, neither is my flesh of braffe. <sup>13</sup> Behold there is

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<sup>a</sup> A man of fincere confcience confeffeth the finnes wherof he is guiltie, yet acknowledgeth not al wherwith others may vniuftly charge him.

no help for me in my felf, and my familiar freindes alfo are departed from me. <sup>14</sup> He that taketh away mercie from his frend, forfaketh the feare of our Lord. <sup>15</sup> My brethren haue paffed by me, as the torrent that paffeth fwiftly in the valleys. <sup>16</sup> They that feare the hoarefroft, fnow fhall fal vpon them. <sup>17</sup> At the time, when they fhall be diffipated they fhall perish: and after they waxe hote they fhall be diffolued out of their place. <sup>18</sup> The pathes of their fteppes are intangled: they fhall walke in vayne, and fhall perish. <sup>19</sup> Confider ye the pathes <sup>a</sup>of Thema, the wayes of Saba, & expect a litle while. <sup>20</sup> They are confounded, becaufe I haue hoped: they are come alfo euen vnto me, and are couered with shame. <sup>21</sup> Now you are come: and euen now feing my plague you are afrayd. <sup>22</sup> Haue I fayd: Bring ye to me, and of your fubftance geue to me? <sup>23</sup> Or deliuer me from the hand of the enemie, and out of the hand of the ftrong deliuer me? <sup>24</sup> <sup>b</sup>Teach ye me, and I wil hold my peace: and if I perhaps haue beene ignorant in anie thing, infttruct ye me. <sup>25</sup> Why haue you detracted from the wordes of truth, whereas there is none of you that can controule me? <sup>26</sup> To rebuke only you frame fpeeches, and you vtter wordes in the wind. <sup>27</sup> You rush in vpon a pupil, and you endeouore to ouerthrow your frend. <sup>28</sup> Notwithftanding accomplifh that which you haue begune: geue eare, and fee whether I lie. <sup>29</sup> Anfwer I befech you without contention: and fpeaking that which is iuft, iudge ye. <sup>30</sup> And you fhall not finde iniquitie in my tongue, neither fhall folie found in my iawes.

## ANNOTATIONS

The vfe of *Hyperbole*  
in holie Scripture.

3 As the fand of the fea.) Scarfe anie figure is more common in holie Scripture then *Hyperbole*. Wherby our vnderftanding is

<sup>a</sup> Sandie wayes without water.

<sup>b</sup> Iobs aduerfaries prefumed to teach him, but becaufe they erred in their applying of true affertions in his cafe, which himfelf vnderftood and not they, he accounted not their difcourfes for good doctrine.

drawne to cōceiue the greatnes of thinges that otherwife furpaffe vulgar capacitie. So Iob signifieth here that *his calamitie being vveighed vvith his finnes in balance, vvould appeare heauier*, not precifely in proportion of the number oflandes in the fea, but exceeding much in true comparifon. Of which fuperabundance of paines patiently fuffered by holie Iob, and other Sainctes, more then their finnes deferued, efpecially of our B. Sauour, who could not finne, and of our B. Ladie, who neuer finned, remayneth an infinite treafure of fatisfactorie workes, appliable by the fupreme ftuard of Gods Church, Chrifs Vicar in earth, for fatisfaction of others which haue nede, and are in the communion of Sainctes, and performe the conditions appointed. And fo this high ftuard may in due maner by his authoritie, geue limited, or plenarie pardones to penitentes, of the paines which otherwife they fhould fuffer in this life, or in purgatorie, for their finnes firft remitted. Other Bifhops can alfo geue or difpence fo much as the Supreme Bifhop allotteth to their powre, al to edification and neceffitie of Gods feruantes, as difpencers, not diffipators of fo holie treafure.

Trefure of fatisfactorie workes in the Church.

Pardons do applie the fuffering of fome for the fatisfaction of others.

## Chapter 7

*Iob explicateth diuers calamities of mans life, and namely of his owne. 6. Suppofing it not likelie that he fhall returne to former prosperous ftate, 15. defireth to dye.*

**T**he life of man vpon earth is a <sup>a</sup>)warfare, & his daies, as the daies of an hyred man. <sup>2</sup> As a feruant defireth the shadow, & as the hired man taryeth for the end of his worke: <sup>3</sup> So I alfo haue had vayne monethes, and haue numbred to myfelf laborious nightes. <sup>4</sup> If I fleepe, I fhall fay: When fhall I arife? And agayne I fhall expect the euening, and fhall be replenished with forowes euen vntil darkenes. <sup>5</sup> My flesh is clothed with rotteneffe and filth of duft, my skinne is withered, & drawn together. <sup>6</sup> My daies haue paffed more fwiftly, then the webbe is cut of the weauer, and are confumed without anie hope. <sup>7</sup> Remember that my

<sup>a</sup> A fouldiar muft be alwayes readie to indure trauel, to be promptly obedient, content to be beaten by his fuperior with out al refiftance, vpon paine of his life, he is alwayes fubiect to cares, and to danger of death, and therefore muft euer be readie to dye.

life is a winde, and myne eie shal not returne to fee good thinges. <sup>8</sup> Neither shal the fight of man behold me: thine eies vpon me, and I shal not stand. <sup>9</sup> As a clowde is confumed, and paffeth away: so he that shal descend to hel shal not ascend. <sup>10</sup> Neither shal he returne anie more into his house, neither shal his place know him anie more. <sup>11</sup> Wherefore I also wil not spare my mouth, I wil speake in the tribulation of my spirit: I wil talke with the bitterneffe of my foule. <sup>12</sup> Why, am I a fea, or a whale, that thou hast compaffed me with a prison? <sup>13</sup> If I say: My litle bed shal comfort me, and I shal be releued speaking with myself in my couch: <sup>14</sup> Thou wilt terrefie me by dreames, and by visions shake me with horror. <sup>15</sup> For the which thing my foule hath chofen hanging, and my bones death. <sup>16</sup> I haue despayred. I shal now liue no longer: <sup>a</sup>) Spare me, for my daies are nothing. <sup>17</sup> What is man that thou magnifiest him? or why fettest thou thy hart toward him? <sup>18</sup> Thou doest visite him early, and suddenly thou prouest him. <sup>19</sup> How long doest thou not spare me, nor suffer me that I swallow my spittle? <sup>20</sup> I haue finned, what shal I doe to thee ô keeper of men? why hast thou sette me contrarie to thee, and I am become burdenous to my self? <sup>21</sup> Why doest thou not take away my finne, and why doest thou not take away mine iniquitie? Behold now I shal sleepe in the dust: and if thou seeke me in the morning, I shal not be.

Seol.

## ANNOTATIONS

### Chapter 8

The second conflict. *Baldad chargeth Iob to haue spoken, vniustly exhorting him to turne to God, and so he shal prosper better*

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<sup>a</sup> Iust Iob supposing he was at the point of death, prayed God to spare or cease to punish him more, and to accept of that affliction which he had already suffered. So the Church in behalf of foules departed in state of grace prayeth God to spare and cease from further punishing them, and to geue them eternal rest.



*then heretofore. 13. Shewing that hypocrites shal not prosper, 20. inferreth (fally) that God afflicteth not the sincere, nor helpeth the malignant.*

**B**ut Baldad the Suhite anfwering, sayd: <sup>2 a)</sup>How long wilt thou speake such thinges, and shal the spirit of the word of thy mouth be multiplied? <sup>3</sup> Why doth God supplant iudgement? or doth the Omnipotent subuert that which is iust? <sup>4</sup> Although thy children haue sinned to him, and he hath leaft them in the hand of their iniquitie: <sup>5</sup> Yet if thou wilt arise early to God, and wilt beseech the Omnipotent: <sup>6</sup> If thou wilt walke cleane & vpright, he wil forthwith awake vnto thee, and wil make the habitation of thy iustice peaceable: <sup>7</sup> In so much, that if thy former thinges haue bene litle, thy later thinges may be multiplied exceedingly. <sup>8</sup> For aske the old generation, and search diligently the memorie of the fathers. (<sup>9</sup> For we are but as yesterday, and are ignorant <sup>b)</sup>that our daies vpon the earth are as a shadow.) <sup>10</sup> And they shal teach thee: they shal speake to thee, and from their hart shal vtter wordes. <sup>11</sup> Can the rush be greene without moisture? or a feggie place grow without water? <sup>12</sup> When it is yet in his flowre, and is not plucked with the hand, it withereth before all hearbes: <sup>13</sup> Euen so the waies of all, that forget God, and the hope of the hypocrite shal perish: <sup>14</sup> His folie shal not please him, and his confidence as the spiders webbe. <sup>15</sup> He shal leane vpon his house, and it shal not stand: He shal stay it vp, and it shal not rise: <sup>16</sup> He semeth moistened before the sunne come, and in his rising his bloffome shal goe forth. <sup>17</sup> Vpon a heape of rockes his rootes shal be thicke, and among stones he shal abide.

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<sup>a</sup> This second disputer charged Iob to be obstinate who in dede was constant in a true settled iudgement.

<sup>b</sup> Euen thus heretikes imagine Catholikes to be ignorant, and therefore fill their mouthes and booke with thinges that are not denied, and yet inferre much falshood sophistically applying one truth against another being themselves ignorant how to reconcile difficulties.

<sup>18</sup> If he fwallow him vp out of his place, he wil denie him, & wil fay: I know thee not. <sup>19</sup> For this is the ioy of his way, that others may fpring againe of the earth. <sup>20</sup> God wil not reiect the fimple, nor reach his hand to the malignant. <sup>21</sup> Vntil thy mouth be filled with laughter, and thy lippes with iubilation. <sup>22</sup> They that hate thee, shal be clothed with confufion: and the tabernacle of the impious shal not fstand.

## ANNOTATIONS

### Chapter 9

*Iob approueth that no man auouching his owne iuftice before God is iuftified. 22. Teacheth that affliction of the innocent fstandeth wil with Gods iuftice, wifdom, and powre.*

**A**nd Iob anfwering, faid: <sup>2</sup> <sup>a)</sup>In deede I know it is fo, & that man can not be iuftified compared with God. <sup>3</sup> If he wil contend with him, he can not anfwer him one for a thoufand. <sup>4</sup> He is wife of hart, and ftrong of force: who hath refifted him, & hath had peace? <sup>5</sup> He that tranfported mountaynes, and they whom he fubuerted in his furie, knew not. <sup>6</sup> He that remoueth the earth out of her place, and the pillars therof are fhaken. <sup>7</sup> He that commandeth the funne, & it rifeth not: and shutteth vp the ftarres as it were vnder a feale: <sup>8</sup> He that alone fspreadeth the heauens, and goeth vpon the waues of the fea. <sup>9</sup> He that maketh Arcturus, and Orion, and Hyades, and the inner partes of the fouth. <sup>10</sup> He that doth great thinges, and incomprehenfible, and meruelous of the which there is no number. <sup>11</sup> If he come to me, I shal not fee him: if he depart, I shal not vnderftand. <sup>12</sup> If fodenly he aske, who

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<sup>a</sup> Iob here granteth that which was truly faid by his aduerfarie, & fheweth how he did wrong applie true doctrin againft him, and fo ftill defendeth his owne innocencie, and iuft quarel.

shal answer him? or who can say: Why dost thou so?  
<sup>13</sup> God whose wrath no man can resist, and under whom  
 they stoop that <sup>a</sup>carry the world. <sup>14</sup> How great am I  
 then, that I may answer him, and speak in my words  
 with him? <sup>15</sup> Who although I have any just thing, will  
 not answer, <sup>b</sup>but will beseech my judge. <sup>16</sup> And when he  
 shall hear me invoking, I do not believe that he hath  
 heard my voice. <sup>17</sup> For in a hurle wind shall he break  
 me, and shall multiply my wounds yea without cause.  
<sup>18</sup> He granteth not my spirit to rest, and he filleth me  
 with bitterness. <sup>19</sup> If strength be demanded, he is most  
 strong: if equity of judgment, no man dare give testimony  
 for me. <sup>20</sup> If I will justify myself, mine own mouth  
 shall condemn me, if I will shew myself innocent, he shall  
 prove me wicked. <sup>21</sup> Although I shall be simple, the self  
 same shall my foul be ignorant of, and I shall be weary of  
 my life. <sup>22</sup> <sup>c</sup>One thing there is that I have spoken, both  
 the innocent and the impious he consumeth. <sup>23</sup> If he  
 scourge, let him kill at once, and not laugh at the pains  
 of innocents. <sup>24</sup> The earth is given into the hands of  
 the impious, he covereth the face of the judges thereof:  
 and if it be not he, who is it then? <sup>25</sup> My days have  
 been swifter than a post: they have fled and have not  
 seen good. <sup>26</sup> They have passed by as ships carrying  
 fruites, as an eagle flying to meate. <sup>27</sup> When I shall say:  
 I will not speak so, I change my face, and am tormented  
 with sorrow. <sup>28</sup> I <sup>d</sup>feared all my works, knowing that  
 thou didst not spare the offender. <sup>29</sup> But if so also I am  
 impious, why have I laboured in vain? <sup>30</sup> If I be washed  
 as it were with snow waters, and my hands shall shine as  
 most clean. <sup>31</sup> Yet shall thou dip me in filth, and my  
 garments shall abhorre me. <sup>32</sup> For neither I will answer  
 a man that is like myself: nor that may be heard with

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<sup>a</sup> Angels move the spheres of heaven.

<sup>b</sup> Even so S. Paul, though he was not guilty in conscience of any  
 crime, yet he would not therein justify himself. *1. Cor. 4.*

<sup>c</sup> This is an assured true assertion, that God afflicteth both good &  
 evil in this life.

<sup>d</sup> Feare on mans part, and hope in God, do well consist together. So  
 both presumption and desperation are avoided.

me equally in iudgement. <sup>33</sup> There is none that may be able to reprove both, and to put his hand between both. <sup>34</sup> Let him take his rod from me, and let not his dread terrifie me. <sup>35</sup> I wil speake, and wil not feare him: for I can not answer fearing.

## ANNOTATIONS

### Chapter 10

*Iob scarce able to speake yet sheweth that there is no iniustice nor ignorance in God, neither is his finne the cause of so great afflictions. 9. Acknowledgeth Gods loue and benefites towards himself, 15. and dreadeth his strict iudgement.*

**M**y foule is wearie of my life, I wil let my speach passe agaynst my self. I wil speake in the bitternes of my foule. <sup>2</sup> I wil say to God: Condemne me not: tel me why thou iudgest me so. <sup>3</sup> Doth it seeme good to thee, if thou <sup>a</sup>)calumniate me, and oppresse me the worke of thy handes, and helpe the counfel of the impious? <sup>4</sup> Haft thou eies of flesh: or as a man feeth, shalt thou also see? <sup>5</sup> Are thy daies as the daies of man, and are thy yeares as the times of men? <sup>6</sup> That thou sekest my iniquitie, and searchest my finne? <sup>7</sup> And thou mayst knowe that I haue done no impious thing, whereas there is no man that can deliuer out of thy hand. <sup>8</sup> <sup>b</sup>)Thy handes haue made me, and framed me wholly round about, and dost thou so fodenlie cast me downe headlong? <sup>9</sup> Remember I besech

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<sup>a</sup> Holie Iob knowing it to be vnpossible that God calumniateth anie man, inquireth what is the cause why his goodnes afflicteth the iust?

<sup>b</sup> In that I am thy creature thou maist iustly destroy me: but in deede because I am thy creature thou wilt spare me through thy mercy, geuing me thy grace which if I vse wel thou wilt also geue me eternal rest.

thee that as clay thou madeft me, and into duft thou wilt bring me agayne. <sup>10</sup> Haft thou not as milke milked me, and curded me as cheefe? <sup>11</sup> With skinne and flefh thou haft clothed me. With bones & finowes thou haft compacted me. <sup>12</sup> Life and mercie thou haft geuen to me, and thy vifitation hath kept my fpirit. <sup>13</sup> Although thou conceale thefe thinges in thy hart, yet I know that thou remembreft al thinges. <sup>14</sup> If I haue finned and thou haft fpared me for an houre: why doeft thou not fuffer me to be cleane from mine iniquitie? <sup>15</sup> And if I fhall be impious, woe is to me: and if iuft, I fhall not lift vp my head, filled with affliction and miferie. <sup>16</sup> And for pride as a lioneffe thou wilt take me, and returning thou doeft merueloufly torment me. <sup>17</sup> Thou reneweft thy witneffes agaynft me, and multiplied thy wrath toward me, and paynes doe warre vpon me. <sup>18</sup> Why didft thou bring me forth out of the matrice? Who would God, I had beene confumed that eye might not fee me. <sup>19</sup> I had beene as if I were not, caried from the wombe to the graue. <sup>20</sup> Shall not the fewnes of my daies be ended fhortly? Suffer me <sup>a</sup>therfore, that I may a litle lament my forow. <sup>21</sup> Before I goe, and returne not, vnto the darke land, that is couered with the mift of death. <sup>22</sup> A land of miferie and darkeneffe, where is the fhadow of death, and no order, but euerlafting horreur inhabiteth.

## ANNOTATIONS

### Chapter 11

*Sophar imputeth Iobs difcourfe, about the caufe of his fo great afflictions, to infolencie of mind, and loquafitie of tongue, perfwading him to acknowledge greuous finnes, that fo he may haue the reward of a iuft man.*

The third conflict.

<sup>a</sup> Repentance is alwayes neceffarie, but moft efpecially at the houre of death.

**B**ut Sophar the Naamathite anfwering, faid:  
<sup>2</sup> Why, fhall he that fpeaketh manie thinges,  
 not heare alfo? or <sup>a</sup>)fhall a man ful of wordes  
 be iuftified? <sup>3</sup> To thee onlie fhall men hold their peace?  
 and when thou haft mocked others, fhalt thou be con-  
 futed of none? <sup>4</sup> For thou haft fayd: My word is pure,  
 and I am cleane in thy fight. <sup>5</sup> And I would wish that  
 God would fpeake with thee, and would open his lippes  
 to thee. <sup>6</sup> That he might shew thee the fecretes of wifdom,  
 and that his law is manifold, and thou mighteft vn-  
 derftand that thou art exacted much leffer thinges of  
 him, <sup>b</sup>)then thy iniquitie deferueth. <sup>7</sup> Peraduenture thou  
 wilt comprehend the fteppes of God, and wil find out  
 the Omnipotent perfectly? <sup>8</sup> He is higher then heauen,  
 and what wilt thou doe: deeper then hel, and how wilt  
 thou know? <sup>9</sup> The meafure of him is longer then the  
 earth, and broder then the fea. <sup>10</sup> If he fhall ouerthrow  
 al thinges, or fhall ftrayten them into one, who fhall fay  
 againft him? <sup>11</sup> For he knoweth the vanitie of men, &  
 feing iniquity doth he not cōfider? <sup>12</sup> A vaine man is  
 extolled into pride, and thinketh him felf borne free as a  
 wilde affes colt. <sup>13</sup> But thou haft confirmed thy hart, &  
 haft fpred thy handes to him. <sup>14</sup> If thou fhalt take away  
 from thee the iniquitie <sup>c</sup>)that is in thy hand, and iniuftice  
 remaine not in thy tabernacle. <sup>15</sup> Then mayft thou lift  
 vp thy face without fpotte, and thou fhalt be ftable,  
 and fhalt not feare. <sup>16</sup> Thou fhalt alfo forget miferie,  
 and fhalt remember it as waters that are paffed. <sup>17</sup> And  
 the brightnes as it were of noone daies, fhall arife to thee  
 at euening: and when thou fhalt think thyfelf confumed,  
 thou fhalt rife as the day ftarre. <sup>18</sup> And thou fhalt haue  
 confidence, hope being fet before thee, and buried thou  
 fhalt fleepe fecure. <sup>19</sup> Thou fhalt reft, and there fhall

<sup>a</sup> Sophar might haue applied the vice of much fpeaking to himfelf,  
 and his felowes, alleaging manie thinges, which proued not their  
 opinion, wheras Iobs allegations proued directly that which he  
 affirmed.

<sup>b</sup> Iobs owne confcience affirmed the contrarie. *c. 6. v. 3.*

<sup>c</sup> He could not iuftly confeffe iniquitie which he had not cōmitted.

be none to terrifie thee: and verie manie shal befech thy face. <sup>20</sup> But the eies of the impious shal decay, and escape shal faile them, and their hope the abomination of the foule.

## ANNOTATIONS

### Chapter 12

*Iob sheweth the knowlege, which his freinds much boast of, to be the common knowne doctrin of Gods seruantes. He more truly, and more profoundly discourfeth of Gods powre and wifdome, ftill defending his owne innocencie in respect of great finnes.*

**B**ut Iob anfwering, fayd: <sup>2</sup> Are you then men alone, & shal wifedome die with you? <sup>3</sup> I also haue a hart euen as you, neither am I inferiour to you: for who is ignorāt of these thinges, which you know? <sup>4</sup> He that is mocked of his frend as I, shal inuocate God & he wil heare him. For the <sup>a</sup>simplicitie of the iuft man is scorned. <sup>5</sup> The lampe contemned in the cogitations of the riche, is prepared to the time appointed. <sup>6</sup> The tabernacles of robbers abound, & they prouoke God bouldly, wheras he hath geuen al thinges into their handes. <sup>7</sup> For aske the beastes, and they shal teach thee: and the foules of the ayre, and they shal tel thee. <sup>8</sup> Speake to the earth, and it shal anwer thee, and the fishes of the fea shal tel. <sup>9</sup> Who is ignorant that the hand of our Lord hath made al these thinges? <sup>10</sup> In whose hand is the foule of euerie liuing thing, and the fpirit of al the flesh of man. <sup>11</sup> Doth not the eare difcerne wordes, and the iawes of him that eateth, the taft? <sup>12</sup> In the ancientes is wifedom, and in long time

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<sup>a</sup> God fuffereth his fimple true meaning seruantes to be scorned for the time, but afterward the wicked shal be forced to confesse, that those whom they derided are worthily in honour before God. *Sap. 5. v. 3.*

prudence. <sup>13</sup> With him is wifedom and ftrengh, he hath counfel and vnderftanding. <sup>14</sup> If he shal deftroy, there is no man that can build: if he shut vp a man, there is none that can open. <sup>15</sup> If he hold in the waters, al things shal be dried: and if he fend them forth, they shal ouerthrow the earth. <sup>16</sup> With him is ftrengh and wifedom: he knoweth both the deceiuer, & him that is deceiued. <sup>17</sup> He bringeth <sup>a</sup>)counfelers to a folish end, and iudges to aftonishment. <sup>18</sup> He loofeth the belt of kings, and girdeth their reines with a corde. <sup>19</sup> He leadeth away Priestes without glorie, and fupplanteth the great men. <sup>20</sup> Changing the lippe of the true, and taking away the doctrine of the ancientes. <sup>21</sup> He powreth out contempt vpon princes, releeuing them that had bene oppreffed. <sup>22</sup> Who reueleth profound things out of darkeneffe, and bringeth forth the shadow of death into light. <sup>23</sup> Who multiplieth nations, and deftroyeth them, and reftoreth the deftroyed whole agayne. <sup>24</sup> Who changeth the hart of the princes of the people of the earth, and deceiueth them, that they may goe in vayne where is no paffage. <sup>25</sup> They shal grope as in the darke, and not in the light, and he shal make them goe amis as druncken men.

## ANNOTATIONS

### Chapter 13

*Of their owne wordes Iob confuteth his aduerfaries, that they haue fpoken that which they know not, 13. defendeth his owne innocencie, 22. defiring of God, if he be afflicted for fecrete finnes, that he may know them.*

**B**ehold mine eie hath feene al thefe thinges, and mine eare hath heard, & I haue vnderftood euerie thing. <sup>2</sup> According to your knowledge

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<sup>a</sup> Craftie plotters of deuifes at laft by Gods iuft punifhement commit the great abfurdities, that the meanest may fee their follie.



I alfo do know: neither am I inferiour to you. <sup>3</sup> But yet I wil fpeake to the Omnipotent, and I couet to difpute with God. <sup>4</sup> Firft fhewing you to be forgers of lying, and mainteyners of peruerfe opinions. <sup>5</sup> And would God ye would hold your peace, that you might be thought to be wife men. <sup>6</sup> Heare ye therfore my correptions, and attend the iudgement of my lippes. <sup>7</sup> Hath God neede of your lye, that for him you fpeake guiles? <sup>8</sup> Doe you take his perfon, and doe you endeavour <sup>a)</sup>to iudge for God? <sup>9</sup> Or fhall it pleafe him from whom nothing can be concealed, or fhall he be deceiued as a man, with your fraudulent dealings? <sup>10</sup> He fhall reprove you, becaufe in fecrete you take his perfon. <sup>11</sup> Forthwith as he fhall moue himfelf, he fhall trouble you: and his terrour fhall come violently vpon you. <sup>12</sup> Your memorie fhall be compared to ashes, and your neckes fhall be brought into clay. <sup>13</sup> Hold your peace a litle while, that I may fpeake, whatfoeuer my minde fhall prompt me. <sup>14</sup> <sup>b)</sup>Why doe I teare my flesh with my teeth, & carie my foule in my handes? <sup>15</sup> Although he fhall kil me, I wil <sup>c)</sup>truft in him: but yet I wil reprove my waies in his fight. <sup>16</sup> And he fhall be my fauiour: for no hypocrite fhall come in his fight. <sup>17</sup> Heare ye my word, and receiue the obfcure fayings with your eares. <sup>18</sup> If I fhall be iudged, I know that I fhall be found iuft. <sup>19</sup> What is he that wil be iudged with me? let him come: why am I confumed holding my peace? <sup>20</sup> Two things only do not to me, and then fhall I not be hid from thy face. <sup>21</sup> Make thy hand far from me, and let not thy feare terrifie me. <sup>22</sup> Cal me, and I wil anfwere thee: or els I wil fpeake, and doe thou anfwere me. <sup>23</sup> How great iniquities and finnes I haue, my wicked

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<sup>a</sup> Iobs ftate of finne or innocencie was beft knowne to God, next to his owne confcience, not at al to his aduerfaries, that prefumed to iudge therof.

<sup>b</sup> It femed to his aduerfaries that of defperation he would tear his flesh, and fo kil himfelf, and to be fo nere death as if one held his foule in his hand readie to let it fal from him.

<sup>c</sup> He was in extreme anguifh, but ftill trufted in God.

deedes and my offences <sup>a)</sup>shewe thou me. <sup>24</sup> Why hideft thou thy face, and thinkeft me thine enemy? <sup>25</sup> Againft the leafe, that is violently taken with the wind, thou sheweft thy might, and perfecuteft drie ftubble. <sup>26</sup> For thou writeft bitternes againft me, and wilt confume me with the finnes of my youth. <sup>27</sup> Thou haft put my feete in the ftokes, and haft oberued al my pathes, and haft confidered the fteppes of my feete. <sup>28</sup> Who as rottenes am to be confumed, and as a garment, that is eaten of the moth.

## ANNOTATIONS

### Chapter 14

*Againe Iob defcribeth the miferies of mans life. 3. Neuertheles Gods great prouidence towards him: 7. profeffeth his beleefe of the Refurrection.*

**M**an borne of <sup>b)</sup>woman, liuing a short time, is replenished with many miferies. <sup>2</sup> Who as a flowre cometh forth and is deftroyed, & fleeth as a shadow, & neuer abideth in the fame ftate. <sup>3</sup> And doeft thou counte it a worthy thing to open thine eies vpon fuch an one, and to bring him with thee into iudgement? <sup>4</sup> Who can make cleane him that is conceiued of vncleane feede? is it not thou which onlie art? <sup>5</sup> The daies of man are short, & the number of his monethes is with thee, thou haft appointed his limittes <sup>c)</sup>which can not be paffed. <sup>6</sup> Depart a litle from him, that

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<sup>a</sup> He denieth that he is guiltie in confcience but defireth to know of God, if he haue anie hid finnes which himfelf knoweth not.

<sup>b</sup> Al children taking their fubftance from the mother, and hauing only a temporal life, continually tending to death, can not but be fubiect to manie miferies.

<sup>c</sup> For time itfelfe though it may feme long, is a limited thing, and is very fhorte, yea hath no proportion in refpect of eternitie, which is infinite: yet God hath care to bring this weake creature to life eternal.

he may reft, vntil his day wished for, come, euen as the hyred man. <sup>7</sup> A tree hath hope: if it be cut, it waxeth greene againe, and the boughes thereof spring. <sup>8</sup> If his roote be old in the earth, and the truncke therof be dead in the duft, <sup>9</sup> at the fent of water it shal spring, and bring forth leaues, as when it was firft planted. <sup>10</sup> But when man shal be dead, and naked and confumed, where is he I pray? <sup>11</sup> As if the waters should depart out of the fea, and a riuer made emptie should be dried vp. <sup>12</sup> So man when he is a fleepe shal not rife agayne, til heauen perish, he shal not awake, nor rife vp out of his fleepe. <sup>13</sup> Who wil grant me this, that in hel thou protect me, and hide me, til thy furie paffe, and appoynt me a time, wherein thou wilt remember me? <sup>14</sup> Shal man that is dead, thinkeft thou, liue agayne? al the daies, in which I am now in warfare, I expect vntil my change do come. <sup>15</sup> Thou shalt cal me, and I shal anfwere thee: to the worke of thy handes thou shalt reach thy right hand. <sup>16</sup> Thou in dede haft numbred my fteppes: but thou wilt spare my finnes. <sup>17</sup> Thou haft fealed my offences as it were in a bag, but haft cured mine iniquitie. <sup>18</sup> A mountaine falling flideth downe, and a rock is remoued out of his place. <sup>19</sup> Waters make ftones holow, and with inundation the earth by litle and litle is confumed: and men therefore thou shalt deftroy in like maner. <sup>20</sup> Thou haft ftrengthened him a litle that he might paffe away foreuer: thou shalt chāge his face, and shalt fend him forth. <sup>21</sup> Whether his children shal be noble, or vnnoble, he <sup>a</sup>shal not vnderftand. <sup>22</sup> But yet his flesh whiles he shal liue shal haue forow, & his foule shal mourne vpon himself.

## ANNOTATIONS

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<sup>a</sup> The parentes after death are not afflicted with the fteate of their children, as they be in this life.

## Chapter 15

The fourt conflict. *Eliphaz againe chargeth Iob to haue spoken prefump-  
tuoufly & blasphemoufly, 14. auoucheth that no man is  
innocent nor iuft, 20. defcribing the malediction of im-  
pious and hypochrites.*

**B**ut Eliphaz the Themanite anfwering, fayd:  
<sup>2</sup> Wil a wife man anwer as it were fpeaking  
into the wind, and fil his ftomacke with burn-  
ing? <sup>3</sup> Thou <sup>a</sup>reproueft him in wordes, that is not equal  
to thee, and fpeakeft that which is not expedient for  
thee. <sup>4</sup> As much as is in thee, thou haft euacuated feare,  
and haft taken away prayers before God. <sup>5</sup> For thine in-  
iquitie hath taught thy mouth, and thou doeft imitate  
the tongue of blafphemers. <sup>6</sup> Thine owne mouth shal  
condemne thee, and not I: and thy lippes shal anwer  
thee. <sup>7</sup> Waft thou the firft man borne, and formed be-  
fore the litle hilles? <sup>8</sup> Haft thou heard Gods counfel, and  
shal his wifedome be inferiour to thee? <sup>9</sup> What doeft  
thou know, that we are ignorant of? what doeft thou  
vnderftand that we know not? <sup>10</sup> There are both oldmen  
and ancientes among vs, much elder then thy fathers.  
<sup>11</sup> Is it a great matter that God should comfort thee:  
but thy naughtie wordes hinder it. <sup>12</sup> Why doth thy hart  
eleuate thee, and as thinking great thinges, haft thou  
eftonied eies. <sup>13</sup> Why doeth thy fpirit fwel agaynft God,  
to vtter fuch wordes out of thy mouth. <sup>14</sup> What is man,  
that he should be <sup>b</sup>without fpot, and that the borne of  
a woman should appeare <sup>c</sup>iuft? <sup>15</sup> Behold among his  
fainctes none is immutable, and the heauens are not  
cleane in his fight. <sup>16</sup> How much more is man abom-  
inable, and vnprofitable, who drinketh iniquitie as it  
were water? <sup>17</sup> I wil shew thee, heare me: that which  
I haue feene I wil tel thee. <sup>18</sup> Wifemen confeffe and hide

<sup>a</sup> Eliphaz not able to anwer Iobs folide reafons, railleth againft him,  
as if he were iniurious to God, or taught others to caft away feare.

<sup>b</sup> It is a very rare priuilege to be without fpot.

<sup>c</sup> But fpot of venial finnes may be in a iuft man.

not their fathers. <sup>19</sup> To whom onlie the earth was geuen, and ftranger hath not paffed by them. <sup>20</sup> The impious is proud al his daies, and <sup>a</sup>)the number of the yeares of his tyrannie is vncertaine. <sup>21</sup> The found of terrour is alwaies in his eares: and when there is peace, he alwaies fufpecteth treafon. <sup>22</sup> He beleueth not that he may returne from darkeneffe to light, looking round about for the fword on euerie fide. <sup>23</sup> When he shal moue himself to feeke bread, he knoweth that the day of darkeneffe is prepared in his hand. <sup>24</sup> Tribulation shal terrifie him, and diftreffe shal compaffe him, as a king that is prepared to battel. <sup>25</sup> For he hath ftretched his hand againft God, and is ftrengthened againft the Omnipotent. <sup>26</sup> He hath runne againft him with necke fet vp right, and is armed with a fatte necke. <sup>27</sup> Fatneffe hath couered his face, and from his fides there hangeth tallow. <sup>28</sup> He hath dwelt in defolate cities, and in defert houfes, that are brought into hillockes. <sup>29</sup> He shal not be enriched, neither shal his fubftance continew, neither shal he put his roote in the earth. <sup>30</sup> He shal not depart out of darkenes, the flame shal drie his boughes, and he shal be taken away with the fpirit of his owne mouth. <sup>31</sup> He shal not beleue vainely deceiued with errour, that he may be redemed with anie price. <sup>32</sup> Before his daies be accomplished, he shal perish: and his handes shal wither. <sup>33</sup> His clufter in the firft flower shal be hurt as a vine, and as the oliue tree cafting his flower. <sup>34</sup> For the congregation of the hypocrite is barren, and fire shal deuoure their tabernacles, which gladly take giftes. <sup>35</sup> He conceiued forow, and hath brought forth iniquitie, and his wombe prepareth guiles.

## ANNOTATIONS

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<sup>a</sup> Al thefe miferies are incident to the wicked, but are fallly applied to holie Iob, who in dede was iuft.

## Chapter 16

*Iob moued by his importune freindes, 4. expoftulateth their feueritie, 12. further defcribeth his afflictions, and appealeth to Gods iudgement, that he fuffereth more then his finnes deferue.*

**B**ut Iob anfwering fayd: <sup>2</sup> I haue heard often times fuch things, <sup>a)</sup> heaueie conforters you are al. <sup>3</sup> Shal wordes ful of winde haue an end? or is anie thing trublefome to thee, if thou fpeake? <sup>4</sup> I alfo could fpeake thinges like to you: and would God your foule were for my foule. <sup>5</sup> I alfo would comfort you with wordes, and would wag my head vpon you. <sup>6</sup> I would ftrengthen you with my mouth, and would moue my lippes, as fparing you. <sup>7</sup> But what shal I doe? If I fpeake, my paine wil not reft: and if I hold my peace, it wil not depart from me. <sup>8</sup> But now my forow hath oppreffed me, and al my limmes are brought to nothing. <sup>9</sup> My wrinkles giue teftimonie againft me, and <sup>b)</sup> a falfe fpeaker is rayfed vp againft my face contradicting me. <sup>10</sup> He hath gathered his furie vpon me, and threatening me hath gnafhed againft me with his teeth, mine enemy hath beheld me with terrible eies. <sup>11</sup> They haue opened their mouthes vpon me, and exprobatig haue ftrooken my cheke, they are filled with my paines. <sup>12</sup> God hath fhut me vp with the wicked man, and hath deliuered me to the hands of the impious. <sup>13</sup> I fometime that welthie one fodenly am broken: he hath held my necke, broken me, and fet me to himfelf as it were a marke. <sup>14</sup> He hath compaffed me with his fpeares, he hath wounded my loynes, he hath not fpared, and hath powred out on the earth my bowels. <sup>15</sup> He hath cut me with wound vpon wound, he hath come violently vpon me as it were

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<sup>a</sup> True and freindlie comforters ought to heare the afflicted with patience, and not vnmercifully charge him with crimes which they neither know, nor his confcience is guiltie of.

<sup>b</sup> A great affliction, when one ful of paine and diftres is alfo forced to defend his owne innocencie againft calumniators.

a giant. <sup>16</sup> I haue fowed sackcloth vpon my fkinne, and haue couered my flesh with ashes. <sup>17</sup> My face is fwollen with weeping, and my eyeliddes are dimme. <sup>18</sup> Theſe thinges haue I fuffred <sup>a)</sup>without the iniquitie of my hand, wheras I had cleane prayers to God. <sup>19</sup> Earth couer not my bloud, neither let my crie find place in thee to be hid. <sup>20</sup> For behold my witneſſe is in heauen, and he that knoweth my confcience on high. <sup>21</sup> My freindes full of wordes: mine eie diſtilleth vnto God. <sup>22</sup> And would God a man might ſo be iudged with God, as the ſonne of man is iudged with his companion. <sup>23</sup> For behold the ſhort yeares paſſe away, and I walke the path, by the which I ſhal not returne.

## ANNOTATIONS

### Chapter 17

*For the greuouſnes of his paine Iob expecteth ſpeedie death, 4. chargeth his freindes with folie for holding only remuneration in this life, 6. himſelf hopeth happie reſt in the other world.*

**M**y ſpirit ſhal be extenuated, my daies ſhal be ſhortened, and the graue only remaineth for me. <sup>2</sup> I haue <sup>b)</sup>not finned, and mine eie abideth in bitterneſſe. <sup>3</sup> Deliuer me, and ſet me beſide thee, and let anie mans hand fight againſt me. <sup>4</sup> Thou haſt made their hart far from diſcipline, and therefore they ſhal not be exalted. <sup>5</sup> He promiſeth a praye to his felowes, and the eies of his children ſhal faile. <sup>6</sup> He hath ſet me as it were for a prouerbe of the comon people, and I am an example before them. <sup>7</sup> Mine eie is

<sup>a</sup> As the aduerſaries ſtil obiect great iniquitie to him ſo he yeldeth them the ſame true anſwer.

<sup>b</sup> Not hauing committed ſuch finnes as he was charged withal, in this double bitterneſſe of corporal paine and calumniation, his eye was ſtil vpon God, expecting to be deliuered.

dimne for indignation, and my members are brought as it were to nothing. <sup>8</sup> The iust ſhal be aſtonied vpon this, and the innocent ſhal be raied vp againſt the hypocrite. <sup>9</sup> And the iust ſhal hold his way, and with cleane handes ſhal adde ſtrength. <sup>10</sup> Be al you therfore conuerted, and come, and I ſhal not finde among you anie wiſeman. <sup>11</sup> My daies haue paſſed, my cogitations are diffipated, tormenting my hart. <sup>12</sup> Night they haue turned into day, and againe after darkeneſſe I hope for light. <sup>13</sup> If I ſhal expect, <sup>a)</sup> hel is my houſe, and in darkeneſſe I haue made my bed. <sup>14</sup> I haue ſayd to rottenes: Thou art my father, my mother, and my fiſter, to wormes. <sup>15</sup> Where is now then my expectation, and my patience who confidereth. <sup>16</sup> Al my thinges ſhal deſcend into moſt deepe hel: there at the leaſt, ſhal I haue reſt thinkeſt thou?

*Seol*  
*Ἅδης*  
*Infernus*

## ANNOTATIONS

### Chapter 18

The fifth conflict. *Baldad ſetteth vpon Iob againe, chargeing him with preſent impatience, and former impietie, 6. and that therefore he ſuffereth worthie puniſhment.*

**B**ut Baldad the Suhite anſwering, ſayd: <sup>2</sup> How long wil <sup>b)</sup>ye ſpeake vaunting wordes? vnderſtand ye firſt, and ſo let vs ſpeake. <sup>3</sup> Why are we reputed as beaſtes, and accounted vile before you? <sup>4</sup> Which deſtroyeſt thy foule in thy furie, ſhal the earth be forſaken for thee, and ſhal rockes be tranſported

<sup>a</sup> This text ſheweth euidently that there was a place of reſt called hel.

<sup>b</sup> Baldad perceiuing Iob to ſpeake confidently as the common doctrine of manie oppoſeth him ſelf neuertheles againſt him and al that thincke as he doth, and ſo ſpeaketh as to manie in the plural number, *vvil ye ſpeake*, and of himſelfe & his felowes: *are vve reputed &c.* So holie Iob a figure of the Church defended the common cauſe, his aduerſaries a figure of heretikes ſpeaking ſome truthes mixed falſe thinges therewith. *S. Greg. li. 14. c. 1.*



out of their place? <sup>5</sup> Shal not the light of the impious be  
 extinguished, and the flame of his fire not shine? <sup>6</sup> The  
 light shal be darke in his tabernacle, and the candel that  
 is ouer him, shal be extinguished. <sup>7</sup> The steppes of his  
 power shal be ftraytened, and his owne counfel shal caft  
 him downe headlong. <sup>8</sup> For he hath thruft his feete into a  
 nette, and walketh in the meshes therof. <sup>9</sup> The fole of his  
 foote shal be held in a fnare, and thirft shal burne againft  
 him. <sup>10</sup> His ginne is hid in the earth, and his spring vpon  
 the path. <sup>11</sup> Feares shal terrifie him on euerie fide, and  
 his feete shal entangle him. <sup>12</sup> Let his strength be ex-  
 tenuated with famine, and let hunger inuade his ribbes.  
<sup>13</sup> Let it deuoure the beautie of his skinne, let death the  
 firstborne confume his armes. <sup>14</sup> Let his confidence be  
 plucked away out of his tabernacle, and let destruction  
 as a king tread vpon him. <sup>15</sup> Let the companions of him,  
 that is not, dwel in his tabernacle, let brimfton be sprin-  
 kled in his tent. <sup>16</sup> Let his rootes be dried downward,  
 and his harueft deftroyed vpward. <sup>17</sup> Let the memorie  
 of him perish from the earth, and let not his name be  
 renowned in the ftreates. <sup>18</sup> He shal expel him out of  
 light into darkeneffe, and shal tranfport him out of the  
 world. <sup>19</sup> His feed shal not be, nor his progenie in his  
 people, nor anie remnantes in his countries. <sup>20</sup> In his  
 daie the laft shal be aftonied, and horroure shal inuade  
 the first. <sup>21</sup> These are then the tabernacles of the wicked  
 man, and this is the place of him that knoweth not God.

## ANNOTATIONS

### Chapter 19

*Iob lamenteth of his freindes crueltie, 6. affirmeth that  
 his fo great affliction is not for his finnes, 25. and com-  
 forteth himself with his vndoubted beliefe of the Refur-  
 rection.*

**B**ut Iob anfwering, sayd: <sup>2</sup> How long doe you  
 afflict my foule, and weare me with wordes?

<sup>3</sup> Behold, ten times you confound me, and are not ashamed oppressing me. <sup>4</sup> For although I have been ignorant, mine ignorance shall be with me. <sup>5</sup> But you are set up against me, and reprove me with my reproches. <sup>6</sup> At the least now understand ye, that God hath afflicted me <sup>a</sup>)not with equal judgement, and hath compassed me with his scourges. <sup>7</sup> Behold I shall cry suffering violence, and no man will hear: I shall cry out, and there is none to judge. <sup>8</sup> He hath hedged my path round about, and I can not pass, and in my way hath put darkness. <sup>9</sup> He hath spoiled me of my glory, and hath taken the crown from my head. <sup>10</sup> He hath destroyed me on every side, and I perish, and as it were from a tree plucked hath he taken away my hope. <sup>11</sup> His fury is wrath against me, and he hath so accounted me as his enemy. <sup>12</sup> His servants have come together, and have made them fellows a way by me, and have besieged my tabernacle round about. <sup>13</sup> He hath made my brethren far from me, and my acquaintance as strangers have departed from me. <sup>14</sup> My kinsmen have forsaken me, and they that knew me have forgotten me. <sup>15</sup> The gifts of my house, and my maid-servants have counted me an alien, and I have been as it were a stranger in their eyes. <sup>16</sup> I called my servant, and he did not answer me, with mine own mouth I befought him. <sup>17</sup> My wife hath abhorred my breath, and I prayed the children of my womb. <sup>18</sup> Fools also despised me, and when I was departed from them, they backbit me. <sup>19</sup> My counsellors sometime have abhorred me: and he <sup>b</sup>)whom I loved most hath turned against me. <sup>20</sup> The flesh being consumed my bone hath cleaved to my skin, and there are left only lips about my teeth. <sup>21</sup> Have mercy upon me, have mercy upon me, at the least you my friends, because the hand

<sup>a</sup> Blessed Iob (faith S. Gregorie *li. 14. c. 16, 17.*) looking sincerely on his own life, saw that his affliction was greater than his sinnes deserved and in that respect was not equal: yet it was iust, for God, being iust giveth a iust reward, a *crowne of iustice* as S. Paul speaketh of himself. (*2. Tim. 4.*)

<sup>b</sup> All refused holy Iob in his affliction, even those whom he had loved most: who therefore ought most to have loved him againe.

of our Lord hath touched me. <sup>22</sup> Why doe you as God  
 perfecute me, and are filled with my flesh. <sup>23</sup> Who wil  
 grant me that my wordes may be writen? who wil geue  
 me that they may be drawen in a booke, <sup>24</sup> with yron  
 penne, and in plate of leade, or els with ftile might be  
 grauen in flintftone? <sup>25</sup> For <sup>a)</sup>I know that my Redemer  
 liueth, and in the laft day I shal rife out of the earth.  
<sup>26</sup> And I shal be compaffed agayne with my skinne, and  
 in my flesh I shal fee God. <sup>27</sup> Whom I my felf shal fee,  
 and mine eies shal behold, and <sup>b)</sup>none other: this my  
 hope is layd vp in my bofome. <sup>28</sup> Why then doe you  
 fay now: Let vs perfecute him, and let vs finde roote of  
 word agaynft him? <sup>29</sup> Flee therfore from the face of the  
 fword, becaufe the fword is the reuenger of iniquities:  
 and know ye that there is iudgement.

## ANNOTATIONS

### Chapter 20

*Sophar auoucheth that fome wicked men florish for a  
 time, but are afterwards iuftly plaged. 19. Therupon  
 condemneth Iob as an hypocrite.*

The fixth con-  
 flict.

**B**ut Sophar the Naamathite anfwering, fayd:  
<sup>2</sup> Therefore my diuerfe cogitations fuccede one  
 an other, and my minde is rapt into fundrie  
 things. <sup>3</sup> The doctrine, wherwith thou reproveft me, I  
 wil heare, and the fpirit of my vnderftanding shal anfwere  
 me. <sup>4</sup> This I know from the beginning, fince man was  
 placed vpon the earth. <sup>5</sup> That the praife of the impious

<sup>a</sup> An expresse profeffion of his faith of the Refurrection.

<sup>b</sup> VVe fhall rife againe, not as one tree rifeth in place of an other,  
 but the felf fame perfones, changed in qualities, not in fubftance.

is <sup>a</sup>)short, and the ioy of the hypocrite as it were for a moment. <sup>6</sup> If his pride rife vp euen to the heauen, and his head touch the cloudes: <sup>7</sup> as a dunghil in the end he shal be deftroyed, and they that had fene him, shal fay: Where is he? <sup>8</sup> As a dreame that fleeth away he shal not be found, he shal paffe as a vifion by night. <sup>9</sup> The eie that had fene him, shal not fee him, neither shal his place behold him anie more. <sup>10</sup> His children shal come to naught with pouertie, and his handes shal render him his forow. <sup>11</sup> His bones shal be filled with the vices of his youth, and they shal sleepe with him in the duft. <sup>12</sup> For when euil shal be fweete in his mouth, he wil hide it vnder his tongue. <sup>13</sup> He wil spare it, and not leaue it, and wil hide it in his throte. <sup>14</sup> His bread in his belly shal be turned into the gaule of aspes within him. <sup>15</sup> The riches which he hath deuoured, he shal vomite out, and God shal draw them forth out of his belly. <sup>16</sup> He shal fucke the head of aspes, and the vipers tongue shal kil him. (<sup>17</sup> Let him not fee the ftreames of the riuer, the torrentes of honie, & of butter.) <sup>18</sup> He shal be punished for al thinges that he did, & yet not be cōfumed: according to the multitude of his inuentions fo also shal he fuffer. <sup>19</sup> Because breaking in he hath made the poore naked: he hath violently taken houe, & built it not. <sup>20</sup> Neither is his bellie filled: and when he shal haue the thinges he coueted, he can not poffesse them. <sup>21</sup> There remayned not of his meate, & therfore nothing shal continewe of his goodes. <sup>22</sup> When he shal be filled, he shal be fraytened, he shal burne, and al forow shal fal vpon him. <sup>23</sup> Would God his belly were filled, that he may fend forth the wrath of his furie vpon him, and rayne his battel vpon him. <sup>24</sup> He shal flee wepons of yron, and

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<sup>a</sup> Al mans life is fhort and as a moment in comparifon of eternitie; but it is not alwayes true that the wicked are fhortly punished in respect of this life, as this difputer applieth it to proue Iob to be impious. Therefore Iob anwereth in the *next chapter v. 13.* That ordinarily the wicked, *lead their dayes* (to witt their whole life) *in vvealth and* (then) *in a moment goe downe to hel.* So the rest of these mens assertions are for moft part true in fome fenfe but il applied.

shal fal vpon a bowe of braffe. <sup>25</sup> The fword plucked out, and coming forth of his fcabbard, and gliftering in his bitterneffe: the horrible shal goe and come vpon him. <sup>26</sup> Al darkeneffe is hid in his secretes: fyre that is not kindled shal deuoure him, he shal be afflicted leaft in his tabernacle. <sup>27</sup> The heauens shal reuele his iniquitie, and the earth shal rife againft him. <sup>28</sup> The bloffome of his houle shal be opened, he shal be plucked downe in the day of Gods furie. <sup>29</sup> This the portion of an impious man from God, & the inheritance of his wordes from our Lord.

## ANNOTATIONS

### Chapter 21

*Iob requiring his freindes to heare him, 7. discourfeth of the caufe, why fome euil men prosper al this life.*

**B**ut Iob anfwering, fayd: <sup>2</sup> Heare I befech you my wordes, and doe penance. <sup>3</sup> Beare with me, that I alfo may fpeake, and after my wordes, if it shal feme good, laugh ye. <sup>4</sup> Is my difputation <sup>a</sup>agaynft man, that I ought not worthely to be forie? <sup>5</sup> Harken to me, and be aſtonied, and put the finger vpon your mouth. <sup>6</sup> And I when I shal remember, am afrayd, and trembling shaketh my flesh. <sup>7</sup> Why then doe the impious liue, are they aduanced, and ftrenghened with riches? <sup>8</sup> Their feede contineweth before them, a multitude of kinfemen, and of nephewes in their fight. <sup>9</sup> Their houfes be fecure and peaceable, & the rod of God is not vpon them. <sup>10</sup> Their bullock hath conceiued, and hath not made abortion: their cow hath calued, and is not depriued of her calfe. <sup>11</sup> Their litle ones goe forth as flockes, and their infanties reioyfe with paſtimes. <sup>12</sup> They

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<sup>a</sup> Though he difputed with three men, yet it was concerning diuine things not humane, but of Gods prouidence, and iuſtice, of the refurrection of eternal life and puniſhment.

hold the timbrel, & the harpe, & reioyfe at the found of the organe. <sup>13</sup> They <sup>a</sup>lead their daies in wealth, and in a moment they goe downe to <sup>b</sup>hel. <sup>14</sup> Who fayd to God: Depart from vs, we wil not the knowlege of thy waies. <sup>15</sup> Who is the Omnipotent, that we should ferue him? and what doth it profite vs if we shal pray him? <sup>16</sup> But yet becaufe their good things are not in their hand, be the counfel of the impious far from me. <sup>17</sup> How often shal the candel of the impious be extinguished, and inundation come vpon them, and shal he deuide the forowes of his furie? <sup>18</sup> They shal be as chaffe before the face of the winde, and as ashes, which the whirlwinde scat-tereth. <sup>19</sup> God shal referue the forow of the father to his children: and when he shal haue rendred it, then shal he know. <sup>20</sup> His eies shal fee his owne flaughter, and he shal drinke the furie of the Omnipotent. <sup>21</sup> For what doeth it pertayne to him concerning his houle after him: although the number of his monethes be diminished the halfe? <sup>22</sup> Shal anie man teach God knowledge, who iudgeth the high ones. <sup>23</sup> This man dieth ftrong and in health, rich and happie. <sup>24</sup> His bowels be ful of fatte, and his bones be embrewed with marrow. <sup>25</sup> But an other dieth in bitterneffe of foule without anie riches. <sup>26</sup> And yet they shal fleepe together in the duft, and wormes shal couer them. <sup>27</sup> Surely I know your cogitations, and vniuft sentences agaynft me. <sup>28</sup> For you fay: Where is the houle of the prince? and where are the tabernacles of the impious? <sup>29</sup> Afke anie of the wayfar- ing men, and you fhall vnderftand that he knoweth thefe felf fame thinges. <sup>30</sup> Becaufe the euil man is kept vnto the day of perdition, and he fhall be led to the day of furie. <sup>31</sup> Who fhall reprove his way before him? and who shal repay him the thinges that he hath done? <sup>32</sup> He fhall be brought to the graues, and shal watch in the heade

<sup>a</sup> See *ch. 20. v. 5.*

<sup>b</sup> The fame word is in Hebrew Greke and Latin for hel as in the 7 and 17. *chap.* & other places, which sheweth that besides hel of the dāned the resting place alfo of holie fathers in the old Teftament was called by the general name of hel.

A riuer of hel. of the dead. <sup>33</sup> He hath beene fweete to the grauel of Cocytus, & after him he shal drawe euerie man, and before him innumerable. <sup>34</sup> How therfore doe ye comfort me in vayne, whereas your anfwer is shewed to be repugnant to the truth?

## ANNOTATIONS

### Chapter 22

*Eliphaz contendeth that God is not pleased with a iuft mans afflictions, 5. fallfly imputeth enormous crimes to holie Iob, 12. and groffe errors. 21. Wisheth him therefore to repent, that fo he may prosper.* The feuenth conflict.

**B**ut Eliphaz the Themanite anfwering, sayd: <sup>2</sup> Can man be compared with God, yea though he be of perfect knowlege. <sup>3</sup> What doth it a)profite God if thou be iuft? or what doest thou aduantage him if thy way be vnfpotted. <sup>4</sup> Shal he be afrayde to reprove thee, and come with thee into iudgement? <sup>5</sup> And not for thy very great malice, and thine infinite iniquities? <sup>6</sup> For thou haft taken away the pledge of thy brethren without caufe, and the naked thou haft fpoyled of clothes. <sup>7</sup> Water to the wearie thou haft not geuen, and from the hungrie thou haft withdrawn bread. <sup>8</sup> In the ftrength of thine arme thou didft poffeffe the earth, and being the mightieft thou didft obteyne it. <sup>9</sup> Widowes thou haft fent away emptie, and the armes of pupilles thou haft broken in peeces. <sup>10</sup> Therefore art thou compaffed with fnares, and foden feare troubleth thee. <sup>11</sup> And thoughteft thou that thou shouldest not fee darkenes, and that thou shouldest not be oppreffed with the violence of ouerflowing waters? <sup>12</sup> Doest thou not thinke that God is higher

<sup>a</sup> In dede whē a iuft man hath donne his dutie he is vnprofitable to God: but he is profitable to himself, which greatly pleafeth God, who defireth mans good, and it redoundeth to Gods glorie that he hath fuch feruantes. *Mat. 5. v. 17.*

then heauen, & is exalted aboue the toppe of the ftarres? <sup>13</sup> And thou fayeft: For what knoweth God? and he iudgeth as it were by a mift. <sup>14</sup> The cloudes are his couert, <sup>a</sup>)neither doth he confider our thinges, and he walketh about the poles of heauen. <sup>15</sup> Doeft thou couet to keepe the path of worlde, which wicked men haue troden? <sup>16</sup> Who were taken away before their time, and a floud hath ouerthrowen their foundation. <sup>17</sup> Who fayd to God: Depart from vs: and as though the Omnipotent could do nothing, they eftemed him. <sup>18</sup> Whereas he had filled their houfes with good things, whose fentence be far from me. <sup>19</sup> The iuft ſhal fee, and ſhal reioyfe, and the innocent man ſhal ſkorne them. <sup>20</sup> Is not their exaltation cut downe, and hath not fire deuoured the remnantes of them? <sup>21</sup> Agree thou therfore to him, and haue peace: and by theſe thinges thou ſhalt haue the beſt fruites. <sup>22</sup> Receiue the law of his mouth, and put his wordes in thy hart. <sup>23</sup> If thou wilt returne to the Omnipotent, thou ſhalt be builded vp, and ſhalt make iniquitie far from thy tabernacle. <sup>24</sup> He ſhal geue for earth flint, and for flint torrentes of gold. <sup>25</sup> And the Omnipotent ſhal be agaynſt thine enemies, & filuer ſhal be heaped together vnto thee. <sup>26</sup> Then ſhalt thou abound in delightes vpon the Omnipotent, and ſhalt lift vp thy face to God. <sup>27</sup> Thou ſhalt aſke him, and he wil heare thee, and thou ſhalt pay thy vowes. <sup>28</sup> Thou ſhalt decree a thing, and it ſhal come to thee, and light ſhal ſhine in thy waies. <sup>29</sup> For who wil be humbled, ſhal be in glorie: and he that wil bow downe his eies, he ſhal be faued. <sup>30</sup> The innocent ſhal be faued, but he ſhal be faued in the cleanneſſe of his handes.

## ANNOTATIONS

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<sup>a</sup> After imputation of falſe crimes, this diſputer chargeth holie Iob alſo with heathniſh error of the Ægyptians, that God hath no prouidence of men in this world. *Ariſtotle li. de mundo. textu. 84.* So ſome heretikes in their phrenſie accuſe Catholiques of condemned hereſies.



## Chapter 23

*Iob expecteth helpe and sentence of God, 6. with iust feare, yet with good conscience maintaineth his owne innocencie.*

**B**ut Iob answering, sayd: <sup>2 a)</sup>Now also my talke is in bitterneffe, and the hand of my plague is aggrauated vpon my mourning. <sup>3</sup> Who wil grant me that I may know and find him and come euen to <sup>b)</sup>his throne? <sup>4</sup> I wil fet iudgement before him, and wil fil my mouth with accufations. <sup>5</sup> That I may know the wordes, that he wil answer me, and vnderftand what he wil fpeake to me. <sup>6</sup> I wil not that he contend with me with much ftrengh, nor that he opprefse me with the weight of his greatnes. <sup>7</sup> Let him propofe equitie againft me, and my iudgement shal come to victorie. <sup>8</sup> If I shal goe to the Eaft, he appeareth not: if to the Weft, I shal not vnderftand him. <sup>9</sup> If to the left hand, what shal I doe? I shal not apprehend him: if I turne myfelf to the right hand, I shal not fee him. <sup>10</sup> But he knoweth my way, & hath proued me as gold that paffeth through the fyre. <sup>11</sup> My foote hath folowed his fteppes, I haue kept his way, & haue not declined out of it. <sup>12</sup> From the commandementes of his lippes I haue not departed, and I haue hid the wordes of his mouth in my bofome. <sup>13</sup> For he is alone, and no man can turne away his cogitation: and whatfoeuer his foule would, that hath he done. <sup>14</sup> And when he shal haue fulfilled his wil in me, manie other things also are at hand with him. <sup>15</sup> And therefore I am trubled at his face, and confidering him I am made penfife with feare. <sup>16</sup> God hath mollified my hart, and the Omnipotent hath trubled me. <sup>17</sup> For I haue not perished becaufe of the imminent darkeneffe, neither hath the mift couered my face.

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<sup>a</sup> VVhiles he expected fome comfort of his freindes, they ftill afflicted him more and more, chargeing him with falfe crimes and fo aggrauating his grief both of bodie and mind.

<sup>b</sup> Therefore he appealeth to Gods iudgement feate for sentence.

## ANNOTATIONS

## Chapter 24

*God in his prouidence knoweth when he wil punish the wicked, which his true seruantes know not, much leffe the impious.*

**T**imes are not hid from the Omnipotent: but they <sup>a</sup>that know him, know not his daies. <sup>2</sup> Some haue transferred boundes, spoiled flockes, & fed them. <sup>3</sup> They haue driuen away the affe of pupilles, & haue taken away the widowes oxe for a pledge. <sup>4</sup> They haue fubuerted the way of the poore, and haue oppreffed together the meeke of the earth. <sup>5</sup> Others as wilde affes in the deferte goe forth to their worke: watching to the praye, doe prepare bread for their children. <sup>6</sup> They reape the filde that is not theirs, and gather the grapes of his vineyard, whom by violence they haue oppreffed. <sup>7</sup> They fend men away naked, taking away their clothes, which haue no couering in the cold. <sup>8</sup> Whom the flowers of the moutaynes doe wafh, and not hauing a couert, they embrace ftones. <sup>9</sup> They did violence fpoyling the pupilles, and the common poore people they fpoyled. <sup>10</sup> From the naked and them that goe without clothing, and the hungry they haue taken away the eares of corne. <sup>11</sup> They haue refted the noonetide among their heapes, which hauing troden the wine preffes are athirft. <sup>12</sup> Out of the cities they haue made men to mourne, and the foule of the wounded hath cryed, and God doth not fuffer it to paffe vnreunged. <sup>13</sup> They haue bene <sup>b</sup>rebellious to the light, they haue not knowen his wayes, neither did they returne by his pathes. <sup>14</sup> At the verie breake of day the

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<sup>a</sup> Gods seruantes know that he wil punifh wickednes, but know not when: the wicked perfume that he wil neuer punifh them.

<sup>b</sup> Heretikes doing and teaching againft their owne knowlege, are afterward ftriken with blindnes, that they can not fee the truth. *S. Greg/ li. 16. c. 26.*

murderer ryfeth, he killeth the needie, and the poore man: but by night he wil be as a theefe. <sup>15</sup> The eie of the aduouterer obferueth darkeneffe, faying: Eie fhall not fee me: and he wil couer his face. <sup>16</sup> He diggeth through houfes in the darke, as in the day they had appoynted with them felues, and they haue not knowen the light. <sup>17</sup> If fodenly the morning fhall appeare, they thinke it the fhadow of death: and they walke fo in darkeneffe as it were in light. <sup>18</sup> He is light aboue the face of the water: curfed be his portion in the earth, neither walke he by the way of the vineyardes. <sup>19</sup> Let him paffe <sup>a</sup>)from fnowe waters to exceding heate, and his finne euen vnto hel. <sup>20</sup> Let mercie forget him: wormes his fweetnes: be he not in remembrance, but be he broken in peeces as an vnfruitful tree. <sup>21</sup> For he hath fedd the barren, and her that bareth not, and to the widow he hath not done good. <sup>22</sup> He hath pulled downe the ftrong in his ftrength, and when he fhall ftand, he wil not credit his life. <sup>23</sup> God hath geuen him place for penance, and he <sup>b</sup>)abufeth it vnto pride: but his eies be vpon his waies. <sup>24</sup> They are eleuated for a litle, and fhall not ftand, and fhall be humbled as al thinges, and fhall be taken away, and as the toppes of the eares of corne they fhall be broken. <sup>25</sup> And if it be not fo, who can reprove me that I haue lied, and fet my wordes before God?

## ANNOTATIONS

### Chapter 25

*Baldad endeuoreth againe to terrifie Iob, with Gods iudgement, from appealing therto, and from auouching his owne innocencie.*

The eight conflict.

<sup>a</sup> Sinners running into both extremes of defect and exceffe, are likewise punifhed with contrarie tormentes.

<sup>b</sup> Man by powre of free wil oftē prefumeth to fpend the time in finning which God granteth him to do penance, for former finnes. *Rom. 2.*

**B**ut Baldad the Suhite anfwering, fayd: <sup>2</sup> Power and terrour is with him, that maketh concord in his high ones. <sup>3</sup> Is there anie number of his fouldiards? and vpon whom shal not his light arife? <sup>4</sup> <sup>a)</sup> Can man be iuftified compared with God, or the borne of a woman appeare cleane? <sup>5</sup> Behold the moone alfo doth not fhine, and the ftarres are not cleane in his fight. <sup>6</sup> How much more man rottennes, & the fonne of man a worme?

## ANNOTATIONS

### Chapter 26

*Iob refuteth his aduerfaries needles and common arguments, by more found difcourfing of Gods powre, and wifdome.*

**B**ut Iob anfwering, fayd: <sup>2</sup> <sup>b)</sup> Whofe helper art thou? his that is weake? and doeft thou hold vp the arme of him, that is not ftrong? <sup>3</sup> To whom haft thou geuen counfel? perhaps to him, that hath not wifdom, and <sup>c)</sup> thy prudence haft thou fhewed very great. <sup>4</sup> Whom wouldeft thou teach? not him that made breath. <sup>5</sup> Behold the <sup>d)</sup> gyantes grone vnder the waters, and they that dwel with them. <sup>6</sup> Hel is naked before him, and there is no couert to perdition. <sup>7</sup> Who ftretcheth out the northwind ouer the vacant, and hangeth the earth vpon nothing. <sup>8</sup> Who bindeth the waters in his cloudes, that they breake not forth together downeward. <sup>9</sup> Who holdeth the countenance of his throne, and fpreddeth his clowde ouer it. <sup>10</sup> He hath

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<sup>a</sup> Iob answered before *ch. 9.* yet blind and obftinate difputers ftill repete the fame obiections.

<sup>b</sup> Iob sheweth that neither God nedeth mans helpe,

<sup>c</sup> neither is Baldads prudence able to helpe if there were nede.

<sup>d</sup> Giants were not able to wade in Noes floud, but were drowned with the reft.

made a limite about the waters, til light & darkenes be ended. <sup>11</sup> The pillars of heauen tremble, and dread at his beck. <sup>12</sup> In his ftrengh fodenly the feas are gathered together, and with his wifdom he ftroke the proud man. <sup>13</sup> His fpirite hath adorned the heauens, and his hand being the midwife, the <sup>a</sup>winding ferpent is brought forth. <sup>14</sup> Loe, thefe things are fayd in part of his waies: and where as we haue heard fcarce a litle droppe of his word, who fhall be able to behold the thunder of his greatnes?

## ANNOTATIONS

### Chapter 27

*More and more Iob confirmeth his innocencie, auouching that God not prefently iudging, 11. wil in time condemne the wicked.*

**I**ob alfo added, taking his parable, and fayd: <sup>2</sup> God liueth, who hath <sup>b</sup>taken away my iudgement, and the Omnipotent, which hath brought my foule to bitterneffe. <sup>3</sup> That as long as breath remaineth in me, and the fpirit of God in my nofthrels, <sup>4</sup> my lippes fhall not fpeake iniquitie, neither fhall my tongue meditate <sup>c</sup>lying. <sup>5</sup> God forbid that I fhould iudge you to be iuft: til I faile, I wil not depart from mine innocencie. <sup>6</sup> My iuftification which I haue begune to hold, I wil not forfake: for my hart doth not reprehend me in al my life. <sup>7</sup> Let mine enemie be as the impious, and mine aduerfarie as the wicked one. <sup>8</sup> For what is the hypocrites hope if couetoufely he take by violence, and God deliuer not his foule? <sup>9</sup> Wil God heare his crie,

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<sup>a</sup> Not only great things before recited but alfo the very leaft are made by God, and depend vpon his prouidence.

<sup>b</sup> God would not as yet haue Iobs caufe iudged, but referued the fentence, for his greater trial in patience.

<sup>c</sup> It were a lie to acknowledge fuch finnes as he had not committed.

when diftreffe shal come vpon him? <sup>10</sup> Or can he be delighted in the Omnipotent, and inuocate God at al time? <sup>11</sup> I wil teach you by the hand of God, what the Omnipotent hath, neither wil I hide it. <sup>12</sup> Loe, you doe al knowe, and why speake you vaine thinges without caufe? <sup>13</sup> This is the portion of an impious man with God, and inheritance of the violent, which they shal receiue of the Omnipotent. <sup>14</sup> If his children be multiplied, they shal be in the fword, & nephewes shal not be filled with bread. <sup>15</sup> They that shal be leaft of him, shal be buried in death, and his widowes shal not weepe. <sup>16</sup> If he shal heape together filuer as earth, and as clay shal prepare garmentes: <sup>17</sup> he shal prepare in deede, but the iust man shal be clothed with them: and the innocent shal diuide the filuer. <sup>18</sup> He hath built his houle as a moth, and as a keeper hath he made a bowre. <sup>19</sup> The rich man <sup>a</sup>)when he shal fleepe shal take away nothing with him: he shal open his eies, & finde nothing. <sup>20</sup> Pouertie as water shal apprehend him, in the night a tempest shal oppresse him. <sup>21</sup> The burning wind shal take him vp, and cary him away, and as a whirlewinde shal pul him violently out of his place. <sup>22</sup> And he shal cast vpon him, and shal not spare: out of his hand fleing he shal flee. <sup>23</sup> He shal clafpe his handes vpon him, and shal hiffe vpon him, beholding his place.

## ANNOTATIONS

### Chapter 28

*The maruelous workes of God, the author of nature, shew his powre and wifdome, 12. and that true riches confist not in temporal creatures, but in wifdome, 28. and feare of God.*

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<sup>a</sup> Some part of Gods iudgement falleth on the wicked in this life, but especially at their death. *Pfal. 75.*

**S**iluer hath <sup>a)</sup>beginnings of her vaines, and gold hath a place, where in it is molten. <sup>2</sup> Yron is taken out of the earth, and fstone resfolued with heate, is turned into braffe. <sup>3</sup> He hath fet a time for darkeneffe, and the end of al thinges he confidereth, the fstone alfo of darkeneffe, and the shadow of death. <sup>4</sup> The <sup>b)</sup>torrent diuideth from the pilgrime people, them whom the foote of the needie man hath forgotten, and to whom there is no way. <sup>5</sup> The land, out of which bread grew in his place, is deftroied with fire. <sup>6</sup> The place of the fapphire the ftones thereof, and the cloddes of it gold. <sup>7</sup> The bird hath not knowen the path, neither hath the eie of the vultre beheld it. <sup>8</sup> The children of merchantes haue not troden it, neither hath the lioneffe paffed by it. <sup>9</sup> He hath fretched forth his hand to the flint, he hath ouerthrowen mountaines from the rootes. <sup>10</sup> In the rockes he hath cut out riuers, and his eie hath feene euerie pretious thing. <sup>11</sup> The depthes alfo of riuers he hath feached, & hid thinges he hath brought forth to light. <sup>12</sup> But where is wifdome to be found, and what is the place of vnderftanding? <sup>13</sup> Man knoweth not the price therof, <sup>c)</sup>neither is it found in the land of them that liue pleafently. <sup>14</sup> The depth fayth: It is not in me. And the fea fpeaketh: It is not with me. <sup>15</sup> The fineft gold fhall not be geuen for it, neither fhall filuer be weyed in the change therof. <sup>16</sup> It fhall not be compared with the died colours of India, nor with Sardonyx the moft pretious fstone, or with the Sapphire. <sup>17</sup> Gold or glaffe fhall not be equal to it, neither fhall veffels of gold be changed for it. <sup>18</sup> High and eminent thinges fhall not be mentioned in comparifon of it: and wifedom is drawn out of fecrete places. <sup>19</sup> The topazius of Æthiopia fhall not be equal to it, neither fhall it be compared to the

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<sup>a</sup> By thefe more precious and rare creatures, men ought to confider the creator and fo not fet their reft in them, but in him, which is true wifdome.

<sup>b</sup> Sudaine headie waters burfting out do change the wayes and paffages of men.

<sup>c</sup> True wifdom is not in natural thinges, but in fupernatural vertues.

cleaneft dying. <sup>20</sup> From whence then cometh wifedom? and what is the place of vnderftanding? <sup>21</sup> It is hid from the eies of al liuing, the foules of the ayre alfo know it not. <sup>22</sup> Perdition and death haue fayd: With our eares we haue heard the fame therof. <sup>23</sup> God vnderftandeth the way of it, and he knoweth the place therof. <sup>24</sup> For he beholdeth the endes of the world: & looketh on al thinges that are vnder heauen. <sup>25</sup> Who made a poife to the windes, and weyed the waters in a meafure. <sup>26</sup> When he gaue a lawe to the raynes, and a way to the founding ftormes. <sup>27</sup> Then he faw it, and declared, and prepared and fearched it. <sup>28</sup> And he fayd to man: Behold <sup>a</sup>)the feare of our Lord, that is wifedom: and to <sup>b</sup>)depart from euil, vnderftanding.

## ANNOTATIONS

### Chapter 29

*Againe Iob recounteth Gods former benefites, as wel his grace, wherby he did good workes, 5. as temporal profperitie, 9. and wifdome aboue other princes.*

**I**ob alfo added, taking <sup>c</sup>)his parable, and fayd: <sup>2</sup> Who wil grant me, that I may be according to the former monethes, according to the daies in which God kept me? <sup>3</sup> When his lampe fhined ouer my head, & I walked by his light in darknes? <sup>4</sup> As I was in the daies of my youth, when God was fecretly in my tabernacle? <sup>5</sup> When the Omnipotent was with me: and my feruantes round about me? <sup>6</sup> When I wafhed my feete with butter, and the rocke powred me riuers of oile?

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<sup>a</sup> VWhen man hath confidered Gods workes, his dutie is to feare God,

<sup>b</sup> then to depart from euil and do good.

<sup>c</sup> Parables are not only fimilitudes of thinges but alfo pithie and profound fentences fuch as Iob, Salomon, and other wifef men vttered.



<sup>7</sup> When I went forth to the gate of the citie, and in the  
 ftreate they prepared me a chaire? <sup>8</sup> Yong men fawe  
 me, and hid them felues: and old men rifying vp ftoode.  
<sup>9</sup> The princes ceaſed to ſpeake, and did put the finger  
 vpon their mouth. <sup>10</sup> Dukes held in their voice, and  
 their tongue cleaued to their throte. <sup>11</sup> The eare hearing  
 counted me bleſſed, and the eie feing gaue teſtimonie to  
 me. <sup>12</sup> For that I had deliuered the poore man crying  
 out, and the pupil, that had no helper. <sup>13</sup> The bleſſing  
 of him that was readie to periſh came vpon me, and I  
 comforted the hart of the widow. <sup>14</sup> I was clothed with  
 iuſtice: and I reueſted me with my iudgement, as with  
 a garment and crowne. <sup>15</sup> I was an eie to the blind, and  
 a foote to the lame. <sup>16</sup> I was the father of the poore:  
 and the cauſe which I knew not, I ſearched moſt dili-  
 gently. <sup>17</sup> I brake the iawes of the wicked man, and out  
 of his teeth I tooke away the praye. <sup>18</sup> And I ſaid: I  
 wil die in my litle neſt, & as a palmetree wil multiplie  
 daies. <sup>19</sup> My roote is opened beſide the waters, and dewe  
 ſhal continue in my harueſt. <sup>20</sup> My glorie ſhal alwaies  
 be renewed, and my bow in my hand ſhal be repayed.  
<sup>21</sup> They that heard me, expected ſentence, and attent  
 held their peace at my counſel. <sup>22</sup> To my wordes they  
 durſt adde nothing, and my ſpeech diſtilled vpon them.  
<sup>23</sup> They expected me as rayne, and they opened their  
 mouth as it were to a lateward ſhower. <sup>24</sup> If at anie time  
 I laughed on them, they beleued not, and the light of  
 my countenance fel not on the earth. <sup>25</sup> If I would haue  
 gone to them, I fate firſt, and when I fate <sup>a</sup>)as a king,  
 with his armie ſtanding about him, yet was I a comforter  
 of them that mourned.

## ANNOTATIONS

<sup>a</sup> This particle (as) importeth not here a ſimilitude but rather that  
 he was a very king or ſupreme prince as hauing ſupreme author-  
 itie *v. 7.* royal vertue and crowne. *v. 14.* *Ifidorus li. de vita*  
*Sanct. Beda & alij.*

## Chapter 30

*Holie Iob sheweth the great change of his temporal estate, from welfare into great calamitie.*

**B**ut now they of yonger time fcorne me, whose fathers I vouchsafed not to put <sup>a)</sup>with the dogs of my flocke. <sup>2</sup> The force of whose handes was to me as nothing, and they were thought vnworthie of life itself. <sup>3</sup> Barren with pouertie and famine, who gnawed in the wildernes, il fauoured by calamitie and miserie. <sup>4</sup> And they did eate graffe, and the barkes of trees, and the roote of iunipers was their meat. <sup>5</sup> Who taking these thinges violently out of the valies, when they had found euerie thing, they ranne to them with a crie. <sup>6</sup> They dwelt in the deserts of torrentes, and in caues of the earth, or vpon grauel. <sup>7</sup> Who reioyfed among these kind of thinges, and counted it delicacies to be vnder the briars. <sup>8</sup> The children of foolish and base men, and in the earth not appearing at al. <sup>9</sup> Now am I turned into their song, and become a prouerb with them. <sup>10</sup> They abhorre me, and flee far from me, and are not afrayd <sup>b)</sup>to spit in my face. <sup>11</sup> For he hath opened his quiuer, and hath afflicted me, and <sup>c)</sup>hath put a bridle into my mouth. <sup>12</sup> At the right hand of me rising, my calamities forthwith arose: they haue ouerthrowen my feete, and as with waues haue oppressed with their pathes. <sup>13</sup> They haue diffipated my waies, they haue lyen in wayte against me, and they haue preuailed, and there was not that would helpe. <sup>14</sup> As when a wal is broken, and the gate opened, they haue broken violently vpon me, and are come trampling downe to my miseries. <sup>15</sup> I am brought to nothing: as a wind he hath taken away my desire: and my prosperitie hath passed away as a

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<sup>a</sup> Men scarce fitte to haue care of dogges derided Iob in his affliction so he was contemned of the most contemptible.

<sup>b</sup> Our Sauour also suffered this reproch. *Mat. 26.*

<sup>c</sup> In the Hebrew *hath put*, in the plural number, importing pluralitie of Diuine Persons.

clowde. <sup>16</sup> And now my foule withereth in my felf, and the daies of affliction poffeffe me. <sup>17</sup> In the night my bone is pearfed with forrowes: and they that eate me, fleepe not. <sup>18</sup> In the multitude of them my garment is confumed, and they haue girded me about, as it were with the collar of a coate. <sup>19</sup> I am compared to durt, and am refembled to imbers and afhes. <sup>20</sup> I crie to thee, and thou heareft me not: I ftand, and thou doeft not refpect me. <sup>21</sup> Thou art changed to be cruel toward me, and in the hardeneffe of thy hand thou art againft me. <sup>22</sup> Thou didft lift me vp, and fetting me as it were vpon the wind thou haft mightely dashed me. <sup>23</sup> I know <sup>a)</sup>that thou wilt deliuer me to death, where a houfe is appointed for euery one that liueth. <sup>24</sup> But yet not to my confump-tion doeft thou fend forth thy hand: and if they shal fal, thou wilt faue. <sup>25</sup> I wept fometime vpon him that was afflicted, and my foule had compaffion on the poore. <sup>26</sup> I expected good thinges, and euils are come vpon me: I taried for light, and darkeneffe brake forth. <sup>27</sup> My inner partes haue boyled without anie reft, the dayes of affliction haue preuented me. <sup>28</sup> I went mourning without furie, rifing vp, I cried in the multitude. <sup>29</sup> I was the <sup>b)</sup>brother of dragons, and fellow of Oftriches. <sup>30</sup> My skinne is made blacke vpon me, and my bones are dried with heate. <sup>31</sup> My harpe is turned into mourning, and my instrument into the voice of weepers.

## ANNOTATIONS

### Chapter 31

*Holie Iob reciteth fincerly his owne vertues, shewing therby that he is not punished fo greuoufly for his finnes, but by Gods prouidence for fome other caufe.*

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<sup>a</sup> Death is a comforth to a iuft man in tribulation.

<sup>b</sup> Like to fuch beaftes as feke folitary places to lament in.

**I** haue <sup>a)</sup>made a couenant with mine eyes, that I would not so much as <sup>b)</sup>thinke of a virgin. <sup>2</sup> For what part should God from aboue haue in me, & inheritance the Omnipotent from on high? <sup>3</sup> Is there not perdition to the wicked man, and alienation to them that worke iniustice? <sup>4</sup> Doth not he confider my waies, and number al my stēppes? <sup>5</sup> If I haue walked in vanitie, and my foote hath hastened in guile: <sup>6</sup> let him wey me in a iust balance, and let God know my simplicitie. <sup>7</sup> If my stēppe haue declined out of the way, and if mine eye hath folowed my hart, and if spōtte hath cleaued to my handes: <sup>8</sup> let me sow, and let an other eate it: and let my progenie be plucked vp by the rootes. <sup>9</sup> If my hart hath bene deceiued vpon a woman, and if I haue lyene in waite at my freinds doore: <sup>10</sup> let my wife be the harlot of an other man, and let other men lye with her. <sup>11</sup> For this is a hainous thing, and most great iniquitie. <sup>12</sup> It is a fire deuoring euen to perdition, and rooting vp al thinges that spring. <sup>13</sup> If I haue contemned to abide iudgement with my man seruant, and my mayd seruant, when they had anie controuersie against me. <sup>14</sup> For what shall I doe when God shall rise to iudge? and when he shall aske, what shall I answer him? <sup>15</sup> Did not he make me in the wombe that made him also: and did not one forme me in the matrice? <sup>16</sup> If I haue denied to the poore, that which they would, and haue made the eyes of the widow to expect: <sup>17</sup> if I haue eaten my morsel alone, and the pulpil hath not eaten thereof with me. (<sup>18</sup> Because from mine infancie mercy that growen with me: and from my mothers wombe it came forth with me.) <sup>19</sup> If I haue despised him that perisheth, for that he had not clothing, and the poore man without wherewithal to couer him: <sup>20</sup> if his fides haue not blessed

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<sup>a</sup> Whereas there is a continual warre betwen a chafte mind and rebellious flesh, holie Iob made this condition of truce betwene these enimies: that his eye should neuer geue occasion to carnal concupiscence.

<sup>b</sup> By which meanes, he was also safe from carnal cogitations. *S. Greg. li. 21. c. 2.*

me, & he was not warmed with the flifes of my fheepe:  
<sup>21</sup> if I haue lifted vp my hand ouer the pupil, yea when  
 I faw my felf in the gate the fuperior: <sup>22</sup> let my fhoulder  
 fal from his iuncture, and let my arme with his bones  
 be broken. <sup>23</sup> For I haue alwaies feared God as waues  
 fwelling vpon me, and his weight I could not beare. <sup>24</sup> If  
 I haue thought gold my ftrengh, and haue faid to fine  
 gold: My confidence. <sup>25</sup> If I haue reioyfed vpon my great  
 riches, and becaufe my hand found manie thinges. <sup>26</sup> If  
 I faw the funne when it fhined, and the moone going  
 cleerly: <sup>27</sup> and my hart in fecret reioyfed, and I kiffed my  
 hand with my mouth. <sup>28</sup> Which is <sup>a</sup>)moft great iniquitie,  
 and a denial againft God the moft high? <sup>29</sup> If I haue  
 beene glad of his fal, that hated me, & haue reioyfed  
 that euil had found him. <sup>30</sup> For I haue not geuen my  
 throte to finne, that curfing I wifhed his foule. <sup>31</sup> If the  
 men of my tabernacle haue not fayd: Who wil giue of  
 his flefh that we may be filled? <sup>32</sup> The ftranger taried  
 not without, my doore was open to the wayfaring man.  
<sup>33</sup> If as man I haue hid my finne, and haue concealed  
 my iniquitie in my bofome. <sup>34</sup> If I haue bene afrayd at a  
 verie great multitude, & the contempt of kinfmen hath  
 terrified me: and I haue not rather held my peace, & not  
 gone out of the doore. <sup>35</sup> Who wil grant me an hearer,  
 that the Omnipotent would heare my defire: and that  
 himfelf that iudgeth would write a booke. <sup>36</sup> That I may  
 carie it on my fhoulder, and put it about me as a crowne?  
<sup>37</sup> At euerie fteppe of mine I wil pronounce it, and as to  
 the prince I wil offer it. <sup>38</sup> If my Land cry againft me,  
 and with it the furrowes therof lament: <sup>39</sup> If I haue eaten  
 the fruites therof without money, and haue afflicted the  
 foule of the tillers therof. <sup>40</sup> For wheate let the bryar  
 grow to me, and for barlie the thorne.

The wordes of Iob are ended.

## ANNOTATIONS

<sup>a</sup> By this demand he prouoked his aduerfaries to produce what they  
 could to conuince him of idolatrie or denying God wherwith they  
 indirectly charged him.

Iob difputed  
 no more with  
 his freindes:  
 but afterward  
 fubmitted him  
 felf to God, ac-  
 knowledging  
 fome vnaduifed  
 fpeech. *c.* 39.  
*v.* 37. *c.* 42.  
*v.* 3.

## Chapter 32

The ninth conflict. *Eliu a young man being angrie that Iob perfited in his opinion, and that his three freindes could not conuince him, 8. taketh vpon him to confute Iob which they could not do.*

**B**ut theſe three men omitted to anſwer Iob, for that he ſeemed iuſt to himſelf. <sup>2</sup> And <sup>a</sup>Eliu the ſonne of Barachel a Buzite, of the kinred of Ram, was angrie and tooke indignation: and he was angrie againſt Iob, for that he ſayd himſelf to be iuſt before God. <sup>3</sup> Moreouer againſt his freindes he had indignation, for that they had not found a reaſonable anſwer, but onlie had condemned Iob. <sup>4</sup> Therefore Eliu expected Iob ſpeaking, becauſe they were his elders that ſpake. <sup>5</sup> But when he ſaw that the three were not able to anſwer, he was wrath exceedingly. <sup>6</sup> And Eliu the ſonne of Barachel a Buzite anſwering, ſayd: I am yonger in time, and you more ancient, therfore caſting downe my head, I was afraid to ſhewe you my ſentence. <sup>7</sup> For I hoped that longer age would ſpeake, and that a multitude of yeares would teach wiſdom. <sup>8</sup> But as I ſee, there is a Spirite in men, and the inſpiration of the Omnipotent geueth vnderſtanding. <sup>9</sup> They of many yeares are not the wiſe men, neither doe the ancientes vnderſtand iudgement. <sup>10</sup> Therefore wil I ſpeake: Heare ye me, I alſo wil ſhew you my wiſdom. <sup>11</sup> For I haue expected your wordes, I haue heard your wiſdom, as long as you contended in wordes. <sup>12</sup> And as long as I thought you ſaid ſomewhat, I conſidered: but as I ſee, <sup>b</sup>here is none of you that can reprove Iob, and anſwer his wordes. <sup>13</sup> Left perhaps you may ſay: We haue found wiſdom, God hath reiected

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<sup>a</sup> This youngman wittie & lerned, but proud withal, was a figure of the hote and arrogant diſputers who wil ſeme to know more then their elders. *S. Greg. li. 23. c. 2.*

<sup>b</sup> A notorious arrogancie to hold himſelfe wifer then any man, either of his owne ſect, or of his aduerſaries.

him, not man. <sup>14</sup> He hath fpoken nothing <sup>a</sup>)to me, and I wil not anfwer him according to your wordes. <sup>15</sup> They were afrayd, and answered no more, & they haue taken away talke from themfelues. <sup>16</sup> Therfore becaufe I haue expected, and they fpake not: they ftoode, & answered no more. <sup>17</sup> I alfo wil anfwer my part, and wil shew my knowledge. <sup>18</sup> For I am ful of wordes, and the fpirit of my bellie ftreyne me. <sup>19</sup> Behold, my bellie is as new wine without a vent, which breaketh new veffels. <sup>20</sup> I wil fpeake, and take breath a litle: I wil open my lippes, and wil anfwer. <sup>21</sup> I wil not accept the perfon of a man, and I wil not make God equal to man. <sup>22</sup> For I know not how long I shal continewe, and whether after a while my maker wil take me away.

## ANNOTATIONS

### Chapter 33

*Eliu endeuoreth to proue by Iobs fpeech that he is vniuft: 13. arguing that God (by afflicting him) hath already fo iudged. 23. But if by an Angels admonition he repent, al shal be remitted.*

**H**eere therfore Iob my fayings, and harken to al my wordes. <sup>2</sup> Behold I haue opened my mouth, let my tongue fpeake within my iawes. <sup>3</sup> My wordes are of my fimple hart, and my lippes shal fpeake a pure fentence. <sup>4</sup> The Spirit of God made me, and the breath of the Omnipotent gaue me life. <sup>5</sup> If thou canft, anfwer me, and ftand againft my face. <sup>6</sup> Behold God hath made me alfo euen as thee, and of the fame

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<sup>a</sup> Thofe that neither credite Catholique Doctors, nor yet relie vpon their owne elders, but euery one vpon his owne priuate fpirit, denie that to perteyne to them which is fpoken to others in the fame errors. *S. Greg. li. 23. c. 8.*

clay I also was formed. <sup>7</sup> But yet let not my <sup>a</sup>miracle terrifie thee, and let not my eloquence be burdalous to thee. <sup>8</sup> Thou therefore hast sayd in my eares, and I haue heard the voice of thy wordes: <sup>9</sup> I am cleane, and without finne: vnspotted, and there is no iniquitie in me. <sup>10</sup> Because he hath found quarrels in me, therefore hath he thought me his enemy. <sup>11</sup> He hath put my feete in the stocks, he hath obserued all my waies. <sup>12</sup> This therefore is it, wherein thou art not iustified: I wil answer thee, that God is greater then man. <sup>13</sup> Doeſt thou contend againſt him because he hath not answered thee to all wordes? <sup>14</sup> God <sup>b</sup>ſpeaketh once, & repeateth not the ſelf ſame the ſecond time. <sup>15</sup> By a dreame in a viſion by night, when heauie ſleepe falleth vpon men, and they ſleepe in their bed. <sup>16</sup> The doth he open the eares of men, & teaching inſtructeth them with diſcipline, <sup>17</sup> that he may turne a man from theſe things, which he doth, & may deliuer him from pride. <sup>18</sup> Deliuering his foule from corruption: and his life, that it paſſe not vnto the ſword. <sup>19</sup> He rebuketh alſo by ſorrow in the bed, and he maketh all his bones to wither. <sup>20</sup> Bread is become abominable to him in his life, and to his foule the meate before deſired. <sup>21</sup> His fleſh ſhall conſume, and the bones that had bene couered, ſhall be made naked. <sup>22</sup> His foule hath approached to corruption, and his life to things cauſing death. <sup>23</sup> If there ſhall be an Angel ſpeaking for him, one of thouſandes, to declare mans equitie. <sup>24</sup> He ſhall haue mercie on him, and ſhall ſay: Deliuer him, that he

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<sup>a</sup> Arrogant men imagine their owne conceiptes, & vtterance to be more meruelous than other mens, not knowing how fooliſh their owne pride is. *S. Greg. li. 23. c. 16.*

<sup>b</sup> It is true that Gods wil once vttered ought to ſuffice all men, for he answereth not to each one by a particular ſpeech, but by common ſpeech (or fact) ſatiſfieth all mens queſtions. Whereof S. Gregorie noteth this general rule, *vita præcedentium fit forma ſequentium*. *The life of them that goe before is made a forme (or rule) of them that follow.* *li. 23. c. 18. §. 19.* But Eliu falſely ſuppoſed that God by Iobs affliction had declared that he was a wicked man. For in dede God declared the contrarie. *c. 1. v. 1. § 8. & c. 2. v. 3.*



descend not into corruption: I haue found wherein I may be propitious to him. <sup>25</sup> His flesh is consumed with punishments, let it returne to the daies of his youth. <sup>26</sup> He shal befeche God, and he wil be pacified towards him: and he shal see his face in iubilation, and he wil render to a man his iustice. <sup>27</sup> He shal behold men, and shal say: I haue finned, and in deede I haue offended, and, as I was worthie, I haue not receiued. <sup>28</sup> He hath deliuered his foule that it should not goe into death, but liuing should see the light. <sup>29</sup> Behold, al these things doth God worke three times in euerie one. <sup>30</sup> That he may reclame their foules from corruption, and illuminate them with the light of the liuing. <sup>31</sup> Attend Iob, and heare me: and hold thy peace, whiles I speake. <sup>32</sup> But if thou haft what to speake, answer me, speake: for I would thee to appeare iust. <sup>33</sup> And if thou haue not, heare me: hold thy peace, and I wil teach thee wifedom.

## ANNOTATIONS

### Chapter 34

*Againe Eliu chargeth Iob with blasphemie, and other crimes, 10. sheweth the equitie of Gods iudgement: 20. and that al things are subiect to Gods powre and knowlege.*

**E**liu therfore pronouncing, spake these wordes also: <sup>2</sup> Heare ye wife men my wordes, and ye learned harken to me: <sup>3</sup> For the eare proueth wordes, and the throate discerneth meates by the tast. <sup>4</sup> Let vs choose vs iudgement, and among vs let vs see what is the better. <sup>5</sup> Because Iob sayd: I am iust, and God hath <sup>a</sup>subuerted my iudgement. <sup>6</sup> For in iudging me there is a lie: mine arrow is violent without anie finne. <sup>7</sup> What man is there as is Iob, that drinketh florning

<sup>a</sup> Iob said not that God *subuerted iudgement* (or wrongfully iudged) but God *hath taken avay my iudgement.* *ch. 27. v. 2.* that is, differred to iudge my cause.

as it were water? <sup>8</sup> That goeth with them that worke iniquitie, and walketh with impious men? <sup>9</sup> For he hath fayd: Man shal not please God <sup>a</sup>) although he runne with him. <sup>10</sup> Therefore ye discrete men heare me, far from God be impietie, and iniquitie from the Omnipotent. <sup>11</sup> For he wil render a man his worke, and according to the waies of euerie one he wil recompence them. <sup>12</sup> For in verie deed God wil not condemne without cause, neither wil the Omnipotent fubuert iudgement. <sup>13</sup> What other hath he appointed ouer the earth? or whom hath he fette ouer the world, which he made? <sup>14</sup> If he direct his hart to him, he shal drawe his fpirit and breath vnto him. <sup>15</sup> Al flesh shal faile together, and man shal returne into ashes. <sup>16</sup> If then thou haue vnderstanding, heare that is fayd, and harken to the voice of my fpeech. <sup>17</sup> Can he that loueth not iudgement, be healed? and how doest thou so far condemne him, that is iust? <sup>18</sup> That fayth to the king, Apoftata: that calleth dukes impious: <sup>19</sup> Who accepteth not the perfones of princes: nor hath knowen the tyrant, when he contended againft the poore man: for al are the worke of his handes. <sup>20</sup> They shal fodenly die, and at midnight peoples shal be trubled, and shal paffe, and take away the violent without hand. <sup>21</sup> For his eies are vpon the waies of men, and he confidereth al their fteppes. <sup>22</sup> There is not darkeneffe, and there is not shadow of death, that they may be hid there which worke iniquitie. <sup>23</sup> For it is no more in mans powre, to come to God into iudgement. <sup>24</sup> He shal deftroy manie, & innumerable, & shal make other to ftand for them. <sup>25</sup> For he knoweth their workes: and therefore he shal bring night, and they shal be deftroyed. <sup>26</sup> As impious men he hath ftroken them in the place of them that fee. <sup>27</sup> Who as it were of purpofe haue reuolted from him, and would not vnderftand al his waies: <sup>28</sup> That they caufed the crie of the needie man to come to him, and he heard the voice of the poore. <sup>29</sup> For he granting

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<sup>a</sup> Neither did Iob fay this (*c. 9. v. 22.*) but Eliu wrefted his meaning that he might haue fomething to reprehend. *S. Greg. li. 24. c. 25.*

peace, who is there that can condemne? After he shal hide his countenance, who is there that may behold him, both vpon nations, and vpon al men? <sup>30</sup> Who maketh a man that is <sup>a</sup>)an hypocrite reigne for the finnes of the people. <sup>31</sup> Therefore because I haue spoken to God, thee also I wil not prohibite. <sup>32</sup> If I haue erred, teach thou me: if I haue spoken iniquitie, I wil adde no more. <sup>33</sup> Doth God require it of thee, because it hath displeased thee? for thou beganst to speake, and not I: but if thou know anie better thing, speake. <sup>34</sup> Let men of vnderstanding speake to me, and let a wifeman heare me. <sup>35</sup> But Iob hath spoken folishly, and his wordes found not discipline. <sup>36</sup> O my father, let Iob be proued euen to the end: cease not from the man of iniquity. <sup>37</sup> Who addeth blasphemie vpon his finnes, let him be refrayned in the meane time among vs: and then let him prouoke God to iudgement with his speeches.

## ANNOTATIONS

### Chapter 35

*Eliu pretending that Iob had fayde God to be vniuft, sheweth that mans pietie nor impietie neither profiteth nor disprofiteth God: 13. and that he iudgeth al thinges rightly.*

**T**herfore Eliu againe spake these wordes: <sup>2</sup> Doth thy cogitation seme iuft to thee, that thou saydft: <sup>b</sup>)I am iuster then God? <sup>3</sup> For thou

<sup>a</sup> Eliu applieth this to Iob, as though he had made false shew of vertue which he had not, and that God had suffered him hitherto to reigne, or rather to tyrannize for iust punishment of his peoples finnes. But God at last declared that Iob was not such a one. *ch. 42. v. 7.*

<sup>b</sup> Eliu infisteth much in this calumniation, for Iob neuer said, that he was iuft compared vvith God, nor iuster then God. But that his affliction was greater then his finne. *ch. 6. v. 3. c. 23. v. 7. &c.*

faydft: That which is right doth not please thee: or what wil it profite thee if I finne? <sup>4</sup> Therefore wil I answer to thy wordes, & to thy frendes with thee. <sup>5</sup> <sup>a</sup>) Looke vp to heauen and see, and behold the skie, that it is higher then thou. <sup>6</sup> If thou finne, what shalt thou hurt him? and if thine iniquities be multiplied, what shalt thou doe againft him? <sup>7</sup> More ouer if thou doe iuftly, what shalt thou geue him, or what shal he receiue of thy hand? <sup>8</sup> Man that is like to thee, thy impietie shal hurt: and thy iuftice shal helpe the fonne of man. <sup>9</sup> Because of the multitude of calumniatours they shal cry: and shal waile for the force of the arme of tyrantes. <sup>10</sup> And he hath not fayd: Where is God, that made me, that hath geuen songs in the night? <sup>11</sup> Who teacheth vs aboue the beaftes of the earth, and instructeth vs aboue the foules of the ayre. <sup>12</sup> There shal they crie, and he wil not heare, because of the pride of the euil. <sup>13</sup> God therefore wil not heare without caufe, and the Omnipotent wil behold the caufes of euerie one. <sup>14</sup> Yea when thou shalt fay: He confidereth not: be iudged before him, & expect him. <sup>15</sup> For he doth not now inferre his furie, neither doth he reuenge wickedneffe exceedingly. <sup>16</sup> Therefore Iob in vaine openeth his mouth, and without knowledge multiplieth wordes.

## ANNOTATIONS

### Chapter 36

*Yet further Eliu sheweth, that God by his powre and wifdome geueth to euerie one that is iuft. 16. Inferring (fallly) that al Iobs affliction is for his finnes, 22. discourfing ftill of Gods powre, wifdom, and prouidence.*

**E**liu alfo adding fpake thefe wordes: <sup>2</sup> Beare with me a litle, and I wil shew to thee: for

<sup>a</sup> Thefe are ftrong sentences (faith S. Gregorie) but they agree not (or be euil applied) to the bleffed perfon of Iob. *li. 26. c. 7.*

as yet I haue what to fpeake for God. <sup>3</sup> I wil repete my knowledge from the beginning, and I wil proue my maker iuft. <sup>4</sup> For in deede my wordes are <sup>a</sup>)without lye, and perfect knowledge shal be proued to thee. <sup>5</sup> God doth not caft away the mightie, wheras himfelf alfo is mightie. <sup>6</sup> But he faueth not the impious, and he giueth iudgement to the poore. <sup>7</sup> He shal not take away his eyes from the iuft man, and he placeth kinges in the throne <sup>b</sup>)for euer, and there they are extolled. <sup>8</sup> And if they shal be in cheines, and be bound with the ropes of pouertie: <sup>9</sup> He shal shew them their workes, and their wicked deedes, becaufe they haue bene violent. <sup>10</sup> He alfo shal reuele their eare, to chaftife them: and shal fpeake, that they may returne from iniquitie. <sup>11</sup> If they shal heare and obferue, they shal accomplish their daies in good, and their yeares in glorie. <sup>12</sup> But if they heare not they shal paffe by the fworde, and shal be confumed in folie. <sup>13</sup> Diffemblers and craftie men prouoke the wrath of God, neither shal they crie when they are bound. <sup>14</sup> Their foule shal dye in tempeft, & their life among the effeminates. <sup>15</sup> He shal deliuer the poore out of his diftreffe, and shal reuele his eare in tribulation. <sup>16</sup> Therfore he shal faue thee moft largely out of the narrow mouth, and not hauing foundation vnder it: and the quietneffe of thy table shal be ful of fatneffe. <sup>17</sup> Thy caufe is iudged as an impious mans, caufe and iudgement thou shalt receiue. <sup>18</sup> Let not therfore anger ouercome thee, that thou opprefse anie man: neither let multitude of giftes incline thee. <sup>19</sup> Lay downe thy greatnes without tribulation, and al the puiffant of ftrengh. <sup>20</sup> <sup>c</sup>)Protract not the night, that <sup>d</sup>)peoples may come vp for them. <sup>21</sup> Beware thou decline not to iniquitie: for thou haft begunne to folow it after miferie.

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<sup>a</sup> No orator is fo vaine but he promifeth al truth, & fpeaketh fome to get credite with his auditorie.

<sup>b</sup> If kinges reigne wel their praife remaineth for euer. *v. 11.*

<sup>c</sup> The night is drawne long, when tentations are not fpedely refitted,

<sup>d</sup> wherby ftill worfe and worfe cogitations fuccede in place of the firft. *S. Greg. li. 26. c. 38.*

<sup>22</sup> Behold, God is high in his strength, and none is like to him <sup>a)</sup>among the lawgeuers. <sup>23</sup> Who can search his waies? or who can fay to him: Thou haft wrought iniquitie? <sup>24</sup> Remember that thou knowest not his worke, wherof men haue song. <sup>25</sup> Al men see him, euerie one beholdeth far of. <sup>26</sup> Behold, God is great furlmounting our knowledge: the number of his yeares is ineftimable. <sup>27</sup> Who taketh away the droppes of raine, and powreth out showers as it were gulfes of water. <sup>28</sup> Which flow out from the clowdes, that couer al thinges from aboue. <sup>29</sup> If he wil ftretch forth clowdes as his tent, <sup>30</sup> and lighten with his light from aboue, he shal couer alfo the endes of the fea. <sup>31</sup> For by thefe he iudgeth peoples, and geueth victuals to manie mortal men. <sup>32</sup> In his handes <sup>b)</sup>he hideth the light, and commandeth it that it come agayne. <sup>33</sup> He fheweth his freind therof, that it is his poffeffion, and that he may afcend to it.

## ANNOTATIONS

### Chapter 37

*Eliu continueth his difcourfe, shewing Gods wifdom, powre, and iuftice, by his meruelous workes of Meteors, 14. and vfe therof to mans commoditie: 18. which the wifeft man fufficiently vnderftand not, much leffe may prefume (as he vniuftly chargeth Iob) to contend with God.*

**V**pon <sup>c)</sup>this my hart is fore afrayd, and is moued out of his place. <sup>2</sup> Heare ye his fpeech in the

<sup>a</sup> Aboue al other Lawgeuers God is moft able to punish tranfgreffors, but moft willing and moft able to reward the obferuers. S. Gregorie expoundeth this to be a prophecie of *Chrift our fingular lawvgeuer. li. 27. c. 1.*

<sup>b</sup> Chrift wil geue the glorious light of heauen which now is hidden to men that loft terreftrial paradife. *ibidē. c. 12.*

<sup>c</sup> Confideration of heauenly rewardes mentioned in the end of the former chapter, comforteth the afflicted: but thunder and other meteors being figures of Gods iudgement, ftrike the hart with terrour.

terrou of his voice, and the found proceeding out of his mouth. <sup>3</sup> Vnder al the heauens he confidereth, and his light is vpon the endes of the earth. <sup>4</sup> After him fhall founding roare, he fhall thunder with the voice of his greatnes, & fhall not be found out when his voice shall be heard. <sup>5</sup> God shall thunder in his voice merueloufly, he that doeth great & vnfearcheable thinges. <sup>6</sup> He that commandeth the fnow to defcend vpon the earth, and the winter raines, and the shower of his ftrength. <sup>7</sup> He that figneth in the hand of al men, that euerie one may know his workes. <sup>8</sup> The beaft shall enter into his couert, and shall abide in his denne. <sup>9</sup> From the inner partes shall tempeft come forth, and cold from <sup>a)</sup>Arcturus. <sup>10</sup> When God bloweth froft congeleth, and againe waters are powred moft largely. <sup>11</sup> Corne defireth clowdes, and the clowdes fpred their light. <sup>12</sup> Which goe round about, whither foeuer the wil of <sup>b)</sup>the gouerner shall lead them, to al that he shall cōmand them vpon the face of the whole earth. <sup>13</sup> Whether in one tribe or in his land, or in what place foeuer of his mercy he shall command them to be found. <sup>14</sup> Harken to thefe things Iob: ftand, and confider the maruels of God. <sup>15</sup> Doeft thou know when God commanded the raines, that they shew the light of his clowdes? <sup>16</sup> Knoweft thou the great pathes of the clowdes, and the perfect knowledges? <sup>17</sup> Are not thy garments hote, when the earth shall be blowen with the South winde? <sup>18</sup> Thou perhaps madft the heauens with him, which are moft found, caft as it were of braffe. <sup>19</sup> Shew vs what we may fay to him: for we are wrapped in darkenes. <sup>20</sup> Who shall tel him the things that I fpeake? yea if man shall fpeake, he shall be deuoured. <sup>21</sup> But now they fee not the light: fodenly the ayre fhall be thickned into clowdes, and the wind paffing by fhall driue them away. <sup>22</sup> From the North gold cometh, & toward God <sup>c)</sup>fearful prayfing. <sup>23</sup> We can not find him worthely:

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<sup>a</sup> North wind, or north pole.

<sup>b</sup> God directeth the clowdes in the ayre as a mafter mariner gouerneth a fhippe.

<sup>c</sup> Man not able to praife God fufficiently, prayfeth him with feare.

great of strength, and iudgement, and iustice, and he can not be vttered. <sup>24</sup> Therefore shal men feare him, and al that seme to themselues to be wise, shal not dare to behold <sup>a)</sup>him.

## ANNOTATIONS

### Chapter 38

The third part.  
For the tenth and  
last dispute God  
discusseth the con-  
trouersie, and geueth  
sentence for Iob.

*God after terrour of a whirlwind, by way of examin-  
ing his client Iob of diuers creatures about their nature,  
sheweth that no man hath perfect knowlege of them,  
much lesse of Gods immensitie.*

**B**ut our Lord answering Iob out of a whirlwind, sayd: <sup>2</sup> Who is this that wrappeth in sentences with vnskillful wordes? <sup>3</sup> Gird thy loynes as a man: I wil aske thee, and <sup>b)</sup>answer thou me. <sup>4</sup> Where wast thou when I layd <sup>c)</sup>the foundations of the earth? tel me if thou hast vnderstanding. <sup>5</sup> Who fet the measures therof, if thou know? or who stretched out the line vpon it? <sup>6</sup> Vpon what are the foundations therof grounded? or who let downe the corner stone therof, <sup>7</sup> when the morning starres praised me together, and al the sonnes of God made iubilation? <sup>8</sup> Who shut in the <sup>d)</sup>sea with doores when it brake forth proceeding as it were out of a matrice? <sup>9</sup> When I made a clowde the garment therof, and wrapped it in darkenes as in cloutes of infancie. <sup>10</sup> I compassed it with my boundes, and put barre and doores. <sup>11</sup> And I sayd: Hitherto thou shalt come, and shalt not procede farder, & here thou shalt breake

<sup>a</sup> Iob conuincd the former three with found answers, this last and most arrogant with silence.

<sup>b</sup> Onlie God the Creator hath absolute and perfect knowlege of al creatures. As may appeare by induction, or example:

<sup>c</sup> Of the creation of the earth,

<sup>d</sup> Of the sea,



thy fwelling waues. <sup>12</sup> Didft thou after thy birth command <sup>a</sup>)the morning, and fhew the dawning his place? <sup>13</sup> And didft thou hold the extremities of the earth fhaking them, and haft thou fhaken the impious out of it? <sup>14</sup> The feale fhall be reftored as clay and fhall ftand as a garment: <sup>15</sup> From the impious their light fhall be taken away, and the high arme fhall be broken. <sup>16</sup> Haft thou entred into <sup>b</sup>)the depths of the fea, and walked in the loweft parts of the great depth? <sup>17</sup> Haue the gates of death been opẽ to thee, & haft thou feen the darkefome doores? <sup>18</sup> Haft thou cõfidered the bredth of the earth? tel me if thou know al things, <sup>19</sup> in what way the light dwelleth, & what is the place of darkneffe. <sup>20</sup> That thou cãft bring euerie thing to his borders, & vnderftãd the pathes of the houfe therof. <sup>21</sup> <sup>c</sup>)Didft thou know then that thou fhouldeft be borne? & didft thou know the number of thy dayes? <sup>22</sup> Haft thou entred into the treafures of the fnow, or haft thou beheld treafures of haile? <sup>23</sup> Which I haue prepared for the time of the enemie, for the day of fight & battel? <sup>24</sup> What way is the <sup>d</sup>)light fpred, is heate diuided vpõ the earth? <sup>25</sup> Who <sup>e</sup>)gaue courfe to the moft vehemẽt flower, and the way of the founding thunder: <sup>26</sup> That it fhould rayne vpon the earth, without man in the defert, where no mortal man abideth: <sup>27</sup> That it fhould fil the defert and defolate ground, and fhould bring forth greene graffe? <sup>28</sup> Who is the father of rayne? or who begot the drops of dew? <sup>29</sup> Out of whofe womb came forth yce? and froft from heauen who ingendred? <sup>30</sup> Waters are hardned like ftone, and the face of the depth is congealed. <sup>31</sup> Shalt thou be able to ioyn together the fhining <sup>f</sup>)ftarres Pleiades, or canft thou diffipate the circuite of Arcturus? <sup>32</sup> Doeft thou

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<sup>a</sup> Diftinction of lightes,

<sup>b</sup> The depth of the fea,

<sup>c</sup> Mans owne natiuitie, and what fhall happen after his death,

<sup>d</sup> The funnes light and heat,

<sup>e</sup> Diuers Meteors.

<sup>f</sup> Starres, and planets.

bring forth the day ftarre in his time, & make the euen-  
 ing ftarre to rife vpon the childrē of the earth? <sup>33</sup> Doeft  
 thou know the order of heauen, and fhalt thou put downe  
 the reafon therof on the earth? <sup>34</sup> Shalt thou eleuate the  
 voice in the cloud, & the violence of the waters couer  
 thee? <sup>35</sup> Shalt thou fend lightnings, and wil they goe,  
 and returning fhall they fay to thee: Here we are? <sup>36</sup> Who  
 put <sup>a</sup>wifedom in the hart of man? or who gaue the  
<sup>b</sup>cocke vnderftāding? <sup>37</sup> Who fhall declare the manner  
 of the heauens, and the harmonie of heauen who fhall  
 make to fleep? <sup>38</sup> When was the duft powred on the  
 earth, and the clods cōpact together? <sup>39</sup> <sup>c</sup>Shalt thou  
 take a prey for the lioneffe and fill the appetite of her  
 whelps? <sup>40</sup> When they lie in the dennes, & in holes fit in  
 wayte? <sup>41</sup> Who prepareth for the rauens her meate, when  
 her yong ones crie to God, wandring about, becaufe they  
 haue not meate?

*or reft from motion.*

## ANNOTATIONS

### Chapter 39

*God Almighty profecuteth his difcourfe, shewing his admirable power and prouidence in liuing creatures. 34. Whereupon Iob acknowledgeth his owne ouerfight in fome light words.*

**H**aft <sup>d</sup>thou knowen the time when the <sup>e</sup>wild  
 goats bring forth yong among the rocks, or  
 haft thou obserued the <sup>f</sup>hynds when they

<sup>a</sup> Man hath his knowledge from God,

<sup>b</sup> And the cock hath skill which man wanteth.

<sup>c</sup> In fome Editions the 39. chap. beginneth here, shewing by induction of fenfible things (as before of infenfible) that only God knoweth the nature of all creatures.

<sup>d</sup> By Gods meruelous prouidence appearing in the natural instinct of other creatures, man may confider that the same is greater towards him. And therefore God here propofeth the examples of

<sup>e</sup> Wild goats,

<sup>f</sup> Hynds,

fawne? <sup>2</sup> Haft thou numbred the months of their conceiuing, and knowen the time of their bearing? <sup>3</sup> They bow downe themfelues to bring forth yong, and they cast them, and make roarings. <sup>4</sup> Their yong are feparated, and goe to feed: they goe forth, and returne not to them. <sup>5</sup> Who hath difmift the <sup>a)</sup>wilde affe free, and who hath loofed his bonds? <sup>6</sup> To whom I haue giuen a houle in the wildernes, and his tabernacles in the land of faltneffe. <sup>7</sup> He contemneth the multitude of the citie, the crie of the exactour he heareth not. <sup>8</sup> He looketh about the mountaines of his pafuture, and feeketh out al green places. <sup>9</sup> Wil the <sup>b)</sup>Rhinoceros ferue thee, and wil he tarie at thy ftal? <sup>10</sup> Shalt thou tie the Rhinoceros with thy collar to plough, or wil he breake the cloddes of the valleys after thee? <sup>11</sup> Shalt thou haue confidence in his great ftrength, and leaue thy labours vnto him? <sup>12</sup> Wilt thou credit him that he wil render thee the feed, and gather together thy barne floore? <sup>13</sup> The wing of the <sup>c)</sup>Oft rich is like to the wings of the <sup>d)</sup>Herodius, and of the hawke. <sup>14</sup> When fhe leaueth her egges on the earth, thou perhaps wilt heate them in the duft. <sup>15</sup> She forgetteth that foot may tread vpon them, or beaft of the field breake them. <sup>16</sup> She is hardned toward her yong, as though they were not hers, fhe hath laboured in vaine, no feare compelling her. <sup>17</sup> For God hath depriued her of wifedome, neither hath he giuen her vnderftanding. <sup>18</sup> When time fhall be, fhe fetteth vp the wings on high: fhe skorneth the horfe and his rider. <sup>19</sup> Shalt thou giue ftrength to the <sup>e)</sup>horfe, or put neying about his necke? <sup>20</sup> Shalt thou raife him vp as Locuftes? the glorie of his nofthrels is terrour. <sup>21</sup> He diggeth the earth with his houle, he prawnfeth boldly, he goeth forward to meet the armed men. <sup>22</sup> He contemneth feare, neither yealdeth he to the fword. <sup>23</sup> Vpon him fhall the quiuer found, the

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<sup>a</sup> Wilde affes,

<sup>b</sup> Vnicornes,

<sup>c</sup> Oftriches,

<sup>d</sup> Faulcons, or Ierfaulcons, & other hauks.

<sup>e</sup> Horfes are of fingular great courage.

fpeare fhall glifter and the fhilde. <sup>24</sup> Feruent and foming he fuppeth the earth, neither doth he make account when the noyfe of the trumpet foundeth. <sup>25</sup> When he fhall heare the trumpet he fayth: Vah, he fmelleth bat-tel far of, the exhortation of the captaines, and the crie of the armie. <sup>26</sup> Doth the <sup>a</sup>)hawke waxe fethered by thy wifedom, fpreding her winges to the South? <sup>27</sup> Shal the <sup>b</sup>)eagle mount at thy commandment, and put her neft in high places? <sup>28</sup> She abideth in rockes, and tarieth among cragged flintes, and ftonie hilles where is no acceffe. <sup>29</sup> Thence fhe beholdeth the praye, and her eies fee a far of. <sup>30</sup> Her yong ones fhall licke bloud: & wherfoeuer the carcaffes fhall be, she is prefent by and by. <sup>31</sup> And our Lord added, and fpake to Iob: <sup>32</sup> He that contendeth with God is he quieted fo eafily? Verely he that reproueth God, ought to anfwer him. <sup>33</sup> But Iob anfwering our Lord, fayd: <sup>34</sup> I that haue fpoken <sup>c</sup>)lightly what can I anfwer? I wil put my hand vpon my mouth. <sup>35</sup> One thing I haue fpoken, which I would I had not fayd: and an other, to the which thinges I wil adde no more.

## ANNOTATIONS

### Chapter 40

*Our Lord further sheweth that mans powre, nor iustice, is not comparable to Gods, 10. as appeareth in ouercoming Behemoth, 20. and Leuiathan.*

**A**nd our Lord anfwering Iob out of the whirlwinde, fayd: <sup>2</sup> Gird thy loynes as a man: I wil aske thee, and doe thou tel me. <sup>3</sup> Shalt thou make

<sup>a</sup> Haukes wherof Ariftotle faith there be ten kindes: Plinie fixtēne.

<sup>b</sup> Eagles, of moft ftrong fight.

<sup>c</sup> If we difcuffe al Iobs wordes (*faith S. Gregorie*) we fhall find nothing wickedly fpoken, but only fmale fpeece of pride in fpeaking too much of his owne afflictiō and too litle of Gods goodnes towards him. *li. 23. c. 1.*

my <sup>a)</sup>iudgement of none effect: and condemne me, that thou mayft be iuftified? <sup>4</sup> And haft thou an arme as God, and doft thou thunder with like voice? <sup>5</sup> Put beautie about thee, and fet vp thy felfe aloft, and be glorious, and put on goodlie garmentes. <sup>6</sup> Difperfe the prowde in thy furie, and beholding euerie arrogant man, humble him. <sup>7</sup> Behold al the prowde, and confound them, and deftroy the impious in their place. <sup>8</sup> Hide them in the duft together, and plunge their faces in the pit. <sup>9</sup> And I wil confeffe, that thy right hand is able to faue thee. <sup>10</sup> Behold, <sup>b)</sup>Behemoth whom I made with thee, shal eate hay as it were an ox. <sup>11</sup> His ftrengh is in his loynes, and his powre in the nauil of his bellie. <sup>12</sup> He gathereth together his taile as the ceder tree, the finewes of his ftones are perplexe. <sup>13</sup> His bones are as pipes of braffe, his griftle as it were plates of iron. <sup>14</sup> He is the beginning of the wayes of God, which made him, he shal applie his fword. <sup>15</sup> To him the mountaines beare graffe: al the beaftes of the filde shal play there. <sup>16</sup> He fleepeth vnder the shadow, in the fecrete of the reede, and in moyft places. <sup>17</sup> Shadowes doe protect his shadow, the willowes of the torrent shal compaffe him. <sup>18</sup> Loe, he shal fup vp the riuer, and shal not meruaile: and he hath confidence that Iordan may runne into his mouth. <sup>19</sup> In his eies as with a hooke he shal take him, and with ftakes he shal boare through his nofthrels. <sup>20</sup> Canft thou drawe out the <sup>c)</sup>Leuiathan with a hooke, and with a rope shalt thou tye his tongue? <sup>21</sup> Shalt thou put a ring in his nofthrels, or

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<sup>a</sup> Though Iob had truly auouched that his finnes deferued not fo great afflictions, yet he ought to haue acknowleged that God afflicted him iuftly, for fome other caufe knowne to God, but vnknowē to him, which he not confeffing femed to make Gods iudgement vniuft: or, *of none effect.* *S. Greg. li. 32. c. 3.*

<sup>b</sup> An Elephant the greateft of al beaftes, of long life, ftiong, meke, temperate, chaift, ouercome by the Vnicorne, or Dragon, or taken by the nofe & ledde away. How much more doth Gods prouidence geue man powre to ouercome the diuel?

<sup>c</sup> An huge great fifh, perhaps, the whale, exceding mans powre to be managed, yet is fubiect (as alfo the diuel fignified therby) to Gods powre, and prouidence.

bore through his iaw with a buckle? <sup>22</sup> Wil he multiplie prayers to thee, or fpeake to thee gentle wordes? <sup>23</sup> Wil he make a couenant with thee, and shalt thou take him to be a feruant for euer? <sup>24</sup> Shalt thou delude him as a birde, or tye him for thy handmaydes? <sup>25</sup> Shal freindes cut him, merchantes diuide him? <sup>26</sup> Shalt thou fil nettes with his skinne, and the cabbin of fishes with his heade? <sup>27</sup> Lay thy hand vpon him: remember battel, and adde to fpeake no more. <sup>28</sup> Behold his hope shal frufrate him, and in the fight of al he shal be caft downe headlong.

## ANNOTATIONS

### Chapter 41

*Leuiathan is further defcribed by the peculiar partes of his bodie, and terrible compofition of al his members.*

**N**ot as <sup>a</sup>cruel wil I raife him: for who can refitt my countenance? <sup>2</sup> Who hath geuen me before, that I may render vnto him? Al thinges that are vnder heauen be myne. <sup>3</sup> I wil not fpare him, and his mightie wordes, and framed to befech. <sup>4</sup> Who shal reuele the face of his garment: and who shal enter in to the middes of his mouth? <sup>5</sup> Who shal open the gate of his countenance? dread is round about his teeth. <sup>6</sup> His bodie as shildes that are caft, compact with skales faft cleauing together. <sup>7</sup> One is ioyned to an other, and not fo much as anie ayre entereth betwen them. <sup>8</sup> One shal fticke to an other, & holding eche other, they shal not be feperated. <sup>9</sup> His fneefing is as the shining of fire, & his eies as the twinklings of the morning. <sup>10</sup> Out of his mouth procede lampes, as it were torches of lighted fire. <sup>11</sup> Out of his nofthrels procedeth fmoke, as it were of a pot heated and boyling. <sup>12</sup> His breath maketh coales to burne, & a flame cometh forth out of his mouth.

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<sup>a</sup> God ruleth al his creatures, not with crueltie as a tyrant, but with iuftice, eafe, and powre.

<sup>13</sup> In his necke fhall ftrength abide, & needlines goeth before his face. <sup>14</sup> The members of his flesh cleaue together one to an other: <sup>a</sup>he shal fend lightnings againft him, and he shal not be caried to an other place. <sup>15</sup> His hart shal be hardened as a ftone, and fhall be ftiffly compact as the fmithe ftithie. <sup>16</sup> When he shal be taken away, the <sup>b</sup>Angels shal feare, and being feared shal be purged. <sup>17</sup> When the fword shal apprehend him, neither fpeare, nor breftplate shal be able to abide. <sup>18</sup> For he shal efteme yron as chaffe, and braffe, as rotten wood. <sup>19</sup> The bowman shal not put him to flight, the ftones of the fling, to him are turned into ftubble. <sup>20</sup> As ftubble wil he efteme the hammer, and he wil laugh him to skorne that shaketh the fpeare. <sup>21</sup> The beames of the funne shal be vnder him, and he shal ftrow gold vnder him as durt. <sup>22</sup> He shal make the deepe fea to boyle as a pot, and shal put it as when ointmentes boyle. <sup>23</sup> A path shal shine after him, he shal efteme the depth as waxing old. <sup>24</sup> There is no power vpon the earth, that may be compared with him, who is made to feare no man. <sup>25</sup> He feeth euerie high thing, he is cking ouer al the children of pryde.

## ANNOTATIONS

### Chapter 42

*Holie Iob instructed & comforted by Gods difcourfe, acknowledgeh his fault, and craueth pardon for his ouerfight in fpeech, or cogitation. 7. God iuftifieth his caufe againft his freindes. 9. They offer facrifice for their offence. 10. Al thinges prosper with Iob, duple to that he had before, 16. and he dieth happely.*

<sup>a</sup> God at laft deftroyeth him whom man can not ouercome.

<sup>b</sup> Angels with reuerent feare doe honour Gods powre. And valient mariners and other foldiars are terrified when they fee this fo huge a fish. Myftically, Gods preachers and perfectest feruantes fhall naturally feare the terroure of Gods iudgement.

<sup>c</sup> And the diuel reigneth ouer proude men. *S. Greg. li. 34. c. 4. 8. 17.*

**A**nd Iob anfwering our Lord, fayd: <sup>2</sup> I know that thou canst doe al thinges, and no cogitation is hid from thee. <sup>3</sup> Who is this, that concealeth counfel without knowledge? Therefore haue I spoken <sup>a</sup>vnwifely, and the thinges that did excede my knowledge beyond mesure. <sup>4</sup> Heare (I befech thee) and I wil speake: I wil aske thee, and do thou tel me. <sup>5</sup> With the hearing of the eare I haue heard thee, but now my eye seeth thee. <sup>6</sup> Therefore <sup>b</sup>I reprehend myself, and I do penance in imbers and ashes. <sup>7</sup> And after our Lord spake these wordes to Iob, he sayd to Eliphaz the Themanite: My furie is wrath against thee, and against thy two frendes, becaufe <sup>c</sup>you haue not spoken right before me, as my seruant Iob. <sup>8</sup> Take therefore vnto you <sup>d</sup>feuen oxen, and feuen rammes, and goe to my seruant Iob, and offer holocauste for your felues: and my seruant <sup>e</sup>Iob shal pray for you: his face I wil receiue, that the follie be not imputed to you: for you haue not spoken right thinges before me, as my seruant Iob. <sup>9</sup> Eliphaz therefore the Themanite, and Baldad the Suhite, and Sophar the Naamathite went, and did as our Lord had spoken to them, and our Lord receiued the face of Iob. <sup>10</sup> Our Lord also was turned at the <sup>f</sup>penance of Iob, when he prayed for his freindes. And our Lord added al thinges whatfoeuer had bene Iobes, double. <sup>11</sup> And al his brethren came to him, and al his sisters, and al that knew him before, and they did eate bread with him in his house: and wagged the head vpon him, and comforted him vpon al the euil that God had brought in vpon him. And euerie man gaue him one ewe, and one earelet of gold. <sup>12</sup> And our Lord blessed the last daies of Iob more then his beginning. And he had fourtene thousand sheepe, and fix thousand camels, & a thousand yoke of oxen, and a thousand she

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<sup>a</sup> Iob here simply acknowledged his error in speaking so much in defence of his owne innocencie, and so little of Gods providence in afflicting him, for his more merite, and Gods more glorie.

<sup>b</sup> Before he defended a truth against his opposite freindes, now with more resignation he contented himself with his affliction.

<sup>c</sup> Iob did penance both for himself and others.



affes. <sup>13</sup> And he had <sup>a)</sup>feuen fonnes, and three daughters.  
<sup>14</sup> And he called the name of one Dies, and the name of  
 the fecond Caffia, & the name of the third Cornuftibij.  
<sup>15</sup> And there were not found in al the earth wemen fo  
 beautiful as the daughters of Iob: and their father gaue  
 them inheritance among their brethren. <sup>16</sup> And Iob li-  
 ued after thefe thinges, an hundred fourtie yeares, and  
 he faw his children, and his childrens children, vnto the  
 fourth generation, and he died an old man, and ful of  
 daies.

## ANNOTATIONS

7 You haue not fpoken right, as my feruant Iob.) Holie Iob  
 being throughly tried in the fornace of tribulation, and by diuine  
 infruction confirmed in perfect patience, and other vertues, God  
 at laft gaue fentence, condemning the guiltie, and iuftifying the  
 innocent: in plaine termes pronouncing that Eliphaz, Baldad, and  
 Sophar had not fpoken right before him, as his feruant Iob. And  
 fo thefe three being conuincd, that notwithstanding their former  
 pretence of defending Gods caufe, they had erred, and Iob had  
 maintained the truth, they fubmitted themfelues as faultie, and  
 humbly did penance, bringing their oblations for facrifice to Iob,  
 as they were commanded. *v. 8. & 9.*

As for Eliu the laft difputer, perfifting more vehemēt in his er-  
 rour when others ceafted from contention, he was fufficiently con-  
 demned in his felowes. And the rather for that true point of  
 his owne doctrine (*ch. 33. v. 14.*) *that God fpeaketh once, and*  
*repeteth not the fame, the fecond time.* For it was euer a general  
 rule, that when God once reueiled anie thing by publique fact,  
 or vnto competent witneffes, it fufficed for euer, to al reasonable  
 men, and fo Eliu might applie the fentence to himfelfe, which God  
 had denounced to his three freindes, in the fame caufe. Much  
 leffe are Proteftantes excufable, which not only perfift in errors  
 cōdemned in their owne felowes, as in Luther, Caluin, Beza &  
 others, but alfo in other old herefies: as their doctrine of iuftifica-  
 tion by only faith condemned in the Apoftles time: their denying  
 the cerimonies of Baptifme, & the Sacrament of Confirmation: &

God by his fen-  
 tence condemned  
 the error of Iobs  
 freindes, and iufti-  
 fied his affertion.

Errors ought not  
 to be holden ftill,  
 being once con-  
 demned.

Much leffe raifed  
 againe being  
 hertofore buried.

*S. Aug. de fide &  
 oper. S. Cyprian.  
 li. 4. ep. 2.  
 Apud. Euseb.  
 li. 6. c. 35.*

<sup>a</sup> In that he had al other thinges duple, and children in the fame  
 number as before, it is a figne that the former perished not but  
 died in good ftate.

of Penance, condemned in the Nouations: or that patient fustaining of worldlie loffes, and other afflictions, such as Iob suffered, are not fatisfactorie, or meritorious workes.

Numbers myftical.

8 Take feuen oxen, and feuen rammes.) In the number of feuen is a myfterie of perfection and fulnes, often vfed in holie Scripture. For God creating the world and al thinges therin, in fix dayes, refted the feuenth. Seuenfold punifhment was required for Cain. Seuen payres of cleane beaftes were conferued in Noes arke. And in the law the ground refted from tillage the feuenth yeare, with innumerable the like, as *S. Gregorie in this place*, and other Fathers note in their workes. Also twife feuen victimnes offered in facrifice, import the greatnes of thefe mens offence in accusing Iob, and in auouching their falfe opinion.

*Gen. 2.*

*4.*

*7.*

*Exod. 23. Deut. 15.*

Great or manie facrifices for great offences.

8 Iob shal pray for you.) Neither had fo manie facrifices fufficed, as S. Chriſtoſtom obferueth, *Orat. 5. in Iudæos*. vnles Iob alfo had prayed for the offenders. VVhere we fee that both Sacrifice, & the deuotion of him that offereth it, haue their effectes: whereof commeth the diftinction vfed in Scholes, of *Opus operatum* and *Opus operantis*. As it is manifelt likewife, that mediation of one man for an other, did not derogate from Gods benigne mercie, in the law of nature, wherein thefe men liued. Nor now from Chriftes mediation, in the law of Grace. *2. Cor. 1. v. 11.*

Deuotion of him that offereth facrifice increafeth the effect.

Prayers of holie men or Sainctes derogate not from Chrift.

## A BRIEF RECAPITVLATION of this Strange and Sacred Hiftorie.

For auoiding prolaxitie (this volume growing great) we haue for moft part contracted our Annotations into the margen, making very few others in this booke, which otherwife offered much more occafion, as wel for explicating hard places, as of other doctinal and moral inftuctions. Neither in dede can ordinarie Annotations wel fuffice for vnderftanding of this, and other hard bookes. But rather large Commentaries are required, fuch as *S. Gregorie*, and other ancient Fathers: as alfo *F. Iohn de Pineda*, and others haue lately written. Wherto we therfore remitte the lerned readers. And for the benefite of others of our nation, we shal here briefly recapitulate the fumme, and principal pointes of this holie and admirable hiftorie, confifting in a fingular holie mans conflictes, and glorious victorie, againft inuifible and vifible aduerfaries, both in prosperous and aduerfe fortune.

VWhy we haue made few annotations in this booke.

The argument of this hiftorie.

2. *Tim.* 3. Firft this holie man *Iob* in al abundance of wealth, and riches, *bleffed with manie children* (*ch. 1.*) fitting in a princelie throne, and *royal dignitie* (*ch. 29.*) in the land of *Hus*, was not only *affaulted* with common tentations of the enuious enimie, as al are that liue piously in God, but fo *much the more*, as he was more godlie, fincerer and perfecter then *other men*, yet he *neuer fet his hart vpon worldlie* or temporal *thinges*, but with al due feare fo *ferued God*, and *parted from euil*, that *Satan* himfelf (the calumniator of mankind) could not charge him with anie finne at al. Though he would not for al that confeffe him to be iuft, or perfect: but for further trial of him, demanded and obtained licence of God to touch al his poffeffions, and fo *bereued him of al his goodes, & children* in one day. And when he *perfeuering conftant in vertue, thanking God for al, not finning in his lippes, neither fpeaking anie foolifh thing againft God*, the diuel getting more ample permiffion to touch his bones and flesh (*chap. 2.*) *fudenly ftroock him with moft grievous botch* (or boyle) *from the fole*

*Iob* in prosperitie was tempted inuifibly more then ordinary men of lower ftate, or leffe perfection.

Much more by loffe of al his goodes and children in one day.

Moft of al by bodilie affliction.

And reuiling  
of his wife.

*of the foote to the toppe of the head: who fitting on a dunghil, and scraping the corruption of his fores with a flhel in extreme paine, his owne wife, by the diuels suggestion, reuiled him for his finceritie, and prouoked him to blasphemie God: but he feuerely reprehended her follie, ftill keeping neceffarie patience.*

Holie Iob lamented  
his affliction,  
and the general  
miferies of man.

Then came *three fpecial freindes*, noble wifemen (or litle kinges) to vifite, and comforte him, who *in feuen dayes not fpeaking one word of confolation*, nor entering into anie difcourfe with him, at laft *Iob* himfelf (*chap. 3.*) broke this long filence (but not his patience) *lamentably bewayling the extremitie of his paines*, imputing al to the miferies of mans eftate, corrupted by finne, *discourfed of certaine penal euiles*, or maladies enfuing therupon, *wifhing* for his owne part (if it had fo bene Gods pleafure, for he fincerly feared God) *that either he had not bene borne, or bene fhortly taken out of this world, curfing finne and the proper effectes therof* remaining in man, *wifhing alfo to haue wanted the ordinarie benefites* of education in his infancie, and al his former prosperitie, fo that he might haue efaped the calamities, wherwith he was now afflicted. Al which

VWhere Iob expected comfort in  
tribulation, the diuel  
procured him  
more affliction.

he vttering in way of contemning al worldlie thinges, and fuppofing *his freindes* there prefent, would haue fo vnderftood him, and had compaffion with him: they contrariwife (by art of the diuel, God fo permitting) *fel into indignation*, & in ftead of comforting their moft afflicted freind, *sharply reprehended him*, rashly iudged his confcience, and fallfly *condemned him*, not only of *impatient fpeech*, as offenfiue to God, and his Angels, and to al good men; but alfo of other enormous finnes: as *pride, tyrannie, prefumption, hypochrifie, and blasphemie*, becaufe heretofore he femed to the world as iuft and holie, and now (as they imagined) in his deferued punishment, charged God with iniuftice. Wherupon grew diuers long difputes between Iob and his three freindes; a fourth alfo intruding himfelfe, when the others ceafed. So that *Iob indured nine conflictes*, and *in the tenth God iudged him the victour*, which fhall yet better appeare, if

Iob fore afflicted in  
bodie had nine feueral  
conflictcs about  
the caufe therof before  
it was decided.

we repete the summe of their argumentes, & his answers, with Gods decision of the controuersie.

In the first conflict *Eliphaz* the chiefeft of Iobs freindes (in the 4. and 5. chapter) *accused Iob of great impatience, and insolencie* againft God, alfo both *him and his familie of tyrannie, like to a cruel lion, and lions whelpes*, alleaging for prooffe the prosperitie of good men, punishment of the wicked, and a particular vision. Adured him therefore to acknowledge and repent the same. But *Iob* (in *other two chapters*) *auouched that in deede his afflictions were greater then his finnes deferred*, relying vpon his innocencie knowen to his owne confcience. Described alfo the manifold calamities of mans life, desired to die, and fo to end his worldlie miferies.

The first conflict.

The maine point of the controuersie.

Then *Baldad* the fecond opposite freind (in the 8. chap.) *pretending to free Gods iudgement* from al shew or resemblance of iniustice, *charged Iob and his children with former wickednes*, and him as iniurious to God in his speeches, of which if he would repent, he should be healed, and prosper as before: *Arguing* in general, *that God neuer afflicteth the innocent, nor afflicteth the malignant*. Innuating therby, that Iob was an hypocrite. Wherto Iob answered (*chap. 9. & 10.*) that in deede *no man may compare, nor iustifie himselfe before God*. Neuertheles it standeth wil with Gods iustice, powre, & wisdom, that innocentes be sometimes exercised with tribulations, more then their offences deserue.

The second conflict.

The ground of these mens error.

Thirdly *Sophar* (the third disputer) *affaulted Iob* (*ch. 11.*) *imputing his speech, and defence of himself to loquacitie, and audacious temeritie*, in that he desired to know the causes of Gods prouidence, in so grieuouly afflicting him. Of which faultes holie *Iob purged himself* (in the *three next chapters*) ftill maintayning his innocencie, according to his owne confcience, better knowen to himself then to them, desiring God to instruct him, if he had anie vnknown finnes. Discourfed alfo much more profoundly of Gods powre, wisdom, iustice, and prouidence, as wel in general, as towards himself in particular: and professed his faith, and great confidence of the Resurrection.

The third conflict.

The fourth conflict.

Againe *Eliphaz (ch. 15.)* more bitterly then before, *condemned Iob of presumption, and blasphemie*, discoufured of mans corruptnes and pronenes to finne, describing the maners of hypocrites, and other impious men, with their miserable endes, and argued *Iob* for such a one. VVho (in the *next two chapters*) *expostulated with these his freinds*, that they coming with pretence to comforth him, did so violently afflict him, by charging him with false and heynous crimes, his owne conscience better knowing, and testifying his former life, and state of his foule, then that their imaginations could alter his iudgement. And so *with contempt of this world*, & desire of death and rest, *appealed to Gods iudgement against his three freindes*, touching the matter in controuersie. In the meane time comforted himself with meditation of the next world.

The fifth conflict.

*Baldad* likewise replied (*ch. 18.*) *with hote contention*, accusing Iob of insolent impatience, inculcating the greuous punishmentes both of him, and others for their impietie. In answer wherto *he lamented againe the want of expected comforth*, especially by such freindes. Stil comforted himself with assured faith of the Resurrection.

The sixth conflict.

*Sophar* also (*ch. 10.*) *attempted againe to cōvince Iob of impietie, and hypochrisie*, by the miserable, and speedie fall of wicked men after prosperitie: for so he imagined Iob to be fallen into irrecoverable miserie. But *Iob shewed the contrarie, that some wicked men prosper long*, yea all their life, and the same long, and then *in a moment goe downe to hel*, and so the argument of present affliction proued not their opinion against him.

The seventh conflict.

*Eliphaz disputed* the third time (*ch. 22.*) *contending that the causes of affliction, are not to be attributed to Gods secreete prouidence*, but to assured finnes of the wicked. Vpon whom only he supposed, that afflictions fall: inferring that Iob was guiltie of enormous crimes, & grosse errors. Vrged him therefore to returne to God, that he might be restored to former prosperitie. *Iob againe appealed to Gods sentence*, not in his terrour, nor rigour of his iustice, but against his aduersaries in this quarell,

describing Gods powre, and wifdome, by which he permitteth the innocent to be afflicted, & the wicked to prosper: no man knowing how foone, or how late, al shal receiue as they deferue.

Moreouer Baldad disputed the third time, very briefly (*ch. 25.*) endeououring to terrifie Iob from further answering, and especially from appealing to Gods iudgement. But Iob very largely (in *six ensuing chapters*) discoursed diuinely of Gods souereigne Maiestie, Powre, Wifdom, exact Iustice, and infinite Mercie. Also of wicked mens destruction; of his owne former prosperitie, and present calamitie, together with his good workes, and innocencie, which he ftill auouched in respect of great iniquities.

The eight conflict.

After that Iob and his three freindes ceassed, nothing being agreed vpon in the point of controuersie, the diuel yet ceased not, but sturred vp a yongman, called Eliu, proud and arrogant, but not vnlearned, who abruptly condemned them al; to witte, Iob of pertinacie, the others of insufficiencie. And therefore tooke vpon him to conuince Iob, though the others could not. Very like to late-rising Protestantes, or Puritaines bragging that by new argumentes, and proofes neuer heard of, they wil ouerthrow the Papistes, or Catholique Romaine Church, and doctrin, which al former enimies, Iewes, Pagaines, Turkes, and Heretikes, nor Hel gates, could not ouercome. This yong Eliu therefore, with his Priuate spirite, wiser in his owne conceipt then al that went before him, assaulted constant Iob (*ch. 32. and five more ensuing*) with manie wordes, and bragges, often chalenging & prouoking, but not extorting anie answer, from so graue a man to his friuolous and idle argumentes, largely discoursing of thinges either not denied, or so manifest false, that euerie meane seruant of God, could easely conuince them, and neuer approaching to the maine controuersie, only railed against holie Iob, charging him more furiously then anie had donne before, with impietie, impatience, ignorance, pride, blasphemie, and obstinacie, vices farre from Iobs sanctitie, dilating also of Gods iustice, mercie, wifdome, powre, and prouidence;

The ninth conflict.

Newest Secretaries hold themselves the wisest.

Especially these of our dayes, that relie ech one vpon his owne priuate spirite.

and that no man ought to contend, nor expostulate with God, that afflictions muſt be borne patiently, and that God is iuſt, and maruelous in his workes, wherof no wifeman euer doubted; and ſo Iob conuincd him with ſilence.

In the tenth place  
God decided  
the controuerſie.

But *God himſelf* for deciſion of al (*from ch. 38. to the end of the Booke.*) firſt by way of examining *inſtructed Iob* more particularly, reciting manie maruelous workes of nature, ſhewing therby his Diuine Maieſtie, Powre, and Wiſdome, *exerciſing Iob in more patience*, and withal *perfecting him in humilitie*. So that with al reuerent feare and ſubiectiõ, he offered and ſubmitted him ſelfe to Gods onlie good pleaſure. Then finally *God gaue ſentence that Iob had defended the truth, & his three freindes had erred.* VVhom after Sacrifice, and Iobs prayer to them, he pardoned; reſtored Iob to health, and to duple proſperitie, of al he had loſt before, geuing him alſo long life, and a happie end.

Penitentes pardoned.  
Iob rewarded.

The literal ſenſe  
of this hiſtorie.

In this hiſtorie beſides the literal ſenſe, ſhewing that Iob was iuſt and ſincere, and not for his finnes (as his freindes falſly ſuppoſed) but for his more merite was moſt extremly afflicted, and afterwards reſtored to health and wealth: we haue alſo here in the Allegorical ſenſe, *an eſpecial figure of Chriſt*. Who as he was abſolutly moſt innocent, & moſt perfect: ſo was he without cõpariſon moſt afflicted of al mankind.

Allegorical.

Anagogical.

Likewiſe Iobs reſtauration to better ſtate then before, ſignified in the Anagogical ſenſe, *the Refurrection*, and reſtauratiõ of better, & moſt glorious qualities in the bleſſed, *with fulnes of daies, in eternal glorie*. Finally in the Moral ſenſe (which S. Gregorie moſt eſpecially proſecuteth) al Chriſtians haue here *a moſt notable example* of al vertues, namely *of patience*, wherein Iob proceeded by degrees to great perfection. For he was firſt tried by the loſſe of al his goodes & children, and was proued to be very patient. He was then moſt greuouſly tormented in bodie, & being left without comfort, albeit he lamentably bewailed ſo great extremitie, wiſhing ſuch dayes had bene preuented, yet he neither ſpoke againſt God, nor good men, nor his owne ſoule,

Moral.  
  
Holie Iob proceeded by degrees  
to perfect patience.



& according to truth auouched & defended his owne innocencie. And at laft by Gods infpiration, and fwete confolation, he reprehended himfelf, of former imperfections vttered in fome wordes, and with full refignation to Gods wil, fufteyned al his loffes and paynes, not only with contentment, but alfo with ioy.

