

JOB.

THE ARGUMENT.

In this historie is set before our eyes the example of a singular pacience. For this holy man Job was not onely extremely afflicted in outward things and in his body, but also in his minde, and conscience by the sharpe tentations of his wife, and chief friends: which by their vehement wordes, and subtil disputations broght him almoste to dispaire, for they set forthe God as a severe judge, and mortal enemie unto him, which had caste him off, therefore in vaine he shulde seke unto him for succour. These friends came unto him under pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie we have to marke that Job mainteineth a good cause, but handeleth it evil: againe his adversaries have an evil matter, but they defend it craftily. For Job helde that God did not always punish men according to their sinnes, but that he had secret judgements, whereof man knewe not the cause, and therefore man colde not reason against God therein, but he shulde be convicted. Moreover he was assured that God had not rejected him, yet through his great torments, and affliction he brasteth forthe into manie inconveniences bothe of wordes and sentences, and sheweth him selfe as a desperate man in manie things, and as one that wolde resist God: and this is his good cause which he doeth not handel wel. Agayne the adversaries mainteine with manie goodlie arguments, that God punisheth continually according to the trespass, grounding upon God's providence, his justice, and man's sinnes, yet their intention is evil: for they labour to bring Job into dispaire, and so they mainteine an evil cause. Ezekiél commendeth Job as a juste man, Ezek. 14, 14, and James setteth out his pacience for an example, Jam. 5. 11.

CHAP. I

1 The holines, riches, and care of Job for his children. 10 Satán hath the permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and pacience.

THere was a man in the land of ^aUz called Job, and this man ^bwas an upright and juste man, ^cone that feared God, and eschewed evil.

2 And he had seven sonnes, and three daughters.

3 His ^dsubstance also was seven thousand shepe, and three thousand camels, and fyve hundreth yoke of oxen, and fyve hundreth she asses, and his familie was verie great, so that this man was the greatest of all the ^emen of ^ethe East.

4 And his sonnes went and banketted in their houses, everie one his day, and sent, and called their three sisters to eat and to drinke with them.

5 And when the dayes of their banketting were gone about, Job sent, and ^fsanctified them, and rose up early in the morning, and ^goffred burnt offerings *according* to the number of them all. For Job thoght, It may be that my sonnes have sinned, and ^hblasphemed God in their hearts: thus did Job ⁱeverie day.

1 a That is, of the country of Idumea, as Lamen. 4.21, or bordering thereupon, for the land was called by the name of Uz the son of Dishan, the son of Seir, Gen. 36.28.

1 b Forasmuch as he was a Gentile and not a Jew, and yet is pronounced upright, and without hypocrisy, it declares that among the heathen God has his.

1 c Hereby is declared, what is meant by an upright, and just man.

3 d His children and riches are declared, to commend his virtue in his prosperity, and his patience, and constancy when God had taken them from him.

3 ^eEbr., children.

3 e Meaning, the Arabians, Chaldeans, Idumeans, &c.

5 f That is, commanded them to be sanctified meaning, that they should consider the faults, that they had committed, and reconcile themselves for the same.

5 g That is, he offered for every one of his children an offering of reconciliation, which declared his religion toward God and the care that he had toward his children.

5 h In Hebrew it is and blessed God, which is some time taken for blaspheming and cursing, as here, and 1 Kings 21.10 and 13, &c.

5 i While the feast lasted.

6 ¶ Now on a day when the ^kchildren of God came and stode ^lbefore the Lord, Satán ^mcame among them.

7 Then the Lord said unto Satán, Whence ⁿcomest thou? And Satán answered the Lord, saying, ^oFrom compassing the earth to and fro, and from walking in it.

8 And the Lord said unto Satán, Hast thou not considered my servant Job, how none *is* like him in the earth? an upright & just man, one that feareth God, and escheweth evil?

9 Then Satán answered the Lord, and said, Doeth Job feare God for ^pnoght?

10 Hast thou not made ^qan hedge about him and about his house, and about all that he hath on everie side? thou hast blessed the worke of his hands, and his substance is increased in the land.

11 But stretche out now thine hand and ^rtouche all that he hath, *to se* if he wil not blaspheme thee to ^sthy face.

12 Then the Lord said unto Satán, Lo, all that he hath *is* in ^tthine hand: only upon him self shalt thou not stretch out thine hand. So Satán departed from the ^upresence of the Lord.

6 k Meaning, the Angels which are called the sons of God, because they are willing to execute his will.

6 l Because our infirmity cannot comprehend God in his majesty, he is set forth unto us as a King, that our capacity may be able to understand that, which is spoken of him.

6 m This declares that although Satan be adversary to God, yet he is compelled to obey him, and do him all homage, without whose permission, and appointment he can do nothing.

7 n This question is asked for our infirmity: for God knew whence he came.

7 o Herein is described the nature of Satan, which is ever ranging for his prey, 1 Pet. 5.8.

9 p He fears you not for your own sake, but for the commodity that he receives by you.

10 q Meaning, the grace of God, which served Job as a rampart against all tentations.

11 r This signifies that Satan is not able to touch us, but it is God that must do it.

11 s Satan notes the vice, whereunto men are commonly subject, that is, to hide their rebellion, & to be content with God in the time of prosperity, which vice is disclosed in the time of their adversity.

12 t God gives not Satan power over man to gratify him, but to declare that he has no power over man but that which God gives him.

12 u That is, went to execute that which God had permitted him to do.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brother's house,
 14 There came a messenger unto Job, and said, The oxen were plowing, and the asses feeding in their places,
 15 And the ^xShabeans came violently, and toke them: yea, they have slain the servants with the edge of the sworde: but I only am escaped alone to tel thee.
 16 And whiles he was yet speaking, another came, and said, The ^yfyre of God is fallen from the heaven, and hathe burnt up the shepe and the servants, and devoured them: but I onely am escaped alone, to tel thee.
 17 And whiles he was yet speaking, another came, and said, The Caldeans set out three bands, and fel upon the camels, & have taken them, and have slaine the servants with the edge of the sworde: but I onely am escaped alone to tel thee.
 18 And whiles he was yet speaking, came another, & said, Thy ^zsonnes, and thy daughters were eating, and drinking wine in their eldest brother's house,
 19 And beholde, there came a great wind from beyond the wilderness, and smote the four corners of the house, which fel upon the children, and they are dead, and I onely am escaped alone to tel thee.
 20 Then Job arose, and ^arent his garment, and shaved his head, and fel downe upon the grounde, and worshiped,
 21 And said, *Naked came I out of my mother's wombe, and naked shal I returne ^bthether: the Lord hathe given, and the Lord hathe taken it: ^cblessed be the Name of the Lord.
 22 In all this did not Job sinne, nor charge God ^dfoolishly.

CHAP. 2

6 *Satán hathe permission to afflict Job. 9 His wife tempteth him to forsake God. 11 His three friends visit him.*

AND on a day the ^achildren of God came and stode before the Lord, and ^bSatán came also among them, and stode before the Lord.

2 Then the Lord said unto Satán, Whence comest thou? And Satán answered the Lord, & said, From compassing the earth to and fro, and from walking in it.

3 And the Lord said unto Satán, Hast thou not considered my servant Job, how none *is* like him in the earth? *an upright and juste man, one that feareth God, and eschueth

15 x That is, the Arabians.

16 y Which thing was also done by the craft of Satan to tempt Job the more grievously, forasmuch as he might see, that not only men were his enemies, but that God made war against him.

18 z This last plague declares, that when one plague is past which seems hard to be born, God can send us another far more grievous, to try his, and teach them obedience.

20 a Which came not of impatience, but declares that the children of God are not insensible like blocks, but that in their patience they feel affliction, and grief of mind yet they keep a mean herein, and rebel not against God, as the wicked do.

21 *Eccle. 5.14, 1 Tim. 6.7.

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

21 c Hereby he confesses that God is just, and good, although his hand be sore upon him.

22 d But declared that God did all things according to justice and equity.

Chapter 2

1 a That is, the Angels, as Ch. 1.6.

1 b Read Ch. 1.12.

3 *Ezek. 14.14.

evil? for yet he continueth in his uprightness, ^calthough thou movedst me against him, to destroye ^dhim without cause.

4 And Satán answered the Lord, and said, ^eSkin for skin, and all that ever a man hathe, wil he give for his life.

5 But stretche now out thine hand, and touch his ^fbones & his flesh, to see if he wil not blaspheme thee to thy face.

6 Then the Lord said unto Satán, Lo, he is in thine hand, but save ^ghis life.

7 ¶ So Satán departed from the presence of the Lord, and smote Job with sore ^hboyles, from the sole of his fote unto his crowne.

8 And he toke a ⁱpotsharde to scrape him, and he sate downe among the ashes.

9 Then said his ^kwife unto him. Doest thou ^lcontinue yet in thine uprightness? ^mBlaspheme God, and dye.

10 But he said unto her, Thou speakest like a foolish woman: what? shal we receive good at the hand of God, and not ⁿreceive evil? In all this did not Job sinne with his ^olips.

11 Now when Job's three ^pfriends heard of all this evil that was come upon him, thei came everie one from his owne place, to wit, Elipház the Temanite, & Bildád the Shuhite, and Zophár the Naamathite, for thei were agreed together to come to lament with him, and to comfort him.

12 So when they lift up their eyes a farre off, they knewe him not, therefore thei lift up their voyces and wept, and everie one of them rent his garment, and sprinkled ^qdust upon their heads toward the heaven.

13 So thei sate by him upon the grounde seven dayes, & seven nights, & none spake a word unto him: for they saw that the grief was very ^rgreat.

3 c He proves Job's integrity by this that he ceased not to fear God when his plagues were grievously upon him.

3 d That is, when you had naught against him, or when you were not able to bring your purpose to pass.

4 e Hereby he means that a man's own skin is dearer to him than another man's.

5 f Meaning, his own person.

6 g Thus Satan can go no further in punishing then God had limited unto him.

7 h This sore was most vehement, wherewith also God plagued the Egyptians, Ex. 9.9 & threatens to punish the rebellious people, Deut. 28.27 so that this tentation was most grievous, for if Job had measured God's favor by the vehemency of his disease, he might have thought that God had cast him off.

8 i As destitute of all other help and means, and wonderfully afflicted with the sorrow of his disease.

9 k Satan used the same instrument against Job, as he did against Adam.

9 l Meaning, What gainest thou to serve God, seeing he thus plagues you as though he were your enemy? This is the most grievous tentation of the faithful, when their faith is assailed, and when Satan goes about to persuade them, that they trust in God in vain.

9 m For death was appointed to the blasphemer, and so she meant that he should be soon rid out of his pain.

10 n That is, to be patient in adversity, as we rejoice, when he sends prosperity, and so to acknowledge him to be both merciful and just.

10 o He so bridled his affections, that his tongue through impaciencie did not murmur against God.

11 p Which were men of authority, wise and learned, and as the Septuagint write, Kings, and came to comfort him but when they saw how he was visited, they conceived an evil opinion of him, as though he had been but a hypocrite, and so justly plagued of God for his sins.

12 q This was also a ceremony, which they used in those countries, as the renting of their clothes in sign of sorrow &c.

13 r And therefore thought that he would not have hearkened to their counsel.

CHAP. 3

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

Afterward ^aJob opened his mouth, and ^bcurst his day. 2 And Job cryed out, and said, 3 Let the daye ^cperish, wherein I was borne, and the night when it was said, There is a manchild conceived.

4 Let the day be darkenes, let not God ^dregarde it from above, nether let the light shine upon it,

5 *But* let darkness, and the ^eshadowe of death stain it: let the cloude remaine upon it, and let them make it fearful as a bitter day.

6 Let darkness possesse that night, let it not be joined unto the dayes of the yere, nor let it come into the count of the moneths.

7 Yea, desolate be that night, and let no joye be in it.

8 Let them that curse the day, (being ^fready to renue their mourning) curse it.

9 Let the starres of that twilight be dim through darkness of it: let it loke for light, but have none: nether let it ^gse ^hthe dawning of the daye,

10 Because it shut not up the dores of my *mother's* womb: nor hid sorowe from mine eyes.

11 ^hWhy dyed I not in that birth? or why dyed I not, when I came out of the wombe?

12 Why did the knees prevent me? and why did I sucke the breasts?

13 For so shulde I now have ⁱlyen & bene quiet, I shulde have slept then, *and* bene at rest,

14 With the Kings and counsellors of the earth, which have buylded them selves ^kdesolate places:

15 Or with the princes that had golde, *and* have filled their houses with silver.

16 Or *why* was I not hid, as an untimely birth, *ether* as infants, *which* have not seen the light?

17 The wicked ^lhave there ceased from *their* tyrannie, and there they that laboured valiantly, are at rest.

1 a The seven days ended, Ch. 2.13.

1 b Here Job begins to feel his great imperfection in this battle between the Spirit and the flesh, Rom. 7.18, and after a manner yields, yet in the end he gets victory, though he was in the meantime greatly wounded.

3 c Men ought not to be weary of their life, and curse it, because of the infirmities that it is subject unto, but because they are given to sin and rebellion against God.

4 d Let it be put out of the number of days, and let it not have the light of the sun to separate it from the night.

5 e That is, most obscure darkness, which makes them afraid of death, that are in it.

8 f Which curse the day of their birth, let them lay that curse upon this night.

9 g Let it be always night, and never see day.

9 ^hEbr., the eyelids of the morning.

11 h This and that which follows declares that when man gives place to his passions, he is not able to stay nor keep measure, but runs headling into all evil, except God call him back.

13 i The vehemency of his afflictions made him to utter these words, as though death were the end of all miseries and as if there were no life after this, which he speaks not as though it were so, but the infirmities of his flesh caused him to brast out into this error of the wicked.

14 k He notes the ambition of them, which for their pleasure, as it were, change the order of nature, and build in most barren places, because they would hereby make their names immortal.

17 l That is, by death the cruelty of the tyrants has ceased.

18 The ^mprisoners rest together, *and* heare not the voyce of the oppressour.

19 There are small and great, and the servant is fre from his master.

20 Wherefore is the light given to him that is in miserie? and ⁿlife unto them that have heavy hearts?

21 Which long for death, and if it come not, they wolde even search it more then treasures:

22 Which joye for gladnes *and* rejoyce, when they can find the grave.

23 *Why is the light given* to the man whose way is ^ohid, and whom God hathe hedged in?

24 For my sighing cometh before I eat, and my rorings are powred out like the water.

25 For the thing I ^pfeared, is come upon me, and the thing that I was afrayed of, is come unto me.

26 I had no peace, nether had I quietness, nether had I rest, ^qyet trouble is come.

CHAP. 4

3 Job is reprehended of *impaciencie*, 7 And *unjustice*, 17 And of the presumption of his owne righteousness.

Then Elipház the Temanite answered, and said, 2 If we assay to commune with thee, wilt thou be grieved? but ^awho can withhold him self from speaking?

3 Behold, thou hast taught manie, and ^bhast strengthened the wearie hands.

4 Thy wordes have confirmed him that was falling, and thou hast strengthened the weak knees.

5 But now it is come upon thee, and thou art grieved: it toucheth thee, and thou art troubled.

6 Is not this thy ^cfeare, thy confidence, thy pacience, and the uprightness of thy wayes?

7 Remember, I pray thee: who ever perished being an ^dinnocent? or where were the upright destroyed?

8 As I have sene, they that ^eplowe iniquity, & sow wickedness, reap the same

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

10 The roring of the ^glion, and the voice of the lionesse, and the teeth of the lion's whelps are broken.

18 m All they that sustain any kind of calamity and misery in this world which he speaks after the judgement of the flesh.

20 n He shows that the benefits of God are not comfortable, except the heart be joyful, and the conscience quieted.

23 o That sees not how to come out of his miseries, because he depends not on God's providence.

25 p In my prosperity I looked ever for a fall, as is come now to pass.

26 q The fear of troubles that should ensue, caused my prosperity to seem to me as nothing, and yet I am not exempted from trouble.

Chapter. 4

2 a Seeing this your *impaciencie*.

3 b You have comforted others in their afflictions, and can not now comfort yourself.

6 c This he concludes that Job was but an hypocrite and had no true fear nor trust in God.

7 d He concludes that Job was reproved, seeing that God handled him so extremely, which is the argument that the carnal men make against the children of God.

8 e They that do evil, cannot but receive evil.

9 f He shows that God needs no great preparation to destroy his enemies for he can do it with the blast of his mouth.

10 g Though men according to their office do not punish tyrants (whom for their cruelty he compares to lions, and their children to their whelps) yet God both is able, and his justice will punish them.

11 The lion perisheth for lacke of praye, & the lion's whelps are scatred abrode.
 12 But a thing was broght to me ^hsecretly, and mine eare hathe received a litle thereof.
 13 In the thoghts of the visions of the night, when slepe falleth on men,
 14 Feare came upon me, and dread which made all my bones ⁱto tremble.
 15 And the wind passed before me, and made the heeres of my flesh to stand up.
 16 *Then stode one*, and I knew not his face: an image was before mine eyes, *and* in ^ksilence heard I a voyce, *saying*,
 17 Shal man be more ^ljust then God? or shal a man be more pure then his maker?
 18 Behold, he founde no stedfastnes in his Servants, and laied folie upon his ^mAngels.
 19 How much more in them that dwell in houses of ⁿclay, whose foundation is in the dust, which shalbe destroyed before the moth?
 20 They be destroyed from ^omorning unto the evening: they perish for ever, ^pwithout regarde.
 21 Doeth not their dignitie go away with them? do they not dye, and that without ^qwisdom.

CHAP. 5

1.2 Elipház sheweth the difference betwene the children of God and the wicked 3 The fall of the wicked 9 God's power who destroyeth the wicked and delivereth his.

CAll now, if anie wil ^aanswer thee, and to which of the Saintes wilt thou turne? 2 Douteles ^bangre killeth the foolish, and envie slayeth the idiote.
 3 I have sene the ^cfoolish wel rooted, and sodenly I ^dcurst his habitation, *saying*,
 4 His ^echildren shalbe farre from salvation, and they shalbe destroyed in the ^fgate, and none shal deliver them.

12 h A thing that I knew not before, was declared unto me by visions that is, that whosoever thinks himself just, shall be found a sinner, when he comes before God.
 14 i In these visions which God shows to his creatures, there is ever a certain fear joined, that the authority thereof might be had in greater reverence.
 16 k When all things were quite, or when the fear was somewhat assuaged, as God appeared to Elijah, 1 Kings 19.12.
 17 l He proves that if God did punish the innocent, the creature should be more just then the Creator, which were a blaspheme.
 18 m If God find imperfection in his Angels, when they are not maintained by his power, how much more shall he lay folly to man's charge, when he would justify himself against God.
 19 n That is, in this mortal body, subject to corruption, 2 Cor. 5.1.
 20 o They see death continually before their eyes, & daily approaching toward them.
 20 p No man for all this does consider it.
 21 q That is, before that any of them were so wise as to think on death.

Chapter 5

1 a He wills Job to consider the example of all them that have lived or do live godly, whether any of them be like unto him in raging against God as he does.
 2 b Murmuring against God in afflictions increases the pain, and utters man's folly.
 3 c That is, the sinner that has not the fear of God.
 3 d I was not moved with his prosperity, but knew that God has cursed him and his.
 4 e Though God sometime suffer the fathers to pass in this world, yet his judgements will light upon their children.
 4 f By public judgement they shall be condemned, and none shall pity them.

5 The hungrie shal eat up his harvest: yea, thei shal take it from among the ⁹thrones, and the thirstie shal drinke up their substance.
 6 For miserie commeth not forthe of the dust, ^hnether doeth affliction spring out of the earth.
 7 But man is borne unto ⁱtravail, as the sparkes flye upward.
 8 But I wolde inquire ^kat God, and turne my talke unto God:
 9 Which ^ldoeth great things & unsearcheable, and marvelous things without number.
 10 He ^mgiveth raine upon the earth, and powreth water upon the stretes,
 11 And setteth up on hie them that be lowe, that the sorrowful may be exalted to salvation.
 12 He scatereth the devises of the craftie: so that their hands can not accomplish that which they do enterprise.
 13 *He taketh the wise in their craftines, and the counsel of the wicked is made foolish.
 14 They mete with ⁿdarknes in the day time, and ^ogrobe at noone day, as in the night.
 15 But he saveth the ^ppoore from the sword, from their ^qmouth, and from the hand of the violent man,
 16 So that the poore hathe *his* hope, but iniquitie shal ^rstop her mouth.
 17 Behold, blessed *is* the man whom God correcteth: therefore refuse not thou the chastising of the Almightye.
 18 For he maketh the wound, and bindeth it up: he smiteth, and his hands make whole.
 19 He shal deliver thee ^sin six troubles, and in the sevent the evil shal not touch thee.
 20 In famine he shal deliver thee from death: and in battel from the power of the sworde.
 21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be affraied of destruction when it cometh.
 22 *But* thou shalt ^tlaugh at destruction and dearth, and shalt not be afraid of the beast of the earth.
 23 For the stones of the field ^ushalbe in league with thee, and the beasts of the field shalbe at peace with thee.
 24 And thou shalt knowe, that peace *shalbe* in thy tabernacle, & thou shalt visite thine habitation, & shalt not ^xsinne.

5 g Though there be but two or three ears left in the hedges, yet these shall be taken from him.
 6 h That is, the earth is not the cause of bareness and man's misery, but his own sin.
 7 i Which declares that sin is ever in our corrupt nature: for before sin it was not subject to pain and affliction.
 8 k If I suffered as you do, I would seek unto God.
 9 l He counsels Job to humble himself unto God, to whom all creatures are subject, & whose works declare that man is inexcusable, except he glorify God in all his works.
 10 m He shows by particular examples, what the works of God are.
 13 *1 Cor. 3.19.
 14 n In things plain and evident they show themselves fools instead of wise men.
 14 o This declares that God punishes the worldly wise, as he threatened, Deut. 28.29.
 15 p That is, he that humbles himself before God.
 15 q He compares the slander of the wicked to sharp swords.
 16 r If the wicked be compelled at God's works to stop their mouths, much more they that possess God.
 19 s He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shal have a comfortable issue, even in the greatest and the last.
 22 t Whereas the wicked lament in their troubles, you shall have occasion to rejoice.
 23 u When we are in God's favor, all creatures shall serve us.
 24 x God shall so bless you that you shall have occasion to rejoice in all things, and not to be offended.

25 Thou shalt perceive also, that thy sede *shalbe* great, and thy posteritie as the grasse of the earth.
 26 Thou shalt go to thy grave in ^ya ful age, as a ricke of *corne* cometh in due season *into the barne*.
 27 Lo, ^zthus have we inquired of it, *and* so it is: heare this and knowe it for thy self.

CHAP. 6

1 *Job answereth, that his peine is more grievous then his faute* 8 *He wisheth death* 14 *He complaineth of his friends.*

BUt Job answered, and said, 2 Oh that my grief were wel weighed, and my miseries were laied together in the ^abalance.

3 For it wolde be now heavier then the sand of the sea: therefore my wordes are ^bswallowed up.

4 For the arowes of the Almightye *are* in me, the venime whereof doeth drinke up my spirit, *and* the terrours of God ^cfight against me.

5 Doeth the ^dwilde asse braye when he hathe grasse? or loweth the oxe when he hathe foddre?

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

7 Such things as my soule refused to touche, as *were* sorrows, are my meat.

8 Oh that I might have my ^fdesire, and that God would graunt me the thing that I long for!

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

10 Then shulde I yet have comfort, (thogh I burne with sorowe, let him not spare) ^gbecause I have not denied the wordes of the Holie one.

11 What power have I that I shulde endure? or what is mine ^hend, if I shulde prolong my life?

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

13 Is it not so, that there is in me no ⁱhelp? and that ^hstrength is taken from me?

14 He that is in miserie, oght to be comforted of his neighbor: but men have forsaken the feare of the Almightye.

26 y Though the children of God have not always this promise performed, yet God does recompense it otherwise to their advantage.

27 z We have learned these points by experience, that God punishes not the innocent, that man cannot compare in justice with him, that the hypocrites shall not long prosper, and that the affliction which man sustains, comes from his own sin.

Chapter 6

2 a To know whether I complain without just cause.

3 b My grief is so great, that I lack words to express it.

4 c Which declares that he was not only afflicted in body, but wounded in conscience, which is the greatest battle that the faithful can have.

5 d Think you that I cry without cause, seeing the brut beasts do not complain when they have what they would?

6 e Can a man's taste delight in that that has no savour? meaning that none take pleasure in affliction, seeing they cannot away with things that are unsavory to the mouth.

8 f Herein he sins double, both in wishing through impaciencie to die, and also in desiring of God a thing which was not agreeable to his will.

10 g That is, let me die at once, before I come to distrust in God's promise through my impaciencie.

11 h He fears lest he should be brought to inconveniencies, if his sorrows should continue.

13 i Have I not sought to help myself as much as was possible?

13 ^hOr, wisdom, or Law.

15 My brethren have deceived me as a ^kbrook, *and* as the rising of the rivers they pass away.

16 Which are blackish with yce, *and* wherein the snow is hid.

17 But in time thei are dried up with heat *and* are consumed: and when it is hot they fail out of their places,

18 *Or* they depart from their way and course, *yea*, they vanish and perish.

19 They that go to Temá, ^lconsidered them, *and* they that go to Shebá, waited for them.

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

21 Surely now are ye *like* ^munto it: ye have seen *my* fearful plague, and are afrayed.

22 Was it because I said, Bring unto me? or give a reward to me of your ⁿsubstance?

23 And deliver me from the enemie's hand, or ransom me out of the hand of tyrants?

24 Teach me, and I wil ^ohold my tongue: and cause me to understand, wherein I have erred.

25 How ^pstedfast are the words of righteousness? and what can any of you justly reprove?

26 Do ye imagine to reprove ^qwords, that the talk of the afflicted should be as the wind?

27 Ye make your wrath to fall upon the fatherless, and dig a pit for your friend.

28 Now therefore be content to ^rlook upon me: for I wil not lye before your face.

29 Turn, I pray you, let there be none iniquity: return, I say, *and ye shal se* yet my righteousness in that behalf. Is there iniquity in my tongue? doeth not my mouth feel sorrows?

CHAP. 7

1 *Job sheweth the shortenes and miserie of man's life.*

IS there not an appointed time to man upon earth? and *are not* his dayes as the dayes of an ^ahyreling. 2 As a servant longeth for the shadowe, and as an hyreling loketh for *the end* of his worke,

3 So have I had as an inheritance the ^bmonths of vanitie, and painful nights have been appointed unto me.

4 If I laied me downe, I said, When shal I arise? & measuring the evening I am even ful with tossing to and fro unto the

15 k He compares those friends which comfort us not in misery, to a brook, which in summer, when we need waters, is dry: in winter is hard frozen, and in the time of rain, when we have no need, overflows with water.

19 l They that pass thereby to go into the hot countries of Arabia, think to find water there, to quench their thirst, but they are deceived

21 m That is, like to this brook, which deceives them, that think to have water there in their need, as I looked for consolation at your hands.

22 n He touches the worldlings, which for no necessity will give part of their goods, and much more these men, which would not give him comfortable words.

24 o Show me wherein I have erred, and I will confess my fault.

25 p He that has a good conscience, does not shrink at the sharp words or reasonings of others, except they be able to persuade him by reason.

26 q Do you cavil at my words, because I should be thought to speak foolishly, which am now in misery?

28 r Consider whether I speak as one that is driven to this impaciencie through very sorrow, or as an hypocrite, as you condemn me.

Chapter 7

1 a Has not an hired servant some rest and ease? then in this my continual torment I am worse than an hireling.

3 b My sorrow has continued from month to month, and I have looked for hope in vain.

dawning of the day.

5 My flesh is ^cclothed with wormes and filthines of the dust: my skin is rent, and become horrible,

6 My dayes are swifter then ^da weaver's shittle, and they are spent without hope.

7 Remember that my life is but a wind, *and that* mine eye shal not return to se pleasure.

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

9 ^eAs the cloude vanisheth and goeth away, so he that goeth downe to the grave, shal ^fcome up nomore.

10 He shal returne nomore to his house, nether shal his place knowe him anymore.

11 Therefore I wil not ^gspare my mouthe, *but* wil speake in the trouble of my spirit, & muse in the bitternes of my minde.

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

13 When I say, My couche shal relieve me, *and* my bed shal bring *comfort* in my meditation,

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

15 Therefore my soule ^kchoseth rather to be strangled *and* to dye, then *to be in* my bones.

16 I abhorre it, I shal not live alway: ^lspare me then, for my daies *are* but vanitie.

17 What is man, that thou ^mdoest magnifie him, and that thou settest thine heart upon him?

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

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

20 I have ⁿsinned, what shal I do unto thee? ^othou preserver of men, why hast thou set me *as a marke* against thee, so that I am a burden unto my self?

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

CHAP. 8

2 *Bildád sheweth that Job is a sinner, because God punisheth the wicked, and preserveth the good.*

Then answered Bildád the Shuhite, and said, 2 How long wilt thou talke of these things? and how long shal the

5 c This signifies that his disease was rare and most horrible.

6 d Thus he speaks in respect of the brevity of man's life, which passes without hope of returning: inconsideration whereof he desires God to have compassion on him.

9 e If you behold me in your anger, I shall not be able to stand in your presence.

9 f Shal no more enjoy this mortal life.

11 g Seeing I can by nonother means I comfort myself, I will declare my grief by words and thus he speaks as one overcome with grief of mind.

12 h Am not I a poor wretch? what needs you then to lay so much pain on me?

14 i So that I can have no rest, night nor day.

15 k He speaks as one overcome with sorrow, and not of judgement, or of the examination of his faith.

16 l Seeing my time of life is so short, let me have some rest & ease.

17 m Seeing that man of himself is so vile, why do you give him that honor to contend against him? Job uses all kinds of persuasion with God, that he might stay his hand.

20 n After all tentations faith brasts forth and leads Job to repentance: yet it was not in such perfection, that he could bridle himself from reasoning with God, because that he still tried his faith.

21 o That is, I shall be dead.

wordes of thy mouthe ^abe as a mightie winde?

3 Doeth God pervert judgement? or doeth the almighty subvert justice?

4 If thy sonnes have sinned against him, and he hathe sent them into the place of their ^biniquitie,

5 Yet if thou ^cwilt early seke unto God, and pray to the Almighty,

6 If thou be pure and upright, then surely he wil awake up unto thee, & he wil make the habitation of thy righteousnes prosperous.

7 And though thy beginning ^dbe smale, yet thy later end shal greatly increase.

8 ^eInquire therefore, I pray thee, of the former age, & prepare thy selfe to searche of their fathers.

9 (For we are but ^fof yesterday, and are ignorant: for our dayes upon earth *are* but a shadow)

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

11 Can a ^grush growe without myre? or can the grasse growe without water?

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

13 So *are* the paths of all that forget God, & the hypocrite's hope shal perish.

14 His confidence also shal be cut of, and his trust *shalbe*, as the house of a ^hspyder.

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

16 The ⁱtre is grene before the sunne, and the branches spread over the garden thereof.

17 The rotes thereof are wrapped about the fountaine, *and* are folden *about* the house of stones.

18 If *anie* plucke it from his place, and it ^kdenie, *saying*, I have not sene thee,

19 Beholde, it wil rejoyce ^lby this meanes, that it may growe in another molde.

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

21 Til he have filled thy mouthe with ^mlaughter, and thy lippes with joye.

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

2 a He declares that their words which would diminish anything from the justice of God is but as a puff of wind that vanishes away.

4 b That is, has rewarded them according to their iniquity: meaning, that Job ought to be warned by the example of his children, that he offend not God.

5 c That is, if you turn betime whiles God calls you to repentance.

7 d Though the beginnings be not so pleasant, as you would desire, yet in the end you shall have sufficient occasion to content yourself.

8 e He wills Job to examine all antiquity, and he shall find it true which he here says.

9 f Meaning, that it is not enough to have the experience of ourselves, but to be confirmed by the examples of them that went before us.

11 g As a rush cannot grow without moistness, so cannot the hypocrite, because he has not faith, which is moistened with God's Spirit.

14 h Which is today, and tomorrow swept away.

16 i He compares the just to a tree, which although it be removed out of one place unto another, yet flourishes, so the affliction of the godly turns to their profit.

18 k That is, so that there remain nothing there to prove whether the tree had grown there, or no.

19 l To be planted in another place, where it may grow at pleasure.

21 m If you be godly, he will give you occasion to rejoyce, and if not, your affliction shall increase.

CHAP. 9

1 Job declareth the mightie power of God, and that man's righteousness is nothing.

Then Job answered, & said, 2 I knowe verily that it is so: for how shulde man *compared* unto God, be ^ajustified?

3 If he wolde dispute with him, he colde not answer him one thing of a ^bthousand.

4 He is wise in heart, and mightie in strength: who hathe bene fearece against him and hathe prospered?

5 He removeth the mountaines and they fele not when he overthroweth them in his wrath.

6 He ^cremoveth the earth out of her place, that the pillars thereof do shake.

7 He commandeth the sunne, and it riseth not: he closeth up the starres, as under a signet.

8 He him self alone spreadeth out the heavens, and walketh upon the height of the sea.

9 He maketh *the starres* ^dArcturus, Orián, and Pleiades, and the climats of the South.

10 He doeth great things, and unsearchable: yea, marvelous things without number.

11 Lo, when he goeth ^eby me, I se him not: and when he passeth by, I perceive him not.

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

13 God ^gwil not withdrawe his angre *and* the moste mightie helps ^hdo stoupe under him.

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

15 For thogh I were juste, yet colde I ^knot answer, *but* I wolde make supplication to my Judge.

16 If I ^lcrye, and he answer me, *yet* wolde I not beleve, that he heard my voyce.

17 For he destroyeth me with a tempest, and woundeth me ^mwithout cause.

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

2 a Job here answers to the point of Eliphaz and Bildad's oration, touching the justice of God and his innocencie, confessing God to be infinite in justice, and man to be nothing in respect.

3 b Of a thousand things, which God could lay to his charge, man cannot answer him one.

6 c He declares what is the infirmity of man by the mighty and incomprehensible power that is in God, showing what he could do, if he would set forth his power.

9 d These are the names of certain stars, whereby he means that all stars both known and unknown are at his appointment.

11 e I am not able to comprehend his works, which are common and daily before my eyes, much less in those things, which are hid and secret.

12 f He shows that when God does execute his power, he does it justly, forasmuch as none can control him.

13 g God will not be appeased for ought that man can lay for himself for his justification.

13 h That is, all the reasons that men can lay to approve their cause.

14 i How should I be able to answer him by eloquence: whereby he notes his friends, that albeit they were eloquent in talk, yet they felt not in heart, that which they spoke.

15 k Meaning, in his own opinion, signifying that man will sometimes flatter himself to be righteous, which before God is abomination.

16 l Whiles I am in my pangs, I can not but brast forth into many inconveniences, although I know still that God is just.

17 m I am not able to feel my sins so great, as I feel the weight of his plagues: and this he speaks to condemn his dullness, and to justify God.

19 If we *speak* of strength, beholde, he is ⁿstrong: if we *speak* of judgement, who shal bring me in to plaide?

20 If I would justify my self, mine owne mouth shal condemne me: ^oif I wolde be perfite, he shal judge me wicked.

21 *Though* I were perfite, *yet* I knowe not my soule: *therefore* abhorre I my lyfe.

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

23 If the scourge shulde sodenly ^qslaie, shulde *God* ^rlaugh at the punishment of the innocent?

24 The earth is given into the hand of the wicked: he ^scovereth the faces of the judges thereof: if not, where ^tis he? or who is he?

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

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

27 If ^uI say, I wil forget my complaint, I wil cease from my wrath, and comfort me,

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

29 *If* I be wicked, why ^ylabour I thus in vaine?

30 If I ^vwash my self with snowe water, & purge mine hands moste cleane,

31 Yet shalt thou plonge me in the pit, & mine own ^zclothes shal make me filthy.

32 For he is not a man as I am, that I shulde answer him, *if* we come together to judgement.

33 Nether is there any umpire ^athat might laie his hand upon us both.

34 Let him take his rod away from me, and let not his feare astonish me:

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

CHAP. 10

1 Job is weary of his life, and setteth out his fragilitie before God. 20 He desireth him to stay his hand. 22 A description of death.

19 n After he has accused his own weakness, he continues to justify God and his power.

20 o If I would stand in my own defense, yet God has just cause to condemn me, if he examine my heart, and conscience.

22 p If God punish according to his justice, he will destroy aswell them that are counted perfect, as them that are wicked.

23 q To wit, the wicked.

23 r That is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as chap. 5.3, why should he suffer the innocents to be so long tormented by them?

24 s That they cannot see to do justice.

24 t That can show the contrary.

27 u I think not to fall into these affections, but my sorrows bring me to these manifold infirmities, and my conscience condemns me.

29 x Why does not God destroy me at once? thus he speaks according to the infirmity of the flesh.

30 y Though I seem never so pure in my own eyes, yet all is but corruption before God.

31 z Whatsoever I would use to cover my filthiness with, shal disclose me so much more.

33 a Which might make an accord between God and me, speaking of impaciencie, and yet confessing God to be just in punishing him.

35 b Signifying that God's judgements keep him in awe.

MY soule is cut of ^athough I live: I wil leave my ^bcomplaint upon my self, & wil speake in the bitterness of my soul

2 I wil say unto God, ^cCondemne me not: shewe me, wherefore thou contendest with me.

3 Thinkest thou it ^dgood to oppress me, *and* to cast of the ^elabour of thine hands, and to favour the ^fcounsel of the wicked?

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

5 Are thy dayes as man's ^hdayes? or thy yeres, as the time of man?

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

7 Thou knowest that I can not do ⁱwickedly: for none can deliver me out of thine hand.

8 Thine ^khands have made me, and facioned me wholly rounde about, and wilt thou destroye me?

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

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

11 Thou hast clothed me with skinne and flesh, and joined me together with bones and sinews.

12 Thou hast given me life, and ^mgrace: and thy ⁿvisitation hath preserved my spirit.

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

14 If I have sinned, then thou wilt straightly loke unto me, and wilt not holde me gittles of mine iniquitie.

15 If I have done wickedly, wo unto me: if I have done righteously, I wil not ^plift up mine head, being ful of confusion, because I se mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shewe thy self ^qmarvelous upon me.

17 Thou reuwest thy plagues against me, and thou increasest thy wrath against me: ^rchanges and armies of sorowes are against me.

1 a I am more like to a dead man then to one that lives.

1 b I will make an ample declaration of my torments, accusing myself and not God.

2 c He would not that God should proceed against him by his secret justice, but by the ordinary means that he punishes others.

3 d Is it agreeable to your justice to do me wrong?

3 e Will you be without compassion?

3 f Will you gratify the wicked and condemn me?

4 g Do you this in ignorance?

5 h Are you inconstant and changeable, as the times, today a friend, tomorrow an enemy?

7 i By affliction you keep me as in a prison, and restrain me from doing evil, neither can any set me at liberty.

8 k In these eight verses following he describes the mercy of God in the wonderful creation of man: and thereon grounds that God should not show himself rigorous against him.

9 l As brittle as a pot of clay.

12 m That is, reason and understanding, & many other gifts whereby man excels all earthly creatures.

12 n That is, your fatherly care and providence, whereby you preserve me, and without the which I should perish straight way.

13 o Though I be not fully able to comprehend these things, yet I must needs confess that it is so.

15 p I will always walk in fear and humility, knowing that none is just before you.

16 q Job being sore assaulted in this battle between the flesh and the Spirit, brastes out into these affections, wishing rather short days then long pain.

17 r That is, diversity of diseases and in great abundance, showing that God has infinite means to punish man.

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

19 *And* that I were as I had not bene, *but* broght from the womb to the grave.

20 Are not my dayes fewe? Let him ^scease, & leave of from me, that I may take a litle comfort,

21 Before I go and shal not ^treturn, *even* to the land of darkenes and shadowe of death:

22 Into a land, *I say*, darke as darkenes it self, *and* into the shadow of death, where is none ^uorder, but the light *is there* as darkenes.

CHAP. 11

1 Job is unjustly reprehended of Zophár. 7 God is incomprehensible. 14 He is merciful to the repentant. 18 Their assurance that live godlie.

Then answered Zophár the Naamathite, & said, 2 Shulde not the multitude of wordes be answered? or shulde a great ^atalker be justified?

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

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

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

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

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

8 The heavens are hie, what canst thou do? ^dit is deper then the hel, how canst thou knowe it?

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

10 If he cut of & ^eshut up, or gather together, who can turne him back?

11 For he knoweth vaine men, and seeth iniquitie, and him that understandeth nothing.

12 Yet vaine man wolde be wise, though man *newe* borne is like a wilde asse ^fcotle.

20 s He wishes that God would leave off his affliction, considering his great misery and the brevity of his life.

21 t He speaks thus in the person of a sinner, that is overcome with passions and with the feeling of God's judgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection.

22 u No distinction between light and darkness, but where all is very darkness itself.

Chapter 11

2 a Should he persuade by his great talk, that he is just?

4 b He charges Job with this, that he should say, that the thing, which he spoke, was true, and that he was without sin in the sight of God.

6 c Which is, not to stand in justifying of yourself: he signifies that man will never be overcome, while he reasons with another, and therefore God must break off the controversy, and stop man's mouth.

8 d That is, this perfection of God, and if man be not able to comprehend the height of the heaven, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: how can he attain to the perfection of the Creator?

10 e If God should turn the state of things, and establish a new order in nature, who could control him?

12 f That is, without understanding, so that whatsoever gifts he has afterward, come of God and not of nature.

13 If thou ^gprepare thine heart, and stretche out thine hands toward him:
 14 If iniquitie be in thine ^hhand, put it farre away, and let no wickedness dwell in thy tabernacle.
 15 Then truly shalt thou lift up thy ⁱface without spot, and shalt be stable, and shalt not feare.
 16 But thou shalt forget *thy* miserie, and remember it as waters that are past.
 17 Thine age also shal appeare more *cleare* then the noone day: thou shalt shine *and* be as the morning.
 18 And thou shalt be bolde, because there is hope: and thou shalt dig pittes, *and* shalt lye down safely.
 19 *For when thou takest thy rest, none shal make thee afraied: yea, manie shal make sute unto thee.
 20 But the eyes ^kof the wicked shal faile, and their refuge shal perish, and their hope *shalbe* sorowe of minde.

CHAP. 12

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

Then Job answered, and said, 2 In dede because that ye are the people *onely*, ^awisdom must dye with you.
 3 But I have understanding aswel as you, and am not inferior unto you: yea, who knoweth not suche things?
 4 *I am ^bas one mocked of his neighbour, who calleth upon God, and he ^cheareth him: the juste & the upright is laughed to scorne.
 5 ^dHe that is ready to fall, *is* as a lampe despised in the opinion of the riche.
 6 The tabernacles of robbers do prosper, and they are in savetie, that provoke God, ^ewhom God hath enriched with his hand.
 7 Aske now the beastes, ^eand they shal teache thee, and the foules of the heaven, and they shal tel thee:
 8 Or speak to the earth, and it shal shewe thee: or the fishes of the sea, and they shal declare unto thee.
 9 Who is ignorant of all these, but that the hand of the Lord hath made these?

13 g If you repent, pray unto him.
 14 h Renounce your own evil works, and see that they offend not God, over whom you have charge.
 15 i He declares what quietness of conscience and success in all things such shall have, which turn to God by true repentance.
 19 *Lev. 26.5.
 20 k He shows that contrary things shall come unto them that do not repent.

Chapter 12

2 a Because you feel not that, which you speak, you think the whole stands in words, and so flatter yourselves as though none knew any thing, or could know but you.
 4 *Pro. 14.2.
 4 b He reproveth these his friends of two fautes: the one that they thought they had better knowledge then indeed they had, and the other that instead of true consolation they did deride, and despise their friend in his adversity.
 4 c The which neighbor being a mocker, and a wicked man, thinks that no man is in God's favor but he, because he has all things that he desires.
 5 d As the rich esteeme not a light, or torch that goes out, so is he despised that falls from prosperity to adversity.
 6 ^eEbr., to whom God has brought in with his hand.
 7 e He declares to them that did dispute against him, that their wisdom is common to all, and such as the very brute beasts do daily teach.

10 In whose hand is the soule of everie living thing, and the breath of all [^]mankind.
 11 Doeth not the eares ^fdiscerne the wordes? and the mouth taste meat for it self?
 12 Among the ^gancient *is* wisdom, and in the length of dayes *is* understanding.
 13 With him *is* wisdom and strength: he hathe counsel and understanding.
 14 Beholde, he wil breake downe, and it can not be buylt: he shutteth a man up, and he can not be losed.
 15 Beholde, he withholdeth the waters, & thei drye up: but when he sendeth them out, they destroye the earth.
 16 With him *is* strength and wisdom: he that is deceived, and that ^hdeceiveth, are his.
 17 He causeth the counselors to go as spoiled, and maketh the judges fooles.
 18 ⁱHe loseth ^kthe colar of Kings, and girdeth their loines with a girdle.
 19 He leadeth away the princes as a pray, and overthroweth the mightie.
 20 He taketh away the speache from the ^lfaithful *counselers*, and taketh away the judgement of the ancient.
 21 He powreth contempt upon princes & maketh the strength of the mightie weake.
 22 He discovereth the depe places from *their* darkenes, and bringeth forthe the shadow of death to light.
 23 He ^mincreaseth the people, and destroyeth them: he enlargeth the nacions, and bringeth them in againe.
 24 He taketh away the hearts of them that are the chief over the people of the earth, and maketh them to wander in the wilderness out of the way.
 25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

CHAP. 13

1 Job compareth his knowledge with the experience of his friends. 16 The penitent shalbe saved, and the hypocrite condemned 20 He prayeth unto God that he wolde not handle him rigorously.

LO, mine eye hathe sene all *this*: mine eare hathe heard, and understand it. 2 I knowe also asmuche as you knowe: I am not inferior unto you.

10 [^]Or, flesh.
 11 f He exhorts then to be wise in judging, and aswel to know the right use why God has given them ears, as he has done a mouth.
 12 g Though men by age, and continuance of time attain to wisdom, yet it is not comparable to God's wisdom, nor able to comprehend his judgements, wherein he answers to that, which was alleged, Chap. 8.8.
 16 h He shows that there is nothing done in this world without God's will, and ordinance: for els he should not be almighty.
 18 i He takes wisdom from them.
 18 k He abateth the honor of princes, and brings them into the subjection of others.
 20 l He causes that their words have no credit, which is when he will punish sin.
 23 m In this discourse of God's wonderful works Job shows that whatsoever is done in this world, both in the order and change of things is by God's will and appointment: wherein he declares that he thinks well of God, and is as able to set forth his power in words as they that reasoned against, were.

9 But the righteous wil holde his ^kwaye, and he whose hands are pure, shal increase *his* strength.
 10 All ^lyou therefore turne you, and come now, and I shal not finde one wise among you.
 11 My dayes are past, mine enterprises are broken, *and* the thoughts of mine heart
 12 Have changed the ^mnight for the day, and the light that approached, for darkenes.
 13 Thogh I hope, ⁿyet the grave shalbe mine house, *and* I shal make my bed in the darke.
 14 I shal say to corruption, Thou art my ^ofather, *and* to the worme, Thou art my mother and my sister.
 15 Where is then now mine hope? or who shal consider the thing, that I hoped for?
 16 ^pThey shal go downe into the bottome of the pit: surely it shal lye together in the dust.

CHAP. 18

1 Bildád rehearseth the peines of the unfaithful and wicked.

Then answered Bildád the Shuhite, and said, 2 When wil ^aye make an end of *your* wordes? ^bcause us to understand, and then we wil speake.
 3 Wherefore are we counted as beastes, *and* are vile in your sight?
 4 *Thou art* ^cas one that teareth his soule in his anger. Shal the ^dearth be forsaken for thy sake? or the rocke removed out of his place?
 5 Yea, the light of the wicked shalbe ^equenched and the sparke of his fyre shal not shine.
 6 The light shalbe darke in his dwelling, and his candel shalbe put out with him.
 7 The steppes of his strength shalbe restrained, and his owne counsel shal cast him downe.
 8 For he is taken in the net by his fete, and he ^fwalketh upon the snares.
 9 The grenne shal take him by the heele, and the thefe shal come upon him.
 10 A snare is laid for him in the grounde, & a trappe for him in the way.
 11 Fearfulness shal make him afraid on every side, and shal drive him to his fete.
 12 His strength shalbe ^gfamine: & destruction shalbe readie at his side.

9 k That is, will not be discouraged, considering that the godly are punished aswell as the wicked.
 10 l Job speaks to them three, that came to comfort him.
 12 m That is, have brought me sorrow instead of comfort.
 13 n Though I should hope to come from adversity to prosperity as your discourse pretends.
 14 o I have nomore hope in father, mother, sister, or any worldly thing: for the dust and worms shalbe to me instead of them.
 16 p All worldly hope, and prosperity fail, which you say, are only signs of God's favor: but seeing that these things perish, I set my hope in God, and in the life everlasting.

Chapter. 18

2 a Which count yourself just? as Ch. 12.4.
 2 b Whom you take to be but beasts, as Ch. 12.7.
 4 c That is, like a mad man.
 4 d Shall God change the order of nature for your sake, by dealing with you otherwise then he does with all men?
 5 e When the wicked is in his prosperity, then God changes his state: and this is his ordinary working for their sins.
 8 f Meaning that the wicked are in continual danger.
 12 g That which should nourish him, shall be consumed by famine.

13 It shal devoure the partes of his skinne, *and* the ^hfirst borne of death shal devoure his strength.
 14 His hope shalbe roted out of his dwelling, and shal cause him to go to the ⁱKing of feare.
 15 *Feare* shal dwel in his house (because it is not ^khis) *and* brimstone shalbe scatted upon his habitacion.
 16 His rotes shalbe dried up beneth, and above shal his branche be cut downe.
 17 His remembrance shal perish from the earth, and he shal have no name in the strete.
 18 They shal drive him out of the ^mlight unto darkenes, and chase him out of the worlde.
 19 He shal nether have sonne nor nephew among his people, nor any posteritie in his dwellings.
 20 The posteritie shalbe astonied at his ⁿday, and feare shal come upon the ancient.
 21 Surely suche are the habitacions of the wicked, and this is the place of him that knoweth not God.

CHAP. 19

2 Job reproveth his friends, 15 And reciteth his miseries and grievous peines 25 He assureth him self of the general resurrection.

Ut Job answered, and said, 2 How long wil ye vexe my soule, and torment me with wordes? 3 Ye have now ^aten times reproched me, and are not ashamed: ye are impudent toward me.
 4 And thogh I had in dede erred, mine errour ^bremaineth with me.
 5 But in dede if ye wil advance your selves against me, and rebuke me for my reproche,
 6 Know now, that God hathe ^coverthrowen me, and hathe compassed me with his net.
 7 Beholde, I crye out of violence, but I have none answer: I crye but there *is* no judgement.
 8 He hathe hedged up my waye that I can not ^dpasse, and he hathe set darkenes in my paths.
 9 He hathe spoiled me of mine honour, and taken the ^ecrowne away from mine head.
 10 He hathe destroyed me on everie side and I am gone: and he hathe removed mine hope like ^fa tre.
 11 And he hathe kindled his wrath against me. and counteth me as one of his enemies,
 12 His ^garmies came together, and made their way upon me, and camped about my tabernacle.

13 h That is, some strong and violent death shall consume his strength: or as the Ebrewe word signifies, his members or parts.
 14 i That is, with most great feare.
 15 k Meaning, not truly come by.
 15 l Though all the world would favor him, yet God would destroy him and his.
 18 m He shall fall from prosperity to adversity.
 20 n When they shall see what came unto him.

Chapter 19

3 a That is, many times, as Nehem. 4.12.
 4 b That is, I myself shall be punished for it, or you have not yet confuted it.
 6 c He brasts out again into his passions and declares still that his affliction comes of God, though he be not able to feel the cause in himself.
 8 d Meaning, out of his afflictions.
 9 e Meaning, his children and whatsoever was dear unto him in this world.
 10 f Which is plucked up, and has no more hope to grow.
 12 g His manifold afflictions.

13 He hathe removed my brethren farre from me, and also mine acquaintance were strangers unto me.
14 My neighbours have forsaken me, and my familiars have forgotten me.
15 ^hThey that dwel in mine house, and my maides toke me for a stranger: for I was a stranger in their sight.
16 I called my servant, but he wolde not answer, *thogh* I praied him with my mouth.
17 My breath was strange unto my wife, thogh I praied her for the children's sake of mine owne body.
18 The wicked also despised me, *and* when I rose, they spake against me.
19 All my secret friends abhorred me, and they whome I loved, are turned against me.
20 My bone ^kcleaveth to my skin and to my flesh, and I have escaped with the ^lskinne of my tethe.
21 Have pitie upon me: have ^mpitie upon me, (*ô* ye my friends) for the hand of God hathe touched me.
22 Why do ye persecute me, as ⁿGod? and are not satisfied with my ^oflesh?
23 Oh that my wordes were now writen! oh that thei were writen even in a boke!
24 *And* graven with ^pan yron pēne in lead, or in stone for ever.
25 For I am sure, that my ^qRedemer liveth, and he shal stand the last on the earth.
26 And thogh after my skin *wormes* destroy this *bodye*, yet shal I se God ^rin my flesh.
27 Whome I my self shal se, and mine eies shal beholde, & nonother *for me*, *thogh* my reines are consumed within me.
28 But ye said, Why is he persecuted? And there was ^sa depe matter in me.
29 Be ye afraid of the sworde: for the sworde wil be ^tavenged of wickednes, that ye may know that there is a judgement.

CHAP. 20

1 *Zophár sheweth, that the wicked and the covetous shal have a shorte end,* 12 *Thogh for a time they flourish.*

THen answered Zophár, the Naamathite and said, 2 Douteles my thoughts cause me to answer, and therefore I make haste.

15 ^h My household servants: by all these losses Job shows that touching the flesh he had great occasion to be moved.
17 ⁱ Which were hers and mine.
20 ^k Besides these great losses and most cruel unkindness, he was touched in his own person as follows.
20 ^l All my flesh was consumed.
21 ^m Seeing I have these just causes to complain, condemn me not as an hypocrite, specially you which should comfort me.
22 ⁿ Is it not enough that God does punish me except you by reproaches increase my sorrow?
22 ^o To see my body punished, except you trouble my mind?
24 ^p He protests that notwithstanding his sore passions, his religion is perfect, and that he is not a blasphemer, as they judge him.
25 ^q I do not so justify myself before the world, but I know that I shall come before the great judge, who shall be my deliverer and Saviour.
26 ^r Herein Job declares plainly that he had a full hope, that both the soul & body should enjoy the presence of God in the last resurrection.
28 ^s Though his friends thought that he was but persecuted of God for his sins, yet he declares that there was a deeper consideration: to wit, the trial of his faith and patience, and so to be an example for others.
29 ^t God will be revenged of this hasty judgement, whereby you condemn me.

3 I have heard ^athe correction of my reproche: therefore the spirit of mine understanding causeth me to answer.
4 Knowest thou not this of olde? *and* since *God* placed man upon the earth?
5 That the rejoycing of the wicked *is* shorte, and that the joye of hypocrites is but a moment?
6 Thogh ^bhis excellencie mounte up to the heaven, and his head reache unto the cloudes,
7 *Yet* shal he perish for ever, like his dung, *and* they which have sene him, shal say, Where is he?
8 He shal flee away as a dreame, and thei shal not find him, and shal passe away as a vision of the night.
9 So that the eye which had sene him, shal do so no more, and his place shal se him no more.
10 His children shal ^cflatter the poore, and his hands shal ^drestore his substance.
11 His bones are ful of *the sinne* of his youth, and ^eit shal lye downe with him in the dust.
12 When wickednes ^fwas swete in his mouthe, *and* he hid it under his tongue,
13 *And* savoured it, and wolde not forsake it, but kept it close in his mouth,
14 *Then* his meat in his bowels was turned: the gall of aspes was in the middes of him.
15 He hathe devoured substance, and he shal vomit it: *for* God shal drawe it out of his belly.
16 He shal sucke the ^ggall of aspes, *and* the viper's tongue shal slaye him.
17 He shal not se the ^hrivers, *nor* the floods *and* streames of hony and butter.
18 He shal restore the labour, and shal devoure nomore: *even* according to the substance *shalbe* his exchange, ⁱand he shal enjoye it nomore.
19 For he hathe undone *manie*: he hathe forsaken the poore, *and* hathe spoiled houses which he buylded not.
20 Surely he shal fele no quietnes in his body, *nether* shal he reserve of that which he desired.
21 There shal none of his ^kmeat be left: therefore none shal hope for his goods.
22 When he shalbe filled with his abundance, he shalbe in peine, *and* the hand ^lof all the wicked shal assaile him.

3 ^a He declares that two things moved him to speak: to wit, because Job seemed to touch him, and because he thought he had knowledge sufficient to confute him.

6 ^b His purpose is to prove Job to be a wicked man, and an hypocrite, because God punished him, and changed his prosperity into adversity.

10 ^c Whereas the father through ambition & tyranny oppressed the poor, the children through poverty and misery shall seek favor at the poor.

10 ^d So that the thing, which he has taken away by violence, shall be restored again by force.

11 ^e Meaning, that he shall carry nothing away with him, but his sin.

12 ^f As poison that is sweet in the mouth brings destruction, when it comes into the body so all vice at the first is pleasant, but afterward God turns it to destruction.

16 ^g He compares evil gotten goods to the venom of asps, which serpent is most dangerous: noting that Job's great riches were not truly come by, and therefore God did plague him justly for the same.

17 ^h Though God give to all other abundance of his blessings, yet he shall have no part thereof.

18 ⁱ That is, these raveners and spoilers of the poor shall enjoy their theft but for a time: for after God will take it from them and cause them to make restitution, so that it is but an exchange.

21 ^k He shall leave nothing to his posterity.

22 ^l The wicked shall never be in rest: for one wicked man shall seek to destroy another.

4 I wolde pleade the cause before him, and fil my mouth with arguments.
 5 I wolde knowe the wordes, *that* he wolde answer me, and wolde understand what he wolde say unto me.
 6 Wolde he ^bplead against me with *his* great power? No, but he wolde ^cput *strength* in me.
 7 ^dThere the righteous might reason with him, so I shulde be delivered for ever from my Judge.
 8 ^eBeholde, *if* I go to the East, he is not there: yet to the West, yet I can not perceive him:
 9 *If* to the North where he worketh, yet I can not se him: he wil hide him self in the South, and I can not beholde him.
 10 But he knoweth my ^fway, *and* tryeth me, *and* I shal come forthe like the golde.
 11 My fote hath followed his steppes: his way have I kept, and have not declined.
 12 Nether have I departed from the commandement of his lippes, *and* I have ^gesteemed the wordes of his mouth more then mine appointed fode.
 13 Yet he is in one *minde*, and who can ^hturne him? yea, he doeth what his minde desireth.
 14 For he wil performe that, which is decreed of me, and ⁱmany suche things *are* with him.
 15 Therefore I am troubled at his presence, & in considering it, I am afrayed of him.
 16 For God ^hhathe softened mine heart, and the Almightye hathe troubled me.
 17 For I am not cut of in ^ldarkenes, but he hathe hid the darkenes from my face.

CHAP. 24

2 Job describeth the wickednes of men, and sheweth what curse belongeth to the wicked, 12 How all things are governed by God's providence, 17 & the destruction of the wicked.

How shulde not the times ^abe hid from the Almightye, ^bseing that thei which knowe him, se not his ^bdaies? 2 *Some* remove the land markes, that robbe the flockes and fede *thereof*. 3 They lead away the asse of the fatherles: *and* take the widowe's oxe to pledge.
 4 They make the poore to turne out of the way, so that the poore of the earth hide them selves ^ctogether.

6 b Using his absolute power and saying, Because I am God, I may do what I will.

6 c Of his mercy he would give me power to answer him.

7 d When he of his mercy has given strength to maintain their cause

8 e Meaning, that if he consider God's justice, he is not able to comprehend his judgements on what side or part so ever he turns himself.

10 f God has this preeminence above me that he knows my way: to wit, that I am innocent, and I am not able to judge of his works: he shows also his confidence, that God does visit him for his profit.

12 g His word is more precious unto me, then the meat wherewith the body is sustained.

13 h Job confesses that at this present he felt not God's favor, and yet was assured, that he had appointed him to a good end.

14 i In many points man is not able to attain to God's judgements.

16 k That I should not be without fear.

17 l He shows the cause of his fear, which is, that he being in trouble, sees none end, neither yet knows the cause.

Chapter 24

1 a Thus Job speaks in his passions and after the judgement of the flesh: that is, that he sees not the things that are done at times, neither yet has a peculiar care over all, because he punishes not the wicked, not revenges the godly.

1 b When he punishes the wicked and rewards the good.

4 c And for cruelty and oppression dare not show their faces.

5 Beholde, *others* as wilde asses in the wilderness, go forthe to their busines, and ^drise earely for a pray: the wilderness ^egiveth him *and* his children fode.

6 They reape ^fhis provision in the field, but thei gather the late ^gvintage of the wicked.

7 Thei cause the naked to lodge without garment, & without covering in the colde.

8 They are wet with the showres of the mountaines, ^hand thei imbrace the rocke for want of a covering.

9 They plucke the fatherles ^lfrom the breast, and take the pledge ^kof the poore.

10 They cause him to go naked without clothing, and take the gleining from the hungrie.

11 They that make oyle ^lbetween their walles, and treade their winepresses, suffer thirst.

12 Men ^mcrye out of the citie, and the soules of the slayne ⁿcrye out: yet God doeth ^onot charge them with follie.

13 These are thei, that abhorre the ^plight: thei knowe not the waies thereof, nor continue in the paths thereof.

14 The murtherer riseth earely *and* killeth the poore and the nedie: and in the night he is as a thefe.

15 The eye also of the ^qadulterer waiteth for the twilight, and saith, None eye shal se me, and disguiseth his face.

16 Thei digge through houses in the darke, *which* they marked for them selves in the day: they knowe not the light.

17 But the morning *is* even to them as the shadow of death: if one knowe them, *they are* in terrours of the shadowe of death.

18 He is swift upon the ^rwaters: their ^sporcion shalbe cursed in the earth: he wil not beholde the way of the vineyardes.

19 As the drye grounde and heat consume the snowe waters, so *shal* the grave ^tthe sinners.

20 ^uThe pitiful man shal forget him: the worme *shal fele* his swetenes: he shalbe no more remembred, and the wicked shalbe broken like a tre.

21 He ^xdoeth evil intreat the baren, that doeth not beare, nether doeth he good to the widowe.

5 d That is, spare no diligence.

5 e He and his, live by robbing and murdering.

6 f Meaning the poor man's.

6 g Signifying, that one wicked man will not spoil another, but for necessity.

8 h The poor are driven by the wicked into rocks and holes, where they can not lie dry for the rain.

9 i That is, they so powle and pille the poor widow, that she cannot have to sustain herself, that she may be able to give her child suck.

9 k That is, his garment, wherewith he should be covered or clad.

11 l In such places, which are appointed for that purpose: meaning, that those that labor for the wicked, are pined for hunger.

12 m For the great oppression and extortion.

12 n Cry out and call for vengeance.

12 o God does not condemn the wicked, but seems to pass over it by his long silence.

13 p That is, God's word, because they are reprov'd thereby.

15 q By these particular vices, and the license thereunto, he would prove that God punishes not the wicked and rewards just.

18 r He flees to the waters for his succor.

18 s They think that all the world is bent against them, and dare not go by the highway.

19 t As the dry ground is never full with waters, so will they never cease sinning, till they come to the grave.

20 u Though God suffer the wicked for a time, yet their end shall be most vile destruction, and in this point Job comes to himself, and shows his confidence.

21 x He shows why the wicked shall not be lamented, because he did not pity others.

22 He draweth also the ^ymightie by his power, *and* when he riseth up, none is sure of life.
 23 Though men give him assurance to be in savetie, yet his eyes *are* upon their wayes.
 24 Thei are exalted for a litle, but thei are gone, and are broght lowe as all *others*: thei are destroyed, and cut of as the top of an eare of corne.
 25 But if it be not ^zso, where is he? *or* who wil prove me a lyer, and make my wordes of no value?

CHAP. 25

Bildád proveth that no man is cleane nor without sinne before God.

Then answered Bildád the Shuhite, and said, 2 ^aPower & feare *is* with him, that maketh peace in his hie places.
 3 Is there any number in his armies? and upon whome ^bshal not his light arise?
 4 And how may a man ^cbe justified with God? or how can he be cleane, that is borne of woman?
 5 Beholde, he wil give no light to the moone, ^dand the starres are uncleane in his sight.
 6 How muche more man, a worme, even the sonne of man, *which is but* a worme?

CHAP. 26

Job sheweth that man can not helpe God, and proveth it by his miracles.

But Job answered, & said, 2 ^aWhome helpeth thou? him that hathe no power? savest thou the arme that hathe no strength?
 3 Whome counselest thou? him that hathe no wisdom? thou ^bshewest right wel as the thing is.
 4 To whome doest thou declare *these* wordes? or whose spirit ^ccometh out of thee?
 5 The ^ddead things are formed under the waters, and nere unto them.
 6 The grave is ^enaked before him, and there is no covering for ^fdestruction.
 7 He stretcheth out the ^gNorth over the emptie place, and hangeth the earth upon nothing.

22 ^y He declares that after that the wicked have destroyed the weakest, they will do like to the stronger, and therefore are justly prevented by God's judgements.

25 ^z That is, that contrary to your reasoning no man can give a perfect reason of God's judgements, let me be reproved.

Chapter 25

2 ^a His purpose is to prove, that albeit God try and afflict the just, yet soon after he sends prosperity, and because he did not so to Job, he concludes that he is wicked.

3 ^b Who can hide him from his presence?

4 ^c That is, be just in respect of God?

5 ^d If God show his power, the moon and stars can not have that light, which is given them, much less can man have any excellency, but of God.

Chapter 26

2 ^a You conclude nothing: for neither you help me, which am destitute of all help, neither yet speak sufficiently on God's behalf, who has no need of your defence.

3 ^b But you do not apply it to the purpose.

4 ^c That is, moves you to speak this?

5 ^d Job begins to declare the force of God's power and providence in the mines and metals in the deep places of the earth.

6 ^e There is nothing hid in the bottom of the earth, but he sees it.

6 ^f Meaning, the grave wherein things putrefy.

7 ^g He causes the whole heaven to turn about the North pole.

8 He bindeth the waters in his cloudes, and the cloude is not broken under them.

9 He holdeth backe the face of his throne: ^hand spreadeth his cloude upon it.

10 He hathe set bondes about the waters, until the ⁱday and night come to an end.

11 The ^kpillers of heaven tremble and quake at his reprofe.

12 The sea is calme by his power, and by his understanding he smiteth the pride *thereof*.

13 His Spirit hathe garnished the heavens, *and* his hand hathe formed the crooked ^lserpent.

14 Lo, these are parte of his wayes: but ^mhow litle a portion heare we of him? & who can understand his fearful power?

CHAP. 27

3 The constancie and perfittnes of Job. 13 The reward of the wicked and of the tyrants.

Moreover Job proceded & continued his parable, saying, 2 The living God hathe taken away my ^ajudgement: for the Almighty hathe put my soule in bitternes.

3 Yet so long as my breath is in me, and the Spirit of God in my nostrrels,

4 My lips surely shal speake no wickednes, ^band my tongue shal utter no deceit.

5 God forbid, that I shulde ^cjustify you: until I dye, I wil never take away mine ^dinnocencie from my self.

6 I wil kepe my righteousnes, and wil not forsake it: mine heart shal not reprove me of my ^edayes.

7 Mine enemie shalbe as the wicked, & he that riseth against me, as the unrighteous.

8 For what ^hhope hathe the hypocrite when he hathe heaped up riches, if God take away his soule?

9 Wil God heare his crye, when trouble cometh upon him?

10 Wil he set his delite on the Almighty? wil he call upon God at all times?

11 I wil teach you *what is* in the hand of ^gGod, *and* I wil not conceil that which is with the Almighty.

12 Beholde, all ye your selves ^hhave sene it: why then do you thus vanish ⁱin vanitie?

9 ^h That is, he hides the heavens, which are called his throne.

10 ⁱ So long as this world endures.

11 ^k Not that heaven has pillars to uphold it, but he speaks by a similitude, as though he would say, The heaven itself is not able to abide his reproach.

13 ^l Which is a figure of stars fashioned like a serpent, because of the crookedness.

14 ^m If these few things, which we see daily with our eyes, declare his great power and providence, how much more would they appear, if we were able to comprehend all his works?

Chapter 27

2 ^a He has so sore afflicted me, that men can not judge of my uprightness: for they judge only by outward signs.

4 ^b Howsoever men judge of me, yet will I not speak contrary to that, which I have said, and so do wickedly in betraying the truth.

5 ^c Which condemn me as a wicked man, because the hand of God is upon me.

5 ^d I will not confess that God does thus punish me for my sins.

6 ^e Of my life past.

8 ^f What advantage has the dissembler to gain never so much, seeing he shall loose his own soul?

11 ^g That is, what God reserves to himself, and whereof he gives not the knowledge to all.

12 ^h That is, these secret judgements of God, and yet do not understand them.

12 ⁱ Why maintain you then this error?

13 This is the ^kporcion of a wicked man with God, and the heritage of tyrants, *which* they shal receive of the Almightye.
 14 If his children be in great nomber, the sworde *shal destroy* them, and his posteritie shal not be satisfied with bread.
 15 His remnant shal be buryed in death, and his widowes ^lshal not wepe.
 16 Thogh he shulde heape up silver as the dust, and prepare raiment as the clay,
 17 He may prepare it, but the juste shal put it on, and the innocent shal devide the silver.
 18 He buyldeth his house as the ^mmothe, and as a lodge that the watchman maketh.
 19 When the riche man slepeth, ⁿhe shal not be gathered to *his fathers*: they opened their eyes, and he was gone.
 20 Terrours shal take him as waters, *and* a tempest shal carie him away by night.
 21 The East wind shal take him away, and he shal departe: and it shal hurle him out of his place.
 22 And *God* shal cast upon him and not spare, *thogh* he wolde faine flee out of his hand.
 23 *Everie man* shal clap their hands at him, and hisse at him out of their place.

CHAP. 28

Job sheweth that the wisdom of God is Unsercheable.

THe silver surely hathe his vaine, ^aand the golde his place, *where* thei take it. 2 Yron is taken out of the dust, and brasse is molten out of the stone.
 3 *God* putteth an end to darknes, ^band he tryeth the perfection of all things: he setteth a bonde of darkenes, and of the shadow of death.
 4 The flood breaketh out against the ^cinhabitant, & *the waters* ^dforgotten of the fote, being higher then man, are gone away.
 5 Out of the same earth cometh ^ebread, & under it, as it were fyre is turned up.
 6 The stones thereof *are* a place ^fof saphirs, and the dust of it *is* golde.
 7 There is a path which no foule hathe knowen, nether hathe the kite's eye sene it.
 8 The lion's whelps have not walked it, nor the lion passed thereby.
 9 He putteth his hand upon the ^grockes, and overthroweth the mountaines by the rootes.

13 k Thus will God order the wicked, and punish him even unto his posterity.
 15 l None shall lament him.
 18 m Which breeds in another man's possessions or garment, but is soon shaken out.
 19 n He means that the wicked tyrants shall not have a quite death, nor be buried honorably.

Chapter 28

1 a His purpose is to declare that man may attain in this world to divers secrets of nature, but man is never able to comprehend the wisdom of God.
 3 b There is nothing but it is compassed within certain limits, and has an end, but God's wisdom.
 4 c Meaning, him that dwells thereby.
 4 d Which a man cannot wade through.
 5 e That is, corn, and underneath is brimstone or coal, which easily conceives fire.
 6 f He alludes to the mines and secrets of nature, which are under the earth, where into neither fowls nor beasts can enter.
 9 g After that he has declared the wisdom of God in the secrets of nature, he describes his power.

10 He breaketh rivers in the rockes, and his eye seeth everie precious thing.
 11 He bindeth the floods, that they do not overflowe, and the thing that is hid, bringeth he to light.
 12 But where is wisdom founde? ^hand where is the place of understanding?
 13 Man knoweth not ⁱthe price thereof: for it is not found in the land of the living.
 14 The depth saith, It is not in me: the sea also saith, It is not with me.
 15 ^kGolde shal not be given for it, nether shal silver be weighed for the price thereof.
 16 It shal not be valued with the wedge of golde of Ophir, *nor* with the precious onix, nor the saphir.
 17 The golde nor the cristal shalbe equal unto it, nor the exchange *shalbe* for plate of fine golde.
 18 No mencion shalbe made of coral, nor of the ^lgabish: for wisdom is more precious then perles.
 19 The Topaz of Ethiopia shal not be equal unto it, nether shal it be valued with the wedge of pure golde.
 20 Whence then cometh wisdom? and where is the place of understanding,
 21 Seing it is hid from the eyes of all the living, and is hid from the ^mfoules of the heaven?
 22 Destruction and death say, We have heard the fame thereof with our eares.
 23 *But* God understandeth the ⁿway thereof, and he knoweth the place thereof.
 24 For he beholdeth the ends of the worlde, & seeth all that is under heaven,
 25 To make the weight of the windes, and to weigh the waters by measure.
 26 When he made a decree for the raine, and a way for the lightening of the thunders,
 27 Then did he se it, and counted it: he prepared it and also considered it.
 28 And unto man he said, Beholde, ^othe ^ofeare of the Lord is wisdom, and to departe from evil *is* understanding.

CHAP. 29

1 Job complaineth of the prosperitie of the time past. 7 21 His autoritie, 12 Justice and equitie.

SO Job proceded & continued his parable, saying, 2 Oh that I were as [^]in times past, when God preserved me!
 3 When his ^alight shined upon mine head: *and when* by his light I walked through the ^bdarkenes,

12 h Though God's power, & wisdom may be understood in earthly things, yet his heavenly wisdom cannot be attained unto.
 13 i It is too high a thing for man to attain unto in this world.
 15 k It can neither be bought for gold, nor precious stones, but is only the gift of God.
 18 l Which is thought to be a kind of precious stone.
 21 Meaning, that there is no natural means, whereby man might attain to the heavenly wisdom: which he means by the fowls, that fly high.
 23 n He makes God only the author of this wisdom, and the giver thereof.
 28 ^{*}Prov. 1.7.
 28 o He declares that man has so much of this heavenly wisdom as he shows by fearing God, and departing from evil.

Chapter 29

2 [^]Ebr., months before.
 3 a When I felt his favor.
 3 b I was free from affliction.

4 As I was in the dayes of my youth: when ^cGod's providence was upon my tabernacle:
 5 When the Almighty was yet with me, & my children rounde about me:
 6 When I washed my paths ^dwith butter, and when the rocke powred me out rivers of oyle:
 7 When I went out to the gate, *even* to the judgement seat, *and when* I caused them to prepare my seat in the strete.
 8 The yong men sawe me, & ^ehid them selves, and the aged arose, *and stode* up.
 9 The princes stayed talke, and laied their hand on their ^fmouth.
 10 The voyce of princes was hid, and their tongue cleaved to the roofe of their mouth.
 11 And when the ^geare heard me, it blessed me: and when the eye sawe *me*, it gave witness to ^hme.
 12 For I delivered the ⁱpoore that cryed, and the fatherles, and him that had none to helpe him.
 13 ^kThe blessing of him that was ready to perish, came upon me, and I caused the widowe's heart to rejoyce.
 14 I put ^lon justice, and it covered me: my judgement was a robe, and a crowne.
 15 I was the eyes to the blinde, & I was the fete to the lame.
 16 I was a father unto the poore, and *when* I knewe not the cause, I soght it out diligently.
 17 I brake also the chawes of the unrighteous man, and pluckt the praye out of his tethe.
 18 Then I said, I shal dye in my ^mnest, and I shal multiplie *my* dayes as the sande.
 19 *For* my roote is ⁿspredd out by the water, and the dewe shal lye upon my branche.
 20 My glorie shal renue toward me, and my bowe shal be restored in mine hand.
 21 Unto me men gave eare, and waited, and helde their tongue at my counsel.
 22 After my wordes thei replied not, and my talke ^odropped upon them.
 23 And they waited for me, as for the raine, and they opened their mouth ^pas for the latter raine.
 24 *If* I ^qlaughed on them, they beleved it not: nether did they cause the light of my countenance ^rto fall.
 25 I appointed out ^stheir way, & did sit as chief, and dwelt as a King in the armie, & like him that comforteth the mourners.

CHAP. 30

4 c That is, seemed by evident tokens to be more present with me.
 6 d By these similitudes he declares the great prosperity, that he was in, so that he had none occasion to be such a sinner as they accused him.
 8 e Being ashamed of their lightness, and afraid of my gravity.
 9 f Acknowledging my wisdom.
 11 g All that heard me, praised me.
 11 h Testifying that I did good justice.
 12 i Because his adversaries did so much charge him with wickedness, he is compelled to render an account of his life.
 13 k That is, I did succor him that was in distress, and so he had cause to praise me.
 14 l I delighted to do justice as others did, to wear costly apparel.
 18 m That is, at home in my bed without all trouble, & unquietness.
 19 n My felicity does increase.
 22 o That is, was pleasant unto them.
 23 p As the dry ground thirsts for the rain.
 24 q That is, they thought it not to be a jest, or they thought not that I would condescend unto them.
 24 r They were afraid to offend me, and cause me to be angry.
 25 s I had them at commandment.

1 *Job complaineth that he is contemned of the most contemptable, 11. 21. Because of his adversitie and affliction. 23 Death is the house of all flesh.*

BUt now they that are yonger then I, ^amocke me: *yea*, thei whose fathers I have refused to set with the ^bdogges of my flockes.

2 For where to shulde the strength of their hands have served me, *seing* age ^cperished in them?
 3 For povertie and famine *they were* solitarie, fleing into the wildernes, *which is* darke, desolate and waste.
 4 They cut up ^dnettels by the bushes, and the juniper rootes was their meat.
 5 Thei were ^echased forthe from among *men*: they showed at them, as at a thefe.
 6 Therefore they dwelt in the clefts of rivers, in the holes of the earth and rockes.
 7 They roared among the bushes, & under the thistels they gathered them selves.
 8 *They were* the children of fooles & the children of villaines, which were more vile then the earth.
 9 And now am I their ^fsong, and I am their talke.
 10 They abhorre me, *and* flee farre from me, and spare not to spit in my face.
 11 Because that *God* hathe losed my ^gcorde & humbled me, ^hthey have losed the bridel before me.
 12 The youth rise up at my right hand: they have pusht my fete, and have trode on me as *on* the ⁱpaths of their destruction.
 13 They have destroyed my paths: they toke pleasure at my calamitie, they had none ^jhelpe.
 14 They came as a great breache *of waters*, *and* ^kunder this calamitie they come on heapes.
 15 Feare is turned upon me: *and* thei pursue my soule as the winde, and mine health passeth away as a cloude.
 16 Therefore my soule is now ^lpowred out upon me, and the dayes of affliction have taken holde on me.
 17 ^mIt perceth my bones in the night, & my sinewes take no rest.
 18 For the great vehemencie is my garment changed, *which* compasseth me about as the colar of my coate.
 19 ⁿHe hathe cast me into the myre, and I am become like ashes and dust.
 20 When I crye unto thee, thou doest not heare me, nether regardest me, *when* I stand up.

1 a That is, my estate is changed, and whereas before the ancient men were glad to do me reverence, the young men now contemn me.

1 b Meaning, to be my shepherds, or to keep my dogs.

2 c That is, their fathers died for famine before they came to age.

4 ^dOr, mallows.

5 d Job shows that these that mocked him in his affliction, were like to their fathers, wicked, & lewd fellows, such as he here describes.

9 e They make songs of me, and mock at my misery.

11 f God has taken from me the force, credit and authority, where-with I kept them in subjection.

11 g He said that the young men when they saw him, hid themselves, as ch. 29.8, and now in his misery they were impudent and licentious.

12 h That is, they sought by all means how they might destroy me.

13 i They need none to help them.

14 k By my calamity they took an occasion against me.

16 l My life fails me, and I am as half dead.

17 m Meaning, sorrow.

19 n That is, God has brought me into contempt.

21 Thou turnest thy self ^ocruelly against me, and art enemy unto me with the strength of thine hand.
 22 Thou takest me up *and* caustest me to ride upon the ^pwinde, and makest my ^astrength to faile.
 23 Surely I know that thou wilt bring me to death, and to the house appointed for all the living.
 24 Doubtles none can stretche his hand ^qunto the grave, thogh they crye in his destruction.
 25 Did not I wepe with him that was in trouble? was not my soule in heaviness for the poore?
 26 Yet when I looked for good, ^revil came unto me: and when I waited for light, there came darkenes.
 27 My bowels did boyle without rest: *for* the dayes of affliction are come upon me.
 28 I went mourning ^swithout sunne: I stode up in the congregacion ^t*and* cryed.
 29 I am a brother to the ^udragons, and a companion to the ostriches.
 30 My skinne is blacke upon me, and my bones are burnt with ^xheat.
 31 Therefore mine harp is turned to mourning, and mine organs into the voyce of them that wepe.

CHAP. 31

1 Job reciteth the innocencie of his living, and number of his vertues, which declareth what ought to be the life of the faithful.

I Made a covenant with mine ^aeyes: why then shulde I thinke on ^ba maid? 2 For what porcion *shulde I have* of God from above? and *what* inheritance of the Almightye from on hie?
 3 Is not destruction to the wicked and strange *punishment* to ^cthe workers of iniquitie?
 4 Doeth not he beholde my wayes and tell all my steps?
 5 If I have walked in vanitie, or if my fote hath made haste to deceit,
 6 Let God weigh me in the juste balance, and he shal knowe mine ^duprightness.
 7 If my step hath turned out of the way, or mine heart hath ^ewalked after mine eye, or if anie blot hath cleaved to mine hands,
 8 Let me sowe, and let another ^feat: yea, let my plants be rooted out.
 9 If mine heart hath bene deceived by a woman, or if I have

21 o He speaks not thus to accuse God, but to declare the vehemencie of his affliction, whereby he was carried beside himself.
 22 p He compares his afflictions to a tempest, or whirlwind.
 22 ^Or, wisdom, or Law.
 24 q None can deliver me thence though they lament at my death.
 26 r Instead of comforting they mocked at me.
 28 s Not delighting in any worldly thing, no not so much, as in the use of the sun.
 28 t Lamenting them that were in affliction, and moving others to pity them.
 29 u I am like the wild beasts that desire most solitary places.
 30 x With the heat of affliction.

Chapter 31

1 a I kept my eyes from all wanton looks.
 1 b Would not God then have punished me?
 3 c Job declares that the fear of God was a bridel to stay him from all wickedness.
 6 d He shows wherein his uprightness stands: that is, inasmuch as he was blameless before men, and sinned not against the second table.
 7 e That is, has accomplished the lust of my eye.
 8 f According to the curse of the Law, Deut. 28.15,33.

land wayte at the dore of my neighbor,
 10 Let my wife ^qgrinde unto another man, and let other men bowe downe upon her.
 11 For this is a wickednes, and iniquitie to be condemned.
 12 Yea, this is a frye that shal devoure ^hto destruction, and which shal roote out all mine increase,
 13 If I did contemne the judgement of my servant, and of my maid, when they ⁱdid contend with me.
 14 What then shal I do when ^kGod standeth up? and when he shal visite *me*, what shal I answer?
 15 He that hath made me in the wombe, hath he not made ^lhim? hath he not he alone facioned us in the wombe?
 16 If I restrained the poore of *their* desire, or have caused the eyes of the widowe ^mto faile,
 17 Or have eaten my morsels alone, and the fatherles hath not eaten thereof,
 18 (For from my youth he hath growen up with me ⁿas *with* a father, and from my mother's wombe I have bene a guide unto her)
 19 If I have sene anie perish for want of clothing, or any poore without covering,
 20 If his loines have not blessed me, because he was warmed with the fleece of my shepe,
 21 If I have lift ^oup mine hand against the fatherles, when I sawe that I might helpe him in the gate,
 22 Let mine ^parme fall from my shulder, and mine arme be broken from the bone.
 23 For God's punishment was ^qfearful unto me, and I colde not *be delivered* from his highnes.
 24 If I made golde mine hope, or have said to the wedge of golde, *Thou* art my confidence,
 25 If I rejoyced because my substance was great, or because mine hand had gotten muche,
 26 If I did beholde the ^rsunne, when it shined, or the moone, walking in *her* brightenes,
 27 If mine heart did flatter me in secret, or if my mouth did kisse mine ^shand,
 28 (This also had bene an iniquitie to be condemned: for I had denied the God ^tabove)
 29 If I rejoyced at his destruction that hated me, or was moved *to joye* when evil came upon him,
 30 Nether have I suffred my mouth to sinne, by wishing a curse unto his soule.
 31 Did not the men of my ^utabernacle say, Who shal give us of his flesh? we can not be satisfied.
 32 The stranger did not lodge in the strete, *but* I opened my

10 g Let her be made a slave.
 12 h He shows that albeit man neglect the punishment of adultery, yet the wrath of God will never cease till such be destroyed.
 13 i When they thought themselves evil intreated by me.
 14 k If I had oppressed others, how should I have escaped God's judgement?
 15 l He was moved to show pity unto servants, because they were God's creatures as he was.
 16 m By long waiting for her request.
 18 n He nourished the fatherless and maintained the widow's cause.
 21 o To oppress him and do him injury.
 22 p Let me rot in pieces.
 23 q I refrained not from sinning for fear of men, but because I feared God.
 26 r If I was proud of my worldly prosperity and felicity, which is meant by the shining of the sun and brightness of the moon.
 27 s If my own doings delighted me.
 28 t By putting confidence in anything, but in him alone.
 31 u My servants moved me to be revenged of my enemy, yet did I never wish him hurt.

dores unto him, that went by the way.

33 If I have hid ^xmy sinne, as Adam, concealing mine iniquitie in my bosom,

34 Though I colde have made afraied a great multitude, yet the most contemptible of the families did ^yfeare me: so I kept ^zsilence, and went not out of the dore.

35 Oh that I had some to heare me! beholde my ^asigne that the Almighty wil witnes for me: thogh mine adversarie shulde write a boke *against me*,

36 Wolde not I take it upon my shulder, *and* bind it as ^ba crowne unto me?

37 I wil tel him the number of my goings, and go unto him as to a ^cprince.

38 If my land ^dcrye against me, or the forrowes thereof complaine together,

39 If I have eaten the frutes thereof without silver: or if I have grieved ^ethe soules of the masters thereof,

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

THE ^fWORDES OF JOB ARE ENDED

CHAP. 32

1 Elihu reproveth them of folly. 8 Age maketh not a man wise, but the Spirit of God.

SO these thre men ceased to answer Job, because he ^hesteemed him selfe just. 2 Then the wrath of Elihu the sonne of Barachel the ^aBuzite, of the familie of ^bRam, was kindled: his wrath, *I say*, was kindled against Job, because he justified him self ^cmore then God.

3 Also his anger was kindled against his thre friends, because they colde not finde an answer, *and* yet condemned Job.

4 (Now Elihu had waited til Job had spoken: for ^dthey were more ancient in yeres then he)

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

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

7 *For I said*, The dayes ^eshal speake, and the multitude of yeres shal teache wisdom.

8 Surely there is a spirit in man, ^fbut the inspiration of the Almighty giveth understanding.

33 x And not confessed it freely: whereby it is evident that he justified himself before men and not before God.

34 y That is, I revered the most weak and contemned and was afraid to offend them.

34 z I suffered them to speak evil of me and went not out of my house to revenge it.

35 a This is a sufficient token of my righteousness, that God is my witness and will justify my cause.

36 b Should not this book of his accusations be a praise & condemnation to me?

37 c I will make him an account of all my life, without fear.

38 d As though I had withheld their wages that labor in it.

39 e Meaning, that he was no brider nor extortioner.

f That is, the talk which he had with his three friends.

Chapter 32

1 ^hEbr., was just in his own eyes.

2 a Which came of Buz the son of Nahor Abraham's brother.

2 b Or, as the Chalde paraphrase reads, Abram.

2 c By making himself innocent, and by charging God of rigor.

4 d That is, the three mentioned before.

7 e Meaning, the ancient, which have experience.

8 f It is a special gift of God that man has understanding, and comes neither of nature nor by age.

9 Great men are not *alway* wise, nether do the aged *all way* understand judgement.

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

11 Beholde, I did waite upon your wordes *and* harkened unto your knowledge, whiles you soght out ^greasons.

12 Yea, when I had considered you, lo, there was none of you that reprov'd Job; nor answered his wordes:

13 Lest ye shulde say, We have ^hfounde wisdom: *for* God hathe cast him downe, *and* no man.

14 Yet hathe ⁱhe not directed *his* wordes to me, nether wil I answer ^khim by your wordes.

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

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

17 *Then* answered I in my turne, and I shewed mine opinion.

18 *For* I am ful of ^lmatter, *and* the spirit within me compelleth me.

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

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

21 I wil not now accept the persone of man, ^mnether wil I give titles to man.

22 *For* I may not give ⁿtitles, *lest* my Maker shulde take me away sodenly.

CHAP. 33

5 Elihu accuseth Job of ignorance. 14 He sheweth that God hathe divers meanes to instruct man and to drawe him from sinne. 19.29 He afflicteth man and sodenly delivereth him. 26 Man being delivered, giveth thankses to God.

Wherefore, Job, I pray thee, heare my talke and hearken unto all my wordes. 2 Beholde now, I have opened my mouth: my tongue hathe spoken in my mouth.

3 My wordes *are* in the uprightenes of mine heart, and my lippes shal speake pure knowledge.

4 The ^aSpirit of God hathe made me, and the breath of the Almighty hathe given me life.

5 If thou canst give me answer, prepare thy selfe *and* stand before me.

6 Beholde, I am according to thy wish in ^bGod's stead: I am also formed of the clay.

7 Beholde, my terrour shal not feare thee, nether shal mine hand ^cbe heavy upon thee.

8 Douteles thou hast spoken in mine eares, and I have

11 g To prove that Job's affliction came for his sins.

13 h And flatter yourselves, as though you had overcome him.

14 i To wit, Job.

14 k He uses almost the like arguments, but without tanning, and reproaches.

18 l I have conceived in my mind great store of reasons.

21 m I will neither have regard to riches, credit nor authority, but will speak the very truth.

22 n The Ebrew word signifies to change the name, as to call a fool a wise man: meaning that he would not cloak the truth to flatter men.

Chapter 33

4 a I confess the power of God, and am one of his therefore you ought to hear me.

6 b Because Job had wished to dispute his cause with God, Ch. 16.21, so that he might do it without fear, Elihu says, he will reason in God's stead, whom he needs not to fear, because he is a man made of the same matter that he is.

7 c I will not handle you so roughly as these others have done.

heard the voyce of *thy* wordes.

9 I am ^dcleane, without sinne: I am innocent, and there is none iniquitie in me.

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

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

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

13 Why doest thou strive against him? for he doeth not ^egive account of all his matters.

14 For God speaketh ^fonce or twice, and one seeth it not.

15 In dreames *and* ^gvisions of the night, when slepe falleth upon men, and they slepe upon *their* beddes,

16 Then he openeth the eares of men, even by their corrections, *which* he ^hhad sealed,

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

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

19 He is also striken with sorow upon his bed, and the grief of his bones *is* sore,

20 So that his ^klife causeth him to abhorre bread, and his soule daintie meat.

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

22 So his soule draweth to the grave, and him life ^lto the buriers.

23 If there be a ^mmessenger with him, *or* an interpreter, one of a thousand ⁿto declare unto man his righteousness,

24 Then wil he have ^omercie upon him, and wil saie, ^pDeliver him, that he go not downe into the pit: for I have received a reconciliation.

25 *Then* shal his flesh be ^qas fresh as a child's, *and* shal returne as in the daies of his youth.

26 He shal pray unto God, and he wil be favourable unto him, and he shal se his face with joy: for he wil rendre unto man his ^rrighteousnes.

27 He loketh upon men, & if one say, I have sinned, & ^spre-

9 d He repeats Job's words, whereby he protests his innocence in divers places, but specially in 13:16 and chapter 30.

13 e The cause of his judgements is not always declared to man.

14 f Though God by sundry examples of his judgements speak unto man, yet the reason thereof is not known: yea and though God should speak, yet he is not understood.

15 g God, says he, speaks commonly, either by visions to teach us the cause of his judgements, or els by afflictions, or by his messenger.

16 h That is, determined to send upon them.

17 i He shows for what end God sends afflictions: to beat down man's pride, and to turn from evil.

20 k That is, his painful and miserable life.

22 l To them that shall bury him.

23 m A man sent of God to declare his will.

23 n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God unto sinners: and wherein man's righteousness stands, which is through the justice of Jesus Christ and faith therein.

24 o He shows that it is a sure token of God's mercy towards sinners, when he causes his word to be preached unto them.

24 p That is, the minister shall by the preaching of the word pronounce unto him the forgiveness of his sins.

25 q He shall feel God's favor and rejoice: declaring hereby, wherein stands the true joy of the faithful: and that God will restore him to health of body, which is a token of his blessing.

26 r God will forgive his sins and accept him as just.

27 s That is, done wickedly.

verted righteousness, and it did not profit ^tme,

28 ^uHe wil deliver his soule from going into the pit, and his life shal se the light.

29 Lo, all these things wil God worke ^xtwice or thrise with a man,

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

31 Marke wel, ô Job, *and* heare me: kepe silence, and I wil speake.

32 If there be ^ymatter, answer me, *and* speake: for I desire to ^zjustifie thee.

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

CHAP. 34

5 Elihu chargeth Job, that he called him selfe righteous. 12 He sheweth that God is just in his judgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

Moreover Elihu answered, & said, 2 Heare my wordes, ye ^awise men, & hearken unto me, ye that have knowledge.

3 For the eare tryeth the wordes, as the mouth tasteth meat.

4 Let us seke ^bjudgement among us, & let us knowe among our selves what is good.

5 For Job hathe said, I am righteous, and God hathe taken ^caway my judgement.

6 Shulde I lye in my ^dright? my *wounde* of the arowe is ^egrievous without *my* sinne.

7 What man is like Job, that drinketh ^fscornefulness like water?

8 Which goeth in the ^gcompanie of them that worke iniquitie, and walketh with wicked men?

9 For he hathe said, ^hIt profiteth a man nothing that he shulde ⁱwalke with God.

10 Therefore hearken unto me, ye men of wisdom, God forbid that wickednes *shulde be* in God, and iniquitie in the Almighty.

11 For he wil rendre unto man *according* to his worke, and cause everie one to find according to his way.

12 And certainly God wil not do wickedly, nether wil the Almighty pervert judgement.

13 Whom ^{*}hathe he appointed over the earth beside him self? or who hathe placed the whole world?

14 If ^khe set his heart upon *man*, and gather unto him self his spirit ^land his breath,

27 t But my sin has been the cause of God's wrath toward me.

28 u God will forgive the penitent sinner.

29 x Meaning, oftentimes, even as oft as a sinner does repent.

32 y If you doubt of anything, or see occasion to speak against it.

32 z That is, to show you, wherein man's justification consists.

Chapter 34

2 a Which are esteemed wise of the world.

4 b Let us examine the matter uprightly.

5 c That is, has afflicted me without measure.

6 d Should I say, I am wicked, being an innocent?

6 e I am sorer punished, then my sin deserves.

7 f Which is compelled to receive the reproach and scorns of many for his foolish words.

8 g Meaning, that Job was like to the wicked, because he seemed not to glorify God, and submit himself to his judgements.

9 h He wrests Job's words, who said that God's children are oft times punished in this world, and the wicked go free.

9 i That is, live godly, as Gen. 5.22.

13 *Ch. 36.23.

14 k To destroy him.

14 l The breath of life, which he gave man.

15 All flesh shal perish together, and man shal returne unto dust.
 16 And if thou hast understanding, heare this *and* hearken to the voyce of my wordes.
 17 Shal he that hateth judgement, ^mgoverne? and wilt thou judge him wicked that is moste just?
 18 Wilt thou say unto a King, *Thou art* ⁿwicked? or to princes, *Ye are* ungodlie?
 19 *How muche* lesse to him that accepteth not the persones of princes, & regardeth not the riche, more then the poore? for thei be all the worke to his hands.
 20 They shal dye sodenly, ^oand the people shalbe troubled at midnight, ^pand they shal passe forthe and take away the mightie without hand.
 21 For his eyes *are* upon the wayes of man, and he seeth all his goings.
 22 There is no darkenes nor shadowe of death, that the workers of iniquitie might be hid therein.
 23 For he wil not lay on man so muche, that he shulde ^qentre into judgement with God.
 24 He shal breake the mightie without ^rseking, and shal set up other in their steade.
 25 Therefore shal he declare their ^sworkes: he shal turne the ^tnight, and they shalbe destroyed.
 26 He striketh them as wicked men in the places of the ^useers,
 27 Because they have turned backe from him, and wolde not consider all his waies:
 28 So that they have caused the voyce of the poore to ^xcome unto him, and he hathe heard the crye of the afflicted.
 29 And when he giveth quietnes, who can make trouble? and when he hideth his face, who can beholde him, whether *it be* upon nacions, or upon a man onely?
 30 Because the ^yhypocrite doeth reigne, *and* because the people are snared.
 31 Surely *it apperteineth* unto God ^zto say, I have pardoned, I wil not destroye.
 32 ^aBut if I se not, teache thou me: if I have done wickedly, I wil do no more.
 33 Wil he performe the thing through ^bthee? for thou haste reprov'd ^cit, because that thou hast chosen, and not I, now speake what thou knowest.

17 m If God were not just, how could he govern the world?

18 n If man of nature fear to speak evil of such as have power, then much more ought they to be afraid to speak evil of God.

20 o When they look not for it.

20 p The messengers or visitation that God shall send.

23 q God does not afflict man above measure, so that he should have occasion to contend with him.

24 r For all his creatures are at hand to serve him, so that he needs not to seek for any other army.

25 s Make them manifest that they are wicked.

25 t Declare the things that were hid.

26 u Meaning, openly in the sight of all men.

28 x By their cruelty and extortion.

30 y When tyrants sit in the throne of justice which under pretense of executing justice are but hypocrites & oppress the people, it is a sign that God has drawn back his countenance and favor from that place.

31 z Only it belongs to God to moderate his corrections, and not unto man.

32 a Thus Elihu speaks in the person of God, as it were mocking Job because he would be wiser then God.

33 b Will God use your counsel in doing his works?

33 c Thus he speaks in the person of God, as though Job should choose and refuse affliction at his pleasure.

34 Let men of understanding tel me, and let a wise man hearken unto me.

35 Job hathe not spoken of knowledge, nether were his wordes according to wisdom.

36 I desire that Job may be ^dtryed, unto the end touching the answers for wicked men.

37 For he ^eaddeth rebellion unto his sinne: he clappeth his hands among us, and multiplieth his wordes against God.

CHAP. 35

6 *Nether doeth godliness profite, or ungodliness hurt God, but man. 13 The wicked crye unto God and are not heard.*

Elihú spake moreover, & said, 2 Thinkest thou this right, that thou hast said, I am ^amore righteous then God?

3 For thou hast said, What profiteth it thee and what availeth it me, *to purge me* from my sinne?

4 *Therefore* wil I answer thee, & thy ^bcompanions with thee.

5 Loke unto the heaven, and se and beholde the ^ccloudes *which* are hier then thou.

6 If thou sinnest, what doest thou ^dagainst him, yea, when thy sinnes be many, what doest thou unto him?

7 If thou be righteous, what givest thou unto him? or what receiveth he at thine hand?

8 Thy wickednes *may hurt* a man as thou art: thy righteousness *may profite* the sonne of man.

9 They cause many that are oppressed, ^eto crye, *which* crye out for the violence of the mightie.

10 But none saith, Where is God that made me, which giveth songs in the night?

11 Which teacheth us more then the beasts of the earth, and giveth us more wisdom then the foules of the heaven.

12 Then they crye because of the violence of the wicked, but ^fhe answereth not.

13 Surely God wil not heare vanitie, nether wil the Almightye regarde it.

14 Although thou sayest *to God*, Thou wilt not regarde it, ^gyet judgement *is* before him: trust thou in him.

15 But now because his angre hathe not visited, nor called to count *the evil* with great extremitie,

16 Therefore Job ^hopeneth his mouth in vaine, & multiplieth wordes without knowledge.

CHAP. 36

1 *Elihú sheweth the power of God, 6 And his justice, 9 And wherefore he punisheth. 13 The propertie of the wicked.*

36 d That he may speak as much as he can, that we may answer him and all the wicked that shall use such arguments.

37 e He stands stubbornly in the maintenance of his cause.

Chapter 35

2 a Job never spoke these words: but because he maintained his innocency, it seemed as though he would say, that God tormented him without just cause.

4 b Such as are in the like error.

5 c If you cannot control the clouds, will you presume to instruct God?

6 d Neither does your sin hurt God, nor your justice profit him: for he will be glorified without you.

9 e The wicked may hurt man and cause him to cry, who if he sought to God, which sends comfort, should be delivered.

12 f Because they pray not in faith as feeling God's mercies.

14 g God is just, howsoever you judge him.

16 h For if he did punish you, as you deserved, you should not be able to open your mouth.

Elihú also proceeded and said, 2 Suffre me a litle, and I wil instruct thee: for I have yet to speak on God's behalf. 3 I wil fetche ^amy knowledge a farre of, & wil attribute righteousnes unto my Maker. 4 For truely my wordes shal not be false, & he that is ^bperfit in knowledge, *speaketh* with thee. 5 Beholde, the mightie God casteth away none that is ^cmightie *and* valiant of courage. 6 ^dHe mainteineth not the wicked, but he giveth judgement to the afflicted. 7 He withdraweth not his eies from the righteous, but *thei* are with ^eKings in the throne, where he placeth them for ever: thus they are exalted. 8 And if they be bound in fetters *and* tyed with the cords of affliction, 9 Then wil he shewe them their ^fworke and their sinnes, because they have bene proude. 10 He openeth also their eare to discipline, and commandeth them that they returne from iniquitie. 11 *If they obey and serve him, they shal end their dayes in prosperitie, and their yeres in pleasures. 12 But if they wil not obey, they shal passe by the sworde, and perish ^gwithout knowledge. 13 But the hypocrites ^hof heart increase the wrath: for thei ⁱcall not when he bindeth them. 14 Their soule dyeth in ^kyouth, and their life among the whoremongers. 15 He delivereth the poore in his affliction, and openeth their eare in trouble. 16 Even so wolde he have taken thee out of the streight place *into* a broad place *and* not shut up beneth? *and* ^lthat which resteth upon thy table, had bene ful of fat. 17 But thou art ful of the ^mjudgement of the wicked, *thogh* judgement and equitie mainteine *all things*. 18 ⁿFor God's wrath is, lest he shulde take thee away in *thine* abundance: for no multitude of giftes can deliver thee. 19 Wil he regarde thy riches? *he regardeth* not golde, nor all them that excel in strength. 20 ^oBe not careful in the night, how he destroieth the people

3 a He shows that when we speak of God we must lift our spirits more high, then our natural sense is able to reach.

4 b You shall perceive that I am a faithful instructor, and that I speak to you in the name of God.

5 c Strong and constant, and of understanding: for these are the gifts of God, and he loves them in man: but for asmuchas God punishes now Job, it is a sign that these are not in him.

6 d Therefore he will not preserve the wicked: but to the humble and afflicted heart he will show grace.

7 e He prefers the godly to honor.

9 f He will move their hearts to feel their sins that they may come to him by repentance as he did Manasseh.

11 *Is. 1.19.

12 g That is, in their folly or obstination, and so shall be cause of their own destruction.

13 h Which are maliciously bent against God & flatter themselves in their vices.

13 i When they are in affliction they seek not to God for succor, as Asa, 2 Chron. 16.12, Rev. 16.11.

14 k They die of some vile death and that before they come to age.

16 l If you had been obedient to God, he would have brought you to liberty and wealth.

17 m You are altogether after the manner of the wicked: for you do murmur against the justice of God.

18 n God does punish you, lest you should forget God in your wealth and so perish.

20 o Be not you curious in seeking the cause of God's judgements, when he destroys any.

out of their place.

21 Take thou hede: loke not to ^piniquitie: for thou hast chosen it rather then affliction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hathe appointed to him his way? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men beholde.

25 All men se it, and men beholde it ^qa farre of.

26 Beholde, God *is* excellent, ^rand we knowe him not, nether can the number of his yeres be searched out.

27 When he restraineth the droppes of water, the raine ^spowreth downe by the vapour thereof,

28 Which *raine* the cloudes do droppe *and* let fall abundantly upon man.

29 Who can knowe the divisions of the cloudes *and* the thunders of his ^ttabernacle?

30 Beholde he spreadeth his light upon ^uit, and covereth the ^xbottom of the sea.

31 For thereby he judgeth ^ythe people, and giveth meat abundantly.

32 He covereth the light with the cloudes, and commandeth them to go ^zagainst it.

33 ^aHis companion sheweth him thereof, and there is angre in rising up.

CHAP. 37

2 *Elihú proveth that the unsearcheable wisdome of God is manifest by his workes, 4 As by the thunders, 6 The snowe, 9 The whirle winde, 11 And the rayne.*

AT this also mine heart is ^aastonied, and is moved out of this place. 2 Heare the ^bsounde of his voyce, and the noyse that goeth out of his mouth.

3 He directeth it under the whole heaven, and his light unto the ends of the worlde.

4 After it a noyse soundeth: he thundreth with the voyce of his majestie, and he wil not stay ^cthem when his voyce is heard.

5 God thundreth marvelously with his voyce: he worketh great things, which we knowe not.

21 p And so murmur against God through impaciencie.

25 q The works of God are so manifest, that a man may see them afar off and know God by the same.

26 r Our infirmity hinders us so, that we cannot attain to the perfect knowledge of God.

27 s That is, the rain comes of those drops of water, which he keeps in the clouds.

29 t Meaning, of the clouds, which he calls the Tabernacle of God.

30 u Upon the cloud.

30 x That men cannot come to the knowledge of the springs thereof.

31 y He shows that the rain has double use: the one that it declares God's judgements, when it does overflow any places, and the other that it makes the land fruitful.

32 z That is, one cloud to dash against another.

33 a The cold vapor shows him: that is, the cloud of the hot exhalation, which being taken in the cold cloud mounts up toward the place where the fire is, and so anger is engendered: that is, noise and thunder claps.

Chapter 37

1 a At the marveling of the thunder, and lightnings: whereby he declares that the faithful are lively touched with the majesty of God, when they behold his works.

2 b That is, the thunder, whereby he speaks to men to waken their dullness and to bring them to the consideration of his works.

4 c Meaning, the rains and thunders.

6 For he saith to the snowe, Be thou upon the earth: ^dlike-wise to the smale raine & to the great raine of his power.
 7 With the force *thereof* he ^eshutteth up everie man, that all men may knowe his worke.
 8 Then the beasts go into the denne, and remaine in their places.
 9 The whirle winde cometh out of the South, and the colde from the ^fNorth winde.
 10 At the breath of God the frost is given, and the breadth of the waters ^gis made narrowe.
 11 He maketh also the cloudes to ^hlabour, to water *the earth*, and scatereth the cloude of ⁱhis light.
 12 And it is turned about by his government, that thei may do whatsoever he commandeth them upon the whole worlde:
 13 Whether it be for ^kpunishment, or for his land, or of mercie, he causeth it to come.
 14 Hearken unto this, o Job: stand and consider the wonderous workes of God.
 15 Didest thou knowe when God disposed them? & caused the ^llight of his cloude to shine?
 16 Hast thou knowen the ^mvarietie of the cloude, and the wonderous workes of him, that is perfite in knowledge?
 17 Or how thy clothes are ⁿwarme, when he maketh the earth quiet through the South winde?
 18 Hast thou stretched out the heavens, which are strong, and as a molten ^oglasse?
 19 Tel us what we shal say unto him: *for* we can not dispose *our matter* because of ^pdarknes.
 20 Shal it be ^qtolde him when I speake? or shal man speake when he shalbe ^rdestroyed?
 21 And now men se not the light, ^swhich shineth in the cloudes, but the winde passeth and clenseth them.
 22 The ^tbrightnes cometh out of the North: the praise *thereof* is to God, which is terrible.
 23 *It is* the Almightye: we can not finde him out: *he is* excellent in power and judgement, and abundant in justice: he ^uafflicteth not.
 24 Let men therefore feare him: *for* he wil not regarde any

6 d So that neither small rain nor great, snow nor anything else comes without God's appointment.
 7 e By rains and thunders God causes men to keep themselves within their houses.
 9 f In Ebrewes it is called the scattering wind, because it drives away the clouds and purges the air.
 10 g That is, is frozen up and dried.
 11 h Gather the vapors, and move to and fro to water the earth.
 11 i That is, the cloud that has lightning in it.
 13 k Rain, cold, heat, tempests and such like are sent of God, either to punish man, or to profit the earth, or to declare his favor toward man, as Ch. 36.31.
 15 l That is, the lightning to break forth in the clouds?
 16 m Which is sometime changed into rain, or snow, or hail or such like.
 17 n Why your clothes should keep you warm, when the South wind blows, rather when any other wind blows.
 18 o For their clearness.
 19 p That is, our ignorance: signifying that Job was so presumptuous that he would control the works of God.
 20 q Has God need that any should tell him when man murmurs against him?
 20 r If God would destroy a man, should he repine?
 21 s The cloud stops the shining of the sun, that man cannot see it till the wind has chased away the cloude: and if man be not able to attain to the knowledge of these things, how much less of God's judgements?
 22 t In Ebrewes, gold: meaning fair weather and clear as gold.
 23 u Meaning, without cause.

that are wise in their owne conceit.

CHAP. 38

God speaketh to Job, and declareth the weakenes of man in the consideration of his creatures, by whose excellencie the power, justice and providence of the Creator is knowne.

Then answered the Lord unto Job out of the ^awhirle winde, and said, 2 Who is this that ^bdarkeneth the counsel by wordes without knowledge?
 3 Gird up now thy loynes like a man: I ^cwil demande of thee and declare thou unto me.
 4 Where wast thou when I layed the ^dfundacions of the earth? declare, if thou hast understanding,
 5 Who hath layed the measures thereof, if thou knowest, or who hath stretched the line over it:
 6 Where upon are the fundacions thereof set: or who layed the corner stone thereof:
 7 When the starres of the morning ^epraised *me* together, and all the ^fchildren of God rejoiced:
 8 Or *who* hath shut up the sea with dores, when it yssued and came forthe as out of the wombe:
 9 When I made the cloudes as a covering thereof, and darkened as the ^gswadeling bandes thereof:
 10 When I stablished my commandement upon it, and set barres and dores,
 11 And said, Hetherto shalt thou come, but no farther, and here ^hshal it stayer thy proude waves.
 12 Hast thou commanded the ⁱmorning since thy dayes? hast thou caused the morning to knowe his place?
 13 That it might take holde of the corners of the earth, and that the wicked might be ^kshaken out of it?
 14 It is turned as clay to facion, ^l& all stand up as a garment.
 15 And from the wicked their light shalbe taken away, and the hie arme shalbe broken.
 16 Hast thou entred into the bottomes of the sea? or hast thou walked to seke out the ^mdepth?
 17 Have the gates of death bene opened unto thee? or hast thou sene the gates of the shadow of death?
 18 Hast thou perceived the breadth of the earth? tel if thou knowest all this.
 19 Where is the way *where* light dwelleth? and where is the place of darkenes,

1 a That his words might have greater majesty, and that Job might know with whom he had to do.
 2 b Which by seeking out the secret counsel of God by man's reason, makes it more obscure and shows his own folly.
 3 c Because he had wished to dispute with God, Ch. 13.3, God reasons with him to declare his rashness.
 4 d Seeing he could not judge of those things, which were done so long before he was born, he was not able to comprehend all God's works: much less the secret causes of his judgements.
 7 e The stars and dumb creatures are said to praise God, because his power, wisdom and goodness is manifest and known therein.
 7 f Meaning, the Angels.
 9 g As though the great sea were but as a little babe in the hands of God to turn to and fro.
 11 h That is, God's decree and commandment, as verse 10.
 12 i To wit: to rise, since you were born?
 13 k Who having in the night been given to wickedness, cannot abide the light but hide themselves.
 14 l The earth which seemed in the night to have no form, by the rising of the sun is as it were created a new, and all things therein clad with new beauty.
 16 m If you are not able to seek out the depth of the sea, how much less are you able to comprehend the counsel of God?

20 That thou ⁿshuldest receive it in the boundes thereof, and that thou shuldest knowe the paths to the house thereof?
 21 Knewest thou it, because thou wast then borne, and because the number of thy daies *is* great?
 22 Hast thou entred into the treasures of the snowe? or hast thou sene the treasures of the hayle,
 23 Which I have ^ohid against the time of trouble, against the day of warre and battel?
 24 By what way is the light parted, *which* scatereth the East winde upon the earth?
 25 Who hathe devided the spowtes for the raine? or the way for the lightening of the thunders,
 26 To cause it to raine on the earth where no man is, *and* in the wildernes where there is no man?
 27 To fulfil the wilde and waste place, and to cause the bud of the herbe to spring forth?
 28 Who is the father of the raine? or who hathe begotten the droppes of the dewe?
 29 Out of whose wombe came the yce? who hathe ingendred the frost of the heaven?
 30 The waters are hid ^pas *with* a stone: and the face of the depth is frosen.
 31 Canst thou restraine the swete *influences* of ^qthe Pleiades? or loose the bands of ^rOrion?
 32 Canst thou bring forth ^sMazzaróth in their time? canst thou also guide ^tArctúrus with his sonnes?
 33 Knowest thou the course of heaven, or canst thou set ^uthe rule thereof in the earth?
 34 Canst thou lift up thy voyce to the cloudes that the abundance of water may cover thee?
 35 Canst thou send the lightnings that they may walke, and say unto thee, Lo, here we are?
 36 Who hathe put wisdom in the ^xreines? or who hathe given the heart understanding?
 37 Who can number cloudes by wisdom? or who can cause to cease the ^ybottels of heaven,
 38 When the earth groweth into hardnes, ^zand the clottes are fast together?

CHAP. 39

The bountie and providence of God, which extendeth even to the yong ravens, giveth man ful occasion to put his confidence in God. 37 Job confesseth & humbleth him self.

Wilt ^athou hunt the praye for the lyon? or fil the appetite of the lyon's whelpes
 2 When they crouche in their places, *and* remaine in the covert to lye in waite?
 3 Who prepareth for the raven his meat, when his byrdes

20 n That you might appoint it his way and limits.
 23 o To punish my enemies with them, as Ex. 9.18, Josh. 10.11.
 30 p The ice covers it, as though it were paved with stone.
 31 q Which stars arise when the sun is in Taurus, which is the spring time, and bring flowers.
 31 r Which star brings in winter.
 32 s Certain stars so called: some think they were the twelve signs.
 32 t The North star with those that are about him?
 33 u Can you cause the heavenly bodies to have any power over the earthly bodies?
 36 x In the secret parts of man.
 37 y That is, the clouds, wherein the water is contained as in bottles.
 38 z For when God does not open these bottles, the earth comes to this inconvenience.

Chapter 39

1 a After he had declared God's works in the heavens, he showed his marvelous providence in earth, even toward the brut beasts.

^bcrye unto God, wandering for lacke of meat?
 4 Knowest thou the time when the wilde goates bring forth the yong? *or* doest thou marke when the ^chindes do calve?
 5 Canst thou number the moneths that they ^dfulfil? or knowest thou the time when they bring forth?
 6 They bowe them selves: they ^ebruise their yong and cast out their sorowes.
 7 *Yet* their yong waxe fat, and growe up with corne: they go forth and returne not unto them.
 8 Who hathe set the wilde asse at libertie? or who hathe loosed the bondes of the wilde asse?
 9 *It is I* which have made the wildernes his house, and the ^fsalt places his dwellings.
 10 He derideth the multitude of the citie: he heareth not the crye of the driver.
 11 He seketh out the mountaine for his pasture, and searcheth after everie grene thing.
 12 Wil the unicorne ^gserve thee? or wil he tary by thy crybbe?
 13 Canst thou binde the unicorne with his band *to labor* in the forrowe? or wil he plowe the valleis after thee?
 14 Wilt thou trust in him, because his strength is great, and cast of thy labour unto him?
 15 Wilt thou beleve him, that he wil bring home thy sede, and gather it unto thy barne?
 16 *Hast thou given* the pleasant wings unto the peccokes? or wings and fethers unto the ostriche?
 17 Which leaveth his egges in the earth and maketh ^hthem hote in the dust,
 18 And forgetteth that the fote might scater them, or that the wilde beast might breake them.
 19 He sheweth him self cruel unto his yong ones, as they were not his, *and* is without feare, as if he travailed ⁱin vaine.
 20 For God hathe deprived him of ^kwisdome, & hathe given him no parte of understanding.
 21 When ^ltime *is*, he mounteth on hye: he mocketh the horse and his rider.
 22 Hast thou given the horse strength? *or* covered his necke with ^mneying?
 23 Hast thou made him afraied as the grashoper? his strong neying is feareful.
 24 He ⁿdiggeth in the valley, and rejoyceth in *his* strength: he goeth forth to mete the harnest *man*.
 25 He mocketh at feare, and is not afraied, and turneth not backe from the sworde,
 26 *Thogh* the quiver rattle against him, the glittering speare and the shield.

3 b Read, Ps. 147.9.

4 c He chiefly makes mention of wild goats and hinds, because they bring forth their young with most difficulty.

5 d That is, how long they go with young?

6 e They bring forth with great difficulty.

9 f That is, the barren ground where no good fruits grow.

12 g Is it possible to make the unicorn tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint the wisdom of God, whereby he governs all the world.

17 h They write that the ostrich covers her eggs in the sand, and because the country is hot and the sun still keeps them warm, they are hatched.

19 i If he should take care of them.

20 k That is, to have a care, and natural affection toward his yong.

21 l When the young ostrich is grown up, he out runs the horse.

22 m That is, given his courage? which is meant by neighing and shaking his mane, for which his breath covers his neck.

24 n He beats with his hoof.

27 He ^oswalloweth the ground for fearcenes and rage, and he beleveth not that it is the noyse of the trumpet.
 28 He saith among the trumpets, Ha, ha: he smelleth the battel a farre of, and the noyse of the captaines, and the shouting.
 29 Shal the hauke flie by thy wisdom, *stretching out* his wyngs toward the ^pSouth?
 30 Doeth the egle mount up at thy commandement, or make his nest on hye?
 31 She abideth and remaineth in the rocke, *even* upon the top of the rocke, and the tower.
 32 From thence she spieth for meat, *and* her eyes beholde a farre of.
 33 His yong ones also sucke up blood: and where the slaine are, there is she.
 34 Moreover the Lord spake unto Job, and said,
 35 Is this to ^qlearne to strive with the Almighty? he that reproveth God, let him answer to it.
 36 ¶ Then Job answered the Lord, saying,
 37 Beholde, I am ^rvile: what shal I answer thee? I wil lay mine hand upon my mouth.
 38 Once have I spoken, but I wil answer no more, yea wise, but I wil procede no farther.

CHAP. 40

2 How weake man's power is, being compared to the workes of God: 10 Whose power appeareth in the creation, and governing of the great beastes.

Again the Lord answered Job out of ^{*}the whirlewinde, and said, 2 Gird up now thy loynes like a man: I wil demande of thee, and declare thou unto me.
 3 Wilt thou disanul ^amy judgement? *or* wilt thou condemne me, that thou mayest be justified?
 4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?
 5 Decke thy self now with ^bmajestie and excellencie, and araye thy self with beautie and glorie.
 6 Cast abroad the indignacion of thy wrath, & beholde everie one that is proude, and abase him.
 7 Loke on everie one that is arrogant, *and* bring him low: and destroy the wicked in their place.
 8 Hide them in the dust together, *and* binde ^ctheir faces in a secret place.
 9 Then wil I confesse unto thee also, that thy right hand can ^dsave thee.
 10 ¶ Beholde now ^eBehemóth, (whom I made ^fwith thee)

27 ^o He so rides the ground that it seems nothing under him.
 29 ^p That is, when cold comes, to fly into the warm country.
 35 ^q Is this the way for a man that will learn to strive with God? which thing he reproves in Job.
 37 ^r Whereby he shows that he repented, and desired pardon for his faults.

Chapter 40

1 ^{*}Ch. 38.1.
 3 ^a Signifying that they that justify themselves, condemn God as unjust.
 5 ^b Meaning, that these were proper unto God, and belonged to no man.
 8 ^c Cause them to die if you can.
 9 ^d Proving hereby that whosoever attributes to himself power, and ability to save himself, makes himself God.
 10 ^e This beast is thought to be the elephant, or some other, which is unknown.
 10 ^f Whom I made aswel as you.

which eateth ^ggrasse as an ox.
 11 Beholde now, his strength *is* in his loines, and his force *is* in the navil of his belly.
 12 *When* he taketh pleasure, his taile is like a cedre: the sinewes of his stons are wrapt together.
 13 His bones are *like* staves of brasse, *and* his small bones like staves of yron.
 14 ^hHe is the chief of the wayes of God: ⁱhe that made him, wil make his sworde to approche unto him.
 15 Surely the mountaines bring him forthe grasse, where all the beasts of the field playe.
 16 Lyeth he under the trees in the covert of the rede and fennes?
 17 Can the trees cover him with their shadowe? or can the willowes of the river compasse him about?
 18 Beholde, he spoileth the river, ^kand hasteth not: he trusteth that he can drawe up Jordén into his mouth.
 19 He taketh it with his eyes, and trusteth *his* nose through whatsoever meteth him.
 20 ¶ Canst thou draw out ^lLeviathán with an hooke, and with a line which thou shalt cast downe unto his tongue?
 21 Canst thou cast an hooke into his nose? canst thou perce his jawes with an angle?
 22 Wil he make manie ^mprayers unto thee, or speake thee faire?
 23 Wil he make a covenant with thee? *and* wilt thou take ⁿhim as servant for ever?
 24 Wilt thou play with him as with a bird? or wilt thou binde him for thy maides?
 25 Shal the companions banquet with him? shal they devide him among the marchants?
 26 Canst thou fil the basket with his skinne? or the fish-panyer with his head?
 27 Laye thine hand upon him: remember ^othe battel, *and* do nomore so.
 28 Beholde, ^phis hope is in vaine: *for* shal not one perish even at the sight of him?

CHAP. 41

1 By the greatnes of this monstre Liviathán God sheweth his greatnes, and his power, which nothing can resist.

Who *is* so feare that dare stirre him up. Who is he then that can stand ^abefore me? 2 Who hath prevented me that I shulde ^bmake an end? All under heaven is mine.
 3 I wil not kepe silence *concerning* ^chis partes, nor *his* power, nor his comely proportion.

10 ^g This commends the providence of God toward man: for if he were given to devour as a lion, nothing were able, to resist him or content him.
 14 ^h He is one of the chiefest works of God among the beasts.
 14 ⁱ Though man dare not come near him, yet God can kill him.
 18 ^k He drinks at leisure, and fears no body.
 20 ^l Meaning, the whale.
 22 ^m Because he fears lest you should take him.
 23 ⁿ To do your business, and be at your commandment?
 27 ^o If you once consider the danger, you will not meddle with him.
 28 ^p To wit, that trusts to take him?

Chapter 41

1 ^a If none dare stand against a whale; which is but a creature, who is able to compare with God the Creator?
 2 ^b Who has taught me to accomplish my work?
 3 ^c The parts, and members of the whale.

4 Who can discover the face ^dof his garment? or who shall come to him with a double ^ebridel?
 5 Who shall ^fopen the doores of his face? his teeth are feareful round about.
 6 The majestie of his scales is like strong shields, and are sure sealed
 7 One is set to another, that no winde can come betwene them.
 8 One is joined to another: they sticke together, that they can not be sondred.
 9 His ^gsneezings ^hmake the light to shine, and his eyes are like the eye lids of the morning.
 10 Out of his mouth go lampes, & sparkes of fyre leape out.
 11 Out of his nostrilles cometh out smoke, as out of a boyling pot or caldron.
 12 His breath maketh the coles burne: for a flame goeth out of his mouth.
 13 In his necke remaineth strength, and ⁱlabor is rejected before his face.
 14 The members of his bodie are joined: they are strong in them selves, and can not be moved.
 15 His heart is as strong as a stone, and as hard as the nether milstone.
 16 The mightie are afraied of his majestie, and for feare they faint in them selves.
 17 When the sworde doeth touche him, he wil not rise up, nor for the speare, dart nor habergeon.
 18 He esteemeth yron as strawe, and brasse as rotten wood.
 19 The archer can not make him flee: the stones of the sling are turned into stubble unto him.
 20 The dartes are counted as straw: and he laugheth at the shaking of the speare.
 21 Sharpe stones ^jare under him, and he spreadeth sharpe things upon the myre.
 22 He maketh the depth to ^kboyle like a pot, and maketh the sea like a pot of oyntment.
 23 He maketh a path to ^lshine after him: one wolde thinke the depth as a hore head.
 24 In the earth there is none like him: he is made without feare.
 25 He beholdeth ^mall hie things: he is a King over all the children of pride.

CHAP. 42

6 *The repentance of Job. 9 He prayeth for his friends. 12 His goods are restored double unto him. 13 His children's age and death.*

4 d That is, who dare pull off his skin?
 4 e Who dare put a bridel in his mouth?
 5 f Who dare look in his mouth?
 9 ^g Sneezing, the mist from this causes a rainbow effect. added
 9 g That is, casts out flames of fire.
 13 h Nothing is painful or hard unto him.
 21 i His skin is so hard, that he lies with as great ease on the stones as in the mire.
 22 k Either he makes the sea to seem as it boiled by his wallowing, or els he spouts water in such abundance, as it would seem that the sea boiled.
 23 l That is, a white froth, and shining stream before him.
 25 m He despises all other beasts, & monsters, and is the proudest of all others.

Then Job answered the Lord, and said, 2 I know that thou canst do all things, and that there is no ^athought hid from thee.

3 Who is he that hideth counsel without ^bknowledge? therefore have I spoken that I understode not, even things to wonderful for me, ^cand which I knewe not.
 4 Heare, I beseeche thee, and I wil speake: I wil demande of thee, ^dand declare thou unto me.
 5 I have ^eheard of thee by the hearing of the eare, but now mine eye seeth thee.
 6 Therefore I abhorre *myself*, and repent in dust and ashes.
 7 ¶ Now after that the Lord had spoken these wordes unto Job, the Lord also said unto Elipház the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me that thing that is ^fright, like my servant ^gJob.
 8 Therefore take unto you now seven bullockes, and seven rams, and go to my servant Job, and offer up for your selves a burnt offering, and my servant Job shall ^hpray for you: for I wil accept him, lest I shulde put you to shame, because ye have not spoken of me the thing, which is right, like my servant Job.
 9 So Elipház the Temanite, and Bildád the Shuhite, and Zophár the Naamathite went, and did according as the Lord had said unto them, and the Lord accepted Job.
 10 ¶ Then the Lord turned the ⁱcaptivitee of Job, when he prayed for his friends: also the Lord gave Job twice so much as he had before.
 11 Then came unto him all his ^kbrethern, and all his sisters, and all they that had bene of his acquaintance before, and did eat bread with him in his house, and had compassion of him, and comforted him for all the evil, that the Lord had brought upon him, and everie man gave him a ^lpiece of money, and everie one an earring of gold.
 12 So the Lord blessed the last dayes of Job more then the first: for he had ^mfourtene thousand shepe, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.
 13 He had also seven sonnes, and thre daughters.
 14 And he called the name of one ⁿJemimáh, and the name of the second ^oKeziáh, and the name of the thirde ^pKerenhappúch.

2 a No thought so secret, but you do see it, nor any thing that you think, but you can bring it to pass
 3 b Is there any but I? for this God laid to his charge, Ch. 38.2.
 3 c I confess herein my ignorance, and that I spoke I wist not what.
 4 d He shows that he will be God's scholar to learn of him.
 5 e I knew you only before by hearsay: but now you have caused me to feel what you are to me, that I may resign myself over unto you.
 7 f You took in hand an evil cause, in that you condemned him by his outward afflictions and not comforted him with my mercies.
 7 g Who had a good cause, but handled it evil.
 8 h When you have reconciled yourselves to him for the faults that you have committed against him, he shall pray for you, and I will hear him.
 10 i He delivered him out of the affliction wherein he was.
 11 k That is, all his kindred, read Ch. 19.13.
 11 ^l Or, Lamb, or money so marked.
 12 l God made his twice so rich in cattle as he was afore, and gave him as many children, as he had taken from him.
 14 m That is, of long life, or beautiful as the day.
 14 n As pleasant as cassia, or sweat spice.
 14 o That is, the horn of beauty.

Job's repentance.

Job. 42:15 - 42:17

His felicitie.

15 In all the land were no women founde so faire as the daughters of Job, and their father gave them inheritance among their brethren,

16 And after this lived Job an hundreth and fourtie yeres,

and sawe his sonnes, and his sonnes sonnes, *even* foure generacions.

17 So Job dyed, being olde, and full of dayes.