

Chapter 4

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

The second part. Diuers discourfes and disputes about the caufe of Iobs afflictions.

But Eliphaz the Themanite anfwering, fayd: ² If we shal begin to fpeake to thee, perhaps thou wilt take it greuoufly, but the word conceiued who can hold? ³ Behold thou haft taught manie, & wearie handes thou haft ftrenghned. ⁴ Them that wauered thy wordes haue confirmed, and trembling knees thou haft ftrenghened. ⁵ But now a plague is come vpon thee, and thou haft faynted: hath touched thee, and art trubled. ⁶ Where is thy feare, thy ftrengh, thy patience, and the perfection of thy wayes? ⁷ Remember I befecch thee, who euer being innocent hath ^a)perished? or when haue the iuft bene deftroyed? ⁸ Yea rather I haue fene them, that worke iniquitie, and fow forrowes, & reape them, ⁹ to haue perished by the blaft of God, and with the fpirit of his wrath to haue bene confumed. ¹⁰ The roaring of the lion, and the voice of the lioneffe, & the teeth of the whelpes of lions are bruifed. ¹¹ The tigre hath perished, becaufe he had no praye, and the lions whelpes are deftroyed. ¹² Moreouer ^b)to me there was fpoken a fecret word, and as it were by ftealth hath mine eare receiued the vaines of the whifpering therof. ¹³ In the horrou of a vision by night, when deepe fleepe is wont to hold men, ¹⁴ feare held me, and trembling, and al my bones were made fore afrayd. ¹⁵ And when the fpirit paffed in my prefence, the heares of my flesh ftood vpriht. ¹⁶ There ftood one, whose countenance I

The firft conflict, between Eliphaz and Iob.

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

^b Heretikes pretend fuch obfcure visions more to gette credite then to edifie others. *S. Greg. li. 5 c. 18.*

knew not, an image before mine eies, and I heard the voyce as it were of a gentle winde. ¹⁷ What, ^a)shal man be iuftified in comparifon of God, or shal a man be more pure then his maker? ¹⁸ Behold they that ferue him, are not ftable, and in his Angels he found wickednes? ¹⁹ How much more they that inhabite houfes of clay, which haue an earthly foundation, shal be confumed as it were of the moth? ²⁰ From morning vntil euening they shal be cut downe: and becaufe none vnderftandeth, they shal perish foreuer. ²¹ And they that shal be leaft, shal be taken away from them: they shal die, and not in wifedom.

^a Iob eafely granteth that man may not compare nor contend with God. *ch. 9. v. 1.* Yet men may be innocent & free from greuous finnes.