

## Chapter 5

*Eliphaz profecuteth his discourfe to conuince Iob of great finnes, becaufe he is fo vehemently afflicted, 17. exhorteth him therefore to acknowledge his finnes, fo al thinges shal fuccede prosperoufly.*

**C**al therefore <sup>a)</sup>if there be that wil anfwer thee, & <sup>1</sup>turne to fome of the faintes. <sup>2</sup> Anger in deede killeth the foolifh, and enuie fleath the litle one. <sup>3</sup> I haue feene a foole with firme roote, and I curfed his beautie by and by. <sup>4</sup> His children fhall be made far from faluation, and fhall be deftroyed in the gate, and there fhall be none to deliuer. <sup>5</sup> Whofe harueft the hungrie fhall eate, & the armed fhall take him by violence, and the thirftie fhall drinke his riches. <sup>6</sup> Nothing in the earth is done without a caufe, and out of the ground forrow fhall not rife. <sup>7</sup> <sup>b)</sup>Man is borne to labour, and the bird to flight. <sup>8</sup> For the which thing I wil befech our Lord, and toward God I wil fet my fpeech. <sup>9</sup> Who doeth great and vnfearchable and meruelous things without number. <sup>10</sup> Who geueth raine vpon the face of the earth, and watereth al thinges with waters. <sup>11</sup> Who fetteth the humble on high, and them that are in heauineffe he conforteth with health. <sup>12</sup> Who diffipateth the cogitations of the malignant, that their handes can not accomplifh that which they began. <sup>13</sup> Who apprehendeth the wife in their fubtelte, and diffipateth the counfel of the wicked. <sup>14</sup> By day they fhall incurre darkeneffe, and as it were in the night, fo fhall they grope at noone daies. <sup>15</sup> Moreouer he fhall faue the needy from the fword of their mouth, and the poore from the hand of the violent. <sup>16</sup> And to

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<sup>a</sup> This difputer hauing pretended an imaginarie vifion from God againft Iob, now he fuppofeth that neither God nor Angel nor other holie perfon wil patronage his caufe, nor iudge of his cafe as he doth, but that al wil condemne him of impatience, follie, enuie, and other finnes.

<sup>b</sup> This prouerb importeth that a man muft not thincke to paffe his life without trauel, but muft *get his bread vvith fvveat of his brovves*, or fuffer other calamities.

the needie there shal be hope, but iniquitie shal draw together her mouth. <sup>17</sup> Bleffed is the man that is corrected of God: refuse not therefore the chaftifing of our Lord. <sup>18</sup> Because he woundeth, and cureth: ftriketh, and his hands shal heale. <sup>19</sup> In <sup>a</sup>)fix tribulations he shal deliuer thee, and in the <sup>b</sup>)feuenth euil shal not touch thee. <sup>20</sup> In famine he shal deliuer thee from death; and in bat-tel, from the hand of the fword. <sup>21</sup> From the fcourge of the tongue thou shalt be hid; & thou shalt not feare calamitie when it cometh. <sup>22</sup> In wafte and famine thou shalt laugh; and the beaftes of the earth thou shalt not feare. <sup>23</sup> But with the ftones of the landes thy couenant, and the beaftes of the earth shal be peaceable to thee. <sup>24</sup> And thou shalt know that thy tabernacle hath peace, and vifiting thy beautie, thou shalt not finne. <sup>25</sup> Thou shalt know alfo that thy feed shal be manifold, and thy progenie as the graffe of the earth. <sup>26</sup> Thou shalt enter into the graue in abundance, as a heape of wheate is caryed in his time. <sup>27</sup> Behold, this is euen fo, as we haue fearched out: which thou hauing heard reuolue in thy mind.

## ANNOTATIONS

1 Turne to fome of the Sainctes.) Eliphaz prouoking Iob to produce fome of his opinion, or to feeke the helpe and patronage of fome Sainct in his caufe, plainly sheweth the common faith and practife of inuocating Sainctes in that time. Els it had benne a friuolous fpeech, which is not to be imputed to a fenfible wife man as he was. For it appeareth by the drift of his reafoning, that he fupposed fome of Gods fpecial feruantes would maintaine a good caufe, but that Iobs caufe was fuch as neither God, nor holie Angel, nor good man would defend, and therefore boldly prouoked him to this trial, prefuming that he fhould finde no fuch patron. Neither did he wil Iob in thefe wordes to cal vpon God only, for he could not erre fo groffly, as to cal God *fome of the Sainctes* but muft meane fome other holie perfon. And it is clere by the Septuaginta Interpreters, that Eliphaz willed Iob to inuocate the

Inuocation of Sainctes, especially Angels in Iobs time.

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

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

*li. 5. c. 30.* Angels, faying: *Inuocate if anie vvil anfvver thee, or if thou canft behold anie of the holie Angels.* S. Gregorie expoundeth it to the fame fenfe, that Sainctes were to be inuocated in a good caufe, but, that Eliphaz here difpicing, and deriding holie Iob, fayd to him: *Thou canft not find Sainctes thy helpers in affliction, vvhom thou vvouldeft not haue thy felovves in prosperitie.*