

## Chapter 6

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

**B**ut Iob answering, ſayd: <sup>2 a)</sup>Would God my finnes were weyed, wherby I haue deferued wrath, and the calamitie, which I ſuffer in a balance. <sup>3</sup> <sup>b)</sup>As the ſand of the ſea this would appeare heauier, wherfore my wordes alſo are full of forrow. <sup>4</sup> Because the arrowes of our Lord be in me, the indignation whereof drinketh vp my ſpirit, and the terrours of our Lord warre agaynſt me. <sup>5</sup> Wil the wilde aſſe roare when he hath graſſe? or the oxe loweth when he ſhall ſtand before the full manger? <sup>6</sup> Or can an vnſauerie thing be eaten, that is not ſeaſoned with ſalt? or can a man taſt that which being taſted bringeth death? <sup>7</sup> The thinges which before my foule would not touch, now for anguiſh are my meates. <sup>8</sup> Who wil graunt that my petition may come: and that God would geue me that which I expect? <sup>9</sup> And he that hath begune, the ſame would looſe his hand, and cut me off? <sup>10</sup> And this might be my comfort, that afflicting me with forrow, he ſpare not, nor gayneſay the wordes of the Holie one. <sup>11</sup> For what is my ſtrength, that I can ſuſteyne it? or what is mine end, that I ſhould doe patiently? <sup>12</sup> Neither is my ſtrength the ſtrength of ſtones, neither is my fleſh of braſſe. <sup>13</sup> Behold there is no help for me in my ſelf, and my familiar freindes alſo are departed from me. <sup>14</sup> He that taketh away mercie from his friend, forſaketh the feare of our Lord. <sup>15</sup> My brethren haue paſſed by me, as the torrent that paſſeth

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<sup>a</sup> A man of ſincere conſcience confeſſeth the finnes wherof he is guiltie, yet acknowledgeth not al wherwith others may vniuſtly charge him.

swiftly in the valleys. <sup>16</sup> They that feare the hoarefroft, fnow shal fal vpon them. <sup>17</sup> At the time, when they shal be diffipated they shal perish: and after they waxe hote they shal be diffolued out of their place. <sup>18</sup> The pathes of their fteppes are intangled: they shal walke in vayne, and shal perish. <sup>19</sup> Confider ye the pathes <sup>a)</sup>of Thema, the wayes of Saba, & expect a litle while. <sup>20</sup> They are confounded, because I haue hoped: they are come also euen vnto me, and are couered with shame. <sup>21</sup> Now you are come: and euen now feing my plague you are afrayd. <sup>22</sup> Haue I fayd: Bring ye to me, and of your subftance geue to me? <sup>23</sup> Or deliuer me from the hand of the enemie, and out of the hand of the ftrong deliuer me? <sup>24</sup> <sup>b)</sup>Teach ye me, and I wil hold my peace: and if I perhaps haue beene ignorant in anie thing, instruct ye me. <sup>25</sup> Why haue you detracted from the wordes of truth, whereas there is none of you that can controwle me? <sup>26</sup> To rebuke only you frame fpeaches, and you vtter wordes in the wind. <sup>27</sup> You rush in vpon a pupil, and you endeouore to ouerthrow your frend. <sup>28</sup> Notwithftanding accomplish that which you haue begune: geue eare, and fee whether I lie. <sup>29</sup> Anfwer I befech you without contention: and fpeaking that which is iuft, iudge ye. <sup>30</sup> And you shal not finde iniquitie in my tongue, neither shal folie found in my iawes.

## ANNOTATIONS

<sup>3</sup> As the fand of the fea.) Scarfe anie figure is more common in holie Scripture then *Hyperbole*. Wherby our vnderftanding is drawne to cōceiue the greatnes of thinges that otherwife fupaffe vulgar capacitie. So Iob fignifieth here that *his calamitie being vveighed vvith his finnes in balance, vvould appeare heauier*, not precifely in proportion of the number of fandes in the fea, but exceding much in true comparifon. Of which fuperabundance of

The vfe of *Hyperbole* in holie Scripture.

Trefure of fatisfactorie workes in the Church.

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

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

paines patiently suffered by holie Iob, and other Sainctes, more then their finnes deserued, especially of our B. Sauour, who could not finne, and of our B. Ladie, who neuer finned, remayneth an infinite treafure of satisfactorie workes, appliable by the supreme ftuard of Gods Church, Christs Vicar in earth, for satisfaction of others which haue nede, and are in the communion of Sainctes, and performe the conditions appointed. And fo this high ftuard may in due maner by his authoritie, geue limited, or plenary pardons to penitentes, of the paines which otherwife they should suffer in this life, or in purgatorie, for their finnes first remitted. Other Bishops can also geue or difpence so much as the Supreme Bishop alloteth to their powre, al to edification and necessitie of Gods seruantes, as dispensers, not diffipators of so holie treafure.

Pardons do applye the suffering of some for the satisfaction of others.