

Chapter 6

Iob anwereth the obiections of Eliphaz, shewing that in dede the calamitie which he suffereth is much greater then his finnes deferue; and therefore his lamentation is excusable, 8. wisheth (if it 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.

But Iob anwering, sayd: ^{2 a)}Would God my finnes were weyed, wherby I haue deferued wrath, and the calamitie, which I suffer in a balance. ³ [♫]As the sand of the sea this would appeare heauier, wherfore my wordes also are ful of forrow. ⁴ Because the arrowes of our Lord be in me, the indignation whereof drinketh vp my fpirit, and the terrours of our Lord warre agaynst me. ⁵ Wil the wilde affe roare when he hath graffe? or the oxe loweth when he shal stand before the ful manger? ⁶ Or can an vnfaerie thing be eaten, that is not feafoned with falt? or can a man taft that which being tafted bringeth death? ⁷ The thinges which before my foule would not touch, now for anguish are my meates. ⁸ Who wil graunt that my petition may come: and that God would geue me that which I expect? ⁹ And he that hath begune, the fame would loofe his hand, and cut me of? ¹⁰ And this might be my comfort, that afflicting me with forrow, he spare not, nor gaynesay the wordes of the Holie one. ¹¹ For what is my ftrength, that I can fusteyne it? or what is mine end, that I should doe patiently? ¹² Neither is my ftrength the ftrength of ftones, neither is my flesh of braffe. ¹³ Behold there is no help for me in my felf, and my familiar freindes also are departed from me. ¹⁴ He that taketh away mercie from his frend, forfaketh the feare of our Lord. ¹⁵ My brethren haue paffed by me, as the torrent that paffeth

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

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

ANNOTATIONS

3 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 fandcs in the fea, but exceeding much in true comparifon. Of which fuperabundance of

The vfe of *Hyperbole* in holie Scripture.

Trefure of fatisfactorie workes in the Church.

^a Sandie wayes without water.

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

paines patiently fuffered by holie Iob, and other Sainctes, more then their finnes deferued, efpecially of our B. Sauour, who could not finne, and of our B. Ladie, who neuer finned, remayneth an infinite treafure of fatisfactorie workes, appliable by the fupreme ftuard of Gods Church, Chriffs Vicar in earth, for fatisfaction of others which haue nede, and are in the communion of Sainctes, and performe the conditions appointed. And fo this high ftuard may in due maner by his authoritie, geue limited, or plenarie pardones to penitentes, of the paines which otherwife they fhould fuffer in this life, or in purgatorie, for their finnes firft remitted. Other Bifhops can alfo geue or difpence fo much as the Supreme Bifhop allotteth to their powre, al to edification and neceffitie of Gods feruantes, as difpencers, not diffipators of fo holie treafure.

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