

Chapter 9

Job approueth that no man auouching his owne iuftice before God is iuftified. 22. Teacheth that affliction of the innocent ftandeth wil with Gods iuftice, wifdom, and powre.

And Iob anfwering, faid: ^{2 a)}In deede I know it is fo, & that man can not be iuftified compared with God. ³ If he wil contend with him, he can not anfwer him one for a thoufand. ⁴ He is wife of hart, and ftrong of force: who hath refifted him, & hath had peace? ⁵ He that tranfported mountaynes, and they whom he fubuerted in his furie, knew not. ⁶ He that remoueth the earth out of her place, and the pillars therof are fhaken. ⁷ He that commandeth the funne, & it rifeth not: and shutteth vp the ftarres as it were vnder a feale: ⁸ He that alone fpreadeth the heauens, and goeth vpon the waues of the fea. ⁹ He that maketh Arcturus, and Orion, and Hyades, and the inner partes of the fouth. ¹⁰ He that doth great thinges, and incomprehenfible, and meruelous of the which there is no number. ¹¹ If he come to me, I shal not fee him: if he depart, I shal not vnderftand. ¹² If fodenly he aske, who shal anfwer him? or who can fay: Why doeft thou fo? ¹³ God whose wrath no man can refift, and vnder whom they ftoope that ^{b)}carie the world. ¹⁴ How great am I then, that I may anfwer him, and fpeake in my wordes with him? ¹⁵ Who although I haue anie iuft thing, wil not anfwer, ^{c)}but wil befech my iudge. ¹⁶ And when he shal heare me inuocating, I doe not beleue that he hath heard my voice. ¹⁷ For in a hurle winde shal he breake me, and shal multiplie my woundes yea without caufe.

^a Iob here granteth that which was truly faid by his aduerfarie, & fheweth how he did wrong applie true doctrin againft him, and fo ftill defendeth his owne innocencie, and iuft quarel.

^b Angels moue the fpheres of heauen.

^c Euen fo S. Paul, though he was not guiltie in confcience of anie crime, yet he would not therin iuftifie himfelf. *1. Cor. 4.*

¹⁸ He graunteth not my spirit to rest, and he filleth me with bitterneffe. ¹⁹ If strength be demaunded, he is most strong: if equitie of iudgement, no man dare geue testimony for me. ²⁰ If I wil iustifie my self, mine owne mouth shal condemne me, if I wil shew my self innocent, he shal proue me wicked. ²¹ Although I shal be simple, the self fame shal my foul be ignorant of, and I shal be wearie of my life. ²² ^a)One thing there is that I haue spoken, both the innocent and the impious he confumeth. ²³ If he scourge, let him kil at once, and not laugh at the paynes of innocentes. ²⁴ The earth is geuen into the handes of the impious, he couereth the face of the iudges therof: and if it be not he, who is it then? ²⁵ My dayes haue bene swifter then a poste: they haue fled and haue not sene good. ²⁶ They haue passed by as shippes carying frutes, as an eagle flying to meate. ²⁷ When I shal say: I wil not speake so, I change my face, and am tormented with sorow. ²⁸ I ^b)feared al my workes, knowing that thou didst not spare the offender. ²⁹ But if so also I am impious, why haue I laboured in vayne? ³⁰ If I be washed as it were with snow waters, and my handes shal shine as most cleane. ³¹ Yet shal thou dippe me in filth, and my garmentes shal abhorre me. ³² For neither I wil answer a man that is like my self: nor that may be heard with me equally in iudgement. ³³ There is none that may be able to reprove both, and to put his hand between both. ³⁴ Let him take his rod from me, and let not his dread terrifie me. ³⁵ I wil speake, and wil not feare him: for I can not answer fearing.

^a This is an assured true assertion, that God afflicteth both good & euil in this life.

^b Feare on mans part, and hope in God, do wel consist together. So both presumption and desperation are auoided.