

## Chapter 11

*Sophar imputeth Iobs discourfe, about the caufe of his fo great afflictions, to infolencie of mind, and loquafitie of tongue, perfwading him to acknowledge greuous finnes, that fo he may haue the reward of a iuft man.*

The third conflict.

**B**ut Sophar the Naamathite anfwering, faid: <sup>2</sup> Why, fhall he that fpeaketh manie thinges, not heare alfo? or <sup>a)</sup> fhall a man full of wordes be iuftified? <sup>3</sup> To thee onlie fhall men hold their peace? and when thou haft mocked others, fhalt thou be confuted of none? <sup>4</sup> For thou haft fayd: My word is pure, and I am cleane in thy fight. <sup>5</sup> And I would wish that God would fpeake with thee, and would open his lippes to thee. <sup>6</sup> That he might shew thee the fecretes of wifdom, and that his law is manifold, and thou mighteft vnderftand that thou art exacted much leffer thinges of him, <sup>b)</sup> then thy iniquitie deferueth. <sup>7</sup> Peraduenture thou wilt comprehend the fteppes of God, and wil find out the Omnipotent perfectly? <sup>8</sup> He is higher then heauen, and what wilt thou doe: deeper then hel, and how wilt thou know? <sup>9</sup> The meafure of him is longer then the earth, and broder then the fea. <sup>10</sup> If he fhall ouerthrow al thinges, or fhall ftrayten them into one, who fhall fay againft him? <sup>11</sup> For he knoweth the vanitie of men, & feing iniquity doth he not cōfider? <sup>12</sup> A vaine man is extolled into pride, and thinketh him felf borne free as a wilde affes colt. <sup>13</sup> But thou haft confirmed thy hart, & haft fpred thy handes to him. <sup>14</sup> If thou fhalt take away from thee the iniquitie <sup>c)</sup> that is in thy hand, and iniuftice remaine not in thy tabernacle. <sup>15</sup> Then mayft thou lift vp thy face without fpotte, and thou fhalt be ftable,

<sup>a</sup> Sophar might haue applied the vice of much fpeaking to himfelf, and his felowes, alleaging manie thinges, which proued not their opinion, wheras Iobs allegations proued directly that which he affirmed.

<sup>b</sup> Iobs owne confcience affirmed the contrarie. *c. 6. v. 3.*

<sup>c</sup> He could not iuftly confeffe iniquitie which he had not cōmitted.

and shalt not feare. <sup>16</sup> Thou shalt also forget miserie,  
and shalt remember it as waters that are passed. <sup>17</sup> And  
the brightnes as it were of noone daies, shall arise to thee  
at evening: and when thou shalt think thyself consumed,  
thou shalt rise as the day farre. <sup>18</sup> And thou shalt have  
confidence, hope being set before thee, and buried thou  
shalt sleepe secure. <sup>19</sup> Thou shalt rest, and there shall  
be none to terrifie thee: and verie manie shall beseech  
thy face. <sup>20</sup> But the eyes of the impious shall decay, and  
escape shall faile them, and their hope the abomination  
of the foule.