

## Chapter 21

*Job requiring his freindes to heare him, 7. discourfeth of the caufe, why fome euil men prosper al this life.*

**B**ut Job anfwering, fayd: <sup>2</sup> Heare I befech you my wordes, and doe penance. <sup>3</sup> Beare with me, that I alfo may fpeake, and after my wordes, if it shal feme good, laugh ye. <sup>4</sup> Is my difputation <sup>a</sup>)agaynft man, that I ought not worthely to be forie? <sup>5</sup> Harken to me, and be aſtonied, and put the finger vpon your mouth. <sup>6</sup> And I when I shal remember, am afrayd, and trembling shaketh my flesh. <sup>7</sup> Why then doe the impious liue, are they aduanced, and ftrenghened with riches? <sup>8</sup> Their feede contineweth before them, a multitude of kinfemen, and of nephewes in their fight. <sup>9</sup> Their houfes be ſecure and peaceable, & the rod of God is not vpon them. <sup>10</sup> Their bullock hath conceiued, and hath not made abortion: their cow hath calued, and is not deprived of her calfe. <sup>11</sup> Their litle ones goe forth as flockes, and their infantes reioyfe with paſtimes. <sup>12</sup> They hold the timbrel, & the harpe, & reioyfe at the found of the organe. <sup>13</sup> They <sup>b</sup>)lead their daies in wealth, and in a moment they goe downe to <sup>c</sup>)hel. <sup>14</sup> Who fayd to God: Depart from vs, we wil not the knowlege of thy waies. <sup>15</sup> Who is the Omnipotent, that we should ferue him? and what doth it profite vs if we shal pray him? <sup>16</sup> But yet becauſe their good things are not in their hand, be the counſel of the impious far from me. <sup>17</sup> How often ſhal the candel of the impious be extinguished, and inundation come vpon them, and ſhal he deuide the forowes of his furie? <sup>18</sup> They ſhal be as chaffe before the face

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<sup>a</sup> Though he difputed with three men, yet it was concerning diuine things not humane, but of Gods prouidence, and iuſtice, of the refurrection of eternal life and puniſhment.

<sup>b</sup> See *ch. 20. v. 5.*

<sup>c</sup> The ſame word is in Hebrew Greke and Latin for hel as in the *7* and *17. chap.* & other places, which ſheweth that beſides hel of the dāned the reſting place alfo of holie fathers in the old Teſtament was called by the general name of hel.

of the winde, and as ashes, which the whirlewinde scat-  
tereth. <sup>19</sup> God shal referue the forow of the father to his  
children: and when he shal haue rendred it, then shal  
he know. <sup>20</sup> His eies shal see his owne slaughter, and he  
shal drinke the furie of the Omnipotent. <sup>21</sup> For what  
doeth it pertaine to him concerning his house after him:  
although the number of his monethes be diminished the  
halfe? <sup>22</sup> Shal anie man teach God knowledge, who iud-  
geth the high ones. <sup>23</sup> This man dieth strong and in  
health, rich and happie. <sup>24</sup> His bowels be full of fatte,  
and his bones be embrewed with marrow. <sup>25</sup> But an  
other dieth in bitterneffe of foule without anie riches.  
<sup>26</sup> And yet they shal sleepe together in the duft, and  
wormes shal couer them. <sup>27</sup> Surely I know your cogita-  
tions, and vniuft sentences agaynst me. <sup>28</sup> For you say:  
Where is the house of the prince? and where are the  
tabernacles of the impious? <sup>29</sup> Alke anie of the wayfar-  
ing men, and you shal vnderstand that he knoweth these  
self same things. <sup>30</sup> Because the euil man is kept vnto  
the day of perdition, and he shal be led to the day of  
furie. <sup>31</sup> Who shal reprove his way before him? and who  
shal repay him the things that he hath done? <sup>32</sup> He shal  
be brought to the graues, and shal watch in the heade  
of the dead. <sup>33</sup> He hath bene sweete to the grauel of  
A riuer of hel. Cocytus, & after him he shal drawe euerie man, and  
before him innumerable. <sup>34</sup> How therefore doe ye com-  
forth me in vayne, whereas your answer is shewed to be  
repugnant to the truth?