

## Chapter 32

*Eliu a young man being angrie that Iob perfited in his opinion, and that his three freindes could not conuince him, 8. taketh vpon him to confute Iob which they could not do.*

The ninth conflict.

**B**ut these three men omitted to answer Iob, for that he seemed iust to himself. <sup>2</sup> And <sup>a)</sup>Eliu the sonne of Barachel a Buzite, of the kinred of Ram, was angrie and tooke indignation: and he was angrie against Iob, for that he sayd himself to be iust before God. <sup>3</sup> Moreouer against his freindes he had indignation, for that they had not found a reasonable answer, but onlie had condemned Iob. <sup>4</sup> Therefore Eliu expected Iob speaking, because they were his elders that spake. <sup>5</sup> But when he saw that the three were not able to answer, he was wrath exceedingly. <sup>6</sup> And Eliu the sonne of Barachel a Buzite answering, sayd: I am yonger in time, and you more ancient, therefore casting downe my head, I was afayd to shewe you my sentence. <sup>7</sup> For I hoped that longer age would speake, and that a multitude of yeares would teach wisdom. <sup>8</sup> But as I see, there is a Spirite in men, and the inspiration of the Omnipotent geueth vnderstanding. <sup>9</sup> They of many yeares are not the wise men, neither doe the ancients vnderstand iudgement. <sup>10</sup> Therefore wil I speake: Heare ye me, I also wil shew you my wisdom. <sup>11</sup> For I haue expected your wordes, I haue heard your wisdom, as long as you contended in wordes. <sup>12</sup> And as long as I thought you said somewhat, I considered: but as I see, <sup>b)</sup>here is none of you that can reprove Iob, and answer his wordes. <sup>13</sup> Left perhaps you may say: We haue found wisdom, God hath reiected

<sup>a</sup> This youngman wittie & lerned, but proud withal, was a figure of the hote and arrogant disputers who wil feme to know more then their elders. *S. Greg. li. 23. c. 2.*

<sup>b</sup> A notorious arrogancie to hold himselfe wiser then any man, either of his owne sect, or of his aduersaries.

him, not man. <sup>14</sup> He hath fpoken nothing <sup>a</sup>)to me, and I wil not anfwer him according to your wordes. <sup>15</sup> They were afrayd, and anfwered no more, & they haue taken away talke from themfelues. <sup>16</sup> Therfore becaufe I haue expected, and they fpake not: they ftoode, & anfwered no more. <sup>17</sup> I alfo wil anfwer my part, and wil shew my knowledge. <sup>18</sup> For I am ful of wordes, and the fpirit of my bellie ftreyneeth me. <sup>19</sup> Behold, my bellie is as new wine without a vent, which breaketh new veffels. <sup>20</sup> I wil fpeake, and take breath a litle: I wil open my lippes, and wil anfwer. <sup>21</sup> I wil not accept the perfon of a man, and I wil not make God equal to man. <sup>22</sup> For I know not how long I shal continewe, and whether after a while my maker wil take me away.

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<sup>a</sup> Thofe that neither credite Catholique Doctors, nor yet relie vpon their owne elders, but euery one vpon his owne priuate fpirit, denie that to perteyne to them which is fpoken to others in the fame errors. *S. Greg. li. 23. c. 8.*