

Chapter 33

Eliu endeuoreth to proue by Iobs ſpeech that he is vniuft: 13. arguing that God (by afflicting him) hath already ſo iudged. 23. But if by an Angels admonition he repent, al ſhal be remitted.

Heere therfore Iob my fayings, and harken to al my wordes. ² Behold I haue opened my mouth, let my tongue ſpeake within my iawes. ³ My wordes are of my ſimple hart, and my lippes ſhal ſpeake a pure ſentence. ⁴ The Spirit of God made me, and the breath of the Omnipotent gaue me life. ⁵ If thou canſt, anſwer me, and ſtand againſt my face. ⁶ Behold God hath made me alſo euen as thee, and of the ſame clay I alſo was formed. ⁷ But yet let not my ^amiracle terrifie thee, and let not my eloquence be burdenous to thee. ⁸ Thou therfore haſt ſayd in my eares, and I haue heard the voice of thy wordes: ⁹ I am cleane, and without finne: vnſpotted, and there is no iniquitie in me. ¹⁰ Becauſe he hath found quarrels in me, therfore hath he thought me his enemy. ¹¹ He hath put my feete in the ſtockes, he hath obſerued al my waies. ¹² This therfore is it, wherein thou art not iuſtified: I wil anſwer thee, that God is greater then man. ¹³ Doeſt thou contend againſt him becauſe he hath not anſwered thee to al wordes? ¹⁴ God ^bſpeaketh once, & repeateth not the ſelf ſame the ſecond time. ¹⁵ By a dreame in a viſion by night,

^a Arrogant men imagine their owne conceiptes, & vtterance to be more meruelous thē other mens, not knowing how fooliſh their owne pride is. *S. Greg. li. 23. c. 16.*

^b It is true that Gods wil once vttered ought to ſuffice al men, for he anſwereth not to ech one by a particular ſpeech, but by common ſpeech (or fact) ſatiſfieth al mens queſtions. Wherof S. Gregorie noteth this general rule, *vita præcedentium fit forma ſequentium. The life of them that goe before is made a forme (or rule) of them that folovv. li. 23. c. 18. §. 19.* But Eliu falſely ſuppofed that God by Iobs affliction had declared that he was a wicked man. For in dede God declared the contrarie. *c. 1. v. 1. § 8. & c. 2. v. 3.*

when heauie fleepe falleth vpon men, and they fleepe in their bed. ¹⁶ Thē doth he open the eares of men, & teaching instructeth them with difcipline, ¹⁷ that he may turne a man from thefe things, which he doth, & may deliuer him from pride. ¹⁸ Deliuering his foule from corruption: and his life, that it paffe not vnto the fword. ¹⁹ He rebuketh alfo by forow in the bed, and he maketh al his bones to wither. ²⁰ Bread is become abominable to him in his life, and to his foule the meate before defired. ²¹ His flesh fhall confume, and the bones that had beene couered, fhall be made naked. ²² His foule hath approached to corruption, and his life to things caufing death. ²³ If there fhall be an Angel fpeaking for him, one of thoufandes, to declare mans equitie. ²⁴ He fhall haue mercie on him, and fhall fay: Deliuier him, that he defcend not into corruption: I haue found wherein I may be propitious to him. ²⁵ His flefh is confumed with punishments, let it returne to the daies of his youth. ²⁶ He fhall befeche God, and he wil be pacified towards him: and he fhall fee his face in iubilation, and he wil render to a man his iuftice. ²⁷ He fhall behold men, and fhall fay: I haue finned, and in deede I haue offended, and, as I was worthie, I haue not receiued. ²⁸ He hath deliuered his foule that it fhould not goe into death, but liuing fhould fee the light. ²⁹ Behold, al thefe things doth God worke three times in euerie one. ³⁰ That he may reclame their foules from corruption, and illuminate them with the light of the liuing. ³¹ Attend Iob, and heare me: and hold thy peace, whiles I fpeake. ³² But if thou haft what to fpeake, anfwer me, fpeake: for I would thee to appeare iuft. ³³ And if thou haue not, heare me: hold thy peace, and I wil teach thee wifedom.