

## Chapter 34

*Againe Eliu chargeth Iob with blasphemie, and other crimes, 10. sheweth the equitie of Gods iudgement: 20. and that al thinges are fubiect to Gods powre and knowlege.*

**E**liu therfore pronouncing, fpake thefe wordes alfo: <sup>2</sup> Heare ye wife men my wordes, and ye learned harken to me: <sup>3</sup> For the eare proueth wordes, and the throate difcerneth meates by the taft. <sup>4</sup> Let vs choofe vs iudgement, and among vs let vs fee what is the better. <sup>5</sup> Becaufe Iob fayd: I am iuft, and God hath <sup>a</sup>fubuerted my iudgement. <sup>6</sup> For in iudging me there is a lie: mine arrow is violent without anie finne. <sup>7</sup> What man is there as is Iob, that drinketh fkorning as it were water? <sup>8</sup> That goeth with them that worke iniquitie, and walketh with impious men? <sup>9</sup> For he hath fayd: Man shal not pleafe God <sup>b</sup>although he runne with him. <sup>10</sup> Therefore ye difcrete men heare me, far from God be impietie, and iniquitie from the Omnipotent. <sup>11</sup> For he wil render a man his worke, and according to the waies of euerie one he wil recompence them. <sup>12</sup> For in verie deed God wil not condemne without caufe, neither wil the Omnipotent fubuert iudgement. <sup>13</sup> What other hath he appointed ouer the earth? or whom hath he fette ouer the world, which he made? <sup>14</sup> If he direct his hart to him, he shal drawe his fpirit and breath vnto him. <sup>15</sup> Al flesh shal faile together, and man shal returne into ashes. <sup>16</sup> If then thou haue vnderftanding, heare that is fayd, and harken to the voice of my fpeech. <sup>17</sup> Can he that loueth not iudgement, be healed? and how doeft thou fo far condemne him, that is iuft? <sup>18</sup> That fayth to the king, Apoftata: that calleth dukes impious: <sup>19</sup> Who

<sup>a</sup> Iob faid not that God *fubuerted iudgement* (or wrongfully iudged) but God *hath taken avvay my iudgement*. *ch. 27. v. 2.* that is, differred to iudge my caufe.

<sup>b</sup> Neither did Iob fay this (*c. 9. v. 22.*) but Eliu wrested his meaning that he might haue fomethng to reprehend. *S. Greg. li. 24. c. 25.*

accepteth not the perfones of princes: nor hath knowen  
 the tyrant, when he contended againft the poore man:  
 for al are the worke of his handes. <sup>20</sup> They shal fodenly  
 die, and at midnight peoples shal be trubled, and shal  
 paffe, and take away the violent without hand. <sup>21</sup> For  
 his eies are vpon the waies of men, and he confidereth  
 al their fteppes. <sup>22</sup> There is not darkeneffe, and there is  
 not shadow of death, that they may be hid there which  
 worke iniquitie. <sup>23</sup> For it is no more in mans powre, to  
 come to God into iudgement. <sup>24</sup> He shal deftroi manie,  
 & innumerable, & shal make other to ftand for them.  
<sup>25</sup> For he knoweth their workes: and therfore he shal  
 bring night, and they shal be deftroyed. <sup>26</sup> As impious  
 men he hath ftroken them in the place of them that  
 fee. <sup>27</sup> Who as it were of purpofe haue reuolted from  
 him, and would not vnderftand al his waies: <sup>28</sup> That  
 they caufed the crie of the needie man to come to him,  
 and he heard the voice of the poore. <sup>29</sup> For he granting  
 peace, who is there that can condemne? After he fhall  
 hide his countenance, who is there that may behold him,  
 both vpon nations, and vpon al men? <sup>30</sup> Who maketh  
 a man that is <sup>a</sup>)an hypocrite reigne for the finnes of the  
 people. <sup>31</sup> Therfore becaufe I haue fpoken to God, thee  
 alfo I wil not prohibite. <sup>32</sup> If I haue erred, teach thou me:  
 if I haue fpoken iniquitie, I wil adde no more. <sup>33</sup> Doth  
 God require it of thee, becaufe it hath difpleafed thee?  
 for thou beganft to fpeake, and not I: but if thou know  
 anie better thing, fpeake. <sup>34</sup> Let men of vnderftanding  
 fpeake to me, and let a wifeman heare me. <sup>35</sup> But Iob  
 hath fpoken folifhly, and his wordes found not difcipline.  
<sup>36</sup> O my father, let Iob be proued euen to the end: ceafe  
 not from the man of iniquity. <sup>37</sup> Who addeth blafphemie  
 vpon his finnes, let him be reftrayned in the meane time

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<sup>a</sup> Eliu applieth this to Iob, as though he had made falfe fhew of  
 vertue which he had not, and that God had fuffered him hitherto  
 to reigne, or rather to tyrannize for iuft punifhment of his peoples  
 finnes. But God at laft declared that Iob was not fuch a one.  
*ch. 42. v. 7.*

among vs: and then let him prouoke God to iudgement  
with his fpeaches.