

## THE ARGUMENT OF THE BOOKE OF IOB.

*li. 18.* Holie *Iob* otherwise called *Iobab* (*Gen. 16.*) as S. Augustine *Iob* of the race  
*c. 47. ciuit.* S. Chriſtoſtom, S. Ambroſe, S. Gregorie, and other fa- of Eſau.  
*conc. 2.* thers teach, *the ſonne of Rahuel, the ſonne of Eſau,* was  
*de Lazar* king (or abſolute prince) of the land of Hus. Why God ſuf-  
*Rom. 9.* being perfect in religion, ſincere in life, rich in wealth, ferred him to be  
*Præfat. in Iob.* and bleſſed with children, for an admirable example of fo afflicted.  
patience, and to ſhew that a mortal man through Gods VVhy God ſuf-  
grace, may reſiſt al the diuels tentations, by Gods permiſſion, ferred him to be  
ſuddenly loſt al his goodes and children, was ſtricken with The contentes  
horrible ſores in al his bodie, reuiled by his wife, and in according to the  
ſteed of comforth which his ſpecial freindes pretended hiſtorie.  
towards him, was iniuriouſly charged by them, with im-  
patience, arrogancie, blaſphemie, and other crimes, for  
which they falſly ſuppoted he was ſo afflicted, affirm-  
ing, and by diuers ſophiſtical argumentes, grounded as  
they pretended vpon Gods iuſtice, wiſdome, powre, mer-  
cie, and goodnes, would proue that God ſuffereth none  
but wicked men to be ſo afflicted. But *Iob* conſtantly  
defendeth his owne iuſt innocencie, and that worldlie  
calamities, and proſperitie happen indifferently to good  
and bad in this life, and that the true reward of the iuſt,  
and punishment of the wicked, is to be expected in the  
other world. At laſt God, with due reprehention of *Iob*  
for ſome imperfections, ſharply rebuketh the errors, and  
infolencie of his aduerſe freindes; geueth ſentence of *Iob*  
fide; pardoneth them at his interceſſion; and reſtoreth al  
things to him double, to that he had before.  
Befides the literal ſenſe *Iob* in al his actions, ſuf- *Iob* an eſpecial  
feringes, and whole life, was a *ſpecial figure of Chriſt,* figure of Chriſt.  
*Præfat.* *ſhewing* (ſayth S. Gregorie) *by thoſe thinges which he*  
*did and ſufteyned, what our Redemer ſhould do and*  
*ſuffer.* Yea more particularly then moſt part of the Pa-  
triarches, which S. Ierome (*epiſt. ad Paulin.*) alſo ad-  
mireth and teſtifieth, ſaying: *What myſteries of Chriſt*  
*doth not this booke comprehend? Euerie word is ful*  
*of ſenſe.* Moreouer this hiſtorie is replenished with  
*moral documents,* how to embrace vertue, and eſchew  
vice: propoſing the life of a right godlie man, neither  
Moral docu-  
mentes in this  
booke.

infolent in prosperitie, nor desparing in aduerfitie, alwayes resolute in Gods seruice, as wel in his prosperous kingdom as in the miserable dunghil. Here also we haue the true maner of arguing, according to the rules of Logike, with detection of sopherie, *Iob prouing and disproving assertions by proposition, assumption, and conclusion*, as S. Ierom obserueth, with profound knowlege of natural things and causes, as appeareth in very manie places. Al which varietie and abundance of matter, comprised in smal rowme, make manie thinges hard and obscure, yet are the same so tempered with other thinges plaine and easie, that here is verified S. Augustins obseruation (*li. 2. c. 6. doct. Christ*) *certaine places of holie Scriptures serue as delectable meate to them that hunger and thirst diuine knowlege, and the obscure take away tediousnes from them, that loath vsual plaine doctin.*

True logike & Philosphie.

Hard and easie thinges to be vnderstood are both profitable.

It is most probable that Iob himself, inspired by the Holie Ghost, by whose grace *he excelled al in right simplicitie (c. 1.)* writte his owne historie; the most part in verse, only the two first chapters and the last in prose, in the Arabian tongue, which Moyse translated into Hebrew, for the consolation of the Israelites afflicted in Ægypt.

Written by Iob himself, most part in verse.

And it may be diuided into three general partes. First the change of Iobs state from prosperitie into affliction, with his lamentation for the same, are recorded in the three first chapters. In foure and thirtie chapters following are fundrie disputations, conflictes, and discourses between him and his freindes, touching the cause of his so vehement affliction. In the five last chapters God discusseth the quarel, geueth sentence for Iob against his aduersaries, pardoneth them, and rewardeth him.

Diuided into three partes.