

THE ARGUMENT OF THE BOOKE OF IOB.

<p><i>li. 18.</i> <i>c. 47. ciuit.</i> <i>conc. 2.</i> <i>de Lazar</i> <i>Rom. 9.</i> <i>Præfat. in Iob.</i></p>	<p>Holie <i>Iob</i> otherwise called <i>Iobab</i> (<i>Gen. 16.</i>) as S. Augustine, S. Chriſtoſtom, S. Ambroſe, S. Gregorie, and other fathers teach, <i>the ſonne of Rahuel, the ſonne of Efau</i>, was king (or abſolute prince) of the land of Hus. Who being perfect in religion, ſincere in life, rich in wealth, and bleſſed with children, for an admirable example of patience, and to ſhew that a mortal man through Gods grace, may reſiſt al the diuels tentations, by Gods permiſſion, ſudainly loſt al his goodes and children, was ſtricken with horrible fores in al his bodie, reuiled by his wife, and in ſteed of comforth which his ſpecial freindes pretended towards him, was iniuriouſly charged by them, with impatience, arrogancie, blaſphemie, and other crimes, for which they falſly ſuppofed he was ſo afflicted, affirming, and by diuers ſophiſtical argumentes, grounded as they pretended vpon Gods iuſtice, wiſdome, powre, mercie, 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 Iobs fide; pardoneth them at his interceſſion; and reſtoreth al thinges to him duple, to that he had before.</p>	<p>Iob of the race of Efau.</p> <p>VVhy God ſuffered him to be ſo afflicted.</p> <p>The contentes according to the hiftorie.</p>
<p><i>Præfat.</i></p>	<p>Befides the literal ſenſe <i>Iob</i> in al his actions, ſufferinges, and whole life, was a <i>ſpecial figure of Chriſt</i>, ſhewing (ſayth S. Gregorie) <i>by thoſe thinges which he did and ſufteyned, what our Redemer ſhould do and ſuffer</i>. Yea more particularly then moſt part of the Patriarches, which S. Ierome (<i>epiſt. ad Paulin.</i>) alſo admireth and teſtifieth, ſaying: <i>What myſteries of Chriſt doth not this booke comprehend? Euerie word is full of ſenſe</i>. Moreouer this hiftorie is replenished with <i>moral documents</i>, how to embrace vertue, and eſchew vice: propoſing the life of a right godlie man, neither</p>	<p>Iob an eſpecial figure of Chriſt.</p> <p>Moral documents in this booke.</p>

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 & Philosophie.

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.