

Chapter 1

Holie Job offereth sacrifice for euerie one of his children, 6. whose good estate Satan enuying, by Gods permission spoyleth him of al his goodes, and children, 20. for which he being penfue offendeth not, but thanketh God for al.

The first part.
The change of
Jobs prosperous
estate into
affliction.

There was a man in the Land of Hus, named Job, & that man was simple, & right, and fearing God, and departing from euil. ² And there were borne to him seven wives and three daughters. ³ And his possession was seven thousand sheepe, and three thousand camels, also five hundred yoke of oxen and five hundred she asses, and a familie exceeding great: and that man was great among al them of the East. ⁴ And his wives went, and made a feast by houses, euerie one in his day. And sending they called their three sisters, to eate and drinke with them. ⁵ And when the dayes of feasting had passed about in course, Job sent to them, and sanctified them: and rising vp early offered holocaustes for euerie one. For he sayd: Left perhaps my wives haue sinned, and haue blessed God in their hartes. So did Job al the dayes. ⁶ But on a certaine day when the wives of God were come to assist before our Lord, ^aSatan also was present amongst them. ⁷ To whom our Lord sayd: From whence comest thou? Who answering, sayd: I haue gone round about the earth, and walked through it. ⁸ And our Lord sayd to him: Hast thou considered my seruant Job, that there is not the like to him in the earth, a man simple, and right and fearing God, and departing from euil? ⁹ To whom Satan answering, said: Why, doth Job feare God in vayne? ¹⁰ hast not thou fenced him, and his house, and al his substance round about, blessed the workes of his handes, and his possession hath increased on the earth? ¹¹ But stretch forth thy hand a little, and touch al thinges that he possesseth, vnlesse he blesse thee in the

^a Diuels appeare not in Gods fight, but sometime in presence of Angels which represent God. *S. Athan. q. 8. ad Antiochum.*

face. ¹² Our Lord therefore fayd to Satan: ^a)Behold, al things that he hath, are in thy hand, onlie vpon him extend not thy hand. And Satan went forth from the face of our Lord. ¹³ And when vpon a certeine day his fonnes and daughters did eate, and drinke wyne in the houfe of their eldefth brother, ¹⁴ there came a meffenger to Iob, which fayd: The oxen plowghed, and the she affes fed beside them, ¹⁵ and the Sabeians came in violently, & haue taken al things, and haue ftroken the feruantes with the fword, and I onlie haue efcaped to tel thee. ¹⁶ And when he yet fpake, an other came, and fayd: The fire of God fel from heauen, and ftriking the sheepe and the feruantes hath confumed them, and I only haue efcaped to tel thee. ¹⁷ But whiles he alfo was yet fpaking, there came an other and faid: The Chaldees made three troupes, and haue inuaded the camels, and taken them, moreouer the feruantes alfo they haue ftrooken with the fword, and I alone am fled to tel thee. ¹⁸ He yet fpake, and behold an other came in, and faid: Thy fonnes and daughters eating, and drinking wine in the houfe of their eldefth brother, ¹⁹ fodenly a vehement winde came violently from the countrie of the defert, and shooke the foure corners of the houfe, which falling oppreffed thy children and they are dead, and I alone haue efcaped to tel thee. ²⁰ Then Iob rofe vp, and rent his garmentes, and with powled head falling on the ground, adored, ²¹ and faid: ^b)Naked came I out of my mothers wombe, and naked shal I returne thither: Our Lord gaue, and our Lord hath taken away: as it hath pleafed our Lord, fo is it done: the name of our Lord be bleffed. ²² In al thefe thinges Iob finned not with his lippes, neither fpake he anie foolish thing againft God.

^a God doth not directly fend euils but permitteth them to happen to his feruantes.

^b By this holie example ancient fathers condeme the fenfles Stoikes who are neuer moued. *S. Aug. li. 1. c. 9. ciuit.* S. Paul alfo reproueth *men vvithout affection. Rom. 1. v. 31.*

ANNOTATIONS

- 1 Simple, right, and fearing God.) Moyfes, Samuel, Efdras, & other Prophetes writ their owne actes among others, alfo their owne prayfes, fpeaking of themfelues in the third perfon, & fo did holie Iob, humbly, truly, and fimply, without vayne glorie, or arrogancie, as S. Gregorie noteth, faying: Bleffed Iob, infpired with the Holie Ghoft, might well write his owne actes, which were the giftes of fupernal infpiration. God being the principal efficient caufe of al good mens workes, and men the fecondarie caufe of the fame.
- Moreouer Iobs fingular patience and other vertues are likewife commended in other holie Scriptures & by ancient Doctores. *Tobie. 2.* God permitted tentation to happen vnto Tobias, that example might be geuen to his folowers of his patience, as of holie Iob. S. Iames (*c. 5.*) exhorting to patience, fayeth: *You haue heard the fuffering of Iob, and you haue fene the end of our Lord.* Tertullian (*li. de patientia.*) admiring Iobs patience exclameth thus: Ô moft happie man whom neither the driuing away of his flockes of catle, nor confuming of the reft with fire, nor the loffe of his children, nor torments of his bodie, could driue from patience, but he ftood immoueable in the feruice of God, for example to vs, that we fall not for anie worldlie damage, loffe of deareft friendes or corporal afflictions. And bleffed be God, by whose bleffing we may now fay: Ô happie Englifh Catholiques, that patiently fuffer the very fame kindes of tribulation, (though not in fo great a degree) in our time. S. Cyprian (*li. de bono patientiæ.*) Iob examined & proued by the vertue of patience was aduanced to the very height of prayfe, a rich lord in poffeffion, & a more rich father in children, fudainly was neither lord, nor father: was alfo moft greuoufly afflicted in his flefh: and that no tentation might be wanting the diuel armed his wife againft him, yet was he not moued, but by victorious patience thanked God for al. In like forte other holie fathers, for encoregement and confolation of the afflicted, write much of holie Iobs inuincible patience. Aboue al S. Gregorie, our Apoftle, dilateth moft excellently in thirtie and fife whole bookes, defcribing & propofing his fo great vertues to be imitated by al Chriftianes, firft of al (*li. 1. c. 5.*) obferuing how great a prayfe it is to be good in fuch a place, *in the middes of a crooked and peruerfe nation, fhing as a light in the vworld,* dwelling in the gentiles, vvhere vvas the feate of Satan, a lillie among thornes.
- 5 Offered holocaustes for euerie one.) Albeit the vertue of Sacrifice as wel of Holocaust in the old Teftament, as efpecially of Chrifts Sacrifice in the New, is of infinite value in it felfe, yet the application therof to particulare perfons, and purpofes is limited, and therefore holie Iob offered not only once for al his children but
- As wel Iob as other prophetes writ their owne actes and prayfes.
- Good workes are both Gods workes and mens workes.
- Iobs patience inuincible in al fortes of affliction.
- English Catholiques lofe their goodes and children, and are afflicted in bodie.
- Great commendation to be good amongft the bad.
- Sacrifice being of infinite vertue, yet the value in application is limited.

manie times, feuerally for euerie one. Wherof fee *Cardinal Allen*
li. 2. de Eucharift. Sacrific. c. 35.