

Chapter 2

Satan by Gods permifsion, 7. ftriketh Iob with fores from the fole of his foote to the toppe of his head. 9. His wife alfo infulteth againft him, but he finneth not. 11. Three freindes coming to vifite and conforte him, fitte filent by him feuen dayes.

And it came to paffe when on a certaine day the fonnes of God were come, and ftood before our Lord, and Satan came among them, and ftood in his fight, ² that our Lord fayd to Satan: From whence comeft thou? Who anfwering fayd: I haue gone round about the earth, and walked through it. ³ And our Lord fayd to Satan: Haft thou confidered my feruant Iob, that there is not the like to him in the earth, a man ^a)fimple, and right, and fearing God, and departing from euil, and yet reteyning innocencie? But thou haft moued me againft him, that I should afflict him in vaine. ⁴ To whom Satan anfwering, faid: Skinne for skinne, & al thinges that a man hath, he wil geue for his life: ⁵ otherwife put thy hand, and touch his bone and flesh, and then shalt thou fee that he wil bleffe thee in the face. ⁶ Our Lord therefore fayd to Satan: Behold he is in thy hand, but yet faue his life. ⁷ Satan therefore going out from the face of our Lord, ftroke Iob with a verie fore boile, from the fole of the foote euen to the toppe of his head: ⁸ who with a shel fcraped the corruption, fitting on a dunghil. ⁹ And ^b)his wife fayd to him: Doeft thou yet continue in the fimplicite? Bleffe God and die. ¹⁰ Who fayd to her: Thou haft fpoken like one of the foolish wemen, if we haue receiued good things of the hand of God, euil thinges why should we not receiue? In al thefe things Iob finned not with his lippes.

^a A man of plaine and true dealing mixed with meeknes without al guile is called a fimple right man. *S. Greg. li. 1. c. 2. & 10.*

^b His wife perfwading him to defperation and blaſphemie, fignified carnal cogitations which corrupt the foule inwardly, as afflictions do affault the flesh outwardly. *S. Greg. li. 3. c. 24.*

11 Therefore ¶Iobs three frendes hearing al the euil, that had chanced to him, came euerie one out of their place, Elephaz a Themanite, and Baldad a Suhite, and Sophar a Naamathite. For they had appointed, that coming together they would vifite him, and confort him. 12 And when they had lifted vp their eies a far of, they knew him not, and crying out they wept, and renting their clothes fprinkled duft ouer their head toward heauen. 13 And they fate with him on the ground ^a)feuen daies and feuen nightes, and no man fpake to him a word: for they faw the payne to be vehement.

ANNOTATIONS

- 11 Iobs three freindes.) For better intelligence of these conflicts between holie Iob and his freindes, it may here be obserued, that they were in dede his freindes, as the text simply calleth them: that they beleued rightly in God Almighty, and were not idolaters: that they came of freindly good affection *to comfort him though they fel into vvordes of reprobuing him*, (as S. Gregorie teacheth) they alleaged also manie excellent diuine sentences very truly, which therefore Iob reprobued not. But they erred in their ??? against Iob: and that of ignorance rather than of fette malice, concluding that Iob was guiltie of some enormous finnes, because they saw him so greuouly punished, and heard him complaine therof; his owne conscience knowne to him and hid to them (wherof they rashly iudged) testifying that he was innocent, in respect of so great crimes. And in this their particular error, though they were not heretikes, being not obstinate after that the truth was sufficiently reueled vnto them, yet they prefigured heretikes, endeuouring by one truth to destroy an other, and by arrogating knowlege which they had not: *promising also new things & vnheard of, rather to dravv others to admire them, then to edification.*
- li. 3. c. 24.* These vifiters of Iob were in dede his freindes, and professed true religion.
- li. 5. c. 18.* They erred in Iobs particular case.
- And prefigured heretikes.

^a Seuen dayes together euerie day and night some good part.