

Chapter 42

Holie Iob instructed & comforted by Gods discourse, acknowledgeth his fault, and craueth pardon for his ouerflight in speach, or cogitation. 7. God iustificieth his cause against his freindes. 9. They offer sacrifice for their offence. 10. Al things prosper with Iob, duple to that he had before, 16. and he dieth happely.

And Iob anfwering our Lord, sayd: ² I know that thou canst doe al thinges, and no cogitation is hid from thee. ³ Who is this, that concealeth counfel without knowledge? Therefore haue I spoken ^a)vnwisely, and the thinges that did excede my knowledge beyond mesure. ⁴ Heare (I befech thee) and I wil speake: I wil aske thee, and do thou tel me. ⁵ With the hearing of the eare I haue heard thee, but now my eye seeth thee. ⁶ Therefore ^b)I reprehend myself, and I do penance in imbers and ashes. ⁷ And after our Lord spake these wordes to Iob, he sayd to Eliphaz the Themanite: My furie is wrath against thee, and against thy two frendes, because ^d)you haue not spoken right before me, as my seruant Iob. ⁸ Take therefore vnto you ^d)feuen oxen, and feuen rammes, and goe to my seruant Iob, and offer holocauste for your selues: and my seruant ^d)Iob shal pray for you: his face I wil receiue, that the follie be not imputed to you: for you haue not spoken right thinges before me, as my seruant Iob. ⁹ Eliphaz therefore the Themanite, and Baldad the Suhite, and Sophar the Naamathite went, and did as our Lord had spoken to them, and our Lord receiued the face of Iob. ¹⁰ Our Lord also was turned at the ^c)penance of Iob, when he prayed for his freindes. And our Lord added al thinges whatfoeuer had

^a Iob here simply acknowledged his error in speaking so much in defence of his owne innocencie, and so litle of Gods prouidence in afflicting him, for his more merite, and Gods more glorie.

^b Before he defended a truth against his opposite freindes, now with more resignation he contented himself with his affliction.

^c Iob did penance both for himself and others.

bene lobes, duple. ¹¹ And al his brethren came to him, and al his fifters, and al that knew him before, and they did eate bread with him in his houle: and wagged the head vpon him, and comforted him vpon al the euil that God had brought in vpon him. And euerie man gaue him one ewe, and one earelet of gold. ¹² And our Lord bleffed the laft daies of Iob more then his beginning. And he had fourtene thoufand sheepe, and fix thoufand camels, & a thoufand yoke of oxen, and a thoufand she asses. ¹³ And he had ^{a)}feuen fonnes, and three daughters. ¹⁴ And he called the name of one Dies, and the name of the fecond Caffia, & the name of the third Cornuftibij. ¹⁵ And there were not found in al the earth wemen fo beautiful as the daughters of Iob: and their father gaue them inheritance among their brethren. ¹⁶ And Iob liued after thefe thinges, an hundred fourtie yeares, and he faw his children, and his childrens children, vnto the fourth generation, and he died an old man, and ful of daies.

ANNOTATIONS

7 You haue not fpoken right, as my feruant Iob.) Holie Iob being throughly tried in the furnace of tribulation, and by diuine inſtruction confirmed in perfect patience, and other vertues, God at laſt gaue ſentence, condemning the guiltie, and iuſtifying the innocent: in plaine termes pronouncing that Eliphaz, Baldad, and Sophar had not fpoken right before him, as his feruant Iob. And fo theſe three being conuincd, that notwithstanding their former pretence of defending Gods caufe, they had erred, and Iob had maintained the truth, they ſubmitted themſelues as faultie, and humbly did penance, bringing their oblations for ſacrifice to Iob, as they were commanded. *v. 8. & 9.*

As for Eliu the laſt diſputer, perfiſting more vehemēt in his error when others ceaſed from contention, he was ſufficiently condemned in his felowes. And the rather for that true point of his owne doctrine (*ch. 33. v. 14.*) that *God ſpeaketh once, and repeteth not the ſame, the ſecond time.* For it was euer a general

God by his ſentence condemned the error of Iobs freindes, and iuſtified his aſſertion.

Errors ought not to be holden ftill, being once condemned.

^a In that he had al other thinges duple, and children in the ſame number as before, it is a ſigne that the former perished not but died in good fate.

rule, that when God once reueiled anie thing by publique fact, or vnto competēt witneffes, it fufficed for euer, to al reafonable men, and fo Eliu might applie the fentence to himfelfe, which God had denounced to his three freindes, in the fame caufe. Much leffe are Proteftantes excufable, which not only perfift in errors cōdemned in their owne felowes, as in Luther, Caluin, Beza & others, but alfo in other old herefies: as their doctrine of iuftification by only faith condemned in the Apoftles time: their denying the cerimonies of Baptifme, & the Sacrament of Confirmation: & of Penance, condemned in the Nouations: or that patient fultaining of worldlie loffes, and other afflictions, fuch as Iob fuffered, are not fatisfactorie, or meritorious workes.

S. Aug. de fide & oper. S. Cyprian. li. 4. ep. 2. Apud. Eufeb. li. 6. c. 35.

Much leffe raifed againe being hertofore buried.

8 Take feuen oxen, and feuen rammes.) In the number of feuen is a myfterie of perfection and fulnes, often vfed in holie Scripture. For God creating the world and al thinges therin, in fix dayes, refted the feuenth. Seuenfold punifhment was required for Cain. Seuen payres of cleane beaftes were conferued in Noes arke. And in the law the ground refted from tillage the feuenth yeare, with innumerable the like, as *S. Gregorie in this place*, and other Fathers note in their workes. Alfo twife feuen victimnes offered in facrifice, import the greatnes of thefe mens offence in accusing Iob, and in auouching their falfe opinion.

Gen. 2. 4. 7. Exod. 23. Deut. 15.

Numbers myftical.

Great or manie facrifices for great offences.

8 Iob shal pray for you.) Neither had fo manie facrifices fufficed, as *S. Chriſtoftom* obserueth, *Orat. 5. in Iudæos.* vnles Iob alfo had prayed for the offenders. VVhere we fee that both Sacrifice, & the deuotion of him that offereth it, haue their effectes: whereof commeth the diftinction vfed in Scholes, of *Opus operatum* and *Opus operantis.* As it is manifelt likewife, that mediation of one man for an other, did not derogate from Gods benigne mercie, in the law of nature, wherein thefe men liued. Nor now from Chriftes mediation, in the law of Grace. *2. Cor. 1. v. 11.*

Deuotion of him that offereth facrifice increafeth the effect.

Prayers of holie men or Sainctes derogate not from Chrift.