

## A BRIEF RECAPITVLATION of this Strange and Sacred Hiftorie.

For auoiding prolixitie (this volume growing great) we haue for moft part contracted our Annotations into the margen, making very few others in this booke, which otherwife offered much more occafion, as wel for explicating hard places, as of other docttrinal and moral inftuctions. Neither in dede can ordinarie Annotations wel fuffice for vnderftanding of this, and other hard bookes. But rather large Commentaries are required, fuch as *S. Gregorie*, and other ancient Fathers: as alfo *F. Iohn de Pineda*, and others haue lately written. Wherto we therfore remitte the lerned readers. And for the benefite of others of our nation, we shal here briefly recapitulate the fumme, and principal pointes of this holie and admirable hiftorie, confifting in a fingular holie mans conflictes, and glorious victorie, againft inuifible and vifible aduerfaries, both in prosperous and aduerfe fortune.

VVhy we haue made few annotations in this booke.

The argument of this hiftorie.

2. *Tim.* 3. Firft this holie man *Iob* in al abundance of wealth, and riches, *bleffed* with manie children (*ch. 1.*) fitting in a princelie throne, and *royal dignitie* (*ch. 29.*) in the land of *Hus*, was not only *affaulted* with common tentations of the enuious enimie, as al are that liue piously in God, but fo *much the more*, as he was more godlie, fincerer and perfecter then *other men*, yet he *neuer fet his hart vpon worldlie* or temporal *thinges*, but with al due feare fo *ferued God*, and *parted from euil*, that *Satan* himfelf (the calumniator of mankind) could not charge him with anie finne at al. Though he would not for al that confeffe him to be iuft, or perfect: but for further trial of him, demanded and obtained licence of God to touch al his poffeffions, and fo *bereued him of al his goodes, & children* in one day. And when he *perfeuering* conftant in vertue, *thanking God for al*, not *finning in his lippes*, neither *fpeaking anie foolifh thing againft God*, the diuel getting more ample permiffion to touch his bones and flesh (*chap. 2.*) *fudenly ftroock him with moft grievous botch* (or boyle) *from the fole*

Iob in prosperitie was tempted inuifibly more then ordinary men of lower ftate, or leffe perfection.

Much more by loffe of al his goodes and children in one day.

Moft of al by bodilie affliction.

*of the foote to the toppe of the head: who fitting on a dunghil, and scraping the corruption of his fores with a flhel in extreme paine, his owne wife, by the diuels fuggeston, reuiled him for his finceritie, and prouoked him to blaspheme God: but he feuerely reprehended her follie, ftil keeping neceffarie patience.*

And reuiling of his wife.

Then came *three fpecial freindes*, noble wifemen (or litle kinges) to vifite, and comferte him, who *in feuen dayes not fpeaking one word of confolation*, nor entering into anie difcourfe with him, at laft *Iob* himfelf (*chap. 3.*) broke this long filence (but not his patience) lamentably bewayling the extremitie of his paines, imputing al to the miferies of mans eftate, corrupted by finne, *discourfed of certaine penal euiles*, or maladies enfuing therupon, *wishing* for his owne part (if it had fo bene Gods pleafure, for he fincerly feared God) *that either he had not bene borne, or bene shortly taken out of this world, curfing finne and the proper effectes therof* remaining in man, *wishing alfo to haue wanted the ordinarie benefites* of education in his infancie, and al his former prosperitie, fo that he might haue efcaped the calamities, wherwith he was now afflicted. Al which he vttering in way of contemning al worldlie thinges, and fuppofing *his freindes* there prefent, would haue fo vnderftood him, and had compaffion with him: they contrariwife (by art of the diuel, God fo permitting) *fel into indignation*, & in ftead of comforting their moft afflicted freind, *sharply reprehended him*, rashly iudged his confcience, and falfly *condemned him*, not only of *impatient fpeech*, as offenfiue to God, and his Angels, and to al good men; but alfo of other enormous finnes: as *pride, tyrannie, prefumption, hypochrifie, and blasphemie*, becaufe heretofore he femed to the world as iuft and holie, and now (as they imagined) in his deferued punifhment, charged God with iniuftice. Wherupon grew diuers long difputes between Iob and his three freindes; a fourth alfo intruding himfelfe, when the others ceafed. So that *Iob indured nine conflictes*, and *in the tenth God iudged him the victour*, which fhall yet better appeare, if

Holie Iob lamented his affliction, and the general miferies of man.

VWhere Iob expected comforth in tribulation, the diuel procured him more affliction.

Iob fore afflicted in bodie had nine feueral conflictes about the caufe therof before it was decided.

we repete the summe of their argumentes, & his answers, with Gods decision of the controuersie.

In the first conflict *Eliphaz* the chiefeft of Iobs freindes (in the 4. and 5. chapter) *accused Iob of great impatience, and insolencie* againft God, alfo both *him and his familie of tyrannie, like to a cruel lion, and lions whelpes*, alleaging for prooffe the prosperitie of good men, punishment of the wicked, and a particular vision. Adiured him therefore to acknowledge and repent the same. But *Iob* (in *other two chapters*) *auouched that in deede his afflictions were greater then his finnes deferred*, relying vpon his innocencie knowen to his owne confcience. Described alfo the manifold calamities of mans life, desired to die, and fo to end his worldlie miseries.

The first conflict.

The maine point of the controuersie.

Then *Baldad* the fecond opposite freind (in the 8. chap.) *pretending to free Gods iudgement* from all shew or resemblance of iniustice, *charged Iob and his children with former wickednes*, and him as iniurious to God in his speeches, of which if he would repent, he should be healed, and prosper as before: *Arguing* in general, *that God neuer afflicteth the innocent, nor afflicteth the malignant*. Innuating thereby, that Iob was an hypocrite. Wherto Iob answered (*chap. 9. & 10.*) that in deede *no man may compare, nor iustifie himselfe before God*. Neuertheles it standeth wil with Gods iustice, powre, & wisdom, that innocentes be sometimes exercised with tribulations, more then their offences deserue.

The second conflict.

The ground of these mens error.

Thirdly *Sophar* (the third disputer) *affaulted Iob* (*ch. 11.*) *imputing his speech, and defence of himself to loquacitie, and audacious temeritie*, in that he desired to know the causes of Gods providence, in so grieuouly afflicting him. Of which faultes holie *Iob purged himself* (in the *three next chapters*) still maintayning his innocencie, according to his owne confcience, better knowen to himself then to them, desiring God to instruct him, if he had anie vnknown finnes. Discourfed alfo much more profoundly of Gods powre, wisdom, iustice, and providence, as wel in general, as towards himself in particular: and professed his faith, and great confidence of the Resurrection.

The third conflict.

Againe *Eliphaz (ch. 15.) more bitterly* then before, *condemned Iob of presumption, and blasphemie,* discourfed of mans corruptnes and pronenes to finne, defcribing the maners of hypocrites, and other impious men, with their miferable endes, and argued *Iob* for fuch a one. VVho (in the *next two chapters*) *expoſtulated with theſe his freinds,* that they coming with pretence to comforth him, did ſo violently afflict him, by charging him with falſe and heynous crimes, his owne confcience better knowing, and teſtifying his former life, and ſtate of his foule, then that their imaginations could alter his iudgement. And ſo *with contempt of this world,* & deſire of death and reſt, *appealed to Gods iudgement againſt his three freindes,* touching the matter in controuerſie. In the meane time comforted himſelf with meditation of the next world.

The fourth conflict.

*Baldad* likewiſe replied (*ch. 18.*) *with hote contention,* accusing Iob of inſolent impatience, inculcating the greuous puniſhmentes both of him, and others for their impietie. In anſwer wherto *he lamented againe the want of expected comforth,* eſpecially by ſuch freindes. Stil comforted himſelf with affured faith of the Refurrection.

The fifth conflict.

*Sophar* alſo (*ch. 10.*) *attempted againe to cōvince Iob of impietie, and hypochrifie,* by the miferable, and ſpeedie fal of wicked men after proſperitie: for ſo he imagined Iob to be fallen into irrecoverable miferie. But *Iob ſhewed the contrarie, that ſome wicked men proſper long,* yea al their life, and the ſame long, and then *in a moment goe downe to hel,* and ſo the argument of preſent affliction proued not their opinion againſt him.

The fixth conflict.

*Eliphaz diſputed* the third time (*ch. 22.*) *contending that the cauſes of affliction, are not to be attributed to Gods ſecrete providence,* but to affured finnes of the wicked. Vpon whom only he ſuppoſed, that afflictions fal: inferring that Iob was guiltie of enormous crimes, & groſſe errors. Vrged him therfore to returne to God, that he might be reſtored to former proſperitie. *Iob againe appealed to Gods ſentence,* not in his terrour, nor rigour of his iuſtice, but againſt his aduerſaries in this quarel,

The ſeuenth conflict.

describing Gods powre, and wifdome, by which he permitteth the innocent to be afflicted, & the wicked to prosper: no man knowing how foone, or how late, al shal receiue as they deferue.

Moreouer Baldad disputed the third time, very briefly (*ch. 25.*) endeuouring to terrifie Iob from further answering, and especially from appealing to Gods iudgement. But Iob very largely (in *six ensuing chapters*) discoursed diuinely of Gods souereigne Maiestie, Powre, Wifdom, exact Iustice, and infinite Mercie. Also of wicked mens destruction; of his owne former prosperitie, and present calamitie, together with his good workes, and innocencie, which he ftill auouched in respect of great iniquities.

The eight conflict.

After that Iob and his three freindes ceassed, nothing being agreed vpon in the point of controuersie, the diuel yet ceased not, but sturred vp a yongman, called Eliu, proud and arrogant, but not vnlearned, who abruptly condemned them al; to witte, Iob of pertinacie, the others of insufficiencie. And therefore tooke vpon him to conuince Iob, though the others could not. Very like to late-rising Protestantes, or Puritaines bragging that by new argumentes, and proofes neuer heard of, they wil ouerthrow the Papistes, or Catholique Romaine Church, and doctrin, which al former enimies, Iewes, Pagaines, Turkes, and Heretikes, nor Hel gates, could not ouercome. This yong Eliu therefore, with his Priuate spirite, wiser in his owne conceipt then al that went before him, assaulted constant Iob (*ch. 32. and five more ensuing*) with manie wordes, and bragges, often chalenging & prouoking, but not extorting anie answer, from so graue a man to his friuolous and idle argumentes, largely discoursing of thinges either not denied, or so manifest false, that euerie meane seruant of God, could easely conuince them, and neuer approaching to the maine controuersie, only railed against holie Iob, charging him more furiously then anie had donne before, with impietie, impatience, ignorance, pride, blasphemie, and obstinacie, vices farre from Iobs sanctitie, dilating also of Gods iustice, mercie, wifdome, powre, and prouidence;

The ninth conflict.

Newest Secretaries hold themselves the wisest.

Especially these of our dayes, that relie ech one vpon his owne priuate spirite.

and that no man ought to contend, nor expostulate with God, that afflictions must be borne patiently, and that God is iust, and maruelous in his workes, wherof no wifeman euer doubted; and so Iob conuincd him with filence.

But *God himself* for decifion of al (*from ch. 38. to the end of the Booke.*) first by way of examining *instructed Iob* more particularly, reciting manie maruelous workes of nature, shewing therby his Diuine Maieftie, Powre, and Wifdome, *exercifing Iob in more patience,* and withal *perfecting him in humilitie.* So that with al reuerent feare and fubiectiō, he offered and fubmitted him felfe to Gods onlie good pleafure. Then finally *God gaue fentence that Iob had defended the truth, & his three freindes had erred.* VVhom after Sacrifice, and Iobs prayer to them, he pardoned; reftored Iob to health, and to duple prosperitie, of al he had loft before, geuing him alfo long life, and a happie end.

In this hiftorie befides the literal fenfe, shewing that Iob was iust and fincere, and not for his finnes (as his freindes fallfly fupposed) but for his more merite was moft extremly afflicted, and afterwards reftored to health and wealth: we haue alfo here in the Allegorical fenfe, *an efpecial figure of Chrift.* Who as he was abfolutely moft innocent, & moft perfect: so was he without cōparifon moft afflicted of al mankind. Likewife Iobs reftauration to better ftate then before, fignified in the Anagogical fenfe, *the Refurrection,* and reftauratiō of better, & moft glorious qualities in the bleffed, *with fulnes of daies, in eternal glorie.* Finally in the Moral fenfe (which S. Gregorie moft efpecially profecuteth) al Chriftians haue here *a moft notable example* of al vertues, namely *of patience,* wherin Iob proceded by degrees to great perfection. For he was first tried by the loffe of al his goodes & children, and was proued to be very patient. He was then moft greuoufly tormented in bodie, & being left without comfort, albeit he lamentably bewailed so great extremitie, wishing fuch dayes had bene preuented, yet he neither fpoke againft God, nor good men, nor his owne foule,

In the tenth place God decided the controuerfie.

Penitentes pardoned.  
Iob rewarded.

The literal fenfe of this hiftorie.

Allegorical.

Anagogical.

Moral.

Holie Iob proceeded by degrees to perfect patience.

## A Brief Recapitulation.

& according to truth auouched & defended his owne innocencie. And at laft by Gods infpiration, and fwete confolation, he reprehended himfelf, of former imperfections vttered in fome wordes, and with ful refignation to Gods wil, fufteyned al his loffes and paynes, not only with contentment, but alfo with ioy.