

# The Proxy Wars

1 **2 Kings (2 Samuel) 19:22**

And David said: What have I to do with you, ye sons of Sarvia? why are you a satan this day to me? shall there any man be killed this day in Israel? do not I know that this day I am made king over Israel?

2 **1 Paralipomenon (1 Chronicles) 21:1**

And Satan rose up against Israel: and moved David to number Israel.

3 **Job 1:6**

Now on a certain day when the sons of God came to stand before the Lord, Satan also was present among them.

4 **Job 1:9**

And Satan answering, said: Doth Job fear God in vain?

5 **Job 1:12**

Then the Lord said to Satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person. And Satan went forth from the presence of the Lord.

6 **Job 2:1**

And it came to pass, when on a certain day the sons of God came, and stood before the Lord, and Satan came among them, and stood in his sight,

7 **Job 2:2**

That the Lord said to Satan: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it.

- 8 **Job 2:3**  
And the Lord said to Satan: Hast thou considered my servant Job, that there is none like him in the earth, a man simple, and upright, and fearing God, and avoiding evil, and still keeping his innocence? But thou hast moved me against him, that I should afflict him without cause.
- 9 **Job 2:4**  
And Satan answered, and said: Skin for skin, and all that a man hath he will give for his life:
- 10 **Job 2:6**  
And the Lord said to Satan: Behold be is in thy hand, but yet save his life.
- 11 **Job 2:7**  
So Satan went forth from the presence Of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head:
- 12 **Zacharias (Zachariah) 3:1**  
And the Lord shewed me Jesus the high priest standing before the angel of the Lord: and Satan stood on his right hand to be his adversary.
- 13 **Zacharias (Zachariah) 3:2**  
And the Lord said to Satan: The Lord rebuke thee, O Satan: and the Lord that chose Jerusalem rebuke thee: Is not this a brand plucked out of the fire?

Figure: *Satan* in the Old Testament, 2 of 2 (source)

## Satan in the Book of Job

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Now on a certain day when the sons [*Vetus Latina: angels*] of God came to stand before the Lord, Satan also was present among them. And the Lord said to him: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it. And the Lord said to him: Hast thou considered my servant Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil? And Satan answering, said: Doth Job fear God in vain? Hast not thou made a fence for him, and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth? But stretch forth thy hand a little, and touch all that he hath, and see if he blesseth thee not to thy face. Then the Lord said to Satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person. (Job 1:6–12)

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## Job: Argument

1. God praises Job
2. Satan asks to put Job's faith to the test
3. Satan takes away Job's possessions and children
4. Job mourns but does not sin "by his lips"
5. Satan makes Job ill and turns his wife against him
6. Job curses the day of his birth but does not sin "by his lips"
7. Job's friends reason there must be a sin to occasion so much punishment
8. God tells Job to stop whining
9. Job admits he has spoken rashly, apologizes, and does penance
10. God accuses Job's friends of selfrighteousness, requiring penance
11. God gives Job twice as much as he had before

## Gregory the Great, *Moralia in Job*

An analysis of the Book of Job on three levels:

1. Historical (e.g. Job was upright)
2. Allegorical (e.g. Job “mourner” represents him who bore the grief of mankind)
3. Tropological (e.g. every believer ought to be upright and mourn the transitory life)

## Gregory on Satan's Appearing in the Presence of God

- ▶ The pure of heart will see God (Mt 5:8), so Satan cannot have done so
- ▶ God still “sees” that Satan partakes of angelic nature, i.e. he appears “among them”
- ▶ Being in God's presence may also be read to mean being withheld from doing evil

## Gregory on Satan's Wager

“ The point has been already discussed in the foregoing discourse, that the devil proposed a contest not with Job but with God, blessed Job being set between them as the subject of the contest; and if we say that Job amid the blows erred in his speech, we assert what it is impious to imagine, that God was the loser in His pledge. For, lo, here also it is to be remarked, that the devil did not first beg the blessed Job of the Lord, but the Lord commended him to the contempt of the devil; and unless He had known that he would continue in his uprightness, He would not assuredly have undertaken for him. Nor would He give him up to perish in the temptation, against whom, before the temptation was sent, those firebrands of envy were kindled in the tempter's mind from God's own commendations. (*Moralia* 2.13)

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## Gregory on Satan's Power

- ▶ Satan's *will* is evil
- ▶ Satan's *power*, deriving from God, is good (*Moralia* 2.17)

This conflict, and that between Christ and Satan in general, is thus **a clash of wills but a singularity of power.**

## Ælfric's Choices

**Range** Douay–Rheims

2:11 Now when Job's three friends heard all the evil that had befallen him, they came every one from his own place

2:12 and crying out they wept, and rending their garments they sprinkled dust upon their heads towards heaven

2:13 And they sat with him on the ground seven days and seven nights

**Ælfric**

Witodlice ða geaxodon þry cyningas ðe him gesibbe wæron eal his ungelimp. and comon him to of heora rice

and hrymdon þærrichte wepende; hi totæron heora reaf. and mid duste heora heafod bestreowodon.

and him mid sæton manega dagas.

## Ælfric's Choices

Range	Douay–Rheims	Ælfric
3	[Job curses the day of his birth]	—
4–5	[Eliphaz accuses Job of sin]	ðā awendon hi heora frofer to edwite. and hine mid heora wordum tirigdon. swilce he for his synnum swa getucod wære. and cwædon; Wite com ofer ðe. and ðu ateorodest. Sarnys ðe hrepode. and ðu eart geunrot-sod; Hwær is nu ðin godes ege. and ðin strençð? Hwær is ðin geðyld. and ðinra dæda fulfremednys; And mid manegum ðrafungum. hine geswencton.

# Bibliography



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Seow, C. L. *Job 1–21: Interpretation & Commentary*. Grand Rapids, MI: Eerdmans, 2013. Print. Illuminations.

