



THE BOOK OF GENESIS · IN HEBREW BERESITH.

C H A P. I.

God createth heauen and earth, and al things therein; distinguishing and beautifying the same. 26. Last of al, the sixth day he createth man; o whom he subiecteth al corporal things of this inferiour world.



IN the beginning God created heauen and earth. 2. And the earth was void and vacant, and darkenes was vpon the face of the depth: and the Spirit of God moued ouer the waters. 3. And God said: Be light made. And light was made. 4. And God saw the light that it was good: and he diuided the light from the darkenes. 5. And he called the light, Day, and the daakenes, Night: and there was euening & morning, that made one day. 6. God also said: Be (a) a firmament made amidst the waters: and let it diuide between waters and waters. 7. And God made a firmament, and diuided the waters that were vnder the firmament, from those that were aboue the firmament. And it was so done. 8. And God called the firmament, (b) Heauen: and there was euening & morning that made the second day. 9. God also said: Let the waters that are vnder the heauen be gathered together into one place: and let the drie land appeare. And it was so done. 10. And God called the drie land, Earth, and the gathering of waters together, he called Seas. And God saw that it was good. 11. And said: Let the earth shoot forth green herbes, and such as may

The first part. Of the creatiō of al things. The Church readeth this book in her Office frō Septuagesima til Passiō Sunday. Also this first chapter & beginning of the second on Easter: Eue before Masse.

(a) The firmament is al the space from the earth to the highest starres: the lowest part diuideth between the waters on the earth and the waters in the ayer. S. Aug. l. 11 de Gen. ad l. c. 4.

(b) Likewise heauen is al the space aboue the earth; in whose lowest part are birds and waters, in the higher part starres: the highest is the Empyrial heauen. E/a. 66.

AE. 13,
15-17,
24.
Psal. 72,
6 135, 5.
Eccl. 10,
1.
H. b. 11,
3.
Iob. 38.
Ier. 10,
13.

(c) The lights made the first day are disposed the fourth day in their proper courses for more distinction of times. *S. Dionys. ca. 4. de diuin. nom. S. Tho. p. 1. q. 67. a. 4. & q. 70. a. 2.*

(d) The Sun & Moone: for though the moone be the least visible starre except Mercurie, yet it giueth more light on the earth by reason it is neerer, & so Moyses speaketh according to the vulgar capacity and vse of things. *S. Aug. li. 2. de Gen. ad lit. cap. 16.*

(e) Euerie creature in nature is good, but al considered together make the whole world perfect, most apt to mans vse and Gods glorie. *S. Aug. li. 1. de Gen. cont. Manich. ca. 21.*

feed, & fruit-trees yealding fruit after his kind, such as may haue seed in it-selfe vpon the earth. And it was so done. 12. And the earth brought forth green hearb, such as seedeth according to his kind, and tree that beareth fruit, hauing seed each one according to his kind. And God saw that it was good. 13. And there was euening and morning that made the third day. 14. Againe God said: Be there lights made in the firmament of heauen, to diuide the day and the night, and let them be (c) for signes & seasons, and dayes and yeares; 15. to shine in the firmament of heauen, and to giue light vpon the earth. And it was so done. 16. And God made two (d) great lights; a greater light to gouerne the day, and a lesser light to gouerne the night; and starres. 17. And he set them in the firmament of heauen, to shine vpon the earth, 18. and to gouerne the day & the night, and to diuide the light and the darkenes. And God saw that it was good. 19. And there was euening and morning that made the fourth day. 20. God also said: Let the waters bring forth creeping creature hauing life, and fying foule, ouer the earth vnder the firmament of heauen. 21. And God created huge whales, and al liuing and mouing creature, that the waters brought forth according to each sort, and al foule according to their kind. And God saw that it was good. 22. And he blessed them saying: Increase and multiply, and replenish the waters of the sea: and let the birds be multiplied vpon the earth. 23. And there was euening and morning that made the fifth day. 24. God said moreouer: Let the earth bring forth liuing creature in his kind, cattle, and such as creep, and beasts of the earth according to their kinds: and it was so done. 25. And God made the beasts of the earth according to their kinds, and cattle, and al that creepeth on the earth in his kind.

And God saw that it was good, 26. and he said: Let vs make Man to our image & likenes: and let him haue dominion ouer the fishes of the sea, and the foules of the ayre, and the beasts, and the whole earth, and al creeping creature that moueth vpon the earth. 27. And God created man to his owne image: to the image of God he created him, male and female he created them. 28. And God blessed them, and saith: "Increase and multitude, and replenish the earth, and subdew it, and rule ouer the fishes of the sea, and foules of the ayre, & al liuing creatures that moue vpon the earth. 29. And God said: Behold I haue giuen you al manner of hearb that seedeth vpon the earth, and al trees that haue in themselues seed of their owne kind, to be your meate: 30. and to al beasts of the earth, and to euery foule of the ayre, and to al that moue vpon the earth, and wherein there is life, that they may haue to feed vpon. And it was so done. 31. And God saw al things that he had made, and (e) they were very good. And there was euening and morning that made the sixth day.

Col. 3. 10.

Mat. 19. 4.

A N N O T A T I O N S.

C H A P. I.

1. *In the beginning.*) Holie Moyses telleth what was done in the beginning of the world, and so forward euen til his owne time, writing about two thousand and foure hundred years after the beginning. Al which being incomprehensible by humane wit or discourse, he knew partly by reuelations from God, for he had the gift of Prophecie in most excellent sort; partly by traditions from his elders, who learned of their fathers. For vntil that time the Church had only traditions of such things as were reuealed to special men, whereby we see the great authority of traditions, before there were Scriptures. And since Scriptures were written they are also necessary, for three special reasons. First, for that we are only assured by tradition of the Church, that these books are indeed holy Scriptures, which are so accounted, and not by the Scripture it-selfe, for that were to proue the same by the same, vntil we be assured of some part, that proueth some other parts. And this made S. Augustin to say plainly, that *he could not beliene the Ghospel, except the Church told him which is the Ghospel.* Secondly, holy Scriptures being once known to be the word of God, & so of most eminent authoritie of al writings in the world, as S. Augustin, S. Hierome, & al other Fathers agree, yet for the true vnderstanding of the same, both the Scripture it-selfe, and the ancient Fathers remit vs to the Church, namely to those in the Church that are appointed by Gods ordinance, *in the high place that he hath chosen.* Which were the High Priests in the old Testament, as appeareth Deut. 17. Mat. 23. Ioan. 11. And in the new Testament, S. Peter & his Successours, for whom Christ prayed that his faith should not faile: & therefore commanded him to confirme his brethren, Luc. 22. Thirdly, for things not expressed in particular in holy Scripture, the Scripture (a) & Fathers doe likewise remit vs to traditions, and to the iudgement & testimonie of the Church. Christ saying to his Apostles: *He that heareth you heareth me.* The Apostles doubted not to say: *It seemed good to the Holie Ghost and to vs.* And S. Paul willed the Thessalonians to hold the traditions, which they had learned, whether it were by word, or by his Epistle.

1. *In the beginning God made heauen and earth.*) Al writers [b] ancient & later find such difficulties in these first Chapters, that some, otherwise very learned, haue thought it not possible to vnderstand the same according to the proper and vsual signification of the words, as the letter may seem to sound, but expound al allegorically, as that by the waters about the firmament should be vnderstood the blessed Angels, by the waters vnder the firmament wicked spirits, and the like. So did Origen and diuers that follow him therein. Yea S. Augustin in his books vpon Genesis against the Manichees, written shortly after his conuersion, when he could not find as he desired a good and probable sense agreeable to the words in their proper signification, expounded them mystically, but afterwards in his other books de Genesi ad literam, he gratefully acknowledgeth that God had given him further sight therein, and that now he supposed he could interpret al according to the proper signification of the words: yet so that he durst not nor would not addict himselfe to one sense, but that he was readie to imbrace another, lest by sticking to his owne iudgement he might faile. So likewise S. Basil, S. Chrysostom, S. Ambrose, S. Hierome, S. Bede, and other greatest Doctours found and confessed great difficulties in these first chapters, which they with much studie endeaoured to explicate. And therefore it is a wonder to see our Protestants and Puritans hold this Paradox, that Scriptures are easie to be vnderstood. Whereas both by testimo-

The Church had only traditions and no Scripture about 2400. yeares.

Traditions necessarie for three causes.

1.

2. Scripture of most eminent authoritie.

3.

Scriptures hard.

nie of

Cont.
Epist.
fund.
c. 5.

(2) Luc.
10, 16.
Act. 15,
28.
2. Thess.
2.

[b] Ori.
super.
Gen. c. 1.
Aug. l.
1. de
Gen. cit.
manich.
ca. 2.
lib. 1. c.
18. &
li. 8. c. 2.
Bas. bo.
9. in Ge-
nes.
Chriso.
epist. 44.
Amb. &
Beda in
examen.
Ierō. Ep.
ad Fuß.

Why Scriptures are hard.

Three spiritual senses besides the Literal, Allegorical, Moral, Anagogical.

A figure of Baptisme.

Christians called fishes.

Light being an accident remained without a subject, by the judgement of some learned Fathers.

The accidents of bread and wine can remaine by Gods power without their subjects.

Ten prerogatives of man in his creation.
1. Made like to God.

2. The Myserie of the B. Trinitie insinuated in his creation.

3. Produced by God himselfe.

nie of those that haue indeed studied & laboured in them, and by a litle due consideration the contrarie is most euident. For whosocuer wil looke into the holy Scriptures, shal find that sometimes in shew one place seemeth contrarie to another; sometimes the letter & phrase are obscure & ambiguous; sometimes the sentences vnperfect. Againe manie speaches are propheticall, manie parabolical, metaphotical, and vttered vnder other tropes & figures, and that in the literal sense. Moreouer there are three spiritual senses besides the literal, very frequent in holy Scripture. Allegorical, pertayning to Christ and the Church; Moral, pertayning to manners; and Anagogical, pertayning to the next lite. As this word, Ierusalem, literally signifieth the head citie of Iewrie: Morally the soule of man: Allegorically the Church militant: and Anagogically the Church triumphant. And some times this (and the like of others) metaphorically in the literal sense signifieth the Church militant, & not the citie of Iewrie, as in the 12 chapter to the Hebrewes: and sometimes the Church triumphant, as in the 21. of the Apocalyps.

2. *The priss of God.*) In the Hebrew it is signified, that the Spirit of God was on the waters to make the fertile, for that fishes & birds were to be procreated therof; the word is *merabephesch, incubab...*, *sat vpon*, to produce fruit (saith S. Hierom, frō the waters, as a hen by her heate produceth life in the egges. And the same S. Hierom, & before him Tertullian teach, that this was a figure of Baptisme, which consisteth of water & the Holy Ghost. For as water in the beginning of the world received a certaine vital vertue of the Holy Ghost to produce liuing creatures; so also Baptisme receiue the vertue of the same Holy Ghost to procreate new men. Wherupō Tertullian calleth Christians fishes, becaue they are gotten frō the waters, & thence haue their first spiritual life. *Let it not therefore seeme strange (saith he) that in Baptisme Waters giue life.*

16. *Two great lights, & starres.*] Heer occurreth another example of the hardnes of holy Scripture. For if the two great lights (to wit the Sunne & the Moone) & also the starres, were made the fourth day, and not before, as it may seeme by the words in this place, then what was that light, & in what subject was it, that was made the first day? S. Basil, S. Gregorie Nazianzen, Theodoret, & some others writing vpon this place, doe thinke that the light which was made the first day remained (though an accident) without his subject til the fourth day. And albeit most other Doctours rather thinke that the substance of the Sunne & Moone, & of other planets & starres were created the first day, & the fourth day set in that order & course which now they keep, with more distinction for *signes and seasons, and dayes and yeares*; yet it is cleere that the foresaid ancient Doctours iudged it possible, that accidents may remaine without their subject: which a Sacramentarie wil be loath to grant, lest it might be proued possible, as both these & al other Catholike Doctons believed & taught, that the accidents of bread and wine remaine in the blessed Sacrament of the Eucharist without their subjects, which Protestants denie.

26. *Let vs make man to our Image.*) For better consideration of Gods bountie towards vs, & stirring our selues to gratitude towards him, we may here note ten prerogatiues bestowed on vs by our Lord & Maker in our creation, about al other earthlie creatures. First, wheras God by an imperial word of commandement made other creatures, *Fiat lux, Fiat firmamentum: Be there light, Be there a firmament*, intending to make man, he proceedeth familiarly, by way, as *we* were, of consultation, & as to his owne vse & seruice to make man, saying: *Let vs make man to our image and likeness*; that is to say, a reasonable creature with vnderstanding and free wil, which beafts haue not. Secondly, in this worke God first insinuateth the high Myserie of the B. Trinitie, or pluralitie of Persons in one God (because man is to believe the same) signifying the pluralitie of Persons by the words *Let vs make*, & to our: and the vnitie in substance, by the words *Images and likenes*, the first in the plural number, the later in the singular. Thirdly, other creatures were produced by the waters & earth, *Let the waters bring forth (fish & foule) Let the earth bring forth (grasse, & cattie, & other beafts)* but God brought forth man, not by the earth, though of the earth, nor by

Gen. 1. v. 3. & 14. Exo. 20, 5. & 18. v. 20. Ioan. 8, 25. Rom 8.

Hier. Epist. 83. ad Ocea. Tert. de Bapif.

water

water, nor by heauen, nor by Angels, but by himselfe, giuing him a reasonable soule, not sensual only as to beasts, & the same not produced of anie creature, but created immediately of nothing. Fourthly, God gaue man Paradise, a most pleasant place, to dwell in. Fifthly, God gaue man dominion & imperial authoritie ouer all liuing creatures vnder heauen. Sixtly, man was created in that innocencie of life, and integritie of all vertues, that his mind was wholly subiect to God, his sense to reason, his bodie to his spirit, & all other liuing creatures obedient to him: euen the terrible Lions, the cruel Tygres, the huge Elephants, and the wildest birds. Seauenthy, God brought them all to man, as to doe him homage, and to take their names of him. Which by his excellent knowledge he gaue them conformable to their natures. Eightly, God gaue man in some sort an immortal bodie, that if he had kept Gods commandement, he had liued long and pleasantly in this world, & so should haue been translated to eternal life without dying. Ninthly, God did not only adorne man with all natural knowledge and supernatural vertues, but also with the giift of prophetic. Wherby he knew that Eue was *a bone of his bones, and flesh of his flesh*, though being asleep he knew not when she was made. Tenthly, (which was the chiefe benefit of all) God conuersed familiarly with man, and that in shape of man, which was a token of his meruelous great loue to man, and a singular incitement of him to loue God. Read more, if you please, of the dignitie of man, and the benefits of God towards him in his creation, in S. Bernard vpon the 99. Psalm, and vpon the 61. chapter of Esaie.

28. *Increase and multiplie.*) Whether this be a commandement or no, at least it is a blessing, for so the words before conuince, *God blessed them and said: Increase and multiplie.* He said the same also to brute creatures, which are not capable of a precept, but by this were made fertile. Wherby we see that Gods blessing alwayes worketh some real effect: as of fertilitie in this and other places, of multiplication of the loaves & fishes, Ioan 6. And some real effect Christs blessing must needs worke also in the Blessed Sacrament Mat. 26. Which can be no other but changing bread and wine into his bodie & bloud, seeing himselfe expressly sayth: *This is my bodie, this is my bloud.*

And though Gods blessing in this place be also a precept, yet it is not to all men for euer, but for the propagation of mankind, which being long since abundantly propagated, the obligation of the precept ceaseth the cause ceasing. So S. Cyprian, S. Hierome, S. Augustin, and other Fathers expound this place. And confirme the same by the text, for immediately God signifying to what end he spoke, sayth: *and replenish the earth.* Which being replenished, Gods wil is therein fulfilled.

- 4. placed in Paradise.
- 5. Lord of all earthlie creatures.
- 6. innocencie.
- 7. excellent knowledge.
- 8. power to liue euer.
- 9. giift of prophetic.
- 10. God conuersed familiarly with man.

Gods blessing alwayes effectual. Especially in the holy Eucharist.

Not all men & women commanded to marie.

CHAP. II.

The worke of six dayes being finished, God rested the seuenth day, & blessed it.

8. *Then placing man in Paradise (planted with beautiful & sweet trees, & watered with foure riuers) 16. commandeth him not to eate of the tree of knowledge of good & euil. 18. And formed a woman of a ribbe of Adam.*



HE heauens therefore & the earth were fully finished, and all the furniture of them. 2. And the seuenth day God ended his worke which he had made; and "rested" the seuenth day, from all worke that he had done. 3. And he blessed the seuenth day & sanctified it: because in it he had ceased from all his worke which God created to make.

∴ God createth not new kindes of creatures, yet still worketh. Io. 5, 17. conseruing & gouerning all things, and creatch soules, grace, & glorie of the same kind. S. Aug. l. 4. de Gen. ad lit. c. 12.

Exod. 10, 12.
Deut. 5,
14.
Heb. 4,
4.

(a) Mans soule is immediately created by God, not produced of other substance, as the soules of beastes and plants are.

(b) Whether this Paradise be now extant is vncertaine, though it be certaine that Enoch & Elias are yet liuing in earth.

S Aug. l. 3. cont. Pelagi. c. 23. See Pererius. l. 3. q. 5. & l. 7. q. vltima.

(c) As we say brick is made of earth, and a house is built of bricke: so Adam was made of earth, & Eue built of a ribbe of Adā. And that of one ribbe, as if God should build a house of one bricke, or as indeed he fed 5000. men with fve loaves. *Chrif. ho. 15. S. Aug. Tract. 24. in Ioan. S. Tho p. 1. q. 92. & 3.*

(d) Not three, nor foure, nor more, for then two were changed to another number. *S. Ier. l. 1. cont. Ioni.*

4. These are the generations of heauen & earth, when they were created in the day, when our Lord God made the heauen, and the earth, 5. and euery plant of the field, before it shot vp in the earth, and euerie hearb of the ground before it sprang. For our Lord God had not rayned vpon the earth; and man was not til the earth: 6. But a spring rose out of the earth, watering al the ouermost part of the earth. 7. Our Lord God therefore formed man of the slyme of the earth: and (a) breathed into his face the breath of life, & man became a liuing soule.

1. Cor. 15, 45.

8. And our Lord God had (b) planted a Paradise of pleasure from the beginning: wherein he placed man whom he had formed. 9. And our Lord God brought forth of the ground al manner of trees, faire to behold, and pleasant to eat of: the tree of life also in the middle of Paradise: and the tree of knowledge of good and euil. 10. And a riuer issued out of the place of pleasure to water Paradise, which from thence is diuided into foure heades. 11. The name of one is Phison: that is it which compasseth al the land of Heuilath, where gold groweth. 12. And the gold of that land is very good: there is found bdellium, and the stone onyx. 13. And the name of the second riuer is Gehon: that is it which compasseth al the land of Ethiopia. 14. And the name of the third riuer is Tygris: that same passeth along by the Assirians. And the fourth riuer, the same is Euphrates.

15. Our Lord God therefore tooke man, & put him in the Paradise of pleasure, to worke, & keepe it. 16. And he commanded him saying: Of euerie tree of Paradise eat thou: 17. But of the tree of knowledge of good & euil eat thou not. For in what day soeuer thou shalt eat of it, thou shalt dye the death. 18. Our Lord God also said: It is not good for man to be alone: let vs make him a help like vnto himselfe. 19. Our Lord God therefore hauing formed of clay al beastes of the earth, and foules of the ayre, brought them to Adam, that he might see what to call them: for al that Adam called any liuing creature, the same is his name.

20. And Adam called al beastes by their names, and al foules of the ayre, and al cattel of the field: but vnto Adam there was not found an helper like himselfe. 21. Our Lord God therefore cast a dead sleep vpon Adam: and when he was fast asleep, he tooke one of his ribbes, & filled vp flesh for it. 22. And our Lord God (c) built the ribbe which he tooke of Adam into a woman, & brought her to Adam. 23. And Adam said: This now is bene of my bones, and flesh of my flesh: she shal be called woman, because she was taken out of man. 24. Wherefore man shal leaue his father & mother, & shal cleaue to his wife, & they shal be (d) two in one flesh. 25. And they were both naked, to wit Adam and his wife; and were not ashamed.

Mat. 19, 5. Mar. 10, 7. 1. Cor. 6, 16. Eph 5, 31.