Creation.

THE BOOK OF
GENESIS.

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CHAP. I.

God created heaven and earth, and all things therein; distinguishing and beautifying the same. 26. Last of all, the sixth day he created man; so as to subject all corporal things of this inferior world.

N' the beginning God created heaven and earth. 1. And the earth was void and vacant, and darkness was upon the face of the deep: and the Spirit of God moved upon the waters. 2. And God said: Be light made. And light was made. 3. And God saw that it was good: and he divided the light from the darkness. 4. And he called the light Day, and the darkness, Night: and there was evening & morning, that made one day. 5. God also said: Be a firmament made amidst the waters: and let it divide between waters and waters. 6. And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so done. 7. And God called the firmament, Heaven: and there was evening & morning that made the second day. 8. God also said: Let the waters that are under the heaven be gathered together into one place: and let the dry land appear. And it was so done. 9. And God called the dry land, Earth, and the gathering of waters together, he called Seas. And God saw that it was good. 10. And said: Let the earth shoot forth green herbes, and such as may feed.
seed, & fruit-trees yealding fruit after his kind, such as may haue feed in it-selfe vpon the earth. And it was so done. 12. And the earth brought forth green hearb, such as feedeth according to his kind, and tree that beareth fruit, haung feed each one according to his kind. And God saw that is was good. 13. And there was euening and morning that made the third day. 14. Again 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 yeare; 15. to shine in the firmament of heauen, and to glue light vpon the earth. And it was so done. 16. And God made two (d) great lights; a greater light to governe the day, and a lesse light to governe the night; and starrs. 17. And he set them in the firmament of heauen, to shine vpon the earth, 18. And to governe 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 having life, and living foule, over the earth vnder the firmament of heauen. 21. And God created huge whales, and all liuing and mouing creature, that the waters brought forth according to each sort, and all 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 upon the earth. 23. And there was euening and morning that made the fith day. 24. God said moreover: 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 & likeness; and let him haue dominion ouer the fishe of the sea, and the foules of the ayre, and the beasts, and the whole earth, and all creeping creature that mouth 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 faith: "Increase and multitude, and replenish the earth, and subdew it, and rule over the fishe of the sea, and foules of the ayre, & al liuing creatures that moue vpon the earth. 29. And God said: Behold I haue given you al manner of heerb that feedeth vpon the earth, and al trees that haue in themselves seed of their owne kind, to be your meate: 30, and to al beasts of the earth, and to every 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 mada, and (e) they were very good. And there was euening and morning that made the sixt day.
1. In the beginning) Holie Moyses tellethe what was done in the beginning of the world, and fowarde even till his owne time, writing about two thousand and foure hundred yeres after the beginning. At which being incomprehensible by humane wit or discourse, he knew partly by revelations from God, for he had the gift of Prophetic in most excellent fortpartly by traditions from his elders, who learned of their fathers. For untill that time the Church had only traditions of such things as were reueale 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 affered by tradition of the Church, that those 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, untill we be affered of some part, that proueth some other parts. And this made S. Auguustin to say plainly, that he could not believe the Gospel, except the Church told him which is the Gospel. Secondly, holy Scriptures being once known to be the word of God, & so of most eminent authoritie of all writings in the world, as S. Auguustin, S. Hierome, & al other Fathers agree, yet for the true understanding of the same, both the Scripture it selfe, and the ancient Fathers remitted 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 fail: & therefore commanded him to confirm his brethren, Luc. 21. Thirdly, for things not expresssed in particular in holy Scripture, the Scripture (a) & Fathers doe likewise remit vs to traditions, & to the judgement & 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 heaven and earth.) Al writers [(b) ancient & later find such difficulties in these first Chapters, that some, otherwise very learned, have thought it not possible to understand the same according to the proper and usual significations of the words, as the letter may seem to found, but expound al allegorically, as that by the waters above the firmament should be understood the blessed Angels, by the waters under the firmament wicked spirits, and the like. So did Origen and divers that follow him therein. Yea S. Auguustin in his books upon Genesis against the Maniches, written shortly after his conversion, when he could not find as he desired a good and probable sense agreeable to the words in their proper significations, expounded them mystically, but afterwards in his other books de Genesi ad literam, he gratefully acknowledged that God had given him further light therein, and that now he supposed he could interpret al according to the proper significations of the words: yet so that he durst not nor would not add him selfe to one sense, but that he was ready to embrace another, left by sticking to his owne judgement he might miscall. So likewise S. Basil, S. Chrysostom, S. Ambrose, S. Hierome, S. Bede, and other greater Doctours found and confessed great difficulties in these first chapters, which they with much studie endeavoured to explicate. And therefore it is a wonder to see our Protestants and Puritans hold this Paradox, that Scriptures are ease to be understood. Whereas both by testimo-
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1. The pre cesss 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 thereof; the word is merahaph, indecubitus, fat upon, to produce fruit; faith S. Hierom, from the waters, as a hen by her heart produceth life in the eggs. And the fame S. Hieron, before him Terrullian teach, that this was a figure of Baptism, which consisteth of water & the Holy Ghost. For as water in the beginning of the world received a certaine vital virtue of the Holy Ghost to produce living creatures; so also Baptisme receiveth virtue of the same Holy Ghost to procreate new men. Whereupon Terrullian calleth Christians fishes, because they are gotten from the waters, & hence have their first spiritual life. Let us therefore seeme strange; (faith he) that in Baptisme waters give life.

2. Two great lights, & starrs.) Here occurres another example of the hardnes of holy Scripture. For if the two great lights (to wit the Sunne & the Moone, & also the stars) were made the fourth day, and not before, as it may seem 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, Theodor. & some others writing upon this place, do thinke that the light which was made the first day remained, though an accident, without his subject till the fourth day. And albeit most other Doctors rather thinke that the substance of the Sunne & Moone, & of other planets & starrs were created the first day, & the fourth day fitt in that order & course which now they keep, with more distinction for signes and seasons, and days and yeares; yet it is cleere that the forefaied ancient Doctors judg'd it possible, that accidents may remaine without their subject; which a Sacramentarie will loath to grant; lest it might be prood possible, as both thefe & all other Catholike Doctors believ'd & taught, that the accidents of bread and wine remaine in the blessed Sacrament of the Eucharist without their subject, which Protestants deny.

3. Let us make man to our image.) For better consideration of Gods bountie towards vs, & stirr'ing our selues to gratitude towards him, we may here note ten prerogatives bestowed on vs by our Lord & Maker in our creation, above all other earthly creatures. First, whereas God by an imperal word of commandement made other creatures, Fiat lux, Fiat plures: But these lights, Be there a formament, intending to make man, he proceeded familiarly, by way, as it were, of consolation, & as to his own face, & feruice to make man, saying: Let vs make man to our image and likeness; that is to say, a reasonable creature with understanding and free will, which beasfs have not. Secondly, in this worke God first intuiniteth the high Mystic of the B. Trinity, or pluralitie of Persoues in one God (because man is to beleive the same) signifying the pluralitie of Persoues by the words Let us 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, orther creatures were produced by the waters & earth, Let the waters bearing forth (fish & foule) Let the earth bring forth (geese, & cattle, & other beasts;) but God brought forth man, not by the earth, though of the earth, nor by water.
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water, nor by heauen, nor by Angels, but by himselfe, givin g him a reasonable soule, not sensual only as to beast, & the fame not produced of any creatur e, but created immediately of nothing. Fourthly, God gave man Paradise, a most pleasant place, to dwell in. Fifthly, God gave man dominion & imperial authoritie over all living creatur es under 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 body to his spirit, & all other living creatur es obedient to him: even the terrible Lions, the cruel Tygres, the huge Elephants, and the wildest birds. Seventhly, God brought them all to man, as to doe him homage, and to take their names of him. Which by his excellent knowledge he gave them conformable to their natures. Eightly, God gave man something immortal body, that if he had kept Gods commandement, he had lived long and pleasantly in this world, & so should have translated to eternal life without dying. Ninthly, God did not only adorn man with all natural knowledge and supernatural vertues, but also with the gift of prophecie. Whereby he knew that Eue was a bone of his bones, and kerne of his flesh, though being asleep he knew not when she was made. Tenthly, which was the chiefe benefit of all Gods conuerced familiarly with man, and that in shape of man, which was a token of his mercurous great love to man, and a singular inclement of hie to love God. Read more, if you please, of the dignitie of man, and the benefits of God towards him in his creation, in S. Bernard upon the 99 Psalm, and upon the 61 chapter of Ezechia.

1. Increase and multiply.) Whether this be a commandement or no, at least it is a blessing, for so the words before convince, God blessed them and said, increase and multiply. He said the same also to brute creatur es, which are not capable of a precept, but by this were made fertile. Whereby we see that Gods blessing alwayes worketh some real effect, as of fertility in this and other places, of multiplication of the loaves & fishes, Ioan 6. And some real effect Christs blessing must needs work also in the Blest Sacrament Mat. 26. Which can be no other but changing bread and wine into his body & bloud, seeing himselfe expressly faythe: This is my body, this is my bloud.

And though Gods blessing in this place be also a precept, yet it is not to all men for ever, 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. Auguvin, and other Fathers expound this place. And conforme the same by the text; for immediately God signifying to what end he spoke, faith: and replenish the earth, Which being replenished, Gods will is therin fulfilld.

CHAP. II.

The worke of six days being finished, God rested the seuenth day, & blessed it.
8. Then placing man in Paradise (planted with beautifull & sweet trees, & watered with foure rivers) 16. commandeth him not to eate of the tree of knowledge of good & evil. 18. And formed a woman of a ribbe of Adam.

HE heauens therefor & 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.

4. These
4. These are the generations of heaven & earth, when they were created in the day, when our Lord God made the heaven, and the earth, and every plant of the field, before it shot up in the earth, and every herb of the ground before it sprang. For our Lord God had not rained upon the earth; and man was not to till the earth: But a spring rose out of the earth, watering all the overmost part of the earth. 7. Our Lord God therefore formed man of the slime of the earth; and upon his face he breathed the breath of life; and man became a living soul.

8. And our Lord God had (c) 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 all manner of trees, faire to behold, and pleasant to eate of: the tree of life also in the middle of Paradise: and the tree of knowledge of good and evil. 10. And a river issued out of the place of pleasure to water Paradise, which from thence is divided into four heads. 11. The name of one is Phison: that is it which compasseth all the land of Havilah, where gold groweth. 12. And the gold of that land is very good: there is found beryl, and the stone onyx. 13. And the name of the second river is Gehon: that is it which compasseth all the land of Ethiopia. 14. And the name of the third river is Tygris: that same passeth along by the Assirians. And the fourth river, the name is Euphrates.

15. Our Lord God therefore took man, & put him in the Paradise of pleasure, to worie, & keepe it. 16. And he commanded him saying: Of euery tree of Paradise eate thou: 17. But "of the tree of knowledge of good & evil eate thou not. For in what day eouer thou eate 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 helpe like unto himselfe. 19. Our Lord God therefore haung formed of euery beast 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 name is his name.

20. And Adam called euery beast by their names, and euery foule of the ayre, and euery cattell of the field: but vsnto Adam there was not found an helpe like himselfe. 21. Our Lord God therefore cast a dead sleepe uppon Adam; and when he was faile asleep, he tooke one of his ribbes, & filled vp his eies 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 bone of my bones, and flesh of my flesh: she shal be called woman, because she was taken out of man. 24. Wherefore man shall leaue his father & mother, & shal cleave 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.