

# THE ARGUMENT OF THE BOOKE OF GENESIS.

This first Booke of holie Scripture, called Genefis, which signifieth *birth* or *beginning*, was written by Moyfes, when he was defigned by God, to instruct & rule the children of Ifrael. As also the other foure bookes following.

The Author and authoritie of al which five bookes, were euer acknowledged by the faithful, both of the old and new Testamēt: and so accounted and esteemed by tradition, til Christ and his Apostles: who also confirmed them by their testimonies, and allegations of the same, as of holie Scriptures. From the creation vntil Moyfes writ (which was about two thousand and foure hundred yeares) the Church exercised Religion by Reuelations made to certaine Patriarches, and by Traditions from man to man, without anie Scriptures or Law written. But the peculiar people of God being more vifibly separated from other nations, & manie errors abounding in the world, God would for correction & confutation therof, haue his wil made further knownen to his children, and so remaine amongst them in written record, by his faithful seruant and Prophet Moyfes.

VVho therefore declareth the Author and beginning of al thinges, that is, How al creatures were made by God, and of him haue their being, and by him only are conferued. He teacheth expressly that there is one onlie God, against those that imagined and brought into the phantasies of men manie goddes. That the whole or vniuerfal substance of heauen and earth, with their ornaments and accidents, were made in time; against those that thought the first foundation therof had euer benne. That God doth gouerne the same; against those that say, al is ruled by destenie or by the starres, and not by the continual prouidence of God. That God is a rewarder of the good, and a punisher of euil; which finners seme either not to know, or grossly to forgete. And that God created al for mans vse and benefite, which should make

Genefis written by Moyfes.

Alwayes authenticall. So knownen by Tradition, confirmed by Christ. Alleged also by the Apostles.

Religion reueled to special persons, and so obserued by Traditions. VVhy Scripture was written.

VVhat Moyfes specially sheweth in this booke.

Mat. 19.  
Heb. 11.  
Iacob. 2.  
1. Pet. 2.  
2. Pet. 2.

S. Aug. queft.  
vet. & noui  
Testam. cap. 3.

vs grateful. VVherfore holie Moyfes more particularly defcribeth the beginning of man; what he was at firft; how he fel; how al mankind is come of one man: deducing the Genealogie of Adam, efpecially to Noe. Then how men being more and more defiled vpon the earth, with wicked, efpecially carnal finnes, were by Gods iuft wrath drowned with an vniuerfal floud.

Man moft particularly defcribed. The right line from Adam to Noe.

Gen. 10. Againe how a few referued perfons multiplied the world anew. But this ofspring alfo falling into manie finnes, efpecially Idolatrie and fpiritual fornication, as thofe of the firft age did to carnal offences, God ftill conferued fome faithful & true feruants. Of which Moyfes fpecially purfueth the line of Noe by Sem his firft begotten fonne. Then defcribeth the particular vocations, liues, maners, notable fayings, and noble factes, with fincere religion of Abraham, Ifaac, Iacob, Iofeph, & other holie Patriarches: who liued before the written lavv. Likevvife vpon vvhat occafion, & in vvhat maner, Iacob otherwife called Ifrael, with al his progenie, defcended from the Land of Canaan into Ægypt, and were there entertayned. So this booke contayneth the hiftorie of two thoufand and three hundred & odde yeares. And it may be diuided into eight partes. The firft contayneth the Creation of Heauen and Earth, & other Creatures, and laftly of Man. chap. 1. & 2. The fecond part is of the tranfgrefion & fal of man, & his cafting out of Paradife, of multiplication of men, and of finne, though ftill fome were iuft, of the general floud, that drowned al except eight perfons, & few other liuing creatures of the earth. from the third chap. to the 8. The third part is of the new increafe, & multiplication of the fame. from the 8. chap. to the 11. The fourth, of the confufion of tongues, & the diuifion of nations. in the 11. chap. The fift relateth Abrahams going forth of his countrie, Gods promife, that in his feede al Nations should be bleffed, & the commandment of Circumcifion, from the 12. chap. to the 21. The fixth part recounteth the progenie, and other bleffings, efpecially the great vertues of Abraham, Ifaac, and Iacob. from the 21. chap. to the 37. The feuenth part reporteth the

The principal Patriarches from Noe to the 12. fonnes of Ifrael.

This booke diuided into eight partes.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

felling of Ioseph into Ægypt, and his aduancement there.  
from the 37. chap. to the 46. The eight and laft part is 8.  
of Iacob, and his progenies going into Ægypt, their in-  
tertainment there, and of Iacobs, and finally of Iosephs  
death. in the fiue laft chapters.