

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 Teftament: and fo accounted and esteemed by tradition, til Chrift and his Apoftles: who also confirmed them by their teftimonies, and allegations of the fame, as of holie Scriptures. From the creation vntil Moyfes writ (which was aboute two thousand and foure hundred yeares) the Church exercifed 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 feparated from other nations, & manie errors abunding in the world, God would for correction & confutation therof, haue his wil made further knowen to his children, and fo remaine amongft them in written record, by his faithful feruant 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 exprefly that there is one onlie God, againft thofe that imagined and brought into the phantafies of men manie goddes. That the whole or vniuerfal fubftance of heauen and earth, with their ornaments and accidents, were made in time; againft thofe that thought the first foundation therof had euer benne. That God doth gouerne the fame; againft thofe that fay, al is ruled by deftenie or by the ftarres, and not by the continual prouidence of God. That God is a rewarder of the good, and a punisher of euil; which finners feme either not to know, or grofly to forgete. And that God created al for mans vfe and benefite, which should make vs grateful. VVherfore holie Moyfes more particularly describeth the beginning of man; what he was at first;

Genefis written by Moyfes.

Alwayes authenticall. So knowen by Tradition, confirmed by Chrift. Alleged also by the Apoftles.

Religion reueled to fpecial perfons, and fo obserued by Traditions. VVhy Scripture was written.

VVhat Moyfes fpecially sheweth in this booke.

Man moft particularly described.

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

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

how he fel; how al mankind is come of one man: deducing the Genealogie of Adam, especially to Noe. Then how men being more and more defiled vpon the earth, with wicked, especially carnal finnes, were by Gods iuft wrath drowned with an vniuerfal floud.

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, especially 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 progneie, 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 tranfgrefsion & 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 principal Patriarches from Noe to the 12. fonnes of Ifrael.

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 progneie, and other bleffings, especially the great vertues of Abraham, Ifaac, and Iacob. from the 21. chap. to the 37. The feuenth part reporteth the felling of Iofeph into Ægypt, and his advancement there. from the 37. chap. to the 46. The

This booke diuided into eight partes.

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2.

3.

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The Argument of the Booke of Genesis.

eight and laft part is of Iacob, and his progenies going into Ægypt, their intertainment there, and of Iacobs, and finally of Iofephs death. in the five laft chapters.