

## Chapter 2

*The worke of fix dayes being finished, God refted the feueñth day & bleſſed it. 8. Then placing man in paradife (planted with bewtiful & fwete trees, & watered with foure riuers) 16. cōmandeth him not to eate of the tree of knowledge of good & euil, 18. & formed a woman of a ribbe of Adam.*

**T**he heauens therfore & the earth were fully finiſhed, and al the furniture of them. <sup>2</sup> And the feuenth day God ended his woorke which he had made: & <sup>a</sup>refted <sup>a</sup>the feuenth day, from al woorke that he had done. <sup>3</sup> And he bleſſed the feuenth day and fanctified it: becauſe in it he had ceaſed from al his woorke which God created to make.

Exod. 20, 11.  
Deut. 5, 14.  
Heb. 4, 4.

<sup>4</sup> Theſe are the generations of heauen & earth, when they were created in the day, when our Lord God made the heauen, and the earth. <sup>5</sup> And euery plant of the filde, before it ſhot vp in the earth. And euerie herbe of the ground before it ſprang: for our Lord God had not rayned vpon the earth: and man was not to til the earth: <sup>6</sup> But a ſpring roſe out of the earth, watering al the ouermoft part of the earth. <sup>7</sup> Our Lord God therfore formed man of the flyme of the earth: and <sup>b</sup>breathed into his face the breath of life, & man became a liuing foule.

1. Cor. 15, 45.

<sup>8</sup> And our Lord God had <sup>c</sup>planted a Paradife of pleaſure from the beginning: wherein he placed man whom he had formed. <sup>9</sup> And our Lord God brought forth of the ground al maner of trees, fayre to behold: and pleaſant

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<sup>a</sup> God createth not new kindes of creatures, yet ſtil worketh. *Io. 5, 17.* conferuing & gouerning al things and createth foules, grace, and glorie of the ſame kind. *S. Aug. li. 4. de Gen. ad lit. c. 12.*

<sup>b</sup> Mans foule is immediatly created by God, not produced of other ſubſtance as the foules of beaſtes and plants are.

<sup>c</sup> VVhether this paradife be now extant is vncertayne, though it be certaine that Enoch and Elias are yet liuing in earth. *S. Aug. li. 2. cont. Pelagi. c. 23.* See *Perereus. li. 3. q. 5. & li. 7. q. vltima.*

to eate of: the tree of life also in the middle of Paradife: and the tree of knowledge of good & euil. <sup>10</sup> And a riuer iffued out of the place of pleafure to water Paradife, which from thence is diuided into four heades. <sup>11</sup> The name of the one is Phifon: that is it which compaffeth al the land of Heuilath, where gold groweth. <sup>12</sup> And the gold of that land is very good: there is found bdellium, & the ftone onyx. <sup>13</sup> And the name of the fecond riuer is Gehon: that is it which compaffeth al the land of Ethiopia. <sup>14</sup> And the name of the third riuer is Tygris: that fame paffeth along by the Affirians. And the fourth riuer, the fame is Euphrates.

<sup>15</sup> Our Lord God therefore tooke man, & put him in the Paradife of pleafure, to woorke, & keepe it. <sup>16</sup> And he commanded him faying: Of euerie tree of Paradife eate thou: <sup>17</sup> But of the tree of knowledge of good & euil eate thou not. For in what day foeuer thou fhalt eate of it, thou fhalt dye the death. <sup>18</sup> Our Lord God also faid: It is not good for man to be alone: let vs make him a helpe like vnto him felfe. <sup>19</sup> Our Lord God therefore hauing formed of clay al beaftes of the earth, and foules of the ayre, brought them to Adam that he might fee what to cal them: for al that Adam called any liuing creature, the fame is his name.

<sup>20</sup> And Adam called al beaftes by their names, and al foules of the ayre, and al cattel of the filde: but vnto Adam there was not found an helper like him felfe. <sup>21</sup> Our Lord God therefore caft a dead fleepe vpon Adam: and when he was faft a fleepe, he tooke one of his ribbes, & filled vp flefh for it. <sup>22</sup> And our Lord God <sup>a</sup>built the ribbe which he tooke of Adam into a woman: and brought her to Adam. <sup>23</sup> And Adam faid: This now, is bone of my bones, and flefh of my flefh: fhe fhall be called woman, becaufe fhe was taken out of man. <sup>24</sup> Wherefore

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

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<sup>a</sup> As we fay brick is made of earth, and a houfe is built of bricke: fo Adam was made of earth and Eue built of a ribbe of Adam. And that of one ribbe, as if God should build a houfe of one bricke, or as in dede he fedde 5000. men with fiue loaues. *Chrif. ho. 15. S. Aug. Tract. 24. in Ioan. S. Tho. p. 1. q. 92. a. 3.*

man fhall leaue his father & mother, & fhall cleaue to his wife, & they fhall be <sup>a</sup>two in one flefh. <sup>25</sup> And they were both naked; to wit Adam & his wife: and were not afhamed.

## ANNOTATIONS

- 2 The feuenth day.) Al creatures being made in their kindes in fix dayes, complete and perfect, God not neding (as men often do in their workes) to perfect, poolifh, or amend the fame, *refted the feuenth day*: and therefore the natural perfection of Gods workes is attributed to the feuenth day, and the fupernatural perfecting of men in eternal life, after the Refurrection, is attributed to the eight day, as S. Auguftin and other Fathers teach. And for this caufe *God bleffed and fanctified the feuenth day*, and after we haue in the Decalogue, or tenne commandments, that this day al fhould reft and abftaine from workes, yea and kepe it feftiual, occupying them felues in fpiritual exercifes feruice and fpecial worfhipe of God, as the Iewes did euen til Chrifts, and his Apoftles time, praying and hearing the word of God read and expounded in the Sabbath day. VVherby we fee that diftinction of dayes pertayneth to Religion, the people of God thus obferuing the Sabbath in memorie of the Creation, & diuers other feaftes in memorie of other benefites. And we now kepe the Sunday holie, in memorie of Chrifts Refurrection, and other feaftes in grateful remembrance of other Myfteries of Chrifts Natiuitie, the coming of the Holie Ghoft, and the like. Yea alfo feaftes of his bleffed Mother, and other Sainctes, for the benefites receiued from Chrift by them, and for more honour to Chrift in them. So this Catholique obferuation of feaftes is neither Iudaical (which alfo in the law was good but now is abrogated) nor heathnifh, for we honour not Iupiter, nor Iuno, nor anie falfe god or goddeffe, but our Lord God Creator & Redemer, & for his fake, his beft feruants. VVherof fee the *Annotations in the Englifh new Testament, 4. chap. to the Galatians*. VVherto we here only adde thefe wordes of S. Bafil. VVhich may ferue for a general anfwer to the moft common obiection. *Honor feruorum redundat in communem Dominum. The honour of the feruantes redoundeth to the common Lord, or Maifter*. So, faith he, the honour of Sainctes is the honour of Chrift their Lord and ours.
- 17 Of the tree of knowvledge.) Befides the law of nature, by which Man was bound to direct al his actions according to the
- in Pfal. 6. & 11.
- Act. 13, 14.  
Leuit. 23.
- Homil. in  
40. Martyres.
- Obferuation of  
holie dayes by  
Gods institution.
- Obferuatiō of  
feftiual dayes  
is religious, not  
Iudaical, nor  
heathnifh.
- Honour of Sainctes  
is to the greater  
honour of Chrift.

<sup>a</sup> Not three, nor foure, nor more, for then two were chāged to an other number. *S. Ier. li. 1. cont. Ioui.*

lib. 8. de Gen. ad  
lit. c. 11. Pfal. 15.

rule of reason; and besides the supernatural diuine law, by which he was bound to beleue, and trust in God, and to loue him aboue al things, hauing receiued the giftes of faith, hope, and charitie: God gaue him an other particular law, that *he should not eate of the tree of knovvlege of good and euil*. And that for two special reasons, which S. Auguftin noteth vpon this place. Firft, that God might declare him felfe to be Lord of man. VVhich was abfolutely neceffarie for man, and nothing at al profitable to God, who nedeth not our feruice, but we without his dominion fhould vtterly fal to nothing. *Nec enim ipfo non creante &c. For he not creating vs, neither could vve haue bene, nor he not conferuing vs, could vve remayne, nor he not gouerning vs, could vve liue rightly. VVherfore he onlie is our true Lord, vvhom not for him, but for our ovvne profite and faluation vve ferue*. The other reason was, that God might geue man matter wherein to exercife the vertue of obedience, and to fhew him felfe a fubiect of God. VVhich could not be fo properly and effectually declared by keping other lawes, nor the enormitie of difobedience appeare fo euidently, as by fulfilling of Gods wil commanding him, or by doing his owne wil, moued to the contrarie, in a thing of it felfe indifferent, & only made vnlawful, becaufe it was forbid. But let vs heare S. Auguftins owne wordes. *Nec potuit melius aut diligentius cōmendari quantum malum sit sola inobedientia, &c.* Neither could it (faith this great Doctor) be better, nor more exactly fignified how bad a thing fole difobedience is, then where a man became guiltie of iniquitie, becaufe he touched that thing contrarie to prohibition, which if he, not forbidden, had touched, he had not finned at al. For he that faith, for example fake, Touch not this herbe, fupposing it is poyfenful, and doth forwarne one of death, if he touch it, death affuredly falleth on the contemner of the precept: yea though no man had prohibited, and he had touched, for he fhould dye becaufe the fame thing bereueth him of health and life, whether it had benne forbidden him or no. Alfo when one forbiddeth that thing to be touched, which would not in dede preiudice him that toucheth, but him that forbiddeth, as if one take an others money, being forbid by him, whose the money is, it is a finne in him that is forbidden, becaufe it is iniurie to him that forbiddeth. But when that thing is touched which neither fhould hurt him that toucheth, nor any other, if it were not forbid, wherfore is it prohibited, but that the proper goodnes of obedience, and the euil of difobedience might appeare? Thus S. Auguftin fheweth, that difobedience is a finne, becaufe it is againft a precept, though otherwife the thing that is done were not euil. And amongft other good notes, teacheth that true obedience inquireth not, wherfore a thing is commanded, but leauing that to the Superior, promptly doth that is appointed.

VVhy a particular pofitiue law besides the general lawes of God & nature, was geuen to man.  
Firft reason.

2. reason.

The finne of difobedience.

Ioynd with damage to him that difobeyeth.

Ioynd with damage of him that forbiddeth.

True obedience is blind and prompt.

Math. 9. Luc. 10.  
S. Epiph. in  
compē. fidei Cat.  
S. Aug. epift. 80.

17 Of the tree eate thou not.) This example of our firft parents tranfgreffion fheweth, how friuolous an anfwer it is to fay;

Not meate, but the difobedience hurteth him that tranfgreffeth the precept of abftinence.

that breaking of commanded fastes, or eating meates forbidden can not hurt vs, the meate being good and holfome: for fo the fruite of the tree was good, and should haue hurt no man, if it had not benne forbidden. Euen fo al meates of their owne nature are good, yet the precept of fasting (foretold by our Sauour in general, and determined by his Church in particular) and fo of anie other like law, though it be in things otherwife indifferent, proceeding from lawful Superiors, bindeth the fubiects in confcience. And the tranfgreffion is properly difobedience, what other finne foeuer may alfo be mixed therewith.

Lawes in things indifferent bind in confcience.

Caluin l. 3.  
inft. c. 4.  
parag. 31. & 32.

17 Thou shalt dye the death.) Againft the new doctrine, denying that after finne is remitted, anie temporal punifhment remaineth for the fame, this place declareth that death (wherof God forewarned Adam, if he shoud eate of the fruite forbidden) remained due, and was at laft inflicted vpon him, for his finne, which was prefently remitted vpon his repentance.

Temporal punifhment due after finne is remitted.

Rom. 5.

Againe for fo much as we are al fubiect to death, it proueth that we were al guiltie of this finne, by which death came vpon al men, as S. Paul teacheth. Els God shoud punifh vs without our fault, which is vnpoſſible that his goodnes shoud do. Eſpecially it appeareth in infants, who dying before they come to vſe of reaſon, can neuer cōmit other finne: for though they were circumcised, or had Sacrifice offered, or other remedie vſed for them before Chrift, or baptifed ſince Chrift: yet they fuffer (as S. Auguſtin noteth) both death and manie other penalties, of ficknes, cold, heate, hunger, and the like, which can neither be to them matter of merite (as to others it may be) nor profite them for auoiding of other finnes, feing they dye in their infancie. Yea moreouer if they dyed without circumciſiō, or other remedie of thoſe former times, their foules periſhed from their people; and now without Baptiſme can neuer enter into the Kingdome of Heauen, which could not ftand with Gods iuſtice, if they were not guiltie of finne.

Death due to al for Original finne.

Yea to infants who haue no other finne.

lib. 13. de ciuit.  
c. 6. lib. 2. de  
pec. mre. &  
remif. c. 34.

Alfo other penalties inflicted vpon infants.

Gen. 17.

Ioan. 3. S. Greg.  
li. 4. Moral. c. 2.