

Chapter 3

By the craft of the Diuel ſpeaking in a ſerpent, our firſt parents tranſgreſſed Gods commandment. 7. Who being aſhamed vvould hide them felues: 9. but are reprov'd by God. 14. And beſides other particular puniſhments (yet with promiſe of a Redemer) are caſt out of Paradife.

The ſecond part. Of the fal of man, and propogation of man and of finne.

But ^a)the ſerpent alſo was more ſubtile then al the beaſts of the earth, which our Lord God had made. Which ſaid to the woman: ¹Why hath God commanded you, that you ſhould not eate of euerie tree of Paradife? ²To whom the woman answered: Of the fruite of the trees that are in paradife, we doe eate: ³but of the fruite of the tree which is in the middes of paradife, God hath commanded vs that we ſhould not eate: and that we ſhould not touch it, left perhapes we die. ⁴ And the ſerpent ſaid to the woman: No you ſhal not dye the death. ⁵ For God doth know that in what day foeuer you ſhal eate therof, your eyes ſhal be opened: and you ſhal be as gods, knowing good & euil.

2. Cor. 11, 3.

⁶ The woman therefore ſawe that the tree was good to eate, and fayre to the eyes, and delectable to behold: and ſhe tooke of the fruite therof, and did eate, and gaue to her huſband, who did eate. ⁷ And the eyes of them both were opened: and when they ^b)perceiued themſelues to be naked, they fowed togeather leaues of a figge tree, and made themſelues aprons.

Eccel. 25.
1. Tim. 2, 14.

⁸ And hearing the voice of our Lord God walking in paradife at the after none ayre: Adam hid himſelfe and ſo did his wife from the face of our Lord God, amidſt the trees of paradife. ⁹ And our Lord God called Adam, and ſaid to him: Where art thou? ¹⁰ Who ſaid: I heard thy voice in paradife: and I feared, becauſe I was naked, and I hid me. ¹¹ To whom he ſaid: And who hath told thee that thou waſt naked, but that thou haſt eaten of

^a Serpēts moſt craftie to eſcape harme when they hurt men: ſo is the diuel.

^b After finne they were aſhamed, not before. *S. Chriſt.*

the tree, whereof I commanded thee that thou shouldest not eate? ¹² And Adam said: The woman, which thou gauest me to be my fellow companion, gaue me of the tree, and I did eate.

¹³ And our Lord God said to the woman: Why hast thou done this? who answered: The serpent deceiued me, & I did eate. ¹⁴ And our Lord God said to the serpent: Because thou hast done this thing, ^a)accursed art thou among all catle, & beasts of the earth: vpon thy breft shalt thou goe, & ^b)earth shalt thou eate all the dayes of thy life. ¹⁵ I wil put enmyties betwen thee & the woman, and thy feed and the feed of her: ^c)he shall bruise thy head in peeces, & thou shalt lye in waite ^c)of her heele. ¹⁶ To the woman also he said: I wil multiplie thy trauailes, and thy child bearinges: in trauaile shalt thou bring forth children, and thou shalt be vnder thy husbands power, and he shall haue dominion ouer thee. ¹⁷ And to Adam he said: Because thou hast heard the voice of thy wife, and hast eaten of the tree, whereof I cōmanded thee, that thou shouldest not eate, cursed is the earth in thy woorke: with ^d)much toying shalt thou eate thereof all the dayes of thy life. ¹⁸ Thornes and thyftles shall it bring forth to thee, & thou shalt eate the herbes of the earth. ¹⁹ In the sweate of thy face shalt thou eate bread, til thou returne to earth, of which thou wast taken: because ^d)duft thou art, and into duft thou shalt returne.

1. Cor. 14.

^a Al this curse pertaineth to the diuel that spake in the serpent. *S. Aug. li. 2. de Gen. ad lit. cap. 36. S. Beda in hunc locum.*

^b Earthlie or worldlie and carnal men. *S. Greg. in Pfal. 101.*

^c Though good men resist tentations at the first assaults, and so bruise the serpents head, yet he ēdeuoreth still to deceiue especially in the end of mans life, signified by the heele. *S. Gre. in cap. 1. Iob.*

^d Al men trauel one way or other: & such as suffer wises to ouer-growe (in their fouls) shall after this life either sustaine the fyre of Purgatorie or eternal paine. *S. Aug. li. 2. c. 20. de Gen. cō. Man.*

²⁰ And Adam called the name of his wife, Eue: for becaufe ^{a)}she was mother of al the liuing. ²¹ Our Lord God alfo made for Adam and his wife garments of fkyennes, and clothed them. ²² And faid: Loe Adam is become as it were one of vs, knowing good & euil: now therefore [•]left perhapes he reach forth his hand, and take alfo of the tree of life, & eate, and liue for euer. ²³ And our Lord God fent him out of the paradife of pleafure, to worke the earth of which he was taken. ²⁴ And he caft out Adam: and [•]placed before the paradife of pleafure Cherubins, & a flaming, and a turning fworde, for to keepe the way of the tree of life.

ANNOTATIONS

1 VVhy hath God?) Here we may fee how finne came firft amongft men. For the diuel enuying mâs happie ftate tempted Eue the weaker perfon, beginning with a queftion, therby to allure her into conference, and by fuch a queftion as might bring her into fufpition of Gods affection towards man, faying: *VVhy hath God commanded you, that you should not eate of euerie tree of paradife?* inſinuating by theſe words, and withal internally ſuggeſting, that God dealt hardly with them, abridging their libertie without cauſe. And when he had got ſo much of her, that ſhe was diſpleaſed with the precept, which ſhe ſhewed by adding of her owne (to make it ſeme more greuouſ) that they were forbidden *to touch the tree*: and againe by reporting the puniſhment as doubtful, faying: *left perhaps vve dye*, then the tempter aouched boldly, and falſly, that they ſhould not dye, and charged God to be enuiouſ of the benefite they ſhould get by eating of that tree, faying *their eyes ſhould be opened, and they ſhould be as Goddes, knowing good and euil*. Vpon which perſwaſion, and liking alfo ſhe had to the fruite, ſhe did take and eate, and perſwaded Adam alfo to eate. And forthwith they ſaw that they would not haue ſeene, knew euil which they had better not to haue knowen, were aſhamed, and endeouored to couer, and hide them ſelues. Euen thus the diuel dealeth with men euer ſince, affaulting the weaker perſons, and weaker part, as the fleſh and ſenſualitie, and by them ſetteth vpon the ſtronger and ſuperior part, to get conſent of freewil, without which there is no finne. According to

Sinne entred among men by the enuie & craft of the diuel, man cōfenting to his ſuggeſtions. Eue firſt finned in thought, then in words laſt in deedes.

Bad ſequels of finne.

No finne can be without freewil.

Sap. 2, 24.
Ioan. 8, 44.
S. Aug. lib. 14.
de ciuit. c. 11.
Rupert. li.
de Trinit. &
operibus eius c. 4.

Lib. de vera Religione c. 14. lib. 1.
Retract. c. 13.

^a She was mother rather of al the dying: but in figure of our B. Lady who is mother of Chriſt, life itſelfe, ſhe is called mother of the liuing. *S. Epiph. her. 78.*

that famous saying of S. Auguftin: *Peccatum adeo eft voluntarium, vt nullo modo fit peccatum, fi non voluntarium. Sinne is fo voluntarie, that in no vvife it can be finne, if it be not voluntarie.*

S. Aug. lib. 1. de nupt. & con. c. 23. Wherefore it was no finne in Eue to be tempted by the ferpent, which fhe could not auoide, nor in Adam to be tempted by Eue, but they finned when they confented to the euil fuggeftions. And now in the regenerate, though concupifcence remaine, which is the effect of finne paff, & occafion of finne in thofe that yeld againe to tētations, yet it is not finne, but punifhment of finne, and matter of exercife in the iuft, and if we refift, of merite: and therefore Gal. 5. S. Paul exhorteth vs, *to vvalke in the fpirite, and the lufts of the flesh vve fhall not accomplifh.* And in an other place fheweth, 2. Tim. 2. *that he vvvhich fighteth lavvfully, fhall be crowvned.*

15 She fhall bruiſe.) Proteftants wil not admitte this reading, *ipſa conteret*, ſhe fhall bruiſe, left our Bleffed Ladie ſhould be ſaid anie way to bruiſe the ferpents head. And Kennifius amongft others faith, that al ancient Fathers read, *ipſum*, not, *ipſa*. But he is conuincid of lying by *Claudius Marius Victor. lib. 1. in Gen. Alcimus Auitus lib. 3. carm. c. 6. S. Chriſtoſtom hom. 17. in Geneſ. S. Ambroſe lib. de fuga ſæculi cap. 7. S. Auguſtin lib. 2. de Geneſi. contra Manichæos cap. 18. & lib. 11. de Geneſi. ad literam cap. 26. S. Gregorie lib. 1. Moraliū cap. 38.* And after them S. Bede, Eucherius, Rabanus, Rupertus, Strabus, and Lira vpon this place, *S. Bernard ſer. 2. ſuper Miſſus eſt.* And manie others, who read *ipſa* as the Latin text now hath.

But whether we read, *ſhe ſhall bruiſe*, or, *her fede*, that is her fonne Chriſt, *ſhall bruiſe* the ferpents head, we attribute no more, nor no leſſe to Chriſt, nor to our Ladie by the one reading, then by the other: for by the text, *I vvvil put enmitie betvvven thee and the vvoman, betvvven thy feede, and her feede.* It is clere, that this enmitie and battle pertained to the woman and her feede on the one partie, and to this diuel, that fpake by the ferpent, and al the wicked, on the other partie, and that the victorie ſhould happen to mankind. VVhich being captiue by Adams finne, occaſioned by a woman, ſhould be redeemed, both ſexes, though in farre different forte, concurring therto. And ſo it is moſt true, that Chriſt by his owne proper powre, and his bleſſed mother by her moſt immediate cooperating to his Incarnation (and confequently to other Miſteries) did bruiſe the ferpents head, breake and vanquiſh his powre. As manie ancient Fathers do excellently difcourſe: namely S. Bernard, writing vpon theſe wordes in the *Apocalips. cap. 12. A great ſigne appeared in heauen, a vvoman clothed vvith the funne:* Albeit (faith he) by one man and one woman we were greatly damaged: yet (God be thanked) by one man and one woman al loſſes are repaired, and that not without great increaſe of graces. For the benefite doth farre excede the loſſe. Our merciful father geuing vs for a terreſtrial Adam Chriſt our Rede- mer, & for old Eue Gods owne mother. Moreouer as the ſame

Concupifcēce no finne, but the effect, and occaſion of finne.

Alfo occaſion of merite.

The Latin text defended againſt Kennifius and other Proteſtants.

See *Card. Bel- larmin li. 2. c. 12. de verbo Dei.*

Both readings yeld the ſame ſenſe.

As Adam was the cauſe, and Eue an occaſion of mans captiuitie: ſo Chriſt is the true cauſe and his mother an occaſion of our reſtauration.

Our B. Ladie refifted al euil fuggeſtions.

S. Ireneus li. 3. c. 33. & lib. 5. circa med.
S. Epiph. Hær. 78.
S. Ieron. ep. 22. ad Euſtoch.
S. Aug. (or S. Fulgens) ſer. 18. de Sanctis. de fide & Symb. de Agone Chriſtiano. Ser. 2. ſuper Miſſus eſt.

S. Bernard sheweth, this bleffed Virgin in fingular forte bruifed the ferpents head, in that she quite vanquished al maner fuggessions of the wicked ferpēt, neuer yelding to, nor taking delight in anie euil moued by him.

Iob. 42. Efai. 58.
Ierem. 6.
Ionæ. 3. Mat. 11.

19 Duft thou art.) By these wordes Adam was admonished to humble him selfe, confidering the matter wherof his bodie was made, and into which he should be resolued againe. Wherupon it came to be a ceremonie amongft penitents, to cast ashes on their heads. As appeareth in holie Scriptures. For which cause the Church now also vseth this ceremonie the first day of Lent, putting ashes on her childrens heades: willing them to remember, that dust they are, and to dust they shall returne, to moue vs by this meditation to more ferious penance.

The ceremonie
of ashes, on
Ashwenefday.

22 Left perhaps.) Notwithstanding Gods eternal decree in disposing al things, and his omnipotencie which nothing can refift, yet he produceth good, and either auoideth or disposeth of euil which he suffereth, by ordinarie meanes, as appeareth *Act. 27. v. 31.* and that becaufe man hath freewil, with which God concurreth, & destroyeth not nor forceth, as S. Auguftin teacheth.

Gods prouidence
concurrereth with
mans free wil.

de grat. & liber.
arb. c. 6. de cor-
rept. & grat. ad
art. falso impof.

24 Placed Cherubins.) Man being cast out of paradife, the same is defended with duple gard, with Angels, that are watchful, wife, and potent: and with fire and sword, most terrible armour to man. Wherby againe we see, that God vseth ordinarie meanes in his prouidence, as the ministrie of Angels & humane terror, and would neither destroy the tree, nor depriue it of the vertue to prolong life, nor bereue man of freewil, by which he might desire to returne: but conferuing nature in al creatures, preuenteth inconueniences otherwise.

Paradife defended
by Angels and by
fire & sword.

God destroyeth
not nature.

S. Aug. lib. 11. de
Gen. ad lit. c. 40.

These Angels also hinder the diuel, that he can not enter paradife, lest he should take of the fruite of the tree, and geue it to men to prolong their liues, and therby draw them to his seruice.

Good Angels hin-
der diuels of their
desires.