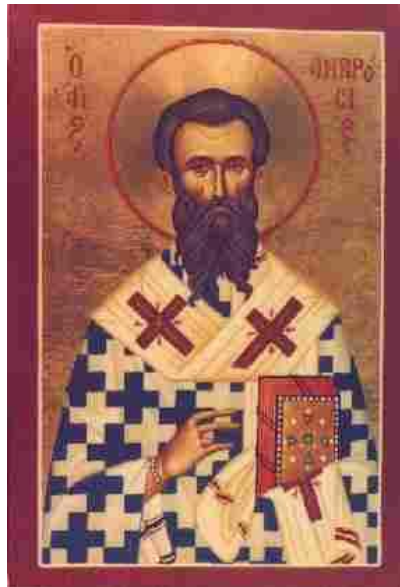


COMMENTARY ON GENESIS

(fragments from COMMENTARY ON GENESIS by St. Ambrose the Great)

Ro version: <http://www.hexaimeron.ro/Hexaimeron/SfAmbrozie.html>



And God said: Let there be light!

In the righteousness, indeed, the spirit of God was sent where have to begin the work of the divine. And says "Let there be light!". Where was it proper to begin to speak the voice of God in the divine Scripture, if not from light? Where, if not the light, was fitted to begin the ornament of the world? For it were vain wouldn't be seen. Certainly that God himself was in light because "living inside the unseen light" and "He was the true Light who enlightens anyone who comes into the world." Willful has, however, to build also that light that can be incorporated with the ones eyes. That one who desires to build a house worthy to be the home of a head of household, before he put the foundation, have to see where floods light in the house! And this is the first win, which, if missing, the whole house frightens by the ugliness of careless. The light is that which gives worthiness to the other ornaments of the house. And says "Let there be light!". The word light, in it's fullness, does not show the preparation for the putting in order of the world, but shines into the completion of the work. The Maker of the nature said «light» and did it. The Word of God is His will, and God's building is nature. He made the light and lit the darkness. "And God said: "Let there be light!" and there was light". Not for this have spoken, to follow the work, but in the same time with speech turned also His work. Because that, nice says Psalm of David: «He said and it was done», because the fulfillment accomplished the word. God is, also, The Maker of light, and the home and causing of the darkness is the world. But in such way spoke light the good Maker, that He reveals the world itself, pouring it into light and adorning it's image. The heaven has enlightened at once and the darkness was frightened by the clearness of the new light. The shining of the light poured upon the whole world put a landmark on it and immersed it at once as in a precipice. In a too nice and proper way it was said «and there was light». For in what way the light brightens suddenly the sky, the Earth and the seas and in a jiffy time floods headlong, discovering to our sight the upper lands, with the shining of dawn, so it should be commented the quick dawn of that light. Why are we amazed that God spoke light and the light was poured on the dark world, while, if someone under water would free from the mouth some oil, would make it clear those hidden in the deep? God has not spoke like would make to whisper of word by larynx and nor as compose any celestial speech through a motion of the tongue and would hit the heaven with the sound of the words, but He shows His will by the fulfillment of work.

And God saw the light, that [it was] good: and God divided the light from the darkness.

He spoke and no one heard His voice. Divided and nobody grasped in his mind the brightness of His work. He saw and no one has looked at the extent of His views. "And God saw the light that it was good" ...

Let there be a firmament in the midst of the waters, and let it divide the waters from the waters!

We must see from here if he calls firmament what was already made before about which he wrote: "In the beginning God created the heaven and the earth". And let not be hidden nor what others have said before, that, while before the Scripture revealed that sky was built and organized by the God-Maker, here were told his story about the shed of the creation. As then covered somehow in short the completion of the work, now appeared rattled by the work itself through ostensibly things encountered together. But us stuns and therefore summoned under another name, and that more solid nature is revealed and another cause, and is added the person of a co-worker. For thus it is written: "And God divided the waters which [were] under the firmament from the waters which [were] above the firmament."

And they wish to turn down what was planted and caught roots in our mind by reading often the Scriptures, saying that cannot be waters above the heavens, for that the contents of the sky is round, and its core is located on the ground. And the water cannot remain in that circle, for of course report drain and falls when the slide from the top downward. And in what way, they say, may remain water on the circle, while the circle rotates? This, however, is a trick of the dialectic. Allow me to answer, because otherwise, every word stops! They ask to be allowed to believe that the heaven rotates with a speedy movement and that the Earth is motionless, to be able to say that it cannot be waters above the heavens, for rotating heaven, all it would overflow. Like, if I indulge what they desire and I would answer according to their mind, they could deny that in height and depth there are a length and a width that no one may grasp, only that one who fills at all fulfillment of God" as the Apostle speaks. For who might be easy to judge the divine work? It is, also, the width in the height of the sky. And to speak about those which we can know, there are many creations round outside, and hollow-square and the square inside, at which the top things are straight to keep the ordinary water. However, I told them in order that they have to take into account that their teachings can be refuted by other teachings closer to the truth and to cease to measure such a divine work after the skill of human work and our power.

We, however, follow the thread and order of the Scriptures and examine the wise work of the divine Maker i.e.: what has spoken and who spoke and to whom spoke. "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters!" I hear that by commandment He makes a firmament that divides water above from the water underneath. What is more obvious than this? The One who ordered to divide the water through the middle, That One took care also in what way can this remain separated and divided through the middle by firmament. The Word of God is the strength of the nature and the solidness of creation, as long as willed The One who ordained that it should remain as it is written: "He put them in age and in age of ages, have put command that will not pass".

But let's turn to our aim: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters!" Let not be amazing, as I said before, that he called the first heaven, and later the firmament, because David also says: «The heavens declare the glory of God; and the firmament sheweth his handywork.», i.e. the building of the world, when seen, praises it's Maker and His unseen glory is known by what you see. And I think that heaven is a name often encountered, since Scripture testifies that there are several heavens and firmament is a qualified name as long as here read thus: «And God called the firmament heaven». It shows that the earlier said without difference that first was made the heaven, to understand the whole making of the creation of the heavens, and then show precisely the solid nature of the out firmament, called "firmament of heaven» as we read in the profetisize singing: «Blessed are Thou into firmament of heaven». For heaven, which is called in Greek οὐρανός, in Latin is called somewhat «caelatum», for wearing inbuilt as some seals the shining of the stars. In the same way the silver, shining out with unspoken flashes, is called inwrought. And οὐρανός comes from ἀπό του ὀράσθαι, because it is seen. Πρὸς ἀντιδιαστολήν of Earth, which is darker, it is called οὐρανός because it is light, and can be seen...



And let them be lights in the firmament of the heaven to give light upon the Earth.

Who speaks this? God speaks. And to whom speaks He, if not to the Son? Saith the God-Father: "let there be sun" and Son built the sun. As was right that the Sun of righteousness was to build the sun of this world. Himself, also, has brought it to light, Himself made it to shine, Himself gave it the power of cascade light...

Look first at the firmament of heaven that was made before the sun; look first at Earth which began to be seen and was accomplished still before the sun sprung; look at the green of the Earth which was before the sunlight. Blackberries were before the sun; wire grass is older than moon. Therefore, do not think as god that thing whose gifts given by God are seeing more precious. Three days were passed; in this time nobody has cared for sun and yet the glare of light was seen everywhere. For the day has also her light, that was also before the sun...

How clean and unspotted generations follows without mixing one after the other, so that fish gave birth to fish, and seal to seal...

In everything that grows, the nature remains faithful to herself... The seeds of a kind can not be changed in a different kind of plant, nor give to reveal fruits different of the seeds of its own, so that the people rise from the snakes and the meat from the teeth... Can you now, pagans, those who are able to support that change, to deny the order of nature?