

## Chapter 1

*God createth heauen and earth, and al things therin; distinguishing and bevvtyfying the same; 26. laft of al the fixth day he createth man: to vvhom he fubiecteth al corporal things of this inferior vvorld.*

The firft part.  
Of the creatiō  
of al things.

Act. 14, 15.  
17, 24. Pfalm.  
32, 6. 135, 5.  
Eccli. 10, 1.

Heb. 11, 3.

Iob. 38.  
Ier. 10,13.

**I**n <sup>1</sup>the beginning God created heauen and earth. <sup>2</sup>And the earth was voide & vacant, and darkenes was vpon the face of the deapth: and the <sup>3</sup>the Spirite of God moued ouer the waters. <sup>3</sup> And God faid: Be light made. And light was made. <sup>4</sup> And God faw the light that it was good: & he diuided the light from the darkenes. <sup>5</sup> And he called the light, Day, and the darkenes, Night: and there was euening & morning, that made one day. <sup>6</sup> God alfo faid: Be <sup>a</sup>a firmament made amidft the waters: and let it diuide betwene waters & waters. <sup>7</sup> And God made a firmament, and diuided the waters, that were vnder the firmament, from thofe, that were aboue the firmament. And it was fo done. <sup>8</sup> And God called the firmament, <sup>b</sup>Heauen: and there was euening & morning that made the fecond day. <sup>9</sup> God alfo faid: Let the waters that are vnder the heauen, be gathered together into one place: and let the drie land appeare. And it was fo done. <sup>10</sup> And God called the drie land, Earth: and the gathering of waters together, he called Seas. And God fawe that it was good. <sup>11</sup> And faid: Let the earth fhoot forth grene herbes, and fuch as may feede, & fruite trees yelding fruit after his kinde, fuch as may haue feede in it felfe vpon the earth. And it was fo done. <sup>12</sup> And the earth brought forth grene herbe, fuch as feedeth according to his kinde, & tree that beareth fruite, hauing feede eche one according to his

<sup>a</sup> The firmament is al the fpace from the earth to the hieght ftarres: the loweft part diuideth betwene the waters on the earth and the waters in the ayer. *S. Aug. li. 11. de Gen. ad lit. c. 4.*

<sup>b</sup> Likewife heauē is al the fpace aboue the earth: in whofe loweft part are birdes and waters, in the higher part ftarres: the hieght is the Empyrial heauen. *Efa. 66.*

kinde. And God saw that it was good. <sup>13</sup> And there was evening & morning that made the third day. <sup>14</sup> Again God said: Be there lights made in the firmament of heaven, to divide the day & the night, and let them be <sup>a</sup>for signs & seasons, and days and yeares: <sup>15</sup> to shine in the firmament of heaven, & to give light upon the earth. And it was so done. <sup>16</sup> And God made <sup>♠</sup>two <sup>b</sup>great lights: a greater light, to govern the day: and a lesser light to govern the night: and stars. <sup>17</sup> And he set them in the firmament of heaven, to shine upon the earth, <sup>18</sup> and to govern the day & the night, and to divide the light & the darkenes. And God saw that it was good. <sup>19</sup> And there was evening and morning that made the fourth day. <sup>20</sup> God also said: Let the waters bring forth creeping creature having life, and flying fowle, over the earth under the firmament of heaven. <sup>21</sup> And God created huge Whales, and all living & moving creature, that the waters brought forth, according to each sorte, & all fowle according to their kinde. And God saw that it was good. <sup>22</sup> And he blessed them saying: Increase and multiply, and replenish the waters of the sea: and let the birds be multiplied upon the earth. <sup>23</sup> And there was evening & morning that made the fifth day. <sup>24</sup> God said moreover: Let the earth bring forth living creature, in his kind, cattle, & such as creep, & beasts of the earth according to their kinds: and it was so done. <sup>25</sup> And God made the beasts of the earth according to their kinds, and cattle, & all that creepeth on the earth in his kind.

Col. 3, 10. <sup>26</sup> And God saw that it was good, <sup>27</sup> and he said  
 ♠ Let vs make Man to our image, & likenes: and let him have dominion over the fishes of the sea, and the fowles of the ayre, and the beasts, and the whole earth,

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<sup>a</sup> The lights made the first day, are disposed the fourth day in their proper courses for more distinction of times. *S. Dionys. ca. 4. de divin. nom. S. Tho. p. 1. q. 67. a. 4. & q. 70. a. 2.*

<sup>b</sup> The Sunne & Moone: for though the moone be the least visible starre except Mercurie, yet it giveth more light on the earth by reason it is nerer, and so Moyses speaketh according to the vulgar capacitie and use of things. *S. Aug. li. 2. de Gen. ad lit. ca. 16.*

and al creeping creature, that moueth vpon the earth. Mat. 19, 4. <sup>28</sup> And God created man, to his owne image: to the image of God he created him, male & female he created them. <sup>29</sup> And God bleffed them, and faith: ¶Increafe and multiplie, & replenifh the earth, and fubdew it, and rule ouer the fifhes of the fea, and the foules of the ayre, & al liuing creatures, that moue vpon the earth. <sup>30</sup> And God faid: Behold I haue giuen you al maner of hearbe that feedeth vpon the earth, and al trees that haue in them felues feede of their owne kinde, to be your meate: <sup>31</sup> and to al beaftes of the earth, and to euerie foule of the ayre, & to al that moue vpon the earth, and wherein there is life, that they may haue to feede vpon. And it was fo done. <sup>32</sup> And God fawe al things that he had made, and <sup>a</sup>)they were very good. And there was euening & morning that made the fixt day.

## ANNOTATIONS

1 In the beginning.) Holie Moyfes telleth what was done in the beginning of the world, and fo forward euen til his owne time, writing aboue two thoufand and foure hundreth yeares after the beginning. Al which being incomprehenfible by humaine witte or difcourfe, he knew partly by Reuelations from God, for he had the gyft of Prophecie in moft excellent forte: partly by Traditions from his elders, who lerned of their fathers. For vntil that time the Church had only Traditions of fuch things, as were reueled to fpécial men, wherby we fee the great authoritie of Traditions, before there were Scriptures. And fince Scriptures were written they are alfo neceffarie, for three fpécial reafons. Firft for that we are only affured by Tradition of the Church, that thofe bookes are in dede holie Scriptures, which are fo accounted, and not by the Scripture it felfe, for that were to proue the fame by the fame, vntil we be affured of fome part, that proueth fome other partes. And this made S. Auguftin to fay plainly, that *he could not beleue the Gofpel, except the Church told him vvchich is the Gofpel.* Secondly holie Scriptures being once knowen to be the word of God, and fo of moft eminent authoritie of al writings in the world, as S. Auguftin S. Ierome, & al other Fathers agree,

The Church had only Traditions & no Scripture aboue 2400. yeares.

Traditions neceffarie for three caufes.

1.

2.

Scripture of moft eminent authoritie.

cont. Epift.  
fund. c. 5.

<sup>a</sup> Euerie creature in nature is good, but al confidered together make the whole world perfect, moft apt to mans vfe and Gods glorie. *S. Aug. li. 1. de Gen. cont. Manich. ca. 21.*

yet for the true vnderstanding of the same, both the Scripture it selfe, and the ancient Fathers remitte vs to the Church, namely to those in the Church, that are appointed by Gods ordinance, in the high place that he hath chosen. Which were the High Priests in the old Testament, as appeareth: *Deut. 17. Mat. 23. Ioan. 11.* And in the new Testament, S. Peter and his Successors for whom Christ prayed that his faith should not faile: and therefore commanded him to confirme his bretheren *Luc. 22.* Thirdly for things not expressed in particular in holie Scripture, the Scripture and Fathers do likewise remitte vs to Traditions, and to the iudgement and testimony of the Church. Christ saying to his Apostles: *he that heareth you heareth me.* The Apostles doubted not to say: *It seemed good to the Holie Ghost and to vs.* And S. Paul willed the Theffalonians *to hold the traditions, which they had learned,* whether it were by word, or by his Epistle.

3.

Luc. 10, 16.  
Act. 15, 28.  
2. Theff. 2.

1 In the beginning God made heauen and earth.) All writers ancient and later find such difficulties in these first chapters, that some otherwise very learned haue thought it not possible to vnderstand the same according to the proper and vsual signification of the wordes, as the letter may seeme to found, but expound all allegorically, as that by the waters about the firmament should be vnderstood the blessed Angels, by the waters vnder the firmament wicked spirites, and the like. So did Origen and diuers that follow him therein. Yea S. Augustin in his bookes vpon Genesis against the Manichees, written shortly after his conuersion, when he could not find as he desired a good and probable sense agreeable to the wordes, in their proper signification, expounded them mystically, but afterwards in his other bookes *de Genesi ad literam,* he gratefully acknowledgeth that God had geuen him further light therein, and that now he supposed he could interpret all according to the proper signification of the wordes: yet so that he durst not nor would not addict him selfe to one sense, but that he was ready to embrace an other, left by sticking to his owne iudgement he might faile. So likewise S. Basil, S. Chrysostom, S. Ambrose, S. Ierome, S. Bede, and other greatest Doctors found & confessed great difficulties in these first chapters, which they with much studie endeoured to explicate. And therefore it is a wonder to see our Protestants & Puritans hold this Paradox, that Scriptures are easie to be vnderstood. Whereas both by testimony of those that haue in deede studied & laboured in them, and by a little due consideration, the contrary is most euident. For whosoever will looke into the holie Scriptures, shall find that some times in shew one place seemeth contrary to an other; some times the letter & phrase are obscure & ambiguous: some times the sentences vnperfect. Again many speeches are propheticall, many parabolical, metaphorical, and vttered vnder other tropes and figures, and that in the literal sense. Moreouer there are three spirital senses besides the literal, very frequent in holie Scripture.

Scriptures hard.

Origen. super.  
Gen. c. 1.  
Aug. li. 2.  
de Gen. cont.  
Manich. c. 2.

lib. 1. c. 18.  
& lib. 8. c. 2.

Basil. ho. 9.  
in Genes.  
Chrysost. epist. 44.  
Amb. & Bede  
in examen.  
Ierom. Epistol.  
ad Eustoch.

Why Scriptures  
are hard.

Gen. 1. v. 3. & 14.  
Exo. 20. 5.  
& 18, v. 20.  
Ioan. 8, 25.  
Rom. 8.

Three spirital  
senses besides the  
Literal.

Allegorical pertayning to Chrift and the Church; Moral pertayning to maners; and Anagogical pertayning to the next life. As this word Ierufalem literally fignieth the head cite of Iewrie: Morally the foule of man: Allegorically the Church militant: and Anagogically the Church triumphant. And fome times this (and the like of others) metaphorically in the literal fenfe fignieth the Church militant, and not the cite of Iewrie, as in the *12. chapter to the Hebrewes*: and fome times the Church triumphant, as in the *21. of the Apocalips*.

Allegorical.  
Moral.  
Anagogical.

2 The Spirite of God.) In the Hebrew it is fignified, that the Spirite of God was on the waters to make them fertile, for that fifhes and birdes were to be procreated therof; the word is *merahepheth, incubabat, late vpon*, to produce fruit (faith S. Ierom) from the waters, as a henne by her heate, produceth life in the egges. And the fame S. Ierom, and before him Tertullian teach, that this was a figure of Baptifme, which confifteth of water and the Holie Ghoft. For as water in the beginning of the world receiued a certain vital vertue of the Holie Ghoft to produce liuing creatures: fo alfo Baptifme receiueth vertue of the fame Holie Ghoft to procreate new men. VVherupon Tertullian calleth Chriftians fifhes, becaufe they are gotten from the waters, and thence haue their firft spiritual life. *Let it not therefore feme frange* (faith he) *that in Baptifme VVaters geue life*.

A figure of  
Baptifme.

Chriftians called  
fifhes.

16 Tvvo great lights, and ftarres.) Here occurreth an other example of the hardnes of holie Scripture. For if the two great lights (to wit the Sunne & the Moone) and alfo the ftarres, vvere made the fourth day, and not before, as it may feme by the wordes in this place, then what was that light, and in what fubiect was it, that was made the firft day? S. Bafil, S. Gregorie Nazianzen, Theodoret, and fome others, writing vpon this place do thinke that the light, which was made the firft day, remayned though an accident without his fubiect til the fourth day. And albeit moft other Doctors rather think that the fubftance of the Sunne & Moone, & of other planets and ftarres were created the firft day, and the fourth day fet in that order and courfe which now they kepe, with more diftinction *for fignes and feafons, and dayes and yeares*: yet it is clere that the forefaid ancient Doctors iudged it poffible, that accidents may remaine without their fubiect, which a Sacramentarie wil be loath to grant, left it might be proued poffible, as both thefe & al other Catholique Doctors beleued and taught, that the accidents of bread and wine remaine in the bleffed Sacrament of the Eucharift without their fubiects. VVhich Proteftants denie.

Light being a  
accident remayned  
without fubiect,  
by the iudgement  
of fome lerned  
Fathers.

The accidents of  
breade and wine  
can remaine by  
Gods power with-  
out their fubiects.

27 Let vs make man to our Image.) For better confideration of Gods bountie towards vs, and fturring our felues to gratitude towards him, we may here note tenne prerogatiues beftowed on vs, by our Lord & maker in our creation aboue al other earthlie

Tenne prerogatiues  
of man in his cre-  
ation.

Ierom. Epiftol. 83.  
ad Ocea.  
Tert. de Baptif.

creatures. Firſt, whereas God by an imperial word of commandment made other creatures, *Fiat lux, Fiat firmamentum: Be there light: Be there a firmament:* intending to make man, he proceedeth familiarly, by way, as it were, of conſultation, and as to his owne uſe and ſervice to make man ſaying: *Let vs make man to our image and likenes,* that is to ſay, a reaſonable creature with vnderſtanding and free wil, which beaſtes haue not. Secondly, in this worke God firſt infinuateth the high Myſterie of the B. Trinitie, or pluralitie of Perſons in one God (becauſe man is to beleue the ſame) ſignifying the pluralitie of Perſons by the wordes *Let vs make,* and *to our:* and the vnitie in ſubſtance, by the wordes *Image and likenes,* the firſt in the plural number, the later in the ſingular. Thirdly, other creatures were produced by the waters and earth, *Let the vvaters bring forth* (fiſhe and foule) *Let the earth bring forth* (graffe and cattle, & other beaſtes) but God brought forth man, not by the earth, though of the earth, nor by water, nor by heauen, nor by Angels, but by him ſelfe, geuing him a reaſonable foule, not ſenſual only as to beaſtes, and the ſame not produced of anie creature, but created immediatly of nothing. Fourthly, God gaue man Paradiſe a moſt pleaſant place to dwell in. Fifthly, God gaue man dominion and imperial authoritie ouer al liuing creatures vnder heauen. Sixthly, man was created in that innocencie of life, and integritie of al vertues, that his mind was wholly ſubiect to God, his ſenſe to reaſon, his bodie to his ſpirite, and al other liuing creatures obedient to him: euen the terrible Lions, the cruel Tigers, the huge Elephants, and the wildeſt birdes. Seuently, God brought them al to man, as to do him homage, and to take their names of him. VVhich by his excellent knowledge he gaue them conformable to their natures. Eightly, God gaue man in ſome forte an immortal bodie, that if he had kept Gods commandment, he had liued long and pleaſantly in this world, and ſo ſhould haue bene tranſlated to eternal life without dying.

Ninthly, God did not only adorne man with al natural knowledge, and ſupernatural vertues, but alſo with the gift of prophecie. VVherby he knew that Eue was *a bone of his bones, and fleſh of his fleſh,* though being a flepe he knew not when ſhe was made. Tenthly (which was the chiefe benefite of al) God conuerſed familiarly with man, and that in ſhape of man, which was a token of his meruelous great loue to man, and a ſingular incitement of him to loue God. Reade more, if you pleaſe, of the dignitie of man, and the benefites of God towards him in his creation, in *S. Bernard vpon the 99. Pſalme.* And *vpon the 61. chapter of Eſaie.*

29 Increaſe and multiplie.) VVhether this be a commandment or no, at leaſt it is a bleſſing, for ſo the wordes before conuince, *God bleſſed them and ſaid: Increaſe and multiplie.* He ſaid the ſame alſo to brute creatures, which are not capable of a precept, but by this were made fertile. VVherby we ſee that Gods bleſſing alwayes worketh ſome real effect: as of fertilitie in

1. Made like to God.
  2. The Myſterie of the B. Trinitie infinuated in his creation.
  3. Produced by God him ſelfe.
  4. Placed in paradiſe.
  5. Lord of al earthlie creatures.
  6. Innocencie.
  7. Excellent knowledge.
  8. Powre to liue euer.
  9. Gift of prophecie.
  10. God conuerſed familiarly with man.
- Gods bleſſing alwayes effectual.

## Chapter 1

this and other places, of multiplication of the loaves and fishes, *Ioan 6.* And some real effect Christs bleffing muft nedes worke alfo in the bleffed Sacrament. *Mat. 26.* VVhich can be no other but changing bread and wine into his bodie & bloud, feing him felfe exprefly fayeth: *This is my bodie, this is my bloud.*

And though Gods bleffing in this place, be alfo a precept, yet it is not to al men for euer; but for the propagation of mankind, which being long fince abundantly propagated, the obligation of the precept ceafeth the caufe ceafing. So S. Cyprian, S. Ierome, S. Auguftin, and other Fathers expound this place. And confirme the fame by the text, for immediatly God fignifying to what end he fpoke, faith: *and replenish the earth.* VVhich being replenifhed, Gods wil is therin fulfilled.

Efppecially in the holie Eucharift.

Not al men & women commanded to marie.