

Chapter 1

God createth heauen and earth, and al things therin; diftinguishing and bevvtyfying the fame; 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.

In ^athe beginning God created heauen and earth. ² And the earth was voide & vacant, and darkenes was vpon the face of the deapth: and the ^athe Spirite of God moued ouer the waters. ³ And God faid: Be light made. And light was made. ⁴ And God faw the light that it was good: & he diuided the light from the darkenes. ⁵ And he called the light, Day, and the darkenes, Night: and there was euening & morning, that made one day. ⁶ God alfo faid: Be ^aa firmament made amidft the waters: and let it diuide betwene waters & waters. ⁷ 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. ⁸ And God called the firmament, ^bHeauen: and there was euening & morning that made the fecond day. ⁹ 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. ¹⁰ And God called the drie land, Earth: and the gathering of waters together, he called Seas. And God fawe that it was good. ¹¹ 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. ¹² 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 kinde. And

^a 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.*

^b 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.*

God saw that it was good. ¹³ And there was evening & morning that made the third day. ¹⁴ Again God said: Be there lights made in the firmament of heaven, to divide the day & the night, and let them be ^afor signs & seasons, and days and years: ¹⁵ to shine in the firmament of heaven, & to give light upon the earth. And it was so done. ¹⁶ And God made [♠]two ^bgreat lights: a greater light, to govern the day: and a lesser light to govern the night: and stars. ¹⁷ And he set them in the firmament of heaven, to shine upon the earth, ¹⁸ and to govern the day & the night, and to divide the light & the darkness. And God saw that it was good. ¹⁹ And there was evening and morning that made the fourth day. ²⁰ God also said: Let the waters bring forth creeping creature having life, and flying fowle, over the earth under the firmament of heaven. ²¹ And God created huge Whales, and all living & moving creature, that the waters brought forth, according to each sort, & all fowle according to their kind. And God saw that it was good. ²² And he blessed them saying: Increase and multiply, and replenish the waters of the sea: and let the birds be multiplied upon the earth. ²³ And there was evening & morning that made the fifth day. ²⁴ 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. ²⁵ 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. ²⁶ And God saw that it was good, ²⁷ and he said
 ♠ Let us make Man to our image, & likeness: and let him have dominion over the fishes of the sea, and the fowles of the ayre, and the beasts, and the whole earth,

^a 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.*

^b The Sun & Moone: for though the moone be the least visible star except Mercurie, yet it giveth more light on the earth by reason it is nearer, and so Moyses speaketh according to the vulgar capacity 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. ²⁸ And God created man, to his owne image: to the image of God he created him, male & female he created them. ²⁹ 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. ³⁰ 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: ³¹ 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. ³² And God fawe al things that he had made, and ^a)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, yet

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.

^a 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.*

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*. VVhich 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, vvhich they had lerned,* whether it were by word, or by his Epistle.

3.

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

2. Theff. 2.

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

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

Baf. ho. 9.
in Genef.
Christoft. epift. 44.
Amb. & Beda
in examen.
Ierom. Epiftol.
ad Euftoch.

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

1 In the beginning God made heauen and earth.) Al 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 al 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. Auguftin in his bookes vpon Genesis againft the Manichees, written shortly after his conuerfion, when he could not find as he desired a good and probable sense agreeable to the wordes, in their proper signification, expounded them myftically, but afterwards in his other bookes *de Genefi ad literam*, he gratefully acknowledgeth that God had geuen him further light therein, and that now he supposed he could interpret al according to the proper signification of the wordes: yet so that he durft not nor would not addict him selfe to one sense, but that he was readie to embrace an other, left by sticking to his owne iudgement he might faile. So likewise S. Bafil, S. Christoftom, S. Ambrose, S. Ierome, S. Bede, and other greatest Doctors found & confessed great difficulties in these first chapters, which they with much studie endeouored to explicate. And therefore it is a wonder to see our Protestants & Puritans hold this Paradox, that Scriptures are easie to be vnderstood. VVheras both by testimony of those that haue in deede studied & laboured in them, and by a litle due confideration, the cōtrarie is most euident. For whofoeuer will looke into the holie Scriptures, shall find that some times in shew one place seemeth contrarie to an other; some times the letter & phrase are obscure & ambiguous: some times the sentences vnperfect. Againie manie speeches are propheticall, manie parabolical, metaphorical, and vttered vnder other tropes and figures, and that in the literal sense. Moreouer there are three spiritual

Scriptures hard.

Why Scriptures are hard.

Three spiritual senses besides the Literal.

fenfes befides the literal, very frequent in holie Scripture. Allegorical pertayning to Chrift and the Church; Moral pertayning to maners; and Anagogical pertayning to the next life. As this word Ierufalem literally fignifieth the head citie 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 fignifieth the Church militant, and not the citie of Iewrie, as in the *12. chapter to the Hebrewes*: and fome times the Church triumphant, as in the *21. of the Apocalips*.

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 Tertulian 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 receiueith 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 fpiritual life. *Let it not therefore feme ftrange* (faith he) *that in Baptifme VVaters geue life*.

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.

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 aboute al other earthlie

Allegorical.
Moral.
Anagogical.

A figure of
Baptifme.

Chriftians called
fifhes.

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
without their
fubiects.

Tenne prerogatiues
of man in his
creation.

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

creatures. Firft, 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 procedeth familiarly, by way, as it were, of confultation, and as to his owne vfe and feruice to make man faying: *Let vs make man to our image and likenes*, that is to fay, a reasonable creature with vnderftanding and free wil, which beaftes haue not. Secondly, in this worke God firft infinuateth the high Myfterie of the B. Trinitie, or pluralitie of Perfons in one God (becaufe man is to beleue the fame) fignifying the pluralitie of Perfons by the wordes *Let vs make*, and *to our*: and the vnitie in fubftance, by the wordes *Image and likenes*, the firft in the plural number, the later in the fingular. Thirdly, other creatures were produced by the waters and earth, *Let the vvaters bring forth* (filhe and foule) *Let the earth bring forth* (graffe and cattle, & other beaftes) 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 felfe, geuing him a reasonable foule, not fenfual only as to beaftes, and the fame not produced of anie creature, but created immediatly of nothing.

Fourthly, God gaue man Paradife a moft pleafant 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 fubieft to God, his fenfe to reafon, his bodie to his fpirite, and al other liuing creatures obedient to him: euen the terrible Lions, the cruel Tigers, the huge Elephants, and the wildeft 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 fome forte an immortal bodie, that if he had kept Gods commandment, he had liued long and pleafantly in this world, and fo fhould haue bene tranflated to eternal life without dying.

Ninthly, God did not only adorne man with al natural knowledge, and fupernatural vertues, but alfo 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 fhe was made. Tenthly (which was the chiefe benefite of al) God conuerfed familiarly with man, and that in fhape of man, which was a token of his meruelous great loue to man, and a fingular incitment of him to loue God. Reade more, if you pleafe, of the dignitie of man, and the benefites of God towards him in his creation, in *S. Bernard vpon the 99. Pfalme. And vpon the 61. chapter of Efaie.*

29 Increafe and multiplie.) VVhether this be a commandment or no, at leaft it is a bleffing, for fo the wordes before conuince, *God bleffed them and faid: Increafe and multiplie.* He faid the fame alfo to brute creatures, which are not capable of a precept, but by this were made fertile. VVherby we fee that Gods bleffing alwayes worketh fome real effect: as of fertilitie in this and

1. Made like to God.

2. The Myfterie of the B. Trinitie infinuated in his creation.

3. Produced by God him felfe.

4. Placed in paradife.
5. Lord of al earthlie creatures.
6. Innocencie.

7. Excellent knowledge.

8. Powre to liue euer.

9. Gift of prophecie.

10. God conuerfed familiarly with man.

Gods bleffing alwayes effectual.

other places, of multiplication of the loaves and fishes, *Ioan 6*. And some real effect Christs blessing must needs worke also in the blessed Sacrament. *Mat. 26*. Which can be no other but changing bread and wine into his bodie & bloud, feing him selfe expressly sayeth: *This is my bodie, this is my bloud*.

And though Gods blessing in this place, be also a precept, yet it is not to all men for euer; but for the propagation of mankind, which being long since abundantly propagated, the obligation of the precept ceaseth the cause ceasing. So S. Cyprian, S. Ierome, S. Augustin, and other Fathers expound this place. And confirme the same by the text, for immediatly God signifying to what end he spoke, saith: *and replenish the earth*. Which being replenished, Gods wil is therein fulfilled.

Especially in the
holie Eucharist.

Not all men &
women com-
manded to marie.