

Chapter 5

The progenie of Adam, & number of their yeares (vvith the death of the rest, & tranflation of Enoch) in the line of Seth, to Noe & his three fonnes.

Sap. 2, 24.
Eccli. 17, 1.

This is the booke of the generation of Adam. In the day, when God created man, to the likenes of God made he him. ² Male and female created he them; and bleffed them: and called their name Adam, in the day when they were created. ³ And Adam liued a hundred and thirtie yeares; and begat to his owne image and likenes, and called his name Seth. ⁴ And the dayes of Adam, after he begat Seth, came to eight hundred yeares: and he [♠]begat fonnes and daughters. ⁵ And al the time that Adam liued, came to nine hundred and thirtie yeares, [♠]and he died. ⁶ Seth alfo liued a hundred five yeares, and begat Enos. ⁷ And Seth liued after he begat Enos, eight hundred and feuen yeares, and begat fonnes and daughters. ⁸ And al the dayes of Seth came to nine hundred & twelue yeares, and he died. ⁹ And Enos liued nintie yeares, and begat Cainan. ¹⁰ After whofe birth he liued eight hundred & fiftene yeares, and begat fonnes and daughters. ¹¹ And al the dayes of Enos came to nine hundred and five yeares, and he died. ¹² Cainan alfo liued fuentie yeares, & begat Malaleel. ¹³ And Cainan liued after he begat Malaleel, eight hundred & fourtie yeares, and begat fonnes & daughters. ¹⁴ And al the dayes of Cainan came to nine hundred and ten yeares, and he died. ¹⁵ And Malaleel liued fixtie five yeares, and begat Iared. ¹⁶ And Malaleel liued after he begat Iared, eight hundred and thirtie yeares, and begat fonnes and daughters. ¹⁷ And al the dayes of Malaleel came to eight hundred nyntie five yeares, & he died. ¹⁸ And Iared liued a hundred fixtie two yeares, and begat Enoch. ¹⁹ And Iared liued after he begat Enoch eight hundred yeares, and begat fonnes and daughters. ²⁰ And al the dayes of Iared came to nine hundred fixtie two yeares, & he died. ²¹ Moreouer Enoch liued fixtie five yeares, & begat Mathufala.

22 And Enoch ^{a)}walked with God: & liued after he be-
 gat Mathufala, three hundred yeares, and begat fonnes
 and daughters. 23 And al the dayes of Enoch came to
 three hundred fixtie five yeares. 24 And he walked with
 God, and [•]was feene no more: becaufe God ^{b)}tooke him.
 25 Mathufala alfo liued a hundred eightie feuen yeares, &
 begat Lamech. 26 And Mathufala liued, after he begat
 Lamech, feuen hundred eightie two yeares, and begat
 fonnes and daughters. 27 And al the dayes of Mathufala
 came to ^{c)}nyne hundred fixtie nine yeares, & he died.
 28 And Lamech liued a hundred eightie two yeares, and
 begat a fonne: 29 and he called his name Noe, faying:
 This fonne fhall comfort vs from the workes & labours of
 our handes on the earth, which our Lord curfed. 30 And
 Lamech liued, after he begat Noe, five hundred nintie
 five yeares, and begat fonnes and daughters. 31 And al
 the dayes of Lamech came to feuen hundred feuentie
 feuen yeares, and he died. And Noe when he was five
 hundred yeares olde, begat Sem, Cham, and Iaphat.

ANNOTATIONS

S. Aug. li. 15.
 ciuit. c. 20.

4 Begate fonnes and daughters.) Moyfes in this genealogie
 reciteth not alwayes the firft begotten, nor the whole progenie by
 their names (for then he fhould haue repeated Cain and Abel, and
 haue named many others) but thofe onlie by whom the Church of
 God continued, fignifying the reft in general, whofe fucceffion was
 cut of by the floud.

The cōtinual
 fucceffion of Gods
 Church, and inter-
 ruption of other
 communities.

5 And he died.) By this Gods word is verified faying, that
 Adam fhould dye, if he fhould eate of the forbidden tree. And
 the diuel is proued a lyer, faying, they fhould not dye. It is alfo
 moft true that Adam dyed that day in which he did eate. For he

How mā died the
 day that he finned.

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- ^a This Hebrew phrafe *vwalked vvith God*, fignifieth that he liued
 wel & pleafed God.
- ^b The feuentie two Interpreters fay, God tranflated him and fo doth
 S. Paul. *Heb. 11.*
- ^c This is the longeft life of al here recited. But if we confider that
 Adam was as ftrong of bodie, the firft day he was created, as thefe
 others were at the age of 60. yeares (before which, none are faid to
 haue begot children) and fo fubtract 60. yeares from Mathufala,
 then Adam liued in mans ftate longer then he by 21. yeares.

- began that very day to decline to death; and so doth all mankind euer since, as truly said the woman of Thecua to King Dauid: *vve doe al die, and as vaters that returne not, vve fal dovvn on the earth. And vwhat els (faith S. Gregorie) is this daylie decaying of our corruption, but a lingering death?* And none of all these that liued longest reaching to a thousand yeares (which with God is as one day) man dyed in that day in which he transgressed.
2. Reg. 14. Morally ancient Fathers here note, that albeit the life of the Patriarkes seemeth long to vs, yet if we compare the same to eternitie it is nothing. Neither by the iudgement of Philosophers may anything be counted long, that hath an end: as Tullie bringing Cato wifely disputing, sheweth the longest life to be but a short moment. VWhereby againe we may see what losse we sustaine by sinne: seeing if sinne had not benne, we should all haue benne translated from earth to heauen, and neuer haue dyed.
- ho. 37. in Euangel. 24 VWas seene no more.) That Enoch and Elias are yet aliue is a constant knowne truth, in the hartes and mouthes of the faithful, faith S. Augustin in his first booke, *de peccat. merit & remiff. c. 3.* and confirmeth the same in diuers other places. And it is testified by very many both Greeke and Latin Doctors. *S. Ireneus li. 5. S. Iustinus Martyr, q. 85. ad Orthodoxos. S. Hippolitus li. de Antichristo. S. Damascen, li. 4. de Orthodoxa fide. S. Hierom. epist. 61. ad Pamach. c. 11. S. Ambrose in Psalm. 45. S. Chryostom. ho. 21. in Gen. ho. 58. in Mat. ho. 4. in epist. 2. ad Theff. ho. 22. in ep. ad Heb. S. Greg. li. 14. Moral. c. 11 ho. 12. in Ezech. S. Prosp. li. vlt. de promiff. S. Bede in c. 9. Marc. Theophilact and Oecumenius in cap. 17. Mat.* and others innumerable. Touching Elias it is manifest in Scriptures, that he shall come, & preach, & be flaine with an other witness of Christ, before the terrible day of Iudgement. Of Enoch Moyse here maketh the matter more then probable, saying of euerie one of the rest, *he dyed*, onlie of Enoch faith not so, but that *he appeared, or vvas seene no more*. For which the feuentie two interpreters say, *And he vvas not found, for God translated him*. VWhich can not signifie death, but transporting, or removing to an other place. VWhereunto agreeth the author of Ecclesiasticus, saying: *Enoch pleased God, and vvas translated*. But most clearly S. Paul faith: *Enoch vvas translated, that he should not see death, and he vvas not found for God translated him*. VWith what plainer wordes can any man declare, that a special person were not dead, then to say: *He vvas translated, or conveyed away, that he should not see death?* Neither is it a reasonable euasion to interpret this of spiritual death. For so Adam being eternally faued (as *S. Ireneus li. 3. c. 34. Epiphany. con. heresim. 46. S. Augustin epist. 99. ad Euodium*, and others teach, and the whole Church beleueeth) was preferred from that death, and so vndoubtedly were Seth, and Enos being most holie, and the rest here recounted, as is most probable. Neuertheles
- Al time is short in respect of eternitie.
- Enoch & Elias yet liuing in bodie.
- Manifest Scripture that Elias yet liueth, and shall be flaine & an other with him. Likewife that Enoch did not see death.
- These Scriptures speake of temporal not of spiritual death.
- The Fathers proue by the Scriptures that Enoch is not dead.

for further confutation of the contrarie opinion of Proteftants, the reader may alfo obferue the iudgement of S. Chrifoftom, who affirmeth that *Though it be not a matter of faith, vvwhether Enoch be novv in Paradife from vvhence Adam and Eue vvere expelled, or in fome other pleafant place: Dicunt tamen factæ Scripturæ quod Deus tranftulit eum, & quod viuentem tranftulit eum, quod mortem ipfe not fit expertus* The holie Scriptures fay that God tranflated him, and that he tranflated him aliuie, that he felt not (or hath not experienced) death. And S. Auguftin as exprefly faith: *Non mortuus, fed viuus tranflatus eft. He (to vvit Enoch) is tranflated, not dead but aliuie.* Yea he teacheth how his life is fuffayned thus many thoufand yeares vpon earth. And fheweth moreouer that both Enoch and Elias fhall dye. *For feing Enoch and Elias (faith he) are dead in Adam, and carying the ofspring of death in their flesh, to pay that debt, are to returne to this life (of common conuerfation) and to pay this debt vvwhich fo long is deferred.*

Diuers reafons are alfo alleaged, why God would referue thefe two aliuie. Firft to fhew by example, that as their mortal bodies are long conferued from corrupting or decaying, in like forte Adam and Eue and al others not finning, fhould haue bene conferued, and according to Gods promife, neuer haue died, but after fome good time tranflated to heauen, and indued with immortalitie. Secondly to giue vs an argument of immortalitie, which is promifed after the general Refurrection. For feing God doth preferue fome mortal, fo long from al infirmitie, we may affuredly beleue that he wil geue immortal & eternal life of bodie and foule to his Sainctes, after they haue payed the debt of death, and are rifen againe. Thirdly thefe two (one of the law of nature, the other of the law of Moyfes) are preferued aliuie, to come amongft men againe towards the end of the world, to teach, teftifie, and defend the true faith and doctrin of Chrifft, againft Antichrift, when he fhall moft violently oppugne & perfecute the Church. Of Enoch it is laid in the booke of Ecclefiasticus, that he was tranflated, *vt det gentibus pœnitentiam, that he geue repentance to the nations*, by his preaching, & reducing the deceiued from Antichrift. And of Elias Malachie prophecieth, that he *shal come before the great and terrible day of our Lord, and shal turne the hart of the fathers (that is the people of the Iewes) to the fonnes (the Chrifftians) and of the fonnes (the deceiued Chrifftians) to the fathers*, the ancient true Catholiques.

ho. 21. in Gen. lib. 1. de pec. mer. c. 2. & 3.

l. 9. de Gē. ad lit. c. 6. S. Tho. in c. 11. ad Hebreos.

S. Chrif. ho. 21. in Gen. et in 2. Thef. 2. Theodor. q. 45. in Gen. Aretus. in 11. Apoc. S. Greg. lib. 14. Moral. c. vlt. & ho. 12. in Ezech.

Eccl. 44.

Mala. 4. Eccl. 48.

Caufes why Enoch & Elias are referued aliuie.

1.

2.

3.

See *D. Sand lib. 8. c. 35. de Monar. Eccl.* And *F. Pererius in c. 12. Danielis.*