

Chapter 6

Mans finnes caufe of the deluge. 4. Giants vvere then vpon the earth. 8. Noe being iuft vvas commanded to build the Arke, 18. vverin he vvith feuen perfons more, and the feede of other liuing things vvere faued.

And after that men began to be multiplied vpon the earth, & had procreation of daughters: ² The ^{a)}fonnes of God feing the daughters of men, that they were faire, tooke to them felues wiues out of al, which they had chofen. ³ And God faid: My fpirit fhall not remaine in man for euer, becaufe he is flesh: & his dayes fhall be ⁴an hūdred & twentie yeares. ⁴ And ⁴Giants were vpon the earth in thofe dayes. For after the fonnes of God did companie with the daughters of men, and they brought forth children, thefe be the mightie of the olde world, famous men. ⁵ And God feing the malice of men was much on the earth, and that ⁴al the cogitation of their hart was bent to euil at al times, ⁶ it ^{b)}repented him that he had made man on the earth. And touched inwardly with forrowe of hart, ⁷ I wil, faith he, cleane take away man, whom I haue created, from the face of the earth, from man euen to beaftes, from that which creepeth euen vnto the foules of the ayre, for it repenteth me that I haue made them.

⁸ But Noe found grace before our Lord. ⁹ Thefe are Eccl. 44, 17. the generations of Noe: ⁴Noe was a iuft and perfect man in ^{c)}his generations, he did walke with God. ¹⁰ And he begat three fonnes, Sem, Cham, & Iapheth. ¹¹ And the earth was corrupted before God, and was replenished with iniquitie. ¹² And when God had perceiued that

^a The profeffors of true religion were called the fōnes of God, the folowers of errors the fōnes of men.

^b God who is immutable, & fubiect to no paffion, yet by the enormitie of finnes femeth prouoked to wrath, and to repent that he had made man. *S. Amb. li. de Noe & arca. c. 4.*

^c In al generations God referued fome iuft. Much more in the law of Grace.

the earth was corrupted (for al flesh had corrupted his way vpon the earth) ¹³ he faid to Noe: The end of al flesh is come before me, the earth is replenished with iniquitie from the face of them, & I wil deftroy them with the earth. ¹⁴ Make thee an arke of timber planke: cabinets fhalt thou make in the arke, and fhalt pitch it within, and without with bitume. ¹⁵ And thus fhalt thou make it. The length of the Arke fhall be three hundred ^acubitts: fiftie cubitts the breadth, and thirtie cubitts the height of it. ¹⁶ Thou fhalt make a windowe in the arke, and in a cubit finish the toppe of it: and the dore of the arke thou fhalt fet at the fide belowe, middle chambers, and third loftes fhalt thou make in it. ¹⁷ Behold I wil bring the waters of a great floud vpon the earth, that I may deftroy al flesh, wherin there is breath of life vnder heauen. Al thinges that are in the earth, fhall be confumed. ¹⁸ And I wil eftablish my couenant with thee: and thou fhalt enter into the arke, thou and thy fonnes, and thy wife, and the wiues of thy fonnes with thee. ¹⁹ And of al liuing creatures of al flesh, thou fhalt bring payers into the arke, that they may liue with thee: of the male fexe, and the female. ²⁰ Of foules according to their kind, and of beaftes in their kind, & of al that creepeth on the earth according to their kind: payres of al fortes fhall enter in with thee, that they may liue. ²¹ Thou fhalt take therfore with thee of al meates, that may be eaten, and thou fhalt lay them vp with thee: and they fhall be meate for thee and them. ²² Noe therfore ^adid al thinges, which God commanded him.

Heb. 11.

ANNOTATIONS

lib. 15. c. 23.
ciuit. De vera
relig. c. 7. con
epift. fund. c. 4.
Trac. 32. in Ioan.

2 Sonnes of God.) The progenie of Seth, profeffing true faith & Religion, were called the fonnes of God: and thofe of Cains iffue and congregation, folowing erronious and wicked opinions, were called the fonnes of men. VVhich were then the diftinctiue termes of true and falfe Religion, as afterwardes were the termes of Iewes and Gentiles: after Chrifft, Chriftians and Paganes: and

Sõnes of God and
fonnes of men
was then fuch a
diftinction, as now
Catholiques and
Heretikes.

^a A right example of a iuft man.

laftly true and falfe Chriftians are diftinguifhed, by the names of Catholiques and Heretikes. As S. Auguftin teacheth, in his queftions vpon Genefis, & other places. VVhich is confirmed by the like iugement of *S. Ciril Alexandrinus li. 9. aduers. Iulianum.* *S. Ambrofe li. de Noe & arca. c. 4.* *S. Pacianus epift. as Symphirianum.* Theodoret. & manie others vpon this place.

Philo. Iofephus
Lactant. Rupert. Toftatus.

3 An hundred and tvventie yeares.) Mans life was not here fhorted to an hundred and twentie yeares, as fome haue mifunderftood this place. For after this diuers liued much longer, as appeareth in the genealogie of Sem to Abram in the *11. chapter of Genefis.* And Abraham liued 175. yeares (*c. 25.*) Ifaac 180. (*c. 35.*) Iacob 147. (*c. 47.*) and Ioiadas borne 1500. yeares after, liued 130. yeares (*2. Par. 24.*) But 120. yeares were granted before the flood for that generation to repent in, as the *Chaldee Edition* expreffeth more plainely: *Terminum dabitur eis centum viginti annorum fi forte conuertatur.* The terme of an hundred and twentie yeares fhall be geuen them, if perhaps they may conuert. And fo S. Chrifoftom, S. Hierom, and S. Auguftin expound this Scripture. Yet whether God cut of 20. of thefe yeares, and brought the flood after a 100. (for Noe had his fonnes when he was 500. yeares old, & the flood came in the 600. yeare of his age) or that this warning was geuen twentie yeares before anie of his fōnes were borne, is not fo eafely decided by the holie Doctors. How eafie foeuer Proteftants fay al Scriptures are. Though vnder correction of better iudgement, it femeth more probable, that Moyfes by anticipation ioyneth the birth of Noes fonnes (when he was 500. yeares old) to the reft of the genealogie of the firft Patriarkes, in the former chapter, and then telleth of this admonition, geuen 20. yeares before their birth. And fo God expected the peoples repentance the whole time of 120. yeares prefcribed.

ho. 22. in Gen.
Tradit. Heb.
lib. 15. c. 24.
ciuit.

4 Giants vvere vpon the earth.) Some haue thought that thefe gigantes were not men, nor begotten by men, but that either diuels, which fel at firft from heauen, or other Angels allured with concupifcence, begate them of the daughters of Cain. Philo Iudeus in his booke *de Gigantibus*, writeth that thofe whom Moyfes here called *Angels*, the Philofophers called *Genios*. *Qui funt animalia aërea, vvhich are liuing creatures vvith ayrie bodies.* Iofephus (*li. 1. Antiq.*) faith that Angels begate thefe giants. Tertullian alfo (*li. de habitu muliebri*) holdeth the fame error, and diuers more otherwife good authors. But *S. Ciril of Alexandria (li. 9. aduer. Iulian)* *S. Chrifoftom (homil. 22. in Gen.)* *S. Ambrofe (de Noe & arca. c. 4.)* *S. Auguftin (li. 15. c. 23. de ciuit)* *S. Hierom (Tradit. Hebraic)* and other moft principal Doctors teach it to be vntrue, yea vnpoſſible, that thefe giants fhould haue bene begotten by anie other creatures then by men. For that Angels and diuels are mere fpirits without al natural bodies. And if they had ayrie bodies (as they haue not) yet they could not haue fuch generation. For the powre or force to engender belongeth to the vegetatiue

This warning and expectation of repentance fheweth freewil in mā.

Scriptures not eafie.

Erronious opinions concerning thefe giants.

The principal doctors proue that they were men, and begotten of men.

Firft reafon.

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foule, whose proper operations are to turne nutriment into the substance of the subiect wherin it is, and to engender new issue of offspring from the same, as Aristototele sheweth (*li. 2. de anima, textu. 24.*) And in what bodies soever there is vegetatiue foule, it must needs be, that the same was engendred, and must some times decay and die, and so diuels should be mortal. Moreouer if they could haue generation together with mankind, then such issue should be a distinct species both from man and diuel, as a mule differeth both from horse and asse. Again, if spirits had abused women in assumed bodies, and shape of men, yet they did not take them to wives as the Scripture saith they did, who begate these giants. Finally the holie Scripture here expressly calleth the giants men. *These be the mightie ones, famous men.* The modestie of Scripture terming them famous, whom our common phrase would call infamous being more monstrous in wickednes of mind, then in hugenes of bodie. For they were most insolent, lasciuious, couetous, cruel, and in al kinde of vices most impious.

5 Al the cogitation bent to euil.) Luther (in his *21. article* condemned by Leo the tenth) would proue by these wordes, and the like following, *Al flesh had corrupted his way vpon earth*, that al workes of men are finnes. For (saith he) seeing the hartes of al men are bent alwaies to euil, and al humane actions proceede from the hart, it must needs be that the hart as the fountaine being corrupt, the streames also issuing from the same must be corrupted. Again al flesh hauing corrupted his way vpon earth, there is not any iust man (saith he) nor any man without sinne: and with Protestantes al finnes are mortal. But Heretikes arguments are like to that the Poëts feyne of Sisyphus laboring to carie a great stone to the toppe of an high hill, which when he hath brought almost to the height, it ftil falleth from him, & tumbleth againe to the bottome. Euen so their arguments that make greatest shew of prouing their opinions, are nothing but vaine traueling, when they come to be tried by the true sense of holy Scripture. In this place Moyse describeth the enormitie of sinne that reigned in the world before the flood, for which God sent that destruction. For it was haynous in deede, and that especially in foure respects.

First the malice and wickednes was *general*, which is signified by those wordes, *al flesh hath corrupted his way vpon earth.* Secōdly it was great malice, signified by the words *much*, and, *al the cogitations of their hart is bent to euil.* For they committed al maner of wickednes in hautines of pride, in al lasciuiousnes of the flesh, in al crueltie of robbing, facking, & murthring, in al impietie, against God & man. Thirdly, it was of long continuance, and dayly iterated. For Cain once fallen into damnable sinne neuer repented, and al his progenie was exceding wicked and after that Adam and Seth were dead, and Enoch translated, manie of the faithful fel to the wicked sorte, and became worse and worse *omni tempore*, alwaies, or *euerie day.* Fourthly they were obstinate and

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Giants most monstrous in bodie and in minde.

Luthers argument that al mens workes are finnes.

Heretiks like to Sisyphus.

The finnes before the flood very greuous in foure respects.

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2. Pet. 2. obdurate, not repenting when Noe built the arke, and *preached iuftice* (as S. Peter teftifieth) and therefore *God faued him and his familie, bringing in the deluge vpon the vworld of the impious*. Al which maketh nothing at al for Luther. For although the malice of man, and corruption of flefh, was then verie general, great, of long continuance, & obtinate, yet was it not fo vniuerfal, but that God him felfe excepted Noe, faying to him *I haue found thee iuft in my fight in this generation*, whereby it is clere that thefe general termes, *al cogitation* and *al flesh*, haue exceptions. As likewife other as general propofitions in this fame chapter, concerning the punifhment threatned, comprehend not abfolutely al, and euerie one, but almoft al, very few excepted. *I vvil cleane take avvay, or deftroÿ man vvhom I haue created, from the face of the earth. The end of al flesh is come before me. Againe, that I may deftroÿ al flesh vvherein is breath of life vnder heauen*. Thefe are very general fpeeches, that al fhould be deftroÿed, and yet eight perfons of mankind, that had the fame natural flefh, and amongft other liuing creatures, that had breath, diuers payers were faued alieue. So that this place (nor anie other in holie Scripture) wil not proue that Proteftants paradox, that al mens actions are mortal finnes, or that no man in this life is or can be iuft: but manie fcriptures tel vs plainly that fome men were iuft, as Noe, Iob, Daniel, Elifabeth, Simeon and others. Of Noe fee more in the next annotation.

Luthers argument answered.

Ezech. 1. Luc. 1.
& 2. Apoc. 22.

9 Noe vvas a iuft and perfect man.) Here Noe is not onlie called iuft, but alfo perfect. The Hebrew word *tamim* of the verbe *tamam* (which fignifieth to finifh or accomplifh) fheweth that Noe was a perfect or complete man doing al that he was commanded, and performing the offices of al vertues that pertained to him; and that not in a vulgar and meane forte, but in a high degree, & heroical maner, as fundrie ancient Fathers haue gathered vpon this place. VVe fhall cite fome few of their fayings for example. *S. Hierom (Tradit. Hebraic in Gen.)* diftinguifhing betwen confummate iuftice (of the next life) & iuftice of this generation (or tranfitorie life) faith: *Noe the iuft man vvas perfect in his generations: Noe did vvalke vvith God: that is, did folovv his fteppes. S. Auguft. (li. 15. ciuit. c. 26.)* faith the like, that *Noe vvas called iuft in his generation, to vvith, not as the citizens of Gods citie are to be perfected in that immortalitie, in vvich they fhall be equal to Angels, but as they may be perfect in this pilgrimage*. And in his booke *de perfectione contra Caeleftium*. he defcribeth him to be *a perfect man, that runneth vvithout blame tovwards perfection, voide of damnable finnes, and is not negligent to cleanfe venial finnes, by almes, prayers, and other good workes*. S. Ambrofe alfo teftifieth, (*li. de Noe & arca c. 4.*) that albeit the world was verie wicked, yet fome were iuft, faying: *By the grace (or faouere) vvich Noe found, is shevved that other mens offence doth not obfcure the iuft man, vvho is prayfed, not by the*

Noe iuft and perfect.

VVho is perfect in this life.

nobilitie of his birth, but by the merit of his iuftice and perfection. S. Chriſtoft. moſt largely (*ho. 23. in Gen.*) ſetteth forth the iuftice and perfection of Noe. VVhere after he hath ſhewed that Noe deſerued in deede the name of a man, becauſe he by flying vices, and folowing vertues conferred the image of man, when others like beaſtes were ledde away and ruled by their wicked luſtes, proceedeth thus in his commendation. Behold (faith he) an other kind of praife: Noe is called, iuſt, which denomination comprehendeth al vertue. For this name *iuſt* we vſe to pronounce of them, that exerciſe al maner of vertue. And that you may lerne, how he ariued to the very toppe which was then alſo required of our nature, the Scripture faith, *he vvas iuſt, being perfect in his generation.* He performed what thinges ſoeuer it behoueth one to doe that embraceth vertue, for ſuch a one is perfect, he intermitted nothing, he halted in nothing, he did not wel in this thing, and finned in that thing, but was perfect in euerie vertue, which was requiſite for him to haue. Moreouer to make alſo this iuſt man more conſpicuous to vs in regard of the time, and by comparing him with others, the Scripture faith, *he vvas perfect in his generation:* in that time, in that peruerſe generation, which declined vnto euil, which would not ſo much as pretend anie reſemblance of vertue. In that generation therfore, in thoſe times, that iuſt man not only pretended, but arriued to that height of vertue, that he became perfect, and in al thinges abſolute. And that which I ſaid before, to doe wel amongſt the enimies of vertue, amongſt them that forbid vertue, doth alwaies teſtifie a greater poyſe of vertue, ſo by this occaſion the iuſt man got greater prayſes. Neither doth diuine Scripture here make an end of praifing him, but further ſheweth the excellencie of his vertue, and that he was approved by Gods owne cenſure, for beſides ſaying: *He vvas perfect in his generation,* it addeth, that *Noe pleaſed God.* So great was the renowne of his vertue, that he deſerued to be prayſed of God. *For Noe pleaſed God* faith the Scripture, that you may know that he was approved of God. He pleaſed that eye, that can not be deceiued, by his good workes. Thus farre S. Chriſtoftom and much more to the ſame effect. S. Gregorie the great in his *fifth booke of Morales,* and *36. chapter vpon the third chapter of Iob,* recounting certaine principal Patriarches among the reſt faith: *Noe for that he pleaſed Gods examination vvas faued aliue in the vncleane vworld,* and after a large catalogue of other iuſt men in confirmation of this doctrine, that ſome were iuſt in the law of nature concludeth thus: *Neither is it to be beleued (faith he) that only ſo manie vvere iuſt before the lavv vvas receiued, as Moyſes contracteth in his moſt briefe deſcription.*

Diuino calculo.

15 Three hundred cubites.) Appelles an old heretike, ſcholar of Marcian, but after leauing him, and amongſt other new coyned hereſies, reiecting the Law & the Prophetes, would by this place impugne Moyſes, ſaying it was vnpoſſible that in ſo ſmale rowme,

Appelles an old Heretike, that denied Chriſt to haue true fleſh.

- as was the arke by this defcriptiō, the defigned payers of al kindes of beaftes, foule, & ferpents, fhould be contained, with the eight perfons, and al their prouifion of meate for a whole yeare. VVherupon he concludeth that this narration (which he calleth a fable) hath no probabilitie, nor poffibilitie to be true. To whom & al fuch calumniators it may be answered, that Moyfes euen in an heretikes owne cōcept, if malice obfcured not his fenfe, muft needes be thought wife ynough, if he had benne difpofed to fayne fables, to frame them probable, or poffible, efpecially when he pretended not to fignifie a miracle, in the fmalnes of the rowme to receiue fo much, as he reporteth. Origen to anfwer him fuppofeth a cubite here mētioned, to haue cōtained fix ordinarie cubites: and fo doubtles the arke might eafily containe al thinges that are here fpoken of, for fo it were like to a great citie. But this opinion neither hath good warrant, that euer the Ægyptians (of whom he fuppofeth Moyfes might haue learned it) or any other nation vfed fuch long cubites, neither can this meafure of a cubite, be agreeable to Moyfes meaning, who no doubt fpeaketh of the like cubites here, as he doth in other places. And in Exodus he defcribeth an Altar to be made fiue cubites long, fiue broade, and three in height. VVhich would be by Origenes meafure (euerie cubite contayning fix ordinarie cubites, that is nine foote at leaft) in length, and likewife in breadth 45. foote, and 27. foot in height. Againe (*Deut. 3.*) Moyfes telleth of an iron bed of Og King of Bafan, that was nine cubites long, & foure broad. VVhich make according to Origenes meafure of a cubite, fourcore and one foote in length, and in breadth 36. foote: which in deede haue no probabilitie. And therefore S. Auguftin and other Doctors, fuppofing that Moyfes in al thefe bookes, written for inftruction of the fame people, whom he brought forth of Ægypt, fpeaketh of one forte of cubites, do likewife iudge that he meaneth ordinarie & knowne cubites, which containe a foote & a halfe euerie cubite, as Vitruuius Agricola and others do proue, or a foote and three quarters of a foote, which is the greateft cubite, that femeth to be mentioned in holie Scripture, called a mans cubite, or *cubite of a mans hand*. And fo the Arke was at leaft in length 450. foote, in breadth 75. in height 45. or at moft in length 525. foote, in breadth 87. and a halfe: in height 52. and a halfe. And either of thefe capacities was fufficient to receiue al the thinges here mentioned, confidering the loftes & partitions, that were in the whole arke.
- ho. 2. in 6. Gen. A general anfwer to al calumniators of wife and learned men.
- Exod. 17. Origenes opinion of long cubites not probable.
- l. 15. ciuit. c. 27. Moyfes in other places can not be vnderftood to fpeake of fo long cubites.
- Deu. 3.