

Chapter 7

Noe vvith his familie, and paires of al kindes of beaftes and foules, being entred into the arke, 12. it raineth fourtie daies and fourtie nights. 21. Al men and other liuing creatures on the earth, without the arke, are deftroyed.

And our Lord laid to him: Get thee in, thou and al thy houe into the arke: for I haue fene thee iuft ^ain my fight in this generation. ² Of al beafts that are ^bcleane, thou fhalt take feauen, and feauen, male & female: ³ but of the beafts that are vncleane two and two, male & female. Yea and of the foules alfo of the ayre feauen & feauen, male and female: that feede may be faued vpon the face of the whole earth. ⁴ For yet a while, and after feauen dayes, I wil rayne vpon the earth fourtie dayes and fourtie nights: and I wil cleane deftroy al fubftance, that I haue made, from the face of the earth. ⁵ Noe therfore did al thinges, which our Lord had commanded him. ⁶ And he was fix hundred yeares old, when the waters of the flood flowed ouer the earth. ⁷ And Noe entred and his fonnes, his wife and the wiues of his fonnes with him into the arke, becaufe of the waters of the flood. ⁸ Of beafts alfo the cleane and the vncleane, & of foules, and of al that moueth vpon the earth, ⁹ two & two went to Noe into the arke, male and female, as our Lord had commanded Noe. ¹⁰ And after the feauen dayes were paffed, the waters of the flood flowed ouer the earth. ¹¹ In the fix hundred yeare of the life of Noe, in the fecond moneth, in the feauententh day of the moneth, al the fountaines of the

Mat. 24.
Luc. 17.

^a Noe was iuft not only by the eftimation of men, but in deede and before God.

^b Obferuation of cleane and vncleane beaftes by tradition, before the law of Moyfes.

a)greate deapth were broken vp, and b)the floud gates of heauen were opened: ¹² and the raine fel vpon the earth fourtie dayes and fourtie nights. ¹³ In the verie point of that day entred Noe, and Sem, and Cham, & Iapheth his fonnes: and his wife, and the three wiues of his fonnes with them into the arke: ¹⁴ they and euerie beaft according to their kind, and al cattle in their kinde, and al that moueth vpon the earth according to their kind, and al foule according to their kind, al birds, and al that fly ¹⁵ went to Noe into the arke, two and two of al flefh, wherein there was breath of life. ¹⁶ And fuch as entred in, male and female of al flefh did enter in, as God had commanded him: and our Lord ^afhut him in on the out fide. ¹⁷ And the floud grew fourtie daies vpon the earth: and the waters increafed, and lifted vp the arke on high from the earth. ¹⁸ For they ouerflowed exceedingly: and filled al on the face of the earth: moreouer the arke fleted vpon the waters. ¹⁹ And the waters preuailed out of meafure vpon the earth: and al the hiegh mountaines vnder the whole heauen were couered. ²⁰ Fiftene cubites higher was the water about the mountaines, which it couered. ²¹ And al flefh was confumed that moued vpon the earth, of foule, of cattle, of beafts, and of al creepers, that creepe vpon the earth: al men, ²² and al things, wherein there is breath of life on the earth, died. ²³ And he cleane deftroied al fubftance, that was vpon the earth, from man euen to beaft, as wel it that creepeth, as the foules of the ayre: and they were deftroied from of the earth: ^bbut onlie Noe remained, and they that were with him in the arke. ²⁴ And the waters held on about the earth an hundred fiftie dayes.

Sap. 10.
Ecl. 39.

1. Pet. 3.

The end of the firft age.

^a The Hebrew word *Thehom* fignifieth a gulfe of water, from whence new fountaynes fprang, more abundantly thē euer fince or before.

^b *Arubbah* fignifieth great pipes or windowes, by which water fell downe in great abūdance from the ayre, here called heauen. *S. Hier. queft. Heb. S. Epiph. ad Io. Hierofolom. S. Chr. ho. 25. in Gen.*

ANNOTATIONS

16 Shut him in.) God who by his only wil could in a moment haue drowned al the reft of the world, fauing whom he pleased, not needing in any thing the helpe of his creatures, yet would vfe both natural, & fupernatural meanes, as the labour of Noe to build the arke, new fountaines fpringing, and the heauens powring downe water fourtie dayes togeather, afterwards the winde to dry vp the earth, and becaufe the dore being great (for Elephants to enter in) and was to be firmed without (as S. Ambrose noteth) for better induring the forcible waters, could not commodioufly be clofed by Noe, *our Lord* (by the miniftrie of Angels) *shut him in on the out fide*, to teach vs by al this, and the like difpofition of things, that albeit his Diuine omnipotencie can do what he wil al alone, yet he wil haue his creatures to concurre and cooperate as fecundarie caufes, fometimes naturally, fometimes fupernaturally, or miraculoufly, as it pleafeth his goodnes to impert to them powre and vertue.

God vfeth both natural and fupernatural meanes, as fecundarie caufes, in producing, conferuing, gouerning, punifhing, & in rewarding his creatures.

23 But only Noe.) As there is not anie thing in al the old Teftament, from the creation of the world til the coming of Chrif, more notable, more admirable, or of greater importance, then this hiftorie of the general flood; fo was there nothing (though al, or moft chanced to them in figure) that euer more aptly, more liuely, or more exactly prefigured Chrif and his Church, with the reft of al mankind, then did Noe and the arke, & the drowning of the reft of the world in that deluge. VVhich S. Auguftin declareth in many places, but moft efpecially and of purpofe in his *twelfth booke againft Faufus the Manichee, from the 14. chapter to the 22.* and in his *fifteenth booke of the citie of God, in the two laft chapters*: where he fheweth at large both the certaintie of the hiftorie, and that as certainly it was a figure of things in the new Teftament, and withal the great congruitie between the figure & the things figured. The fame did Origen explicate (*homil. 2. in Gen.*) S. Gregorie (*homil. 12. in Ezech.*) Rupertus (*li. 4. comment. in Gen. c. 71. & fequent.*) and diuers other ancient Doctors, confirming their expofitions by S. Peters teftimonie, faying: In the arke a fevv, *that is eight foules* (or perfons) *vvere faued* (from drowning) *by vvater, vvherunto Baptifme being of the like forme novv faueth you alfo.* And by our Sauours wordes faying: *As in the dayes of Noe, fo shal alfo the comming of the Sonne of man be.* In fomme the Doctors teach, that Noe fignifying *reft* was a figure of Chrif, the very reft of mans foule. VVhom who foeuer foloweth fhall find reft for their foules. The arke fignifieth the Church, the forme therof being fix times fo long as broad, and tenne times fo long as hiegh, refembleth the proportion of mans bodie, lying prone or prostrate. The dore in the fide reprezenteth the wound in Chrifs fide, from whence flowed the holie Sacraments, by which the faithful enter into the Church,

Al or moft thinges in the old Teftament be in figure of the new, & no figure more exact then the flood of Noe.

How the Doctors applie the figure to the things figured.

Noe fignified Chrif.

The arke the Church.

Entrance into the Church by Baptifme.

li. de Noe & arca. c. 15.

1. Cor. 10.

Ep. 99. li. 5. de Baptif. c. 28. de vnitate Ecclef. ca. 5. in Pfal. 103. & 131. Ser. 69. de tēpore.

1. Pet. 3.

Mat. 24. Luc. 17.

li. 22. de
Baptif. c. 14.

and are sanctified. The timber wherof the arke is made, & the water bearing it vp, signified the Croffe of Chrif and Baptifme.

For as Noe (faith S. Auguftin) *vvith his, vvas deliuered by the vvater and the vvode, fo the familie of Chrif, by Baptifme figned vvith Chrifts Paffion on the Croffe.* Likewife the fquarenes of the timber which both fustayned the burden of al contayned in the arke, and refifted the boyftrous waues of the floud beating without, did fignifie fuch men in the Church, as be conftant & ftand firmly in al fortes of tentations: efpecially godlie & lerned Doctors and Paftors, who by worde and example vphold and cõfirme the faithful people in al afflictions within, and withftand and conuince al Heretikes, and other Infidels that oppugne the Church without.

Againe the hiegher & lower rowmes with the middle chambers & third loftes, & other diftinctions of cabinets, and partitions, and al fortes of liuing creatures cleane and vncleane, receiued therin, did fignifie the varieties of al ftates & functions, and diuerfitie of manners and merites in the Church, in which are perfons of al degrees, Clergie and Laitie, Potentates, Princes, fubiects, good and euil. The moft ftrong kind of glew called *bitumen*, fignified the permanent or euerlafting ftabilitie, and vnfeperable cõnexion of the Church, by the grace and continual affiftance of the Holie Ghof conferring the fame. The confummation of the arke in one cubite fignified the vnitie of the fame Church, which is one in al times, and places. Neither would God almightie haue manie arkes, for Noe and his fonnes or other creatures, nor manie chiefe rulers (though he would that of them fhould come manie Nations) but one only arke, and one chiefe gouernour therof, and that al without the fame fhould corporally dye, to fignifie that al which dye without the Church do perish, and are eternally damned. Wherupon S. Hierom, amongft other Fathers, fheweth that al within the Church, that communicate with the Sea Apoftolique (wherin S. Damafus fate then gouernour) are as thofe in the arke of Noe, and al Schifmatikes, Heretikes and other Infidels are in like cafe, with the reft of the world, that were drowned with the floud.

Epift. 57. ad
Damafum.

Vertue of Sacraments cometh from Chrifts Paffion. Doctors and Paftores in the Church.

Varietie of ftates and orders in the Church.

Good and euil in the Church. Perpetuities of the Church.

Vnities of the Church.

One chiefe gouernour in the Church. No faluation out of the Church.