

Chapter 11

God hindereth the vaine purpofe of building a hiegh towre, 7. by confounding mens tongues. 9. Wherof it is called Babel. 10. The genealogie of Sem to Abram.

The fourth part of this booke. Of the diuifion of tōgues and nations.

And the earth was of one tongue, and al one fpeach. ² And when they remoued from the eaft, they found a plaine in the land of Sennaar, and dwelt in it. ³ And eech one faid to his neighbour: Come, let vs make bricke, and bake them with fire. And they had bricke in fteed of ftone, and bitume in fteed of morter: ⁴ and they faid: Come, ^alet vs make vs a citie and a towre, the toppe wherof may reach to heauen: and let vs renoune our name before we be difperfed into al lands. ⁵ And our Lord defcended to fee the citie and the towre, which the children of Adam builded, ⁶ and he faid: Behold, it is one people, and one tongue is to al: and they haue begunne to doe this, neyther wil they leaue of from their determinations, til they accomplifh them indede. ⁷ Come ye therefore, ^alet vs goe downe, and there confound their tongue, that none may heare his neighbours voice. ⁸ And fo our Lord difperfed them from that place into al lands, and they ceaſed to build the citie. ⁹ And therefore the name therof was called Babel, ^a)becauſe there the tongue of the whole earth was confounded: and from thence our Lord difperfed them vpon the face of al countries.

¹⁰ Theſe are ^b)the generations of Sem: Sem was an hundred yeares old when he begat Arphaxad, two yeares after the flood. ¹¹ And Sem liued after he begat Arphaxad, fiue hundred yeares: and begat fonnes and daughters. ¹² Moreouer Arphaxad liued thirtie fiue yeares, and ^a)begat Sale. ¹³ And Arphaxad liued after he

^a He that ſpeaketh fo confuſedly that he is not vnderſtood is ſaid to bable.

^b Moyſes here ſheweth the ſucceſſion of Patriarches, from Sem to Abraham, as he did before from Adam to Noe. *S. Aug. li. 16. c. 10. ci.*

begat Sale, three hundred three yeares: and begat fonnes and daughters. ¹⁴ Sale alfo liued thirtie yeares, and begat Heber. ¹⁵ And Sale liued after he begat Heber, foure hundred three yeares: and begat fonnes and daughters. ¹⁶ And Heber liued thirtie foure yeares, and begat Phaleg. ¹⁷ And Heber liued after he begat Phaleg, foure hundred thirtie yeares: and begat fonnes and daughters. ¹⁸ Phaleg alfo liued thirtie yeares, and begat Reu. ¹⁹ And Phaleg liued after he begat Reu, two hundred nine yeares, and begat fonnes and daughters. ²⁰ And Reu liued thirtie two yeares, and begat Sarug. ²¹ Reu liued alfo after he begat Sarug, two hundred feauen yeares: and begat fonnes & daughters. ²² And Sarug liued thirtie yeares, and begat Nachor. ²³ And Sarug liued after he begat Nachor, two hundred yeares: and begat fonnes and daughters. ²⁴ And Nachor liued nine and twentie yeares, and begat Thare. ²⁵ And Nachor liued after he begat Thare, an hundred and nintene yeares: and begat fonnes and daughters. ²⁶ And Thare liued feauentie yeares, and begat Abram, and Nachor, and Aran. ²⁷ And thefe are the generations of Thare: Thare begat Abram, Nachor, & Aran. Moreouer Aran begat Lot. ²⁸ And Aran died before Thare his father, in the land of his natiuitie in ^aVr of the Chaldees. ²⁹ And Abram & Nachor married wiues: the name of Abram his wife was Sarai: and the name of Nachor his wife, Melcha the daughter of Aran the father of Melcha, and the father of Iefcha. ³⁰ And Sarai was barren, neither had fhe children. ³¹ Thare therfore ^btooke Abram his fonne, and Lot the fonne of Aran, his fonnes fonne, & Sarai his daughter in law, the wife of Abram his fonne, and brought them out of Vr of the Chaldees, for to goe into the land of Chanaan: and they came as farre as

^a Vr a citie, or territorie of Chaldea. *70. Interpret. and Iofephus li. 1. Antiq.*

^b Abram was commanded to goe forth of Chaldea, as appeareth *Act. 7. v. 4.* Though this iourney is here afcribed to Thare as the principal perfon.

Haran, and dwelled there. ³² And the dayes of Thare came to two hundred five yeares, and died in Haran.

The end of the fecond age.

ANNOTATIONS

4 Let vs make.) Here we may see in Nemrod the common causes of heresies, and the maner of Heretikes proceeding. For he hauing a fute proud, and aspiring mind, first detracted from God, perfwading men (as is noted before) not to depend vpon Gods prouidence, and finding some others of like humour, they conspired together, and drew more folowers, by bearing the simplr forte in hand (for it was vnpossible wife men should beleue it) that they would make a towre of defence against a new flood, if God should thinck to drowne the world againe. But their principal intention was to make themselues great and strong for the present, and famous to posteritie. Al which God ouerthrew neither suffering them to build vp their imagined castle of strength nor to be praised for their worke, but made them infamous to the worlds end.

7 Let vs confound.) God in dissipating this vaine worke of men, would vse the minifterie of Angels. As not only Philo Iudeus, and Origen, but also S. Auguſtin, S. Gregorie, and other fathers expound these wordes, *Come, let vs descend, and confound their tongue*. Where they also note Gods singular wisdom, mercie, and iustice, for punishing the offence, that he turneth it to his owne glorie, and the profite of al men: shewing his powre and soueraigne Maieſtie by two great miracles. First by so suddainly and vtterly depriuing al those builders, of their vsual tongue, that presently they could neither speake it, nor vnderstand it. Secondly, by geuing diuers distinct languages to feueral fortes or families, which they immediatly vnderstood, and spoke most promptly, as if they had long before lerned and vsed the same. But to no man was geuen more then one language. And so, to the more commoditie of al mankind, they were forced to part into fundrie coastes of the earth, which they inhabited and replenished with distinct Nations, hauing the same Angels their spirital Patrones and Protectors, which had feuerally changed their language. In particular, it was profitable to the good who being before oppressed by the vnited powre of manie wicked, were releued (as S. Gregorie teacheth) when their persecutors were diuided. These good were the familie of Heber, as S. Christoſtom, and S. Auguſtin proue. For seeing the change of tongues was inflicted for punishment, it appeareth that Heber and his familie were innocent of the vaine attempt, whose tongue was not changed, but remained the same,

Pride is cause of schisme and heresie.

Falſe pretences deceiue the simple.

Heretikes prosper for a time, but are confounded in the end.

Miniftrie of Angels.

God turneth the offence of men to good.

Two miracles in priuation of one tongue and geuing a new.

Diuision among euil men is profitable.

The member offending is punished. Heber and his familie cōfented not to the building of Babel.

S. Chrif. ho. 30.
in Gen. Caffian.
collat. 4. c. 12.

Li. de cōfuf. ling.
ho. 11. in Numer.
li. 16. c. 6. ciuit.
li. 2. Moral.
in c. 1. Iob.

Li. 34. Moral.
in c. 41. Iob.

ho. 11. in Gen.
l. 16. c. 11. &
li. 18. c. 39. ci.

S. Aug. li. 6. c. 4. ciuit.	and of him was called the Hebrew tongue for distinction sake after there were manie tongues, which before had no distinct name being the only tongue of al men. Againe touching the offenders (who were punished in their tongues, that they could not be vnderstood commanding one an other, because they would not vnderstand God iustly commanding them al) they also reaped this profite, that they were forced to leaue of that bad worke, and withal to seeke more ample habitations, who <i>If they had there more increased in number and strenght, would without doubt</i> (faith S. Chriftom) <i>haue attempted worse things</i> . And infinite manflaughter would haue benne committed, amongst so manie for possession of that one citie & towre. Finally the Fathers note that as God wrought here much good by diuision of tongues: so he wrought much more by communion of tongues, geuen to the Apostles, thereby inabling them to gether one Church of al Tongues and Nations.	Gift of tongues most profitable to the Church.
Ho. 30. in Gen.	12 Begat Sale.) Here is an intricate difficultie. For the Hebrew and Latin text, both here and in Paralipomenon, saying Arphaxad begat Sale, the 72. Interpreters and S. Luke place Cainan betwen them, as sonne of Arphaxad, and father of Sale.	Scriptures hard.
S. Greg. ho. 30. in Euan.	Eusebius also in his Chronicle, with most Greeke Doctors, and S. Augustin, count Cainan in this Genealogie of Sem. VVherupon manie do number him in this ranck, and suppose that Moyfes omitted him for some Myfterie, and yet writeth truly, that Arphaxad begat Sale, not his proper sonne, but his sonnes sonne: as S. Mathew sayth, Ioram begat Ozias, who was his nephewes nephew. But against this solution it is replied, that then Arphaxad should haue bene a grandfather at 35. yeares of age: which were strange in those daies, how sooner it is now. And a greater difficultie, or rather absurditie must also be granted, that Arphaxad begat both Cainan at the age of 35. yeares, according to the 72. Interpreters, and that Sale was also begotten the same yeare, according to the Hebrew, being both true. VVhich inconuenience is not in the Genealogie written by S. Matthew. Others therefore according to the Hebrew and Latin text, with most Latin Doctors, omit Cainan in this place, and Paralipomenon, namely with S. Hierom, who diligently examining and reconciling varieties, betwen the Hebrew and the Greeke, maketh no mention at al of this difference. VVhich maketh some to coniecture, that in S. Hieroms time Cainan was not in the Greeke copies, at least not in those that he had, and held for the best. And at this day some haue him not. VVhich may be admitted for a probable answer touching the Hebrew and Greeke of the old Testament. But for so much as al copies, both Greeke & Latin, also S. Hieroms Edition of S. Lukes Gospel haue Cainan, the difficultie still remaineth betwen Moyfes and S. Luke. How then shall this doubt be solved? we can not solve it. And no marvel. For venerable Bede could not.	Some think Moyfes omitted Cainan for a myfterie.
1. Par. 1. Luc. 3. v. 36.	Mat. 1.	Refutation.
Li. 16. c. 10. ciuit.	Queft. Hebræ.	Others coniecture Cainan should not be in the text of the 70.
Eeditio quaedam vaticanae.	But neuer anie Catholique (nor heretike before Beza) put Cainan out of S. Lukes Gospel.	But neuer anie Catholique (nor heretike before Beza) put Cainan out of S. Lukes Gospel.
Præfat. cōment. in Acta Apoft.		

VVhose wordes are thefe: S. Luke vfeth rather the Greeke teftimonies then the Hebrew: wherof hapeneth that I much maruel at, and for dulnes of wit, being ftricken with great admiration, I can not throughly fcan, feeing in the Hebrew veritie are founde only tenne generations from the floud vnto Abraham, by what meanes S. Luke, who (the Holie Ghoft gouerning his penne) could in no forte write falfe, would rather fet downe eleuen generations in the Gofpel, Cainan adioyned according to the feuentie Interpreters. Thus writeth S. Beda, reuerently admitting that he could not vnderftand. For being affured that the Holie Ghoft gouerned the penne both of Moyfes and S. Luke, and that he is not contrarie to him felfe, it muft nedes be true which ech of them writeth, though other learned men can not reach the profoundnes of fome difficulties that occure. And therfore Beza was extreme faucie to dafh Cainan out of S. Lukes Gofpel, and that wittingly and moft impudently faying, in his Annotations: *Non dubitauimus expungere: VVe doubted not to put it out.* The former Englifh Editions, otherwife corrupt in manie places, haue Cainan in the text of S. Lukes Gofpel, but their latter tranflaters are in this point pure Bezites.

A memorable fentence of S. Beda.

Beza facrilegioufly proud.

The heretical Englifh Editions differ in this point.