

Chapter 9

God reneweth the blessing of multiplication, 3. alloweth the eating of flesh, but not of blood, 8. promifeth neuer againe to deftroy the world by water. 22. Chem law, and reported his fathers nakednes, which Sem and Iapheth couered. 24. For which he his curfed, and they are bleffed.

Leuit. 17. **A**nd God bleffed Noe and his fonnes. And he faid to them: ^a)Increase, & multiplie, and replenish the earth. ² And your terror and dread be it vpon al the beafts of the earth, and vpon al the foules of the ayre, with al that moue vpon the earth: al the fishes of the fea are deliuered to your hand. ³ And ⁴al that moueth, and liueth fhall be yours for meat: euen as the grene herbes haue I deliuered al to you. ⁴ Sauing that ⁵flesh with blood you fhall not eate. ⁵ For I wil require the blood of your foules at the hands of al beafts: and at the hand of man, at the hand of eech man, and of his brother, wil I require the foule of man. ⁶ Who foeuer fhall fheed mans blood, his blood fhall be fhed: for to the image of God man was made. ⁷ But increase you and multiplie, and goe vpon the earth, and fil it.

⁸ Thus alfo faid God to Noe, and to his fonnes with him: ⁹ Behold I wil eftablish my couenant with you, and with your feede after you: ¹⁰ and with euerie liuing foule, that is with you, as wel in al foules as in cattle & beafts of the earth that are come forth out of the arke, and in al beafts of the earth. ¹¹ I wil eftablish my couenant with you, and al flesh fhall be no more deftroyed with the waters of a flood, neither fhall there be from henceforth a flood to waft the earth. ¹² And God faid: This is the figne of the couenant which I geue betwen me and you, and betwen euerie liuing foule, that

^a Of this commandment, or rather blessing see the *Annotations. chap. 1. v. 28.*

is with you, for perpetual generations: ^{13 a)}my bowe wil I fet in the clouds, and it fhall be the figne of a couenant betwen me and betwen the earth. ¹⁴ And when I fhall couer the element with cloudes, my bowe fhall appeare in the cloudes: ¹⁵ and I fhall remember my couenant with you, and with euerie liuing foule that beareth flesh: and there fhall no more be waters of a flood, to diftroy al flesh. ¹⁶ And my bowe fhall be in the cloudes, and I fhall fee it, and I fhall remember the euerlafting couenant, that was made betwen God and euerie liuing foule of al flesh which is vpon the earth. ¹⁷ And God faid to Noe: This fhall be the figne of the couenant, which I eftablished, betwen me & al flesh of the earth. ¹⁸ The fonnes therfore of Noe, that came out of the arke, were Sem, Cham, and Iapheth: and Cham he is the father of Chanaan. ¹⁹ Thefe three are the fonnes of Noe: and ^{b)}of thefe was al mankind fped ouer the whole earth.

²⁰ And Noe a husbandman began to til the grounde, and planted a vineyard. ²¹ And drinking of the wine was made [♠]drunke, and naked in his tabernacle. ²² Which when Cham the father of Chanaan, had feene, to wit that his fathers priuities were bare, he told it to his two bretheren abroad. ²³ But in dede Sem and Iapheth put a cloake vpon their fhoulders, and going backward, couered the priuities of their father: and their faces were turned away, and they fawe not their fathers priuities. ²⁴ And Noe awaking from the wine, when he had learned what his younger fonne had done to him, ²⁵ he faid: [♠]Curfed be Chanaan, a feruant of feruantes fhall he be vnto his bretheren. ²⁶ And he faid: Bleffed be the Lord God of Sem, Chanaan be his feruant. ²⁷ [♠]God enlarge Iapheth, and dwel he in the tabernacles of Sem, and Chanaan be his feruant. ²⁸ And Noe liued after the flood

Apoc. 13, 8.

^a The rainbow was before, but was not a figne, as God faith henceforth it fhould be, for men to remember his promife. *Seuerianus in Gen. S. Tho. Quodlib. 3. a. 30.*

^b By this it is clere that Noe had no more children after the flood. *S. Chriofte. ho. 29. in Gen.*

Heb. 11. three hundred fiftie yeares. ²⁹ And al his dayes were in the whole nyne hundred fiftie yeares: and he died.

ANNOTATIONS

- Ad. q. 119.
Ho. 17. in Gen. 3 Al that moueth.) S. Iuftinus Martyr, S. Chrifoftom, and other ancient Doctors proue, that flefh was lawful to be eaten before the flood: but being not neceffarie, becaufe men were ftronger, and other things alfo of more force, the better forte which were of Seths race abtained from it. But after the flood flefh being more neceffarie, God altereth that cuftome of abftinence, with this limitation and commandment, that they fhall not eate bloud.
- Leuit. 17. 4 Flesh vvith bloud.) Though this pofitiue precept, of not eating bloud, ferued wel to make men more abhorre manflaughter (which is forbid by the law of nature, and the reuenge therof here and in other places feuerly threatned) yet it was fpecially geuen both immediatly after the flood, and in the law of Moyfes (with manie the like) to exercife men in obedience. And the fame was renewed, for a time, by the Apoftles, to appeafe a controuerie in the primitiue Church. For that the Iewes conuerted to Chrif, hauing benne long accuftomed to this obferuation, could not indure to fee it broken, by themfelues, or other Chriftians, and being no great burden, for the Gentiles, it was decreed that al fhould kepe it. And fo peace was made. Neuertheles it was abolifhed when the caufe ceafed. As S. Auguftin declareth againft Fauftus the Manichee. Such is the authoritie of the Church to decree, and againe to difanul an obferuation of a thing of itfelfe indifferent.
- Act. 15.
li. 32. c. 13. 21 Druke.) Noe finned not, by the common iudgement of ancient Fathers, in that he was ouercome with wine, becaufe he knew not the force therof, hauing drunck only water al his life before. But this external rebuke, and worldlie difgrace happened to Noe, in figure of Chrif naked on the Croffe. As *S. Cyprian (Epift. 63. ad Cœcilium.) S. Auguftin (li. 16. de ciuit. c. 2. & li. 12 contra Fauftum Manicheum. c. 23. & 24.)* Eucherius, Rupertus and others (vpon this place) do teach. And likewise that Sem and Iapheth were a figure of the Church confifting of Iewes and Gentiles, and Cham of Heretikes, and other Infidels, that deride the infirmities, which our Sauour fustayned. Goe to now (yee Manichees, faith S. Auguftin) obiect calumnies to the ancient holie Scriptures, doe fo, yee children of Cham, to whom naked flefh femeth vile, by which your felues were begotten. For neither could yee by anie meanes haue benne called Chriftians, except Chrif, as he was fortold by the Prophetes, had come into the world, had drunck that cuppe of his vinyard, which could not paffe from him, had flept in his paffion, as in drunkennes of folie (which is wifer then men) and fo the infirmitie of mortal flefh
- Voluntarie abftinence without cõmandment.
- Abftinence from bloud fome times commanded not alwayes.
- Noe finned not in drunkennes.
- Noe a figure of Chrif.
- Sem and Iapheth a figure of the Church, Cham of Infidels.
- S. Chrifoft. ho. 29.
S. Theod. q. 65.
S. Amb. c. 30.
de Noe & Arca
- li. 12. c. 24.
cont. Fauft.

(which is stronger then men) had become naked, by the secret counfel of God, which infirmitie vnles the WORD OF GOD had taken vpon him, the very name Chrifitian, wherof yee alfo glorie, had not benne at al in the earth.

- 25 Curfed be Chanaan.) VVhy Chanaan the fonne is curfed, and not his father Cham, diuers yeld diuers reafons. S. Theodoretus reporteth out of the Hebrew Doctors, that Chanaan a boy firft faw his grandfathers nakednes, and told the fame to his father, and fo they both derided that they fhould haue couered, Chams other fonnes not offending, and therefore not his whole progenie but only Chanaan & his poffteritie were here curfed by Noe. S. Chriftofome fuppofeth that for fo much as God had bleffed Noe & his three fonnes coming forth of the Arke, he could not prefume to curfe anie of thofe, whom God had bleffed, therefore curfed Chanaan who in wickednes was like to his father. S. Gregorie bringeth this, for example of wicked men, efcaping punifhment in this life, and are punifhed in the next, and in their poffteritie, following their vices. *VVhat meaneth it (faith he) that Cham finning, Chanaan his fonne had fentence of reuenge, but that the finnes of the reprobate prosper here in this life vn-reuenged, and are punished aftervvards?* And clere it is that Chanaans moft wicked poffteritie were fubdued in the end, and moft of them deftroied by the children of Ifrael (who were of Sem) vnder the conduct of Iofue, according to Noes prophetical bleffing of Sem, and curfing of Chanaan.
- 27 God enlarge.) This bleffing of *Iapheth* was literally fulfilled, when (according to his name, which fignifieth *Latitude* or enlargement) his plentiful iffue poffeffed moft ample countries, both in the Continent, and Ilandes. But myftically it had effect (as S. Hierom, S. Auguftin, Rupertus and others expound it) when the Apoftles, being Iewes of the race of Sem, firft builded the Chrifitian Church, wherin the moft part of that nation refused to dwel, contemning Chrifts Gofpel & grace, and the fulnes of Gentiles entred in, and were made inheritors. Finally Chanaan is feruant to both Sem and Iapheth, in that Heretikes being vnder the Iurifdiction of the Church, geathered of Iewes and Gentiles, ferue to ftur vp Catholiques diligence to more exact knowledge of al truth; and their patience to more merite and glorie.
- q. 57. in Gen. VVhy Chanaan is curfed rather then Cham.
- ho. 29. Sinnes punifhed in the poffteritie.
- Li. 26. Moral. c. 18. The effect of bleffing and curfing.
- Act. 13. Rom. 11. Ephes.2. Iapheths bleffing. Literal.
- Tradit. Hebra. Myftical.
- Li. 16. ciuit. c. 2. How Heretikes ferue Catholiques.
- Li. 12. c. 24. cont. Fauft.
- Li. 4. c. 38. in Gen.