

## Chapter 9

*God reneweth the blefsing of multiplication, 3. alloweth the eating of flesh, but not of bloud, 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.*

**A**nd God bleffed Noe and his fonnes. And he faid to them: <sup>a</sup>)Increafe, & multiplie, and replenish the earth. <sup>2</sup> 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. <sup>3</sup> And <sup>4</sup>al that moueth, and liueth fhall be yours for meat: euen as the grene herbes haue I deliuered al to you. <sup>4</sup> Sauing that <sup>5</sup>flesh with bloud you fhall not eate. <sup>5</sup> For I wil require the bloud 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. <sup>6</sup> Who foeuer fhall fhed mans bloud, his bloud fhall be fhed: for to the image of God man was made. <sup>7</sup> But increafe you and multiplie, and goe vpon the earth, and fil it.

Leuit. 17.

<sup>8</sup> Thus alfo faid God to Noe, and to his fonnes with him: <sup>9</sup> Behold I wil eftablish my couenant with you, and with your feede after you: <sup>10</sup> 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. <sup>11</sup> I wil eftablish my couenant with you, and al flesh fhall be no more deftroyed with the waters of a floud, neither fhall there be from henceforth a floud to waft the earth. <sup>12</sup> And God faid: This is the figne of the couenant which I geue betwen me and you, and betwen euerie liuing foule, that

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<sup>a</sup> Of this commandment, or rather bleffing fee the *Annotations. chap. 1. v. 28.*

is with you, for perpetual generations: <sup>13 a)</sup>my bowe wil I fet in the clouds, and it fhall be the figne of a couenant betwen me and betwen the earth. <sup>14</sup> And when I fhall couer the element with cloudes, my bowe fhall appeare in the cloudes: <sup>15</sup> 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. <sup>16</sup> 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. <sup>17</sup> And God faid to Noe: This fhall be the figne of the couenant, which I eftablished, betwen me & al flesh of the earth. <sup>18</sup> The fonnes therfore of Noe, that came out of the arke, were Sem, Cham, and Iapheth: and Cham he is the father of Chanaan. <sup>19</sup> Thefe three are the fonnes of Noe: and <sup>b)</sup>of thefe was al mankind fpred ouer the whole earth.

<sup>20</sup> And Noe a hufbandman began to til the ground, and planted a vineyard. <sup>21</sup> And drinking of the wine was made <sup>♠</sup>drunke, and naked in his tabernacle. <sup>22</sup> 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. <sup>23</sup> 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. <sup>24</sup> And Noe awaking from the wine, when he had learned what his younger fonne had done to him, <sup>25</sup> he faid: <sup>♠</sup>Curfed be Chanaan, a feruant of feruantes fhall he be vnto his bretheren. <sup>26</sup> And he faid: Bleffed be the Lord God of Sem, Chanaan be his feruant. <sup>27</sup> <sup>♠</sup>God enlarge Iapheth, and dwel he in the tabernacles of Sem, and Chanaan be his feruant. <sup>28</sup> And Noe liued after the  
Apoc. 13, 8. flood three hundred fiftie yeares. <sup>29</sup> And al his dayes  
Heb. 11.

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<sup>a</sup> 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.*

<sup>b</sup> By this it is clere that Noe had no more children after the flood. *S. Chrift. ho. 29. in Gen.*

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 floud: but being not neceffarie, becaufe men were ftronger, and other things alfo of more force, the better forte which were of Seths race abftained from it. But after the floud 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 manlaughter (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 floud, 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 controuerfie 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 Drunke.) 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 Cæcilium.) 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 cōmandment.
- 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 counsell of God, which infirmitie vnles the WORD OF GOD had taken vpon him, the very name Christian, wherof yee also glorie, had not benne at al in the earth.

q. 57. in Gen.	25 Curfed be Chanaan.) VVhy Chanaan the sonne is curfed, and not his father Cham, diuers yeld diuers reasons.	VVhy Chanaan is curfed rather then Cham.
ho. 29.	S. Theodoretus reporteth out of the Hebrew Doctors, that Chanaan a boy first saw his grandfathers nakednes, and told the same to his father, and so they both derided that they should haue couered, Chams other sonnes not offending, and therefore not his whole progenie but only Chanaan & his posteritie were here curfed by Noe. S. Chriftostome supposeth that for so much as God had blessed Noe & his three sonnes coming forth of the Arke, he could not presume to curse any of those, whom God had blessed, therefore curfed Chanaan who in wickednes was like to his father.	Sinnes punished in the posteritie.
Li. 26. Moral. c. 18.	S. Gregorie bringeth this, for example of wicked men, escaping punishment in this life, and are punished in the next, and in their posteritie, following their vices. <i>VVhat meaneth it (saith he) that Cham finning, Chanaan his sonne had sentence of reuenge, but that the finnes of the reprobate prosper here in this life vnreruenged, and are punished afterwards?</i> And clere it is that Chanaans most wicked posteritie were subdued in the end, and most of them destroyed by the children of Israel (who were of Sem) vnder the conduct of Iosue, according to Noes propheticall blessing of Sem, and cursing of Chanaan.	The effect of blessing and cursing.
Act. 13. Rom. 11. Ephef.2.	27 God enlarge.) This blessing of <i>Iapheth</i> was literally fulfilled, when (according to his name, which signifieth <i>Latitude</i> or enlargement) his plentiful issue possessed most 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 Apostles, being Iewes of the race of Sem, first builded the Christian Church, wherein the most part of that nation refused to dwell, contemning Christs Gospel & grace, and the fulnes of Gentiles entered in, and were made inheritors. Finally Chanaan is seruant to both Sem and Iapheth, in that Heretikes being vnder the Iurisdiction of the Church, gathered of Iewes and Gentiles, ferue to stir vp Catholiques diligence to more exact knowledge of al truth; and their patience to more merite and glorie.	Iapheths blessing. Literal.
Tradit. Hebra. Li. 16. ciuit. c. 2. Li. 12. c. 24. cont. Fauft. Li. 4. c. 38. in Gen.		Myftical.
		How Heretikes ferue Catholiques.