

Genesis Chapter 9

God blesseth Noe: forbiddeth blood, and promiseth never more to destroy the world by water. The blessing of Sem and Japheth.

9:1. And [God blessed Noe](#) and his sons. And he said to them: Increase, and multiply, and fill the earth.
Benedixitque Deus Noe et filiis eius et dixit ad eos crescite et multiplicamini et implete terram

9:2. And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth: all the fishes of the sea are delivered into your hand.

Et terror vester ac tremor sit super cuncta animalia terrae et super omnes volucres caeli cum universis quae moventur in terra omnes pisces maris manui vestrae traditi sunt

9:3. And every thing that moveth, and liveth shall be meat for you: even as the [green herbs](#) have I delivered them all to you:

Et omne quod movetur et vivit erit vobis in cibum quasi holera virentia tradidi vobis omnia

9:4. Saving that [flesh with blood you shall not eat](#).

Excepto quod carnem cum sanguine non comedetis

9:5. For I will require the blood of your [lives](#) at the hand of every beast, and at the hand of [man](#), at the hand of every [man](#), and of his brother, will I require the [life](#) of [man](#).

Sanguinem enim animarum vestrarum requiram de manu cunctarum bestiarum et de manu hominis de manu viri et fratris eius requiram animam hominis

9:6. Whosoever shall shed [man's](#) blood, his blood shall be shed: for [man](#) was made to the image of [God](#).

Quicumque effuderit humanum sanguinem fundetur sanguis illius ad imaginem quippe Dei factus est homo

9:7. But increase you and multiply, and go upon the earth and fill it.

Vos autem crescite et multiplicamini et ingredimini super terram et implete eam

9:8. Thus also said [God](#) to [Noe](#), and to his sons with him:

Haec quoque dixit Deus ad Noe et ad filios eius cum eo

9:9. Behold I will establish my covenant with you, and with your seed after you:

Ecce ego statuam pactum meum vobiscum et cum semine vestro post vos

9:10. And with every [living soul](#) that is with you, as well in all birds, as in cattle and beasts of the earth, that are come forth out of the [ark](#), and in all the beasts of the earth.

Et ad omnem animam viventem quae est vobiscum tam in volucris quam in iumentis et pecudibus terrae cunctis quae egressa sunt de arca et universis bestiis terrae

9:11. I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a [flood](#), neither shall there be from henceforth a [flood](#) to waste the earth.

Statuam pactum meum vobiscum et nequaquam ultra interficietur omnis caro aquis diluvii neque erit deinceps diluvium dissipans terram

9:12. And [God](#) said: This is the sign of the covenant which I give between me and you, and to every living [soul](#) that is with you, for perpetual [generations](#).

Dixitque Deus hoc signum foederis quod do inter me et vos et ad omnem animam viventem quae est vobiscum in generationes sempiternas

9:13. I will set my bow in the clouds, and it shall be the sign of a covenant between me and between the earth.

Arcum meum ponam in nubibus et erit signum foederis inter me et inter terram

9:14. And when I shall cover the sky with clouds, my bow shall appear in the clouds:

Cumque obduxero nubibus caelum apparebit arcus meus in nubibus

9:15. And I will remember my covenant with you, and with every **living soul** that beareth flesh: and there shall no more be waters of a **flood** to destroy all flesh.

Et recordabor foederis mei vobiscum et cum omni anima vivente quae carnem vegetat et non erunt ultra aquae diluvii ad delendam universam carnem

9:16. And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between **God** and every **living soul** of all flesh which is upon the earth.

Eritque arcus in nubibus et videbo illum et recordabor foederis sempiterni quod pactum est inter Deum et inter omnem animam viventem universae carnis quae est super terram

9:17. And **God** said to **Noe**: This shall be the sign of the covenant, which I have established, between me and all flesh upon the earth.

Dixitque Deus Noe hoc erit signum foederis quod constitui inter me et inter omnem carnem super terram

9:18. And the sons of **Noe**, who came out of the **ark**, were **Sem**, **Cham**, and Japheth: and **Cham** is the father of **Chanaan**.

Erant igitur filii Noe qui egressi sunt de arca Sem Ham et Iafeth porro Ham ipse est pater Chanaan

9:19. These three are the sons of **Noe**: and from these was all **mankind** spread over the whole earth.

Tres isti sunt filii Noe et ab his disseminatum est omne hominum genus super universam terram

9:20. And **Noe** a husbandman began to till the ground, and planted a vineyard.

Coepitque Noe vir agricola exercere terram et plantavit vineam

9:21. And drinking of the wine was made **drunk**, and was uncovered in his tent.

Bibensque vinum inebriatus est et nudatus in tabernaculo suo

Drunk... **Noe** by the judgment of the **fathers** was not guilty of **sin**, in being **overcome by wine**: because he **knew** not the strength of it.

9:22. Which when **Cham** the father of **Chanaan** had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without.

Quod cum vidisset Ham pater Chanaan verenda scilicet patris sui esse nuda nuntiavit duobus fratribus suis foras

9:23. But **Sem** and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness.

At vero Sem et Iafeth pallium inposuerunt umeris suis et incedentes retrorsum operuerunt verecunda patris sui faciesque eorum aversae erant et patris virilia non viderunt

Covered the nakedness... Thus, as **St. Gregory** takes notice L. 35; Moral. c. 22, we ought to cover the nakedness, that is, the **sins**, of our spiritual **parents** and superiors.

9:24. And **Noe** awaking from the wine, when he had learned what his younger son had done to him,

Evigilans autem Noe ex vino cum didicisset quae fecerat ei filius suus minor

9:25. He said: **Cursed** be **Chanaan**, a servant of servants shall he be unto his brethren.

Ait maledictus Chanaan servus servorum erit fratribus suis

Cursed be Chanaan... The **curses**, as well as the **blessings**, of the **patriarchs**, were **prophetical**: And this in particular is here recorded by **Moses**, for the **children of Israel**, who were to possess the land of **Chanaan**. But why should **Chanaan** be **cursed** for his father's faults? The **Hebrews** answer, that he being then a boy, was the first that saw his grandfather's nakedness, and told his father **Cham** of it; and joined with him in laughing at it: which drew upon him, rather than upon the rest of the children of **Cham**, this **prophetical curse**.

9:26. And he said: **Blessed** be the **Lord God** of **Sem**, be **Chanaan** his servant.

Dixitque benedictus Dominus Deus Sem sit Chanaan servus eius

9:27. May **God** enlarge Japheth, and may he dwell in the tents of **Sem**, and **Chanaan** be his servant.

Dilatet Deus Iafeth et habitet in tabernaculis Sem sitque Chanaan servus eius

9:28. And **Noe** lived after the **flood** three hundred and fifty years.

Vixit autem Noe post diluvium trecentis quinquaginta annis

9:29. And all his days were in the whole nine hundred and fifty years: and he died.

Et impleti sunt omnes dies eius nongentorum quinquaginta annorum et mortuus est