



Noah:  
New Adam  
Genesis 8-9

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“Then God remembered Noah, and every living thing, and all the animals that were with him in the ark. And God made a wind to pass over the earth, and the waters subsided.” (Genesis 8:1)

# Deliverance

*God remembers.* Does God forget? What does this mean, “God remembers?”

We hear certain types of names in the Bible:

Name	Meaning
Reuben	God sees
Simeon	God hears
Zakariah	God remembers (Heb. זָכַר, “zakar,” to remember)

*God was sorry* (that he mad man). What does this mean? Is it a sense? No. It is a declaration of action.

I see I am sick. I lay on my bed. Then the Messiah comes to visit me by the pool of Bethsaida, and I say I have been there 30 years. Then God remembered me. What does that mean? It means God healed me.

Jesus visits Martha and Mary. Martha says to Jesus, “Had you been here sooner, my brother would not have died.” Did Jesus forget?

Leah says, “God sees my affliction and gives me a son.” Is it possible God might not “see” something?

What does this mean, “God remembered Noah.” This is something planned. It is not that God forgot. (“Oh, Noah! He’s out there struggling with the water! Oops, I forgot about Noah!”)

**People:** “Where have you been. Now you remember us?”

**God:** “I know when it is the time to do it.”

These are *anthropomorphic descriptions* of God, attributions of human characteristics to God. They do not mean that God needs to hear, to see, or to remember. What do they mean? They are more a description of *action* than of internal senses.

## Forming of the Covenant

At the end of the 150 days,<sup>1</sup> God

- stops the fountains
- stops the rain
- dries the land

Water, church, dove. The raven and the dove. We talked about them previously. The raven went to and fro and did not return. The dove came back. She found no resting place for the soul of her feet. Hebrew. We have the idea of the hovering, going back to the creation. There is a correspondence in the terminology between chapters 1 and 8.

There is a command for Noah to take his family out of the ark. There is the renewal of the (Adamic) covenant with the couples, the families (husband/wife, male/female).

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<sup>1</sup>These numbers all have meaning. St. Augustine and Origen ascribe meanings to all the numbers. Some of their interpretations are profound.

The renewal of the covenant happens in verse 20 with a burnt offering.<sup>2</sup>

Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. (Genesis 8:20)

## Stages

How is killing an animal and burning its carcass a “soothing aroma?” Is God interested in barbecue? Since Adam and the human race got out of the company of God, what is God yearning for? He yearns for us, whom he made with his own hands. How does a burnt offering accomplish that?

*Hint.* We share our flesh with the animals flesh. We are all made of the same flesh. We all have hearts, brains, lungs, kidneys, muscles, bones, ....

What would the burning of an animal signify? What is a “burnt sacrifice?”

A burnt sacrifice is a complete holocaust of the animal. God provides the fire,<sup>3</sup> and flesh, hair, legs, everything is taken. A burnt sacrifice is a body, completely given to God.

What about the “pleasing aroma?”

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<sup>2</sup>The five types of offerings in the Bible are: burnt, trespass, sin, peace, and meal.

<sup>3</sup>God is a consuming fire. Many times God says to Moses, “If I come closer to these people, I am going to burn them.”

When was a human body given to God perfectly? When the body of Christ ascended to the father. That burnt offering represents the resurrection, the gift of our human nature completely to God. These animals represent a future event that God foresees.

Yom kippur. Two offerings: sin (cross), burnt (resurrection). Cross and Resurrection. Sin offering followed by whole burnt offering. St. Mary Magdalene tried to touch our Lord, but he said, "Don't touch me, I have to give myself to my Father." He was a whole burnt offering to the Father.

God is not interested in barbecued carcasses. He is showing that there is a future event that will make His heart happy. What does that? When we humans are brought back to Him. But not in sin! Purification has to happen first.

After that pleasing event, God makes a covenant with Noah.

And the LORD smelled a soothing aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done. (Genesis 8:21)

"While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease." (Genesis 8:22)

What happens after the ascension? He sends the Holy Spirit!

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<sup>4</sup>The shroud of turin image looks like an atomic explosion happened. A mysterious fire transformed the holy body to a different existence, different dimesion, and took it up to Heaven.

Stage	Meaning	Noah	Jesus
Sin Offering	Cleansing body of sin	Deluge	Cross
Burnt Offering	Giving body to God	Pleasing aroma	Death & Resurrection <sup>4</sup>
Seal	Intimacy with God	Rainbow & peace	The Holy Spirit

He wants to protect mankind. Why? There is now a change in nature. Nature was put in futility. Nature will turn more and more against itself and against man. The beasts will start to eat each other and man. I will require of the beasts man's blood. Whoever sheds man's blood, his blood shall be required.

God renews the Adamic covenant with Noah. Noah becomes a second Adam.

## Characteristics

What is a covenant? It is a family bond, a blood relationship. It is not a legal agreement. By a covenant, God calls humans his family. You are my people, and I am your God. When he speaks to Moses, he tells him to tell Pharaoh, "Let my people go." My people, my flesh, my bone. Family relationship. What are the characteristics of a covenant?

1. **Two parties.** Not business parties—family members. Parties bonded by blood, such as father and son, brother and brother, husband and wife ("the two shall become one"). Often one party is "greater" and one "lesser," in wisdom, responsibility, and sacrifice. Think of the Biblical examples of two countries, two kings, wanting to become united to the such an extent that they should not be attacking one another, for example, Jonathan and David, Abraham and Abimalek. You either

have a family or an enemy. There are no “civil rights” or “international relationships.” There is the bond of family love. That is why the Bible describes those around us as either “neighbor” or “enemy.” If you are not my family, you are my adversary. It is like a father-son or husband-wife relationship.

2. **Promise.** The greater would promise the lesser, I will protect you, feed you, secure your land.
3. **Command.** The greater would say, Obey me.
4. **Sign.** There is a sign to seal the covenant. Here the sign is the rainbow.
5. **Intimacy.** There is a special feeling,  $\text{חסד}$ , “hesed,” the family love, the zeal of love for God and kin. The Hasidic Jews are the ones who carry the love of God and kin.
6. **Curses.** When the lesser does not do the command, there is a curse; covenants are not taken lightly.
7. **Swearing.** Why do you need this? They invoke God as a witness, as in court, with the right hand on the Bible. I swear by God and the Bible that I will say the truth, the whole truth, and nothing but the truth, so help me God. Since nobody else was with me, I bind myself by an oath subject to a curse, to say, Let God be my witness and curse me if I am not telling the truth. You will see this more profoundly with Abraham, but it is happening with Noah. The Jewish commentators would say that the swearing with Abraham and Noah is embedded in the numbers. The number seven “sheva” in Hebrew also means “to swear.” When I say “I seven” it means “I swear.” So the number seven is a word of swearing as well as a number.

# Covenants of the Bible

The covenants are the foundation, backbone, and skeleton of the entire Bible. There are actually six covenants.

1. Adam.
2. Noah.<sup>5</sup>
3. Abraham. In this covenant, there are three promises, each of which gives rise to another covenant. This covenant is therefore superior or superordinate to three more covenants. Each of the promises became the nucleus, the acorn, of all the other covenants.
4. *You will be the father of multitudes, of nations.* When the Jews were liberated from Egypt, God formed a covenant with Moses.
5. *Your name will be great, dynastic, royal.* The covenant with David proceeded from this promise.
6. *I will make you a blessing.* From this promise flowed the Messiah Jesus.

Whom does God reach in each of the covenants?

**Adam:** Creation

**Noah:** Renewed Creation

**Abraham:** Israel, Edom, Ishmael

**Moses:** Israel

**David:** Israel

**Jesus:** Whomever the Apostles reach, that is, the Church

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<sup>5</sup>We are all under the Noahic covenant, Hindus, Jews, Christians, Muslims, .... There are saints under this covenant. For example, Job is outside the Abrahamic covenant and under the Noahic covenant.



## Nakedness and Intimacy

Back to Noah and his sons. There is an incident where Noah farms, plants a vineyard, makes wine, gets drunk, and lay naked in his tent. Further to Noah in the image of Adam, his nakedness gets exploited. Noah would have been ok under the cover of his bed or his tent. However, his youngest son, Ham, exploited his nakedness. This is Adam again. Water. Bird. Beginning of creation. Noah is now Adam again, even in his nakedness.

Noah was ok in his tent. He was not going around naked. He was in his bed, probably got hot from farming and wanted to cool off. He was covered in his tent.

The youngest son “exploits” his nakedness, telling his brothers about his father’s nakedness. Gen 2:25 ... 3:7 ... The nakedness without shame was before eating from the tree.

If you read the Hebrew, the word “naked” is “arom.” The word “cunning” has the same root “arom.” The cunning of the serpent is connected somehow with the nakedness of man. The cunning (slimy work) of the serpent was directed at the nakedness of man.

Let us review the temptation. Man was created in the image of God (the likeness came later; God was training Adam). The image is that man can make choices. The likeness is that man makes Godly choices. God is going to turn him into his likenss by coaching him. The serpent was not very happy about that. He saw that man was naked. What does it mean to be naked? Every creature has some sort of covering. Every animal has hair, fur, thick hide, scales. Man is the only creature who is naked.

## Shame and Separation

Nakedness is a must for intimacy. Both physically and psychologically. I can tell you my secrets, what ashames me, and you are my best friend. Both man and women were naked but not ashamed because they were together and with God, one unit.

The serpent wonders, how can we open their eyes to know that they are lacking.

Man: Oh I didn't know I should be covered. Serpent: God is leavning you naked. Like a child who wakes up and finds himself naked in the livingroom with guests around. How would he feel? Why did my mother father leave me in this condition, when she knew I would be in the midst of people. What would happen? The child would start doubting the love of his mother.

Nakedness was the factor satan was going to use to sever the intimacy with God. We are going to see that Ham is going to be a τύπος (type) of the Devil,<sup>6</sup> and Shem is going to be a τύπος of God.

So what is Ham doing? His is balking at the same place. Come see the old funny man. Ham is bringing out shame. He does not care. He only cares to exploit. Same meaning as the story of Adam and Eve.

The devil wants to kill that intimacy with God. He balks at our weakness. He does that in the desert with Jesus. Satan: Look at you, hungry. Why is your father leaving you like this. Turn the

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<sup>6</sup>This is the first instance of deviled ham in the Bible.

stones into bread. Jesus: What do you mean? Satan: I mean your father is not caring. Why are you waiting for Him. Jesus: I think he cares. Satan: Then jump off the cliff if he cares.

We are made in the image of God, but to become a saint is to become in God's likeness also. "Let us make man in our image, according to our likeness." "God made man in his image." The likeness is to be taught. When Pontius Pilatus points to Jesus Christ, he says, "Behold the Man." This is the full blown creation that God was looking for. We were an image but we never reached the likeness.

This is why Noah wakes up from his sleep and feels rage. Why does he curse his grandson and not his son? First, Noah cannot curse what God has blessed. He gets at Ham by cursing Canaan, Ham's son. From Ham came the Africans. From Canaan came the Lebanese, Syrian, fairer people. Noah picks that beautiful child and curses him. Another explanation held by some commentators is that Canaan is actually the one who did this.

## **Covering Sin**

Noah then gives a prophesy. He blesses Shem, but he does not directly bless Shem. He says something peculiar: "Blessed be the Lord, the God of Shem" (Gen 9:26). This is the first time in the Bible that God is the God of a person.

Shem, being taught by God, knowing what God did to Adam, did the same act that God did. It is the same act. What happened when Adam was naked? God covered him. Noah saw in Shem his son

a progeny, discipleship. Noah felt that if someone wants to know God, he should go be taught by Shem his son. The “God of Shem” means the characters of God are in Shem.

These stories are tradition, passed down, one generation to another. If there were only one family in the world, do you think they would forget their history? These traditions passed through the neck in this family, Noah.

The Jewish way to talk about covering is kipur (as in yom) as in the handling of sin by covering it. This is the beginning of the priesthood, as we know it. Shem started the tradition of covering by following God’s example.

What about this covering without looking? How would a priest do this without looking?

## **Judgment Without Condemnation**

It is impossible for us not to judge acts. It is extremely normal that we judge. A normal human *must* judge.

Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter! (Isaiah 5:20)

These young people who say “Oh, I don’t want to judge people.” How can you do that? If someone is killed, how can you say you don’t know if the murderer did wrong?

When Jesus says, “Judge not, lest ye be judged” (Matthew 7:1), He means do not: gossip, despise, treat with contempt, put down, dishonor, execute vengeance, punish, kill.

How, then, are we to address sin? By remembering my own sin I better not think evil of anyone, for I fall into the same traps. In the same situation, I might even do worse. That is why I pray, lead us not into temptation. We do not know what will happen when temptation comes.

We must be able to recognize sin without despising or executing vengeance.

This new generation, when asked, “Is homosexuality a sin, is sleeping with someone to whom you are not married a sin,” they answer, “We can’t judge.” This is rubbish. You cannot say that. The Bible is very clear. St. Paul says, “Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.” (1 Corinthians 6:9-10) Yes it is wrong, but I do not hate, do not disrespect, do not punish the sinner. If I love the sinner, I must tell them it is wrong.

Any priest who takes a confession and starts despising the sinner (like Ham who went out to try to get his brothers to see their father’s faults) disqualifies himself from the priesthood right there, working with the devil to point out the sins of others.

“Judge not” does not mean “be oblivious.” Otherwise how can one judge oneself.

To have emotional sympathy for others is what Jesus has in His heart. To the woman in adultery, Jesus says, “Does anybody judge you? Neither do I.” But then he says, “Go and sin no more.” Very interesting. He does not judge her, but he acknowledges that what she has done is a sin.

Maybe she was in a situation where she was taken advantage of emotionally. Jesus gives excuses to the sinner. However, He sees that what you did is wrong.

## **Prophecy of Shem, Ham, Japeth**

Shem thought, “I know my father is naked, but I am not going to take advantage of him.”

Canaan being the servant of Shem. This is a hint of prophecy about when the land of Canaan will be given to Shem (the father of Abraham).

The genealogy of Abraham: Shem, Arphaxad, Selah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham.<sup>7</sup>

Remember these names. If it is a covenant, then it is a family, and we should know our family line, from Adam to Jesus. We belong to this family. Jesus and Paul would say we are the children of Abraham.

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<sup>7</sup>For a genealogy timeline from Adam to Jacob, see the “Genesis Genealogy Timeline” in [telf.com/share/bs/ab/2018-12-05\\_Genealogy.pdf](http://telf.com/share/bs/ab/2018-12-05_Genealogy.pdf).