

# On Marriage

03 – The Flood

Moral Imperative



# Welcome!

Thank you, Father Saroky. Thank you Paul Jonah

## Welcome Everyone!

### A Bible Study in 8 Parts On Marriage



1 March 13 Prologue Bird's Eye View



2 March 27 Eden Marital Union



3 April 3 **The Flood** **Moral Imperative**

4 April 24 Jacob Marital Disorder

5 May 14 Egypt Material Comfort

6 May 28 The Desert Inner Journey

7 June 5 The Cross Marital Crucible

8 June 26 The Church Marital Strength

### Format

- Talk 7:00 – 7:55 p.m.
- 5 min break
- 30 min Q&A

### Target Audience

- Catholic
- Adults
- Children at Parents' Discretion

### Style

- Direct (2 x 4)
- Detests Ambiguity
- Aims at Catholic Living

### Bible

- RSVCE (Ignatius)
- Litteral Meaning

### What to Bring

- Notepad
- Bible
- Water

### Q&A Ettiquette

- Questions, not homilies
- Stay on topic
- If I don't know, I'll say so



# Phone Your Questions

1. Open your browser
2. Go to [slido.com](https://www.slido.com)
3. Type the code  
**qorbono3**





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# Where is the Second Talk?

1. Go to [Qorbono.com](http://Qorbono.com)
2. Select On Marriage
3. Select the second talk





Come Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love. Send forth your Spirit and they shall be created. And You shall renew the face of the earth.

O, God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever enjoy His consolations, Through Christ Our Lord,

Amen.

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# What We'll Cover

1. Recap
2. Covenental Curses: Does God Curse?
3. Moral Imperative
4. The Flood
  1. Before
  2. During
  3. After
5. Q&A

# 1. Recap





# Recapitulation

- Christ recapitulated the history of humanity in his own life to redeem us.
- Christ's life, death, and resurrection provide a complete picture of our lives and our marriages
- Christ's recapitulation is the basis of our prayers of petition.
- Recapitulation is a valuable guide for married life



# Biblical Interpretative Principles

## Meaning of the word *Temple*



Catholic Quadriga  
John Cassian (c. 360-435)  
Hugh of Saint Victor  
(c. 1096-1141).

### Moral Meaning

You are the Temple of the Holy Spirit (1. Cor. 6:19)



### Analogical Meaning

Destroy this Temple, and I will rebuild it in three days (John 2:19)

### Anagogical Meaning

The Church is the New Temple of Jerusalem  
(1. Cor 3:16-17)  
(2. Eph 2:19-22)  
(2. Cor 6:16)

### Litteral Meaning

Temple Built By Herod



# The Covenant: Key Interpretative Principle

## Definition

1. A Covenant is an agreement between a **strong** and **weak** party.
2. It spells the condition the weak party **must** fulfill
3. If the weak party is faithful to the covenant, the strong party **blesses** them.
4. If they are disobedient, the strong party **curses** them.

For a more detailed coverage of the Senses of Scripture and The Covenant, check out  
The Catholic Foundation Library at [Qorbono.com](http://Qorbono.com)



# Eden

- **Time Alone: Don't waste it! Prepare!**
- **Union:**
  - **Courting – what should you be looking for**
  - **Marital love**

For a more detailed coverage of Eden and the Fall, check out  
The Book of Genesis at [Qorbono.com](http://Qorbono.com)

## 2. Does God Curse ?



# 1. A Loving God Would Not Curse

- **Objection:** God is love (1 John 4:8), so cursing seems incompatible.
- **Response:** God's justice is part of His love (Deut 32:4). Curses are consequences of sin (Rom 6:23).



## 2. God Permits Evil, but Does Not Actively Curse

- **Objection:** Some argue that God simply withdraws protection rather than actively cursing.
- **Response:** Scripture describes both active and passive judgments (Gen 3:14-19, Rom 1:24-26).



### 3. Curses in the Bible Are Just Ancient Language

- **Objection:** Biblical curses reflect a primitive view of God and should be seen as cultural.
- **Response:** Jesus and the Apostles affirm God's justice (Matt 23, Gal 1:8-9). Warnings against sin remain.





## 4. Jesus Abolished Curses by His Death on the Cross

- **Objection:** Gal 3:13 says Christ became a curse, removing divine curses.
- **Response:** Redemption is available, but judgment remains for the unrepentant (John 3:18-19, Matt 25:41).



## 5. God Wants to Save, Not Condemn

- **Objection:** Ezek 33:11 – God desires repentance, not destruction.
- **Response:** Curses are warnings. God allows repentance (Jonah 3, 2 Pet 3:9). Rejection leads to judgment (John 3:19).



# In Summary

1. Divine curses are consequences of sin, not arbitrary punishments.
2. God's justice and mercy are inseparable.
3. Christ's sacrifice provides redemption, but judgment remains.
4. Curses in Scripture often serve as warnings leading to repentance.

## 2. Moral Recapitulation



# What is Morality?

- CCC 1762 The human person is **ordered to beatitude** by his deliberate acts: the passions or feelings he experiences can dispose him to it and contribute to it.
- CCC 1765 There are many passions. The most fundamental passion is **love**, aroused by the attraction of the good. Love causes a desire for the absent good and the hope of obtaining it; this movement finds completion in the pleasure and joy of the good possessed. The apprehension of evil causes hatred, aversion, and fear of the impending evil; this movement ends in sadness at some present evil, or in the anger that resists it.



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# Moral Recapitulation

## Moral Recapitulation:

- The recapitulation of man fallen in Adam is
- realized through renewal in **grace** and
- the **final full restoration** of the resurrection of the dead.
- Only they achieve this goal who are **one with Christ**, that is only those who have **followed him in Obedience**.



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# Moral Sense of Scripture

CCC 117 The *spiritual sense*. Thanks to the unity of God's plan, not only the text of Scripture but also the realities and events about which it speaks can be signs. (1) The *allegorical sense*. We can acquire a more profound understanding of events by recognizing their significance in Christ; thus the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism.<sup>84</sup> (2) **The moral sense. The events reported in Scripture ought to lead us to act justly.** As St. Paul says, they were written "for our instruction".<sup>85</sup> (3) The *anagogical sense* (Greek: anagoge, "leading"). We can view realities and events in terms of their eternal significance, leading us toward our true homeland: thus the Church on earth is a sign of the heavenly Jerusalem.<sup>86</sup>



# Moral Recapitulation

1. Events reported in Scripture ought to lead us to act justly
2. To act justly is to act morally.
3. The act is ordained to the good and therefore to our beatitude.
4. Just as Christ recapitulates in himself what Adam had left undone, so we, who are His followers ought to recapitulate in us what Adam has done and what Christ has completed.
5. The events of Scripture are seen as a map or a pattern for our own life in Christ.





# Moral Recapitulation

1. While in our mother's womb, we are in Eden
2. When we are born, we are thrown out of Eden
3. Our adolescent years are spent in growth where we tend toward Christ and we move away from Him.
4. We experience the Flood when childhood is taken away from us as we reach maturity
5. We go to Egypt and experience the pleasures of life
6. We become slaves to our desires



# Moral Recapitulation

7. God meets us and awakens in us a desire for righteousness.
8. He leads us into the desert to know ourselves
9. We eventually enter the Promised Land only to find strife. We move one step forward and two steps back
10. Our struggles lead us to encounter Christ in a more meaningful and deeper way, and He hands us a Cross
11. We carry our Cross to Calvary
12. We die and we are reborn in Him. We are divinized.

# 3. The Flood

Before



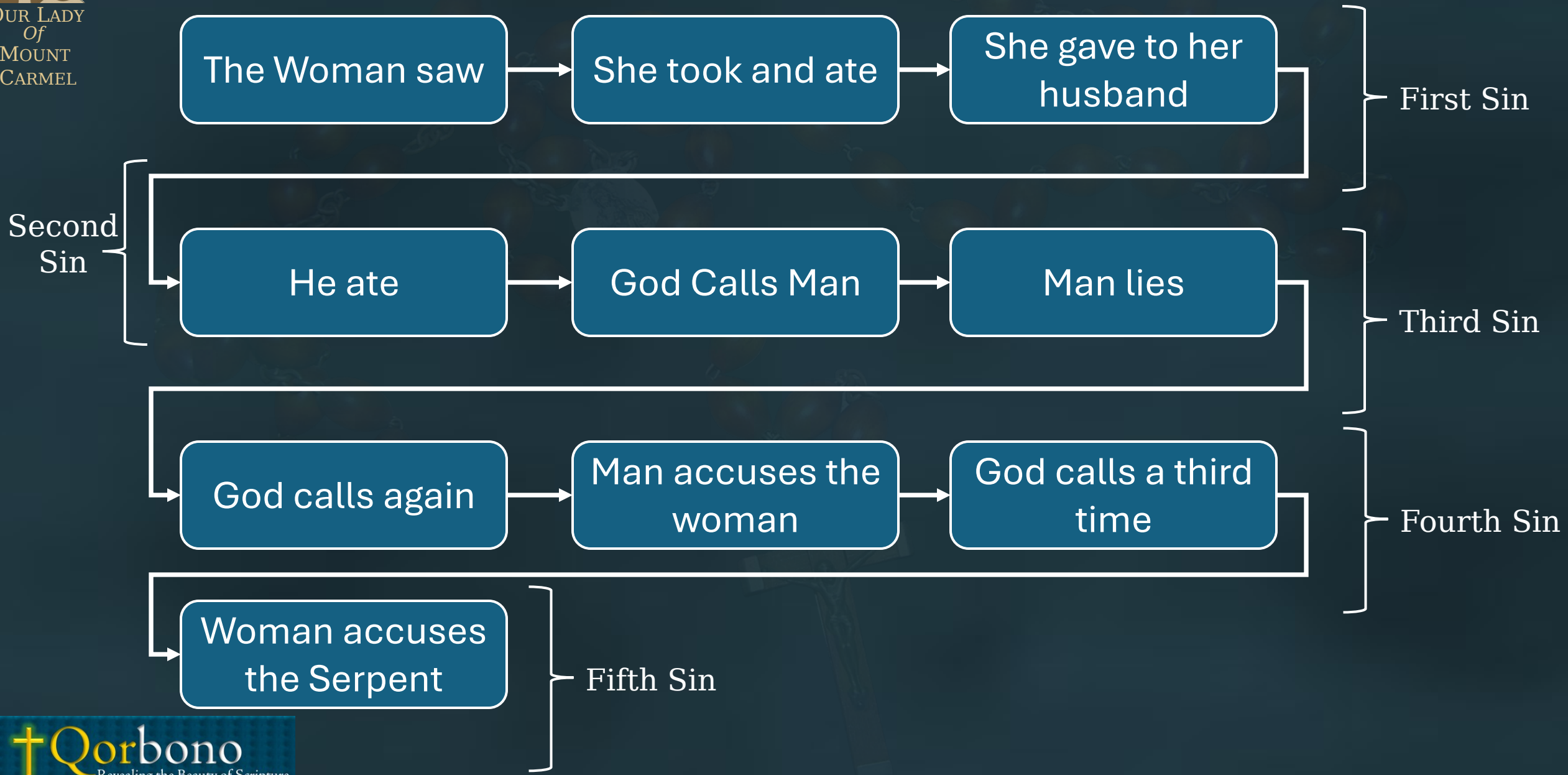
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# The Fall

6 So when the woman **saw** that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she **took** of its fruit and **ate**; and she also **gave** some to her husband, and he **ate**. 7 Then the eyes of both were opened [...] 8. The man and his wife **hid** themselves from the presence of the Lord God among the trees of the garden. 9. The LORD God called to the man, and said to him, “Where are you?” <sup>10</sup> And he said, “I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself.” <sup>11</sup> He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” <sup>12</sup> The man said, “The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate.” <sup>13</sup> Then the LORD God said to the woman, “What is this that you have done?” The woman said, “The serpent beguiled me, and I ate.”



# Original Anti-Sequence





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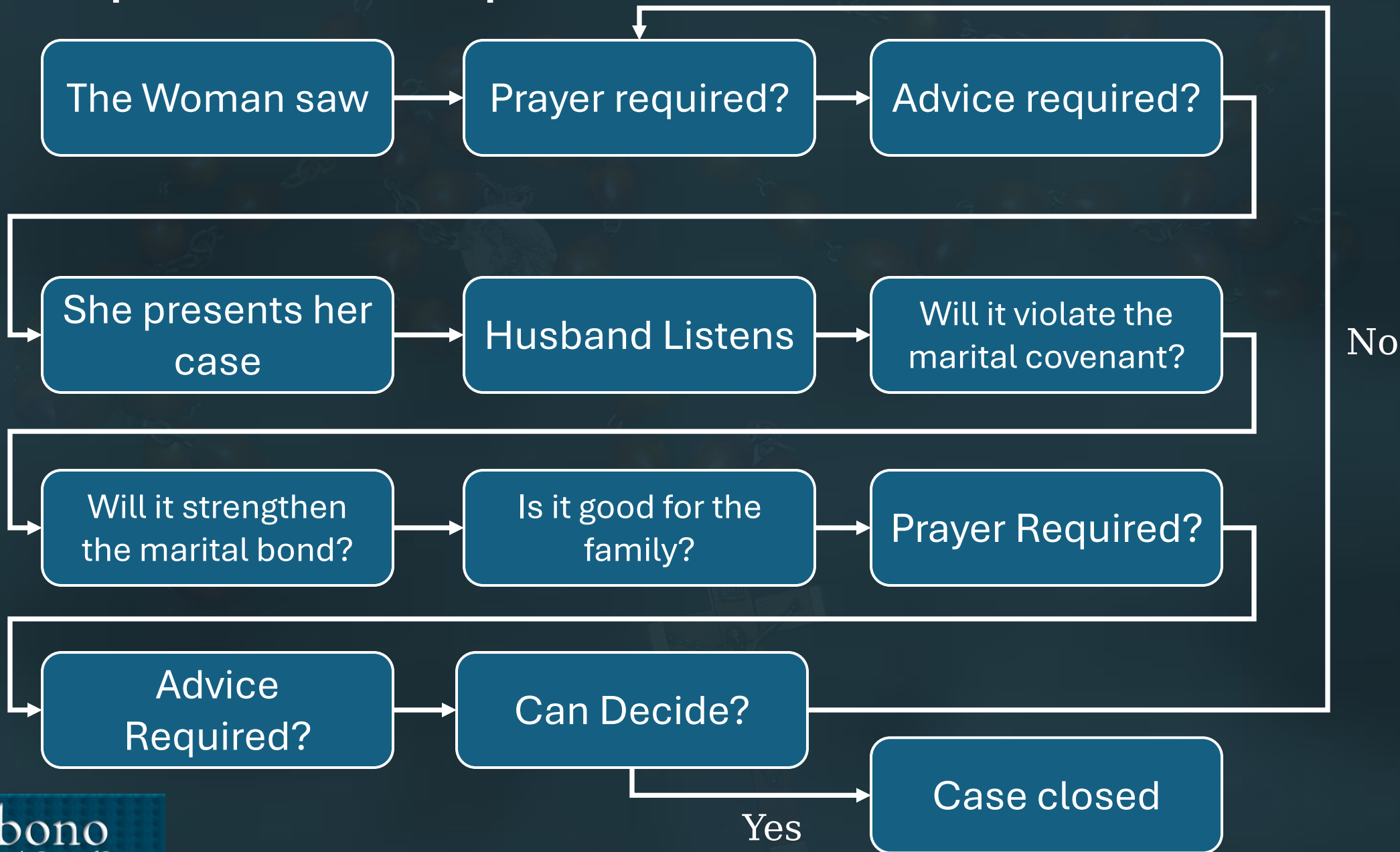
# Sin Before Original Sin?

Sin	Vice
She saw, took and ate	Vanity
She gave to her husband, he ate	Temptriss (Eve), Slothfulness (Adam) Cowardice (Adam) Impiety (Adam)
Adam Lies	Cowardice, Irreverence, near blasphemy
Adam Lies	Cowardice, Slander (Falsely accusing Eve), Malice, Lying
Even Lies	Cowardice, Slander (Falsely accusing the devil), Malice, Lying

Do not dismiss Our Lady's efforts because she was immaculately conceived



# Recapitulative Sequence





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# What Precipitated the Flood?

2 [...] The sons of God **saw** that the daughters of men were fair; and they **took** to wife such of them as they **chose**.<sup>3</sup> Then the LORD said, “My spirit shall not abide in man for ever, for he is flesh, but his days shall be a hundred and twenty years.”

<sup>5</sup> The LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.<sup>6</sup> And the LORD was sorry that he had made man on the earth, and it grieved him to his heart.<sup>7</sup> So the LORD said, “I will blot out man whom I have created from the face of the ground, man and beast and creeping things and birds of the air, for I am sorry that I have made them.”<sup>8</sup> But Noah found favor in the eyes of the LORD.





# Ante-Deluvian Anti-Sequence





# Recapitulative Sequence





# End of an Age

<sup>11</sup> Now the earth was corrupt in God's sight, and the earth was filled with violence. <sup>12</sup> And God saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. <sup>13</sup> And God said to Noah, "I have determined to make an end of all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth.





# God foretells of the Flood

<sup>14</sup> **Make** yourself an ark of gopher wood; **make** rooms in the ark, and **cover** it inside and out with pitch. [...] <sup>17</sup> For behold, I will bring a flood of waters upon the earth, to destroy all flesh in which is the breath of life from under heaven; everything that is on the earth shall die. <sup>18</sup> But I will establish my covenant with you; and you shall come into the ark, you, your sons, your wife, and your sons' wives with you. [...] <sup>22</sup> Noah **did** this; he **did** all that God **commanded** him.

What God commands, we shall do  
What the Church teaches, we shall observe

# 3. The Flood

During



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# The Flood

1. Go into the ark, you and all your household, for I have **seen** that you are righteous before me in this generation. <sup>2</sup> Take with you seven pairs of all clean animals, the male and his mate; and a pair of the animals that are not clean, the male and his mate; <sup>3</sup> and seven pairs of the birds of the air also, male and female, to keep their kind alive upon the face of all the earth. <sup>4</sup> For in seven days I will send rain upon the earth forty days and forty nights; and every living thing that I have made I will blot out from the face of the ground.” <sup>5</sup> And Noah did all that the LORD had commanded him.



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# The Flood

<sup>11</sup> In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. <sup>12</sup> And rain fell upon the earth forty days and forty nights. <sup>13</sup> On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark.

What happened to Noah's extended family?

What happened to Noah's wife extended family?

What happened to Noah's son's wives extended family?



# Recapitulative Pattern

How come his wife listened to him (Noah)?

How come his sons listened to him?

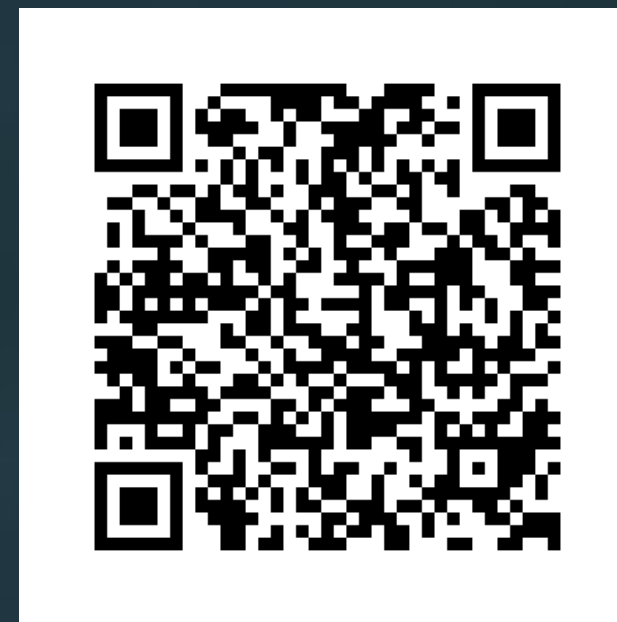
How come his family remained united and cohesive?



He did as the Lord commanded him



If you'd like a short reflection on the power of obedience through the life of saints and ordinary Catholic, then, head to [Qorbono.com](https://qorbono.com) and download *The Power of Obedience: Noah, the Saints, and the Faithful*, a 3-page pdf that succinctly presents a Catholic view on Obedience

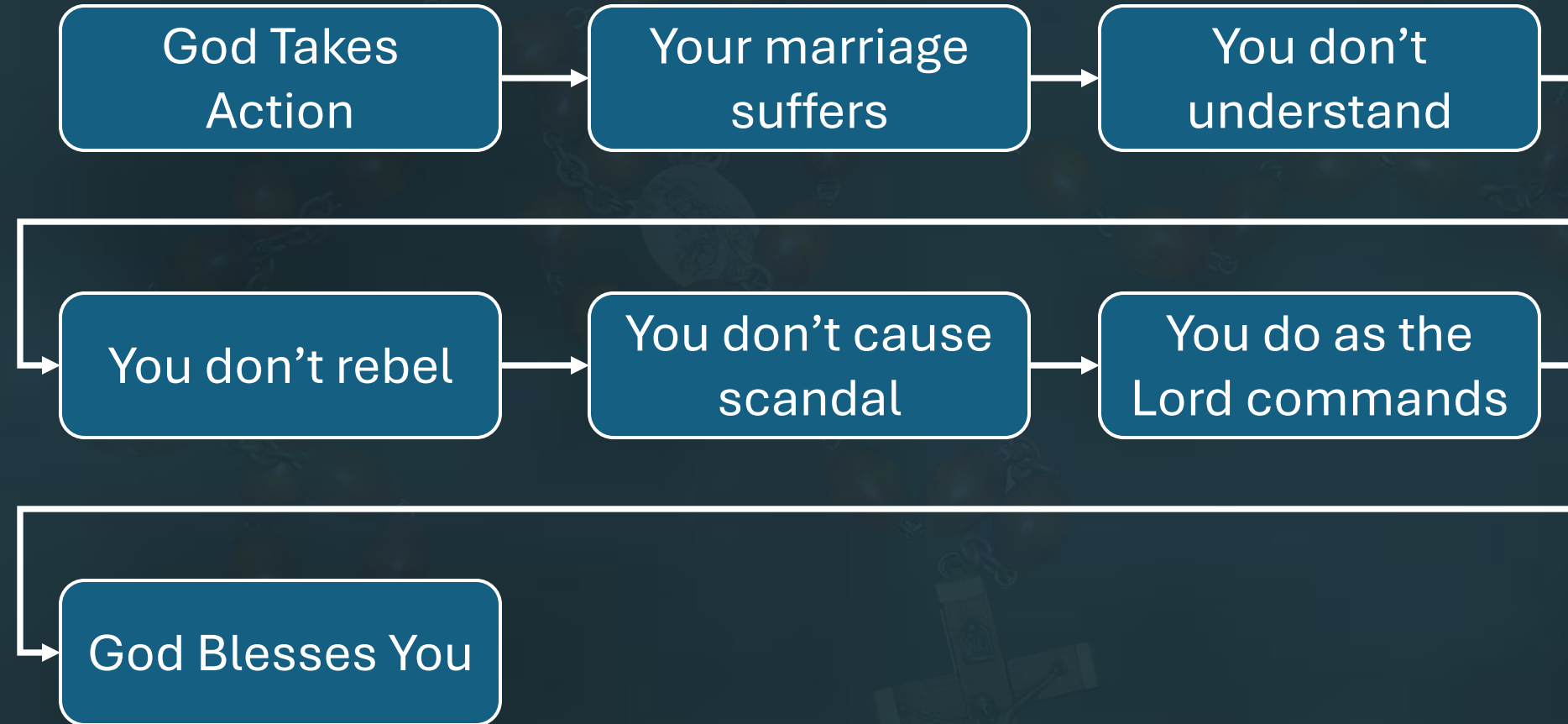






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# Recapitulative Sequence





# Recapitulative Pattern

God entered into a covenant with a husband and a wife

He is the strong party and the husband and wife are the weak party

He Blesses you if you're faithful

 He is bound by His justice to bless you



# Noah's Wife

- She's not name.
- She doesn't speak (foreshadowing Saint Joseph)
- She is a true helper for her husband
- She doesn't complain, doesn't nag, and doesn't protest
- She supports her husband in the face of rebuke and mockery
- She leaves everything behind to follow him

In this way, she prefigures Mary, **the New Eve**, who, in her faith and cooperation with God's plan, participates in the redemption and renewal of the world (cf. CCC 1659, 1611).



# Tradition and Extrabiblical Sources

Source	Proposed Name
Book of Jubilees (non-canonical)	<b>Emzara</b>
Genesis Rabba (Jewish Midrash)	<b>Naamah</b> , Lamech's Daughter
Sibylline Oracles (pseudepigraphal)	<b>Norea</b>
Armenian tradition	<b>Haykhetnouhi</b>

Though Scripture is silent on her name, **Jewish and early Christian traditions** offer various suggestions:

These traditions **are not binding** and are **not part of Catholic dogma or doctrine**, but they reflect early efforts to imagine and honor the woman who helped preserve humanity and creation alongside Noah.

# 3. The Flood

After



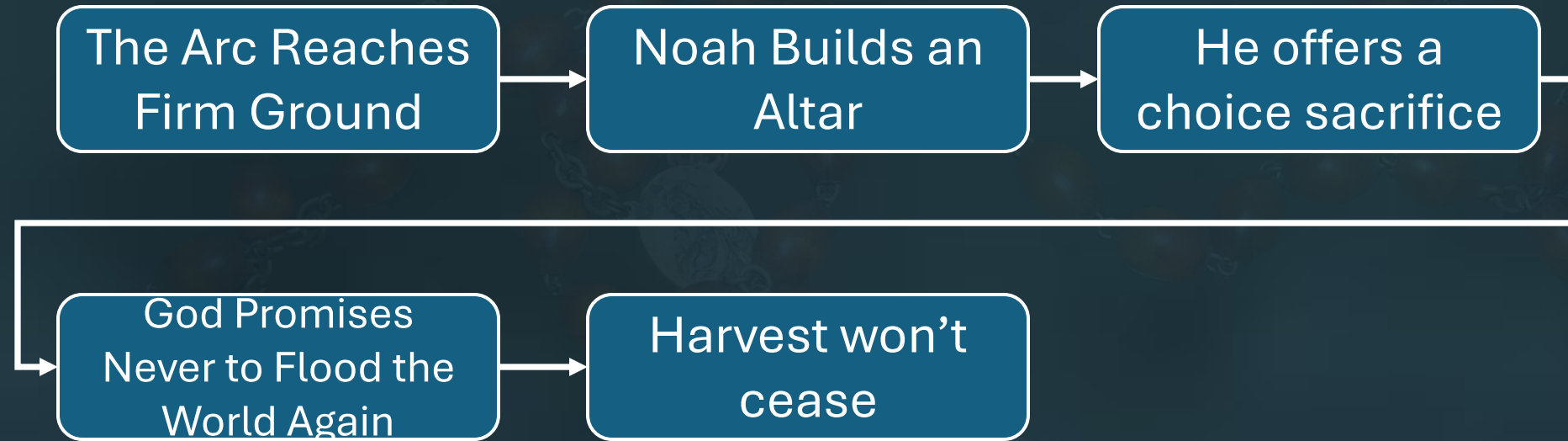
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# After the Flood: Noah's intercession is heard

<sup>20</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. <sup>21</sup> And when the LORD smelled the pleasing odor, the LORD said in his heart, "I will never again curse the ground because of man, for the imagination of man's heart is evil from his youth; neither will I ever again destroy every living creature as I have done. <sup>22</sup> While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."



# Noah's Action and God's Promise



Noah did as the Lord Commanded him

He worships God in truth and spirit

God makes him an intercessor for all of humanity

 That's a blessing beyond covenantal scope



# Obedience and Power of Intercession

What gave Noah power of intercession? His obedience.

What gives you power of intercession for your family? Your obedience.

What must be carefully formed in children? The Imagination.





# Conclusion

- God will hit you and your wife sideways.
- It's his prerogative as the strong party in the covenant