

St. Athanasius Academy of Orthodox Theology

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Home of the Orthodox Study Bible: Septuagint Old Testament and New Testament

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Dear Friend of St. Athanasius Academy:

This month we continue with our second booklet from **the Book of Genesis – Noah to Abraham**, including Chapters Chapter 8-20. These detailed notes help bring a better grasp of the verses found in the OSB – Old Testament and New Testament and confirm our need to know the Orthodox Church to grasp Holy Scripture. The format offers explanation and understanding of the verses with the notes based on the Fathers of the Church. New Testament Scriptures are underlined to show harmony with the Old. We hope you find the following snippet relevant to the season of the Last Supper, Pascha and the coming of the One promised by the Lord – the Comforter – the Holy Spirit.



STUDY NOTES:

BOOK OF GENESIS

THE ORTHODOX STUDY BIBLE:
SEPTUAGINT OLD TESTAMENT

CHAPTER 8: THE FLOOD CEASES

V. 8:1-22 - Salvation involves remembrance, in which God remembers man, and man remembers God. God remembers man and all creation in His works. All these are aimed at bringing man to salvation, many of which are recorded in Old Testament history. In the New Testament, man remembers God:

1) by remembering His works in history, 2) by remembering that these works foreshadow His Incarnation, and 3) by remembering that he can enter into the eternal reality of these works in the sacramental life of the Church.

For the Christian, remembrance embraces both the memory of a past event and the entrance into and experience of the eternal reality of that event in the sacraments of the Church. For example, we remember God's works in the days of Noah, but we also enter into the eternal reality of those works in and through the Incarnation. For His works in the Incarnation accomplished our eternal salvation, and these works pass into the Sacraments. And His Incarnation and the works connected with it encompass His conception in the Holy Virgin all the way to His second coming and eternal kingdom. All this and more constitutes the true meaning of remembrance and the salvation it brings.

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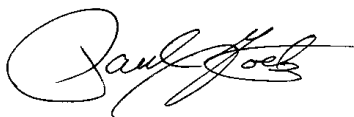
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1) God remembered Noah, his family and everything in the ark by sending a wind to make the water recede and to dry out the earth for man's benefit (8:1-7). This wind is a symbol of the Holy Spirit, and the word wind and spirit come from the same Greek word. And just as God sent His wind for Noah's benefit, similarly, He sent the Holy Spirit like a wind at Pentecost to bring to pass in the Church the works of His Incarnation (Acts 2:1-2).

2) God remembered Noah by sending back to him the dove with an olive leaf in her mouth (8:8-12). Now the dove is also a symbol of the Holy Spirit (Matthew 3:16), and the olive leaf is a symbol of the Theotokos and of the mercy of salvation. For her conception was by the Holy Spirit, and she gave birth to the Son of God for the world's salvation. And on Pentecost, we celebrate His coming to each of the Holy Apostles.

3) Noah remembered God by building an altar (8:13-22). On this altar he offered whole burnt offerings from the clean domestic animals and clean birds. And God met with him there and smelled a sweet aroma. It was Noah's chief place for the remembrance of God, a remembrance filled with sweet aroma. Similarly, we have an altar in the Church (Hebrews 13:10), which is the central place of Christian experience. For here we offer the Body and Blood of Christ in remembrance of Him, and in this remembrance we experience the eternal salvation accomplished in His Incarnation (I Corinthians 11:23-26) and the sweet communion associated with it.

In Christ our Lord,



Paul Goetz for St. Athanasius Academy

The Orthodox faith – its philosophical and theological teachings – as handed down by the Apostles, confirmed by the Seven Ecumenical Councils and Holy Scripture, and lived by His Church, was the guidepost to the OSB: OLD AND NEW TESTAMENT

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