

Following the Biblical Stream:

By Philip Busby

Last time, we talked about the numbers in chapter 8 which take us all the way through the flood. Then we touched a little on the fact Noah left the ark and worshiped God. In doing this, we got a big picture kind of view of the floods sequence, but we did not talk about the specifics of each verse. So, we will start this segment by going back up the verses to verse 13 of chapter 8 and continue with our verse by verse study.

If we look at the words in verses 13 and 14, we see one of those moments in the Bible where it appears it is simply repeating facts, once again. However, as we have talked about before in this study, that is not what is going on. On many of these occasions we find it's simply that the words have lost something in the translation, and most people believe that rewriting the English version of the Bible over and over is the answer to the problem; when, in fact, the problem is the weakness of the English language itself. This is also a point I have covered before, but it is an important one.

Reworking the Bible time and time again, no matter which language it has been translated into, does not help us understand the words as much as it just often opens the Bible up to more and more mistakes and down right mistranslation. What really should be the goal of every believer, is to be so familiar with the Bible that when we find these items where we believe it sounds like the Bible is contradicting itself or repeating itself, we can draw from other facts about how the Bible is laid out in order to understand what is truly being said!

Studying the earlier verses, we went over the fact the water "prevailed" and the slight differences in the wording used, including their arrangement, which told us a deeper story than just the idea the water was deep and destructive. There were grades of destruction and differences in how the water destroyed which showed us just how much God used a natural process opposed to a supernatural process to destroy the world. This, in turn, tells us a

couple more things. One, God is dedicated to allowing this world, as much as possible, to unfold by the choices of man's free will and the natural laws He put in place during creation. Two, God is dedicated to allowing those natural courses to continue. While God may have seriously disturbed and destroyed life on this planet, He did not destroy the planet's ability to recover and continue in its natural course. That is what we are talking about here in verses 13, 14 and so on.

Noah had with him in the ark a living system of animals which would be capable of repopulating the animals of the world. He also had with him a core of humans who could restart the human population on the planet. What Noah was not told to take on the ark was every species of plant. The world would have to be able to reconfigure itself when it came to those things God made in the beginning days of creation. For starters, we see the flood did not disturb the fact there was light, and it was separated into day and night. That cycle is the simple basis upon which life on our planet was founded, but Noah didn't have to do anything to preserve it. So, in spite of the fact God certainly did disrupt the seasonal life cycles of vegetation on the planet, and Noah was asked to do little to maintain this part of the world, all is well because all the basic elements for the world to re-grow itself were still in place. None of this says the planet did not sustain substantial damage which would take years to recover from, and which man would need to work to reverse. God may have furthered the curse of the ground a bit, but He left the basics intact!

Noah would begin man's journey back out into the world just like any journey is started - one step at a time! The first order of business was to open the door of the ark. This happens in verse 13, but not until we are told, "...the waters were dried up from off the earth:..." One should remember here that in the beginning God commanded the waters to pull back and allow the dry land to appear. (Gen. 1:9-10) This was an immediate action which made even the newly exposed dry ground viable for plant life. God went on to command the ground to bring forth that plant life. (Gen. 1:11-13) In contrast, the flood came about because God allowed the water to reclaim the land, and to end the flood. Instead of commanding the water to allow the dry land to appear, God simply puts back in place the laws which normally hold the water off the dry land. Because of this, the water began to naturally flow back to its rightful place, but this was a process which took time.

Now, Noah had already seen this process in action. In verse 5, he could once again see the tops of the mountains, but it was not time to open the door until verse 13. Here, the waters had "...dried up..."; but this did not mean it was time for man to go out into the world. What this means is that the water was no longer a threat to all living things. The time of water prevailing in any way had ended, and the world was beginning to renew. Thus, Noah could remove the covering of that one opening in the ark without fear of the water. That is exactly what Noah did; and when he did, this verse tells us what he observed. Noah's first observation of the world without obstruction or the need for probes,

such as the birds, was that the face of the ground was dry. Again, this is Noah's perspective which is a man's perspective, and a man's perspective is very limited. Noah was high in the mountains of Ararat. He may have been able to see for miles, but he did not know the condition of the entire world! Noah understood this, and what should strike us here is not the information we are given as much as what is missing. Again, Noah proves himself a righteous man. Not only does Noah not simply leave the ark, but there is complete silence between that moment where Noah sees dry ground right in front of him, all the way through the many days it takes to get to verses 14 and 15, when he hears God's voice once again!

This, of course, does not mean Noah nor his family spoke a word; I'm very sure they did. However, never did Noah utter a word about the fact they had not been given permission to disembark! This may not seem like a very big deal, but contrast this to the story of Jonah and the great fish. Jonah was only in the belly of that fish for three days and three nights. That would be bad, but obviously he lived to tell about it; so, it was not certain death. While he is in there, he cries out to God, even calling the place the "...belly of hell..." Jonah 2:2 Of course, we know from the whole story that Jonah never really stops complaining about one thing or another, but as a servant of God it only got him in constant trouble. He ended up in the belly of a fish, not because he got his way, but because in spite of his bad attitude, God still wanted

him to preach to Nineveh! My point in bringing him up is to contrast these two men, and to point out this - we can choose to serve God or not serve God, but if we choose to serve Him, we should know that fighting His will is nothing but trouble! In fact, when it comes to this life and world, it is better to walk away all together than to try and simply go about things your own way. The Bible says to be hot or cold. (Rev. 3:14-16) Both Noah and Jonah were hot. They both wanted to serve the Lord, but Noah shows us the better way. That way is unquestioning obedience which goes so far that he does not even take the next step until he hears the voice of God. Then when he does, he immediately follows, no matter what the instructions, no matter what the comfort level or lack there of is.

Noah saw the face of the ground was dry. The water had not just ceased to be a puddle or mucky, muddy mess. The surface of the ground was dry, but Noah, even after being in the ark for almost a year, stayed. It would not be until the twenty-seventh day of the second month that the command would be given to go forth. This is because, in spite of what appeared to Noah to be true, the earth, as a whole, was not ready for the animals and people of that ark to come upon it. If Noah had been more like Jonah, God likely would never have let him open the door. Because Noah followed God's commands without question, he was allowed the privilege of the fresh air, opening the door would provide, even though God needed them to wait until the

earth was truly dry in a way which made the whole of the earth ready before He allowed them onto it. The water had gone through many stages of rising, prevailing, asswaging, receding, and now, even drying. Noah was commanded to board the ark just before the first drops of rain began to fall, and he would not be told to come back onto the earth until the entire ground was dried from the flood's waters. Not until then, had the flood come to an end for the entire planet!

What all this brought us to was not a world which was unchanged by the flood, but a world which was ready to be taken care of by man, once again. This is an important point which we often do not see. As always, man would have a free will, and he could choose just how much he wanted to care about the planet and how much he did not. It's disturbing to me that after reading the Bible, people believe the curses and the pouring out of God's wrath described in Revelation is God destroying the planet. It's just another illustration as to why we must read the first part of the Bible if we have any hope of understanding the latter parts. What we see in the flood is not God destroying the planet, but sending it through a cycle of destruction from which it's returned to functionality! That is not what we see in Revelation. What we see there is God constraining Himself from intervening as He did here in Genesis, and allowing our decisions and choices to destroy our own existence along with the planet itself. This is allowed to happen because God has chosen not to continually destroy His creation for man's sake. Instead, He is sacrificing the creation to

man's choices for the sake of opening man's eyes to the fact his ways are not right. Our ways do not just end in destruction and death on the level that we will not see eternal life after the death of our individual bodies; but literally right here in the physical tangible world we live in, our ways, and thoughts bring utter destruction to the very environment our physical existence, and that of future generations, depends on!

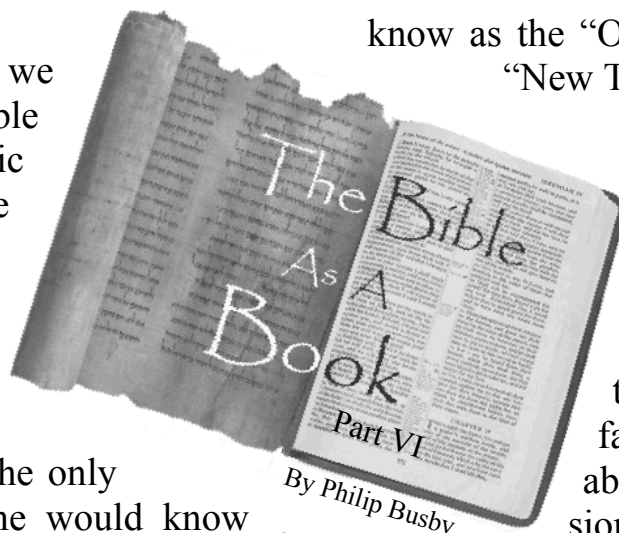
Noah had surely seen this aspect of wrong doing in the world he left behind, but God showed that when He brings destruction, even at the level of something like the flood, He can control it in a way which brings us back to a functioning planet. Man's choices, on the other hand, are a continual spiral downward. This fact is why God made Noah stay on the ark until it was truly ready to be inhabited and ran by man's choices once again. The healing part of the cycle had to be complete. When that day came, the command was given directly to Noah, once more. In verse 16, we hear the direct command to "Go forth of the ark,.." Then there begins a list of all the specifics. What I find interesting about verses such as this, is the way that in spite of them, there are so many people who believe the Bible is not giving us all the details; that there is a lot left out that we can only extrapolate or fill-in, in order to know what is truly being said, and that is just ridiculous. Here, God lists all that should go forth of the ark, and not just generality, like "the humans," but, thy wife, and thy sons, etc.

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In our last segment, we talked about why the Bible was entrusted to a specific people, and the baseline facts of that discussion have to do with points of inclusion not exclusion. God did not give His Word to a specific people in order to say these are the only ones, but so that everyone would know where to look in order to find the oracles of God! Understanding this fact and the point that this information is widely misunderstood in our world today, leads us directly into our discussion about the composition of the Bible.

Most people see the Bible as separated, and these separations are often looked at, not from the standpoint of why they exist, but what many see as the results. What I mean by this, is that most non-Jewish believers in God, only divide the Bible into two portions, which most think of as very different from each other. In fact, many who would claim to be Christians are never taught that the Bible is actually and in my opinion, more importantly, divided in more ways than just these two portions. At the same time, these multiple divisions don't truly separate the Bible; they actually help us understand the Bible as a whole. We will talk more about these other divisions as we go through this study, but the fact people often only see two main portions and then view them as so different, instead of cohesive and continuing, is the root of many theological problems. Of course, the two portions I'm talking about are those many of us simply

know as the "Old Testament" and the "New Testament."



Now, the first thing which shows misunderstanding about how to view the Bible properly, does not actually show up in the fact most only know about this two part division, but in the very names

these divisions were given. These two names, "Old" and "New Testament," can be excused with an in-depth theological discussion, but the honest truth is, they are actually not very good names. They are not good for the person just picking up the Word for the first time; and once the seed of incorrect doctrine is planted by these names, it tends to affect our thinking all through our lives. If we are open and honest about this issue, we have to admit that we don't really call them this because there is a good Biblical reason, but because it was/is politically and religiously - if there is a difference - viable to the church as an organized religion. When it was determined by certain people that the church should not only be unified but actually controlled from or by a central point, the true religion of Christianity began. Religion seems to most people to be the appropriate way to approach a belief in a higher power, and that may be true. However, when you are attempting to serve The One True God, religion only gets in the way of the personal relationship we were all meant to have.

This is best seen in the fact that when Jesus walked this earth, there was a great

rejection of Jesus as the Messiah, but it was not by the common everyday Jew. The rejection came primarily from the religious establishment of the Jewish nation. We should be careful not to blame God for the existence of this religious establishment, because the one which existed in Jesus' day held very little resemblance to what God wanted to create among His people by giving them the Law. The fact God's laws and ways have often been hi-jacked by human religion is a problem which has hindered the truth since the Tower of Babel! We clearly see this religion problem in the gospels, but what keeps many Christians from having a clear vision about this is that they don't give enough credit to the fact the disagreement originally had nothing to do with Jews versus non-Jews. Through the centuries, many people have attempted to villainize the Jews for "their" actions against Jesus as if Jesus was not a Jew Himself. This, of course, at its worst end, is nothing but pure evil. However, even at its best end, it's ignorance. The debate about whether Jesus was or was not the Messiah was, by God's own design, an internal Jewish affair!

It was not a large non-Jewish contingency which followed Jesus through the land of Israel. Sure, there were some, but not as many as religious Christianity likes to make people think. The twelve Jesus called to be with Him during His earthly ministry were Jewish men, and the large crowds which followed Him were primarily Jewish, or very closely related. When Jesus entered triumphantly into Jerusalem, it could not have been a Gentile crowd which hailed Him The King, for it was The King of the Jews He was being hailed as. Jesus was offering Himself as The King of the Jews, and only

the Jewish nation could accept or turn down that offer. On top of this, there is the fact, a mostly Gentile crowd would not have known the significance of declaring Jesus, "The Son of David"; and even if they would have, most would not have cared or even been weary of the Romans to do such a thing. Politically, a Gentile crowd had nothing to gain and everything to lose by another Jewish revolt in the area. It was originally only a handful of non-Jewish believers who understood that it personally meant something to them if Jesus truly was The Messiah the Jewish nation was looking for, and at Jesus' birth, that handful, if even they were fully non-Jewish, seem to only come from a far, following a star. (Matt. 2:1-2)

We must have a clear view that the conflict was among Jews and about Jewish belief, but one item which is used to muddy the waters is that it's true when it comes to Jesus' crucifixion, the Gentile authority was the one who carried it out. This, of course, brought the truth of Jesus' life more onto a world stage, but it only came to that stage because the Jewish leadership technically did not have the authority to carry out such a sentence. I say "technically," because it's also important to understand that the Jews did stone people to death on many occasions, which was the customary and historical way to carry out capital punishment among the Jews. (John 8:1-11) However, Jesus was not a common Jew who had stole cattle or committed adultery. Under the Romans, the Jews got away with those kinds of death sentences because it was a community agreement kind of thing. The Romans did not care about the common everyday Jew who was killed by his own people, even if at times they would have considered the case

unjust. Jesus was a different story! The Gospels clearly record the fact that the religious leaders did not take Jesus in the temple or just out in the open one day, because they “feared the people.” (Mark 12:1-12, Luke 22:1-6) Again, they did not fear Gentiles; they feared other Jews. If they had taken Jesus in the temple where He was performing miracles and teaching people, if they tried to take Him as He walked along the streets of Jerusalem or another city, they feared it would cause an immediate uprising of those who were thronging to see Him. Such an uprising not only may have stopped them from successfully arresting Jesus, but they also may have started an all-out street war which would have brought down the wrath of the Roman government.

The fear of Jewish gatherings getting out of hand and turning into a revolt, is the very reason Pilot was in Jerusalem for Passover and available for the Jewish leaders to bring Jesus for trial. If the religious leaders could get Jesus in the hands of the Roman government, it would take a far greater determination on the part of the common Jewish citizen to free Him by force, if it was even possible at all. The religious leaders also knew that once the Roman government was willing to hear their case and hold Jesus in any way, shape, or form, it would diminish Jesus’ popularity, in spite of His many miracles. “Innocent until proven guilty,” is not common human thinking! Also, what the Jewish population wanted most of all was freedom from the Romans, and that is what they hoped Jesus’ power would be used for. If Jesus could not or would not, use His power to free Himself from the Romans,

many would rather someone like Barabbas be let go.

I just cannot emphasize enough the importance of understanding the conflict was purely an internal Jewish matter in spite of the Roman involvement, and non-Jews have no right to judge anything against the Jews. The reason Christians today have a hard time seeing this clearly, and the importance of understanding it in the first place is that the question of, is Jesus The Messiah or not, continues to this very day to be the conflict which divides the people of God. This is what I mean by looking at the results instead of the origin. The Messiah question is what created the divide between what we know as Judaism and Christianity, but that was not originally, and even today is not exclusively, a conflict of Jews verses non-Jews! We only fail to see this because as the years and circumstances of the world have unfolded, and as actual religious lines in the sand have been drawn, it has become the view on both sides of the religious fence that to be Jewish is to believe in Judaism, which as a religion rejects Jesus as The Messiah. The religion of Judaism is considered a national and ethnical identity; and even if you are of Jewish blood, to believe Jesus is The Messiah, religiously, is to be Christian, and to be Christian is considered by many, to be non-Jewish. Just to be clear, this is not a belief which comes exclusively from the Jewish side; it also comes from the non-Jewish side. What it is an example of once again, is just as in the days of Jesus Himself, religion gets in the way of the truth. The truth is simple: there are and always have been believers in The One True God, among Jews and non-Jews. Those believers who

believe in God and seek a relationship with God will see that relationship, which Biblically is called faith, counted unto them in place of the righteousness they all lack, and they will be saved by the grace of God! (Eph. 2:8, Rom. 4:1-5, 3:23)

That is the truth God's Word is attempting to show all of us. From day one, it was/is the point of human existence; but how does all that relate to what we are talking about here? Simple, these religious circumstances are the reason we call certain Bible books "Old" and others "New." You see, it all pivots on the word, "Testament." The word "Testament" refers most simply to a "covenant," or even more simply, a "promise." Man believes, and the terminology is used in God's Word that God has made certain promises. We believe these promises are made to specific people and/or for specific reasons. When non-Jewish eyes see the issue of what is going on in the Bible, they see there is a "chosen people." In our earlier segment, we talked quite a bit about why God chose a people; but the truth has very little relationship with what religious thinking comes up with. When most people see the issue of a "chosen people," they tend to see it as those who are on their way to a better place and/or reward, verses those who are not.

The thought is, God chooses a people, and in turn, these people are automatically entitled to special treatment while others are left out. On the basis of this thinking, the religious church came up with a theology which the Vatican has been teaching the world for a very long time. It says that originally the promise, covenant, or to use the word we are actually talking about,

"Testament" was given to the children of Israel, which today we simply call by one tribe's name, "The Jews." The belief says, once the Jews "rejected" Jesus as the Messiah - which all Jews did not or we would not have the origins of Christianity we have - the covenant passed from the Jews, as a bloodline people, to the "church," as a cohesive religious order, consisting of those who did or do receive Jesus. They do not teach that people have to receive Jesus as The Messiah, because if you want to avoid the Jewish perspective, Jesus as The Messiah does not hold relevance to most of the non-Jewish population. Saying Jesus is The Messiah, also has a direct connection to the Jews as still the head of the covenant, which is ultimately something religious Christianity is trying to avoid. Thus, they say the Jews received the first covenant or testament from God, and that testament was made void or, at the very least, "old," by the idea that Jesus made a "new covenant" or "Testament" with those who believed on Him. They tell us all this created a "church," which can set its own rules apart from the God given laws and traditions the Jews have been following all these centuries. This, in truth, is an attempt by the devil to play off the arrogance and jealousy of mankind in order to keep as many people as possible from obtaining the very perspective the Bible itself is designed to give!

With this thought pattern, it seems as if the names of the divisions are not names at all, but an attempt at setting a descriptive mindset. Those books of the Bible which were already in existence before the coming of Jesus are considered that which is "Old." Where as, the "New Testament" is described for us as those books which show us the life

of Jesus and the development of a “new chosen people” or “church,” with new rules and rituals of its own. This kind of thinking is just as most of the devil’s schemes. It’s not 180 degrees off from the truth. Instead, it’s only about four for five. A distortion of the truth is far harder to untangle than it is to simply get people to throw out something obviously not the truth and begin to learn anew! Something not far from the truth can often appear to be justified by fractionalizing the facts and only using those which support your theory. This is what religious Christianity has done!

Case in point: the Bible and even Jesus Himself uses the terminology of testament and covenant. Because people do not actually know the Bible as a whole and/or for themselves, it is harder to see the difference between the truth and the distortion the false church teaches. God did make a covenant with Abraham. That covenant was and is both spiritual and physical. The physical part is easily seen when we talk about the part of the covenant which had to do with the land. God told Abraham, “Unto thy seed will I give this land:” Genesis 12:7 Now, even this part of the covenant was believed by some in the false church to be theirs in place of the Jews, and much of the bloodshed related to this is something most of us of European education know as the crusades. This idea is still, more than many people know, a part of why we have a middle east conflict today - but that is another book in and of itself!

The physical part of the covenant is also seen in the giving of the law as the children of Israel were coming out of Egypt. They were given strict instructions for a center of

worship, known as the tabernacle. They also were given a calendar which contained God’s feast days which Christians would likely label holidays. This is where we find a great example of how much the so called “new” is actually not separated from the “old.” It was on one of these feast days which Jesus was crucified, right in line with the prophecies they were meant to show us; and it was this feast day Jesus was telling His Jewish disciples to remember Him and the work He was about to do, every time they held it. That day was Passover! It was during an early Passover meal that Jesus tells His disciples, He desired to eat this one last Passover with them; but the truth which they did not yet understand about what He was saying was that He would not be able to. Why? Because He would be dying on a cross the next day as the Jewish nation prepared to eat the actual Passover for that year. It would also be at that meal, which Christians call “The Last Supper,” where Jesus would explain to His disciples about the “new testament” He came to bring, and which the false church uses as an excuse for the thinking we have been talking about.

The fact Jesus talked about a new testament, causes people to ask, if Jesus talked about it, where is the problem in teaching what the religious church teaches? The problem is, what I have been driving at all through this segment, because we do not see that the “New Testament” was given to Jews as much as the “Old,” we have trouble seeing things through the Jewish eyes the Word was given to develop in us! Because of this, we end up not understanding anything at all. As I said, at least once before in this study, there are many cultures in the world. In fact, they even come and go as

time passes. The plan of God was for man to be who he wanted to be. The hope was that man would follow God's guidance in doing that, so man could live in a world of peace and communion with God, even as man explored, advanced, and developed his lifestyle. Man did not choose this, but even if he had, there would be various cultures and ways of life around the world and even universe. The real difference - for the sake of our conversation here - is that in a sinless world, God would be in every culture, sub-culture, and individual life. This would create facts such as: no individual would be trapped by a culture, religion or others' individual thoughts. They would truly be free to live and make choices, with God as their only judge. This is what heaven will be like; but in the sin-filled world of the here and now, differing culture often brings war and violence. It even attempts to directly distort God's plan for human existence as a whole, which is why one culture cannot be allowed to consume the entire world as it tried to at the Tower of Babel, and later empires have tried to rebuild.

Because of this sinful mess, those who believe in God must be given a specific perspective which can take them outside cultural views and attempted distortions, to find the path of God for their lives. Thus, God chose a people not just to protect His written Word among men, but to give that perspective. The whole world was not forced into, and even as non-Jewish believers in God, we were not commanded to create the physical culture the Jews were given as God's chosen people. That would completely thwart God's plan for our free-willed lives. What God did was include in

His Word the instructions for how the Jews were to build their culture and perform their ceremonies. Now, even during times when sin has kept or distorted the Jewish nation's ability to perform all the physical ceremony of the law, we can still read the Word for ourselves. We do not just have some mystical writing which may or may not make sense to us depending on our cultural and religious upbringing. If we are not fooled into believing the New Testament is all which really matters, we can, by reading the whole Word for ourselves, immerse ourselves in the cultural ideas of how the Jewish people were to live. From this, we can form the perspective needed to truly understand what is being said about God's plan, not just what seems to be true by just viewing our current surrounding physical world and life. This is why I often tell people, there is no way for them to understand the last part of the Bible if they have not read the first part!

If we look at what Jesus said during that meal Christians call "The Last Supper," without looking at it from the Jewish perspective, we do not see the true meaning Jesus was driving at. Instead, we see Jesus having a "Last Supper" with His disciples and establishing an entirely new covenant, with a new physical ritual. People love to debate the question of, was that last meal Passover or not? Because they are not looking at it through Jewish eyes, they are not even asking the right question. The Law God gave to Israel actually lays out three feast at the first of the Biblical year which many people often cumulatively call just Passover or Unleavened Bread. In actuality, there is the feast of Unleavened Bread

which is a seven day feast. The day before that feast begins is Passover itself which is the day when the lamb is slain for the Passover meal which is eaten that night, which is the same night Unleavened Bread begins. The first day of Unleavened Bread is a Sabbath no matter which day of the week it comes on. The day after the Sabbath is still one of the seven days of Unleavened Bread, but it is also the feast called "Firstfruits." What people argue about is that Jesus had this last meal with the disciples the night before the day He was crucified. Jesus was crucified the same day the Passover lamb was slain, which is the day of Passover; and the Jewish nation would not be eating the Passover meal until after the sunset Joseph of Arimathaea was trying to beat by begging the body of Jesus and putting it in a nearby tomb. (Matt. 27:57-60, John 19:38-42) Jesus and His disciples were clearly having this meal a full day cycle in advance of the time the Passover meal was to be eaten. What this meant was that there was no lamb meat to serve at this meal. However, there is a word used by the Jews for the Passover meal we have been discussing, and that word is "Seder." "Seder," in its simplest translation, means "order." There is a certain order as to how the Passover meal is to be taken; thus, it is referred to as a Seder. Also, one needs to understand that one of the first elements of the Feast of Unleavened Bread is that all leaven must be removed from your house. (Ex. 12:15, 13:6-7) This must be done before the feast begins. Because Jews see sundown, not midnight or sunrise, as the beginning of the day, (this is done in line with the creation which states the evening and the morning were the first day and so on) this cleaning had to be done before sunset on the day of Passover. This also

means a true Passover Seder is eaten in a place cleaned from all leaven. This is what Jesus' disciples were worried about getting done, so they asked Jesus where they would eat the Passover. Jesus instructs them to go into Jerusalem, and there they would find a place already prepared. (Mark 14:12-16) It was in this place Jesus ate this last meal, before His death, with His disciples.

Because this place was already painstakingly prepared for a Passover Seder and the Feast of Unleavened Bread in general, there would have been nothing brought in by Jesus or His disciples which would violate the cleanliness, even though that cleanliness did not technically have to be accomplished until the next sunset. What all this means is the bread and wine Jesus used in that meal could not have contained leaven. The bread would have been what Jews call Matzot, which to the unfamiliar, is cracker like. The wine would not be what we would call wine at all today. It could not have been fermented because that would mean it had leaven in it. This wine had to be freshly squeezed juice! All this shows us the order for a Passover meal was set, in spite of the timing. Jesus then proceeds to conduct the meal in the same way a Passover seder would be ordered; and even though there was no lamb to be eaten at the meal, The True Lamb was sitting before them, conducting the meal. This is what Jesus was pointing out by declaring the elements of bread and wine as representing His body and blood. So, was this the Passover meal for that year? The facts show us it most definitely was not. However, was it a Passover seder is a more appropriately Jewish question, and the answer to that is absolutely, yes!

We learn all this by looking at the story from a Jewish perspective. When we do not look at it from a Jewish perspective, we see Jesus establishing a new ritual called “communion,” which some churches teach is necessary to take periodically because of the command Jesus gave about the meal. Without the right perspective, we even do things in this new ritual which are truly sacrilege. Many churches do not care or even know they should not be using bread with leaven in it. However, Biblically, it is clear that leaven is a symbol of sin; (Ex. 34:25, Lev. 10:12, Matt. 16:5-12) and if your going to represent the body of Christ, it certainly should not be done with something which symbolizes sin! Even while many churches decry the evil alcohol brings into this world, many of those same churches will use fermented, alcoholic juice, as the wine; again, symbolizing Jesus’ blood as sinful. Now I’m not saying the fact you may have followed this ritual all your life will send you to hell. It’s nothing more than a ritual, but once we know the Word for ourselves, we should see how inappropriate it is!

If we see that night through a Jewish perspective, we learn things like the fact, when Jesus commands “...this do in remembrance of me.” Luke 22:19 He is not setting forth an entirely new set of teachings, nor establishing a new church ritual; He is saying to Jewish men, and people everywhere, that Passover is not actually about the physical historical deliverance of just the Jewish people from the hand of Pharaoh, as much as it is about the true work of The Messiah - The Messiah who would free not just the Jews, but the entire world from the grip of

death, hell, and the grave, by willingly giving His life on a cross and shedding His blood for our sins. Those who would take up their cross and follow Him would be truly partaking of His work! (Matt. 16:24-27)

What came first may in fact be “old” by human interpretation, but what Jesus meant when He talks about a new testament which will replace the old, is not a conversation about doing away with what we already know. Instead, it’s about showing us it all means something so profoundly more than what we originally understood, we should realize that our old, more physical understanding is rather insignificant in light of our new understanding! However, we can not truly have a new understanding if we don’t already have the old! That may seem strange to some, but think about it simply this way, two plus two may seem insignificant in light of algebra, but you can’t do algebra until you understand two plus two! In order to make it all add up, you can’t just pick and choose what you want, you have to receive it as a whole. The Jews are still God’s chosen people, but God didn’t just make a covenant with Abraham which was only about his descendants. God said to Abraham, “And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.” Genesis 22:18

Let’s stay in God’s Word!

FBS continued from pg. 4

In verse 17, we see Noah was told to bring forth “..every living thing...” that was with him on the ark. Here again, we should remember that Noah and every living thing had been on the ark for over a year. The two by two thing would mean there would be more than just two of every animal. There may have been some which did not have offspring, but some animals can give birth to more than one offspring at a time, and some can even do it every few weeks or months. I know it may seem to go without saying, but Noah was not supposed to leave those offspring and only bring out just the two of every kind he brought in. It’s what we talked about earlier in this story - Noah did not just have a floating zoo, but an entire system of animals on the ark. Now, it was time for that core of animals to get back out into a natural environment, and do what they do. It’s just amazing to think, all the animals and the diversity we know today, spring from an animal population which was once entirely under the care of man!

God tells Noah here that the purpose of letting the animals go is so, “...they may breed abundantly in the earth,..” This may also seem to go without saying, but God was making it clear that Noah was not to keep the animal population in his care as domestic animals, or even for the purpose of making sure they breed properly to sustain the population of each species. Noah was to let them go back out into the wild so they could live once again, as what we call “wild animals,” and specifically be fruitful and multiply. Now, I like to take the chance

when it comes around - and here in Genesis is where it comes around - to point out the word “fruitful” is not a repeat of “multiply.” It means the animals could make the world what they needed it to be, as well. The animals were to be given the right to go out and reshape the existing world by their actions. Now, animals do not have the ability to think things through and think about things like people do, but they certainly have their own unique set of instincts and impulses which work hand in hand with the rest of nature. This is another aspect of God holding Noah and everything else inside the ark until a certain time. Just as there was an order to when God put each element of the world in place during creation, that same order was needed here. It was imperative Noah and his family continue caring for the animals in that artificial environment we know as the ark, until they could be truly set free; and it was imperative the world be ready for their interaction before that happened, or much destruction could have occurred. At the same time, it was imperative the animals get out there and begin their work when it was ready, because the world was only going to return to the environment it was intended to be, by allowing the animals to contribute their fruitful part to the natural process already underway!

Verse 18 tells us, exactly what Noah was told, he did! For the most part, verses 18 and 19 are to show us that fact. However, there is one tidbit in 19 we do not want to miss, and that is the statement, “...after their kinds...” Two points reside here. One, is again, the similarity of words seen in the beginning verses of Genesis. Man simply

cannot understand his world if he does not understand everything, including man himself, was created by God, in a seven day process. He also cannot understand what he sees in nature if he does not understand that the world was, in many ways, remade by this event. This is exactly why the words are often almost word for word here to the wording in the creation account. The fact man wants to say this flood did not affect the entire world, or that it never happened at all, is one of the main reasons even those who truly believe they are following scientific procedures as they study nature, come to believe the world is millions of years old. Without the destruction and rebuilding cycle which occurred during the flood, the only way to explain most of what man finds here on this planet is to add years and years to the theory of how it came about. However, the bottom line is simple. Man has not and does not live long enough to study the effects of millions, much less billions of years on physical objects. Therefore, there is no scientific proof that such things as fossils happened because of millions of years. Science is observation, and no one has observed a million years of earth history. However, we do know from the Bible that this flood took place, and that explains a lot. What it does not immediately explain should be, at the very least, looked at by taking into consideration the fact the flood did take place. Currently, so called science cannot even explain what they find just by adding more years to the time line, and they have to put things in, such as gigantic meteor strikes, and unexplained sudden continental shifts. If more “scientists” were not

so closed minded in fear they may actually meet their Maker by considering that a worldwide flood cycle took place, they would have a much better understanding of the world we live in!

Getting back to the disembarkment of the ark - the animals came off the ark in greater numbers than they went on. That is why there is no mention here of them going off “two by two”; but no matter what their numbers, they still live life, “After their kinds”! Anyone who knows animals, knows there are only certain animals compatible with each other for breeding. This is how it was created from the beginning, but it can also show us a little about what animal groups came off the ark. It’s not really realistic to believe all the diversity we see in the world today is because two of every color and stripe survived the flood on the ark. However, the possible gene combinations did, and that is why we have the diversity today. When one stops to consider this fact, and the vast diversity in the animal population, it should shed new light on the fact there are many different “races,” as we like to call them, among humans. When you look at the human population, it’s just the opposite of the animals. The animals were created with great diversity, and what we see today came only from the two of each species to service on the ark. Man, on the other hand, came just from one man, and what we see today are those who came from eight surviving people. What it shows is just how much diversity is packed into each individual. We are not all different, we are all the

same, we just don't know it, because only so much of the diversity packed into each of us can dictate what we look like! (Matt. 25:31-46) This is not true when it comes to our minds, we just choose to narrow those because we are so fleshly minded we can't think outside our skin!

Now, God also allowed Noah to bring to the other side of the flood some of the agricultural accomplishments man had made. Noah was told to bring "all food" that was eaten, with him; (Gen. 6:21) and he was allowed to bring seven, as apposed to just two, of all "clean" beasts. "Clean" refers to domestic animals. They are man's chosen species, and exist because of man's direct manipulation of the animal population. Later, as God lays out the law, He would choose what animals should be used for sacrifice rituals of the law, and those animals chosen by God would be referred to as "clean." The separation of clean and unclean is about a choice. God made all things good, but clean can only be understood within reference.

Verse 20 tells us the first thing Noah did upon leaving the ark was build an alter, and offered out of every category of clean animal, a burnt offering unto the Lord. This also shows us the clean and unclean idea. Noah did not just randomly go out, start a fire and offer sacrifices; he built an alter. This is a "clean" place - so to speak. It's a specific place where Noah chose to set up, build a fire, and burn the offering. This was not a camp fire for food or warmth. It was specifically separated from those kinds of daily activities, a place which Noah could use for the worship of God. Much later, in

the Law given to the children of Israel, God would take specific possession of these kinds of activities: laying out exactly how and where alters can be built, and by who sacrifices can be administered. Because if you are going to symbolize something, you need to get it right! Man, by the time of the law, had skewed the sacrificing of animals to be a pagan ritual done unto false gods. What people of today often forget is that it was done in worship to The One True God long before any false gods existed. God eventually took possession of how to do it unto Him, in order to set it apart from man's false practices; and the bottom line is that if it can't be done in a specifically separated and clean way, it is better not to do it at all!

Noah, of course, had no competing religious philosophies. The world was new again, and anything physical that had been created against God, was gone. Only man's choices, once again, could bring wrong into the world, and Noah was going to get it started out right. This means, building an alter is not just the first thing man did after leaving the ark, but an alter unto God was the first artifact created in the new world. Verse 21 says, God smelled a sweet savour. This term is used far more than once in the Bible, and it does not mean the smell of burning flesh is good. Other references to sweet, are things such as sweet incense, which is a reference to the fact the incense itself had/has a pleasant or enjoyable odor. However, in English, these words, "sweet savour," truly go together in order to make the right point. It's not saying the burning flesh smells good, or that its odor is savory in the way your favorite meal affects you

when you walk into the kitchen. It's related to the experience of smelling something good, but it's not a reference to the actual burning flesh. Instead, it's a reference to the overall act! God knows everything and sees everything, also He is everywhere; thus, it can be hard to think of things such as God hearing us or not hearing us. Again, this is one of those things which must be put in context in order to be understood. While God can see and hear everything, we can still specifically garner His attention. Maybe it is understood a little better if we say we can do something which heightens His attention. The real difference is that He, unlike us, does not lose His ability to hear or see everything else just because His attention on us is heightened. God is always there, but especially on a personal level, He allows us to live our lives without interference unless He is asked to. This is why it does good to pray for those who do not believe. What is loosed in heaven by our prayers can be loosed on earth through God's actions. (Matt. 16:19) In Psalms 22:3 God is described as inhabiting the praise of Israel. When believers specifically give of their time to truly praise Him, He specifically attends to them during that time! When Noah built an altar unto God that day, he was specifically using a portion of his time to spend with God, and physically do something which represented his knowledge that we need God. This caused The God Who had already directly spoken to Noah that day, to do even more than work on the bigger picture of man's existence. Noah's actions caused God's love and at-

ention to turn in a very personal way to Noah himself!

The other places we see this term is in the Law. There are specific sacrifices that are referred to as being an offering made by fire, and that they are a sweet savour unto the Lord. These offerings, God was telling His people, are a specific way to get God's attention turned specifically unto them even as individuals, just as Noah did the day he left the ark. Now, when Noah did it, it caused God to make a determination in His heart regarding man's future and the way He would interact with them. This goes hand in hand with the scripture in James 5:16, where we are told, "The effectual fervent prayer of a righteous man availeth much." It does not matter whether other men know it or not; it doesn't matter whether anyone else wants you to; one person attempting to live righteously, seeking holiness, can find a clean place, call upon the Lord, and specifically get the attention of The God Who created everything. In doing so, you may even affect the course of human existence. Knowing God, is just that powerful!

Until next time, Shalom!

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