

Seven, Ten Generations

**A Study About Future
Events Seen Through
the Structure of Genesis
Chapters 5-9**

Arlen L. Chitwood

Seven, Ten Generations

“This is the book of the generations of Adam...” (Gen. 5:1a)

Cover Photograph: Aden, Yemen, 1956

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By the Same Author —

THE STUDY OF SCRIPTURE
HAD YE BELIEVED MOSES
THE MOST HIGH RULETH
RUN TO WIN
SO GREAT SALVATION
SALVATION OF THE SOUL
FROM ACTS TO THE EPISTLES
IN THE LORD'S DAY
FOCUS ON THE MIDDLE EAST
FROM EGYPT TO CANAAN
LET US GO ON
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
MYSTERIES OF THE KINGDOM
THE BRIDE IN GENESIS
SEARCH FOR THE BRIDE
THE TIME OF JACOB'S TROUBLE
GOD'S FIRSTBORN SONS
JUDE
RUTH
ESTHER

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FOREWORD

Genesis, the book of beginnings, is rich beyond degree. And this richness is found mainly through *the means* which God has used to reveal Himself, His plans, and His purposes to man. The book is highly typical in structure, and within this structure God has incorporated a numeric system, with different numbers carrying spiritual significance and meaning.

The Book of Genesis begins this way, through the opening chapter and into the first part of the second chapter, revealing *a creation, a ruin of the creation, a restoration of the ruined creation, and a time of rest following the restoration*. And God's work within the restoration, along with His taking time to rest following the restoration, all occur within *an established numeric framework*.

Then, Genesis continues this way, which is something dealt with centrally in the subject matter of this book, SEVEN, TEN GENERATIONS.

Both "seven" and "ten" are numbers showing *completeness*. "Seven" shows *the completeness of that which is in view*, and "ten" shows *numerical completeness*.

In Genesis chapter five, at a terminal point *in the seventh generation*, God stepped into the affairs of man and brought a certain event to pass. Then, at a terminal point *in the tenth generation*, God once again stepped into the affairs of man and brought certain events to pass.

The whole of the matter forms a complete overall type within an established numeric framework. The manner in which God acted at a terminal point during the seventh generation foreshadows His future

dealings with *the Church* at a terminal point in time. And the manner in which God subsequently acted at a terminal point during the tenth generation foreshadows His future dealings with *Israel* at a subsequent terminal point in time.

(The correct understanding and interpretation of Gen. 1:1-2:3, along with the numeric structure of this opening section of Scripture, is, more often than not, misunderstood and/or ignored. God's work during the six days in these opening verses is usually, though erroneously, understood as *creation* alone [*i.e.*, verses describing God's creation of the heavens and the earth, from v. 1, over a six-day period of time], with little to no significance seen in the six and seven days themselves.

However, if Scripture is compared with Scripture, and the whole of subsequent Scripture is viewed in the light of that seen beginning in Gen. 1:2, the preceding *cannot possibly* be the correct understanding of this opening section.

The Hebrew words translated “without form and void” [*tohu wavohu*] in Gen. 1:2a are used together *only two other places* throughout all of the Old Testament — in Isa. 34:11 and Jer. 4:23. And both of these passages present a ruin of that previously seen existing in an orderly state.

In Isa. 34:11, Edom [v. 6] was destined to become *tohu wavohu* [translated “confusion” and “emptiness” (KJV), “desolation” and “emptiness” (NASB)]; and in Jer. 4:23-28, there is a comparison of that which had previously occurred *relative to the earth* in Gen. 1:2a to that which was about to occur *relative to the land of Israel*.

The land of Israel was about to become *tohu wavohu*. That is, as seen in Jer. 4:23-28, God was about to do the same thing to the land of Israel [*cf.* vv. 14-22] that He had previously done to the earth in Gen. 1:2a. And the reason for God's actions, in both that which He had done and that which He was about to do, was the same — *sin* had entered [sin on the part of Satan in the former, and sin on the part of the Jewish people in the latter].

And, in complete keeping with this type understanding of the use of *tohu wavohu* in Isa. 34:11 and Jer. 4:23, Isaiah 45:18 [where the Hebrew word *tohu* is used] clearly states that God did not create the earth [in Gen. 1:1] in the manner described in Gen. 1:2a. Isaiah 45:18 states that God “created it [the earth] not in vain [not *tohu*].”

Thus, if Gen. 1:2a is to be understood in the light of related Scripture bearing on the subject, there can be *only one possible interpretation* — *the ruin of a prior existing creation [from v. 1], because of sin*. And the *ruin* seen in both Gen. 1:2a and Jer. 4:23, for a purpose, is with a view to eventual *restoration*. The latter is seen in the continuing text of Gen. 1:2 [vv. 2b-25] and in the overall passage of Jer. 4:23ff [v. 27b], as well as in related Scripture [e.g., Isa. 35:1ff].

Then, the whole of subsequent Scripture is perfectly in line with this type understanding of the opening section of Scripture. The whole of subsequent Scripture is built on a septenary structure, with the foundation established and set in an unchangeable fashion at the beginning, in Gen. 1:1-2:3.

That is to say:

The heavens and the earth were created, there was a ruin of the material creation [because of sin], God took six days to restore the ruined creation, and He rested the seventh day.

Man was created on the sixth day, man fell into a state of ruin [because of sin], God is presently taking six days [6,000 years] to restore man, and God will rest the seventh day [the seventh 1,000-year period (cf. II Peter 1:15-18; 3:3-8)].

And the latter, patterned after the former, is what the whole of Scripture is about. The whole of Scripture is about the same thing initially introduced and established in an unchangeable fashion in the opening thirty-four verses of Genesis [1:1-2:3]. The whole of Scripture is about the creation of man, his ruin, his restoration over a six-day period [over a 6,000-year period], followed by a seventh day of rest [a seventh 1,000-year period — the Sabbath rest awaiting the people of God (Heb. 4:9; cf. vv. 3, 4), the Messianic Era].

Man would have been expected to understand this opening section of Scripture after the preceding fashion at the time it was written, and subsequent Scripture simply verifies the correctness of the way man would have been expected to understand these verses [apart from other revelation at the time Genesis was written].)

1

At the End of Seven Generations

And Jared lived an hundred sixty and two years, and he begat Enoch...

And Enoch lived sixty and five years, and begat Methuselah:

And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

And all the days of Enoch were three hundred sixty and five years:

And Enoch walked with God: and he was not; for God took him (Gen. 5:18, 21-24).

“Genesis” is the book of *beginnings*. The Hebrew text, introducing Genesis, begins with *Bereshith*, which means, “In beginning”; and in the Greek text of the Old Testament (the Septuagint), Genesis begins with *En arche*, meaning exactly the same thing as seen in the Hebrew text, “In beginning” (*En arche* is also the way in which the Greek text of the Gospel of John opens).

The title for the book — “Genesis” — was derived from the Greek rather than from the Hebrew text, though not from the word for “beginning.” Rather, “Genesis” is the transliteration of the Greek word *genesis*, which has to do with “birth,” “origin,” “lineage,” “genealogy.” In this respect, deriving the title of the book from the Greek word *genesis*, reference would be made not only to beginning points (*e.g.*, the manner in which the book opens [the creation of the heavens and the earth], along with man’s cre-

ation), but to subsequent history as well (shown through subsequent revelation in the book).

In this respect, the Greek word *genesis*, as it is used in this book, has to do with “the generations [*genesis*] of the heavens and of the earth [creation and subsequent history]” (2:4) and with “the generations [*genesis*] of Adam [creation, subsequent lineage, and history]” (5:1). Note also the same word used relative to Noah, his three sons, and Terah, the father of Abraham (6:9; 10:1, 32; 11:10, 27).

“The generations of the heavens and of the earth” in Gen. 2:4 refers back to both the creation and prior history of the heavens and the earth as given in the preceding verses. And the information in these verses is provided in such a manner that this brief introductory account (*creation*, a subsequent *ruin*, *restoration* over a six-day period, and a seventh day of *rest* [1:1-2:3]) foreshadows a succeeding history of man, provided in skeletal form (*creation*, a subsequent *ruin*, *restoration* over six 1,000-year days, and a seventh 1,000-year day of *rest* [1:26ff; cf. Heb. 4:4-9; II Peter 3:3-8]).

Thus, the thought of “generations” in Gen. 2:4 not only looks back to that which occurred in previous verses but also forward to that which was about to occur, as detailed in the remainder of succeeding Scripture.

“The generations of Adam” in Gen. 5:1 has to do with *exactly the same thing as previously seen in “the generations of the heavens and of the earth”* — with creation and a succeeding history of man. *Creation* was seen in chapters one and two, and the succeeding history began with the fall in chapter three (*the ruin* of the creation) and continues throughout the remainder of Scripture (having to do with *restoration*, followed by *rest*).

(Note that if Gen. 1:1-2:3 is not seen and understood within its evident proper framework — *Creation, Ruin, Restoration, Rest* — the reader will not possess a proper foundation upon which he can build for revelation surrounding man which follows. The whole of the matter is set forth in skeletal form in these opening verses, and the remainder of Scripture forms commentary, providing all of the necessary sinews and flesh to cover the skeletal form which God saw fit to provide at the beginning.)

Genesis chapters four, five, ten, and eleven provide genealogical tables showing the generations of Adam, Noah, and the sons of Noah. And these genealogical tables cover different parts of the period extending from Adam to Abraham — a period covering twenty generations and the first 2,000 years of human history.

Chapter four records the genealogy of Cain through the seventh generation (vv. 17-24) and the genealogy of Seth through the third generation (vv. 25, 26).

Chapter five, continuing, then backs up and provides “the generations of Adam” through Seth, covering the ten generations from Adam to Noah. And the chapter ends by introducing the eleventh generation, Noah’s three sons — Shem, Ham, and Japheth (vv. 1-32).

Chapter ten then picks up in this respect where chapter five leaves off, recording several generations of Noah’s three sons in the order of their birth — Japheth (vv. 2-5), Ham (vv. 6-20), and Shem (vv. 21-31) — an order previously seen reversed at the end of chapter five.

Then chapter eleven singles out Shem and provides a genealogy through one of his five sons previously mentioned in chapter ten (Arphaxad) and, as in chapter five, carries the genealogy through the next ten generations, to Abraham.

Thus, there are ten generations from Adam to Noah, and there are ten more generations from Noah’s son, Shem, to Abraham. The first ten generations cover a period of 1,056 years, from the creation of Adam to the birth of Noah; and the second ten generations cover a period of 450 years, beginning with Shem, born when Noah was 502, and extending to the birth of Abraham (*cf.* Gen. 5:32; 7:6; 11:10, 27, 32; 12:4).

Pre-Flood conditions allowed for *longevity of life*, with man, prior to the Flood, living for almost a millennium. And this longevity of life apparently resulted from conditions produced by the water placed above the atmosphere during the restoration of the earth, on day two [Gen. 1:6-8], forming part of the water which flooded the earth 1,656 years later during Noah’s day [Gen. 7:11ff]).

(The water above the atmosphere possibly affected atmospheric pressure, and it could only have blocked out certain harmful rays of the sun. Man's average life span in Gen. 5, [excluding Enoch who was *translated* without seeing death] was *912 years*; and note that Noah was *500 years old* when he begat the first of three sons preceding the Flood [5:32].)

However, with the loss of the water above the atmosphere at the time of the Flood, conditions in this respect changed completely. Longevity of life was immediately cut to about half of what it had been before the Flood, and a rapid decrease followed beyond that (*cf.* 5:3-32; 11:10-26).

(At the beginning of the twenty generations from Adam to Abraham, Adam lived 930 years; but at the end of these generations, Abraham lived only 175 years. Note that during the coming Messianic Era pre-Flood conditions will be restored, with longevity of life accompanying this restoration [*cf.* Isa. 65:17-25; Acts 3:21].)

THE SEVENTH AND TENTH FROM ADAM

In the genealogical table in Genesis chapter five, of the ten men named in the genealogy extending from Adam to Noah, *two* of them are singled out through statements separate from the genealogy itself — *Enoch* and *Noah*. None of the other eight are singled out in this respect.

The two generations singled out for God to step in, with significant events occurring, were *the seventh* and *the tenth* generations. And that is highly significant in itself, for both numbers show *completion*. “Seven” shows *the completion of that which is in view*, and “ten” is *the number of ordinal completion*. Both numbers *appear numerous times throughout Scripture to show completion in these respects*.

At the end of the seventh generation, a man (Enoch) was removed from the earth alive; and *during the tenth generation* (that generation, unlike the seventh, does not end on earth but continues), a man (Noah, with his family) passed safely through a time of God's judgment, which befell all those dwelling upon the earth. Then,

beyond this judgment there was a new beginning into which this man (with his family) entered, with other facets of this new beginning seen in the life of Abraham at the end of another ten generations.

The significance of these events, within a dispensational framework, should be easy to understand for those who have eyes to see. “Enoch” being removed from the earth into the heavens at the end of the first complete period of time can only foreshadow *the Church being removed from the earth into the heavens at the end of the present dispensation* (concluding God’s dealings with Christians during a 2,000-year period, beginning with Pentecost in 33 AD). And “Noah” (with his family) subsequently passing safely through the Flood upon the earth at the end of another complete period of time can only foreshadow *Israel passing safely through the coming Tribulation period during the final seven years of the previous dispensation* (having to do with God’s dealings with Israel during a 2,000-year period, beginning with the birth of Abraham and extending to and ending with the ushering in of the Messianic Kingdom).

(Note that the previous dispensation was interrupted seven years short of completion to allow the present dispensation to be brought into existence and run its course. And once the present dispensation has been completed, God will then turn back to Israel and complete the final seven years of the previous dispensation. Then, in complete accord with Daniel’s Seventy-Week prophecy, the Messianic Era will be ushered in [Dan. 9:24].)

ENOCH, REMOVED

Once *time* during the present dispensation has been allowed to run its course — once the Spirit of God has completed the work of procuring a bride for God’s Son during a decreed 2,000-year period (the central purpose for the present dispensation) — then that foreshadowed by Enoch being removed from the earth in Gen. 5:24 can be realized. In the antitype of that seen in Genesis chapter twenty-four, Christ, at that time, can come forth to meet His bride; and the Spirit, at that time, can remove the bride (*ref.* the author’s book, “Search for the Bride,” Ch. XII).

(The present dispensation will, at that time, be over; and God can then once again turn to Israel and complete His dealings with this nation, completing the prior dispensation — dealings necessary to bring Israel to the place of repentance, allowing the Messianic Era to be ushered in. These things, as they are foreshadowed by Noah going through the Flood, with a new beginning following the Flood, will be dealt with in Chapters II, III.)

That revealed about Enoch forms the first of a number of types dealing with the removal of the Church at the end of the present dispensation. This is *the foundational type* on the subject, forming a pattern which all subsequent types dealing with matters surrounding the rapture must follow.

This type shows a man being removed from the earth at the end of a *complete period of time*, preceding another man going through a worldwide time of destruction at the end of *another complete period of time*.

The first has to do with *the new creation* “in Christ” — the Christian; and the second has to do with *the old creation* emanating from the loins of Jacob — the Jew. And this overall type is only introductory to a number of types which follow, with all of them together forming a complete Old Testament word picture showing the removal of the Church at the end of the present dispensation and Israel’s passage through the Tribulation which follows.

Once formed, this Old Testament word picture can then be placed alongside the New Testament antitype, comparisons can be made, and related Scriptures can be checked. A person will then have set before him *all which God has revealed on the subject*. And, through this means — *studying Scripture after the fashion in which it has been structured* — is *the only way* in which man can come into a completely accurate understanding of these future revealed events.

ALLOWING FOR THE TRUTH
OR
ALLOWING FOR POSSIBLE ERROR

There appear to be two major realms where mistakes are

invariably made concerning teachings surrounding the rapture. *The first and foremost* of the two has to do with *studying Scripture after the manner in which it has been structured*. And *the second*, actually a facet of the first, has to do with *recognizing proper distinctions between Israel and the Church*.

1) TYPES, ANTIYPES, RELATED SCRIPTURE

When all of the Old Testament types dealing with the rapture or with related material (e.g., material surrounding the judgment seat, which follows the rapture) have been put together, providing a complete Old Testament word picture, and this word picture has been placed alongside the New Testament antitype (which would be found mainly in two places — I Thess. 4, 5 and Rev. 1-4) — then an individual is ready to compare the two, along with viewing related New Testament Scripture.

When the matter has been put together and studied in this manner, it will then be *impossible* to view the rapture *as other than pre-Tribulational* (the Church removed at the end of the dispensation, before the Tribulation [a period fulfilling the last seven years of Daniel's prophecy]); and, as well, it will be *impossible* to view the rapture *as other than all inclusive* (all Christians throughout the 2,000-year dispensation, both the faithful and unfaithful removed from the earth together at the same time).

The one new man "in Christ" (comprised of *all Christians* throughout the dispensation) will be removed at the end of the dispensation in which God deals with this new man; and the division between faithful and unfaithful individuals comprising this *new man* will then occur *at the judgment seat following the rapture, not via selective resurrection and rapture preceding the judgment seat*. This is seen in the types, the antitype, and related Scripture (e.g., the N.T. parables).

At least two types in Genesis show the faithful and unfaithful being removed preceding a time of destruction (Enoch's removal preceding the Flood, and Lot's removal preceding the destruction of the cities of the plain [Gen. 5-8, 18, 19]). And when the type surrounding Ruth appearing before Boaz on his threshing floor at the end of the harvest from the Book of Ruth (chs. 3, 4) is added to

the word picture, events surrounding the judgment seat are seen to occur immediately before and have direct bearing on the Tribulation which follows (*ref.* the author's books "Had Ye Believed Moses," Chs. XII-XIV; "Judgment Seat of Christ," Chs. II, III; and "Ruth," Chs. VIII, IX).

And the antitype (seen in I Thess. 4, 5 and Rev. 1-4) reveals exactly the same thing, for it must. *The type has been set, and the antitype must follow the type in exact detail.* Christians in both I Thess. 4, 5 and Rev. 1 are seen removed from Man's Day (a 6,000-year day on earth) into the Lord's Day (a presently existing day [John 8:56], though not existing on earth until the end of Man's Day [*cf.* Joel 3:14-17; II Thess. 2:2, 3]).

It is clearly shown in I Thess. 4, 5 that *both faithful and unfaithful Christians* will find themselves removed from the earth into the Lord's Day *together* (5:2-6). And the first chapter of Revelation relates *exactly the same truth* (vv. 10-20). This chapter makes it quite clear that *all Christians* will be removed from the earth into the Lord's Day at this time (represented by the seven Churches in Asia, seen in chs. 2, 3, which includes those forming the Church in both Philadelphia and Laodicea [*ref.* the author's book, "Search for the Bride," Chs. XII, XIII]).

And the parables present *exactly the same picture* seen in the complete Old Testament word picture and the New Testament antitype. Note, for example, the parable of the marriage feast, the parable of the talents, and the parable of the pounds (Matt. 22:1-14; 25:14-30; Luke 19:11-27). Both faithful and unfaithful servants are dealt with in these parables *at the same time and place* — after the Nobleman's return, following His reception of the kingdom, and after all of His servants to whom He had entrusted His goods during His time of absence had been called before Him. And, as seen in these parables, the Nobleman's servants are dealt with *at this time, in this place, in relation to positions in the kingdom which the Nobleman had gone away to receive.*

When error surrounding the rapture manifests itself, or, for that matter, when error is seen in any other area of Biblical doctrine, it is a simple matter to know where the central mistake has been made. *The person has not studied Scripture after the manner*

in which it has been structured.

2) ISRAEL AND THE CHURCH

If individuals would study the Scriptures *after the proper fashion*, they wouldn't have problems seeing correct and evident distinctions between Israel and the Church. In this respect, a failure to see and understand correct distinctions between Israel and the Church exists mainly because of a failure to follow through on studying Scripture correctly. That is to say, a failure to lay the proper foundations in Biblical study will invariably result in problems when building the superstructure.

If types pertaining to distinctions between Israel and the Church are brought together (forming the provided Old Testament word picture) and these are set alongside the New Testament antitype and studied together (in conjunction with related Scripture), then, difficulties which individuals experience in this realm, apart from studying after this fashion, will begin to vanish.

For example, note the typology relative to the Church and Israel seen in Gen. 23-25, 41-45; Ex. 2ff. When these types (together, forming a word picture) are set alongside the antitype in the New Testament (set alongside things as they pertain to the Church and Israel) and studied together, in conjunction with related Scripture, difficulties which individuals encounter, apart from studying Scripture in this manner, will gradually begin to disappear.

Prior to Pentecost in 33 A.D., there were only *two divisions* within mankind — *Jew and Gentile*. But following the events surrounding Pentecost, *a third division* within mankind was brought into existence — *the one new man* “in Christ.”

Note II Cor. 5:17:

“Therefore if any man be in Christ, he is a new creature [*lit.*, ‘new creation’]: old things are passed away; behold, all things are become new [*lit.*, ‘behold, he has become new (a new creation)’].”

Following the events of Pentecost in 33 A.D., a third division in mankind was brought into existence. And from that time forward there were not two but *three divisions* within mankind — not just

“Jews” and “Gentiles” as before, but now “the Church of God” (I Cor. 10:32).

All believers during the present dispensation occupy a positional standing “in Christ” and form part of an entirely new creation, part of *the one new man* (Eph. 2:13-15).

According to II Cor. 5:17, when either a Jew or a Gentile is saved, the things having to do with his former creation pass away and he becomes a *new creation* “in Christ,” part of *the one new man*. And for those comprising this *one new man*, for those “in Christ,” a distinction between Jew and Gentile does not exist (Gal. 3:28). “In Christ,” individuals belonging to the former two divisions of mankind are now part of a *completely new division*. They are now part of *an entirely new creation* which has been brought into existence, with things relating to their former creation (whether Jew or Gentile) no longer existing. The things having to do with the former creation, whether Jew or Gentile, are viewed as “old things” and they have “passed away.”

(In this respect, there is *absolutely no place* in Christendom for distinctions to be made between saved Jews and saved Gentiles. Such purported distinctions are no more than man’s vain attempts to build up “the middle wall of partition” which *God Himself* has “broken down” [Eph. 2:11-15].

Nor is there room for saved Jews to seek to bring things having to do with their former creation over into their new creation, for, *for them*, these things have “passed away.” These former things have *nothing to do with the one new man* “in Christ.” And, as well, it is *completely out of place* for saved Jews to view themselves as a saved part of the Jewish nation rather than as *a part of the one new man*, separate from the nation. Unsaved Jews comprising the nation remain their “kinsmen according to the flesh” [Rom. 9:3], *but not their kinsmen* “in Christ.”)

It is from this *new creation* “in Christ” that the Spirit of God is presently searching for a bride for God’s Son. And once this search has been completed, this *new creation*, in the antitype of Enoch, will be removed, with Israel (the old creation, emanating from the loins of Jacob) left behind to pass through the antitype of that seen in Noah’s experiences.

When distinctions between the Jews and Christians are not clearly observed, along with that seen awaiting each, individuals often have problems with *the timing* and/or *the all-inclusiveness of the rapture*. But, as previously stated, *this problem has its origin with a failure to begin with the types, moving from type to antitype*.

Scripture must be studied after the manner in which it is structured, comparing Scripture with Scripture. There is no other way to properly study the Word.

2

During the Tenth Generation

And Lamech lived an hundred eighty and two years, and begat a son:

And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed...

And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth (Gen. 5:28, 29, 32).

In the genealogy in Genesis chapter five, it was at the end of the seventh generation and again during the tenth generation — with both numbers showing *completion, a terminal time* — that God stepped into the affairs of the human race. During the days of Enoch, *the seventh from Adam*, God removed a man from the earth, alive; and during the days of Noah, *the tenth from Adam*, God preserved and protected a man and his family as they passed through a time of worldwide destruction, a worldwide flood.

Then, following this time of destruction, following the Flood, a new beginning is seen as Noah and his family emerged from their place of safety and found themselves in a world quite different than the one which they had left.

But, relative to this new beginning, only *the skeletal outline* is given. Commentary on this new beginning in Scripture awaited another *ten generations* — again showing *completion, a terminal time* — when God would step into man's affairs in this respect a

second time. It awaited that time when God would call Abraham, *the tenth from Noah*, out of Ur of the Chaldees to go unto another land, a land which He would show Abraham. And within this land, all the blessings and promises which God made to Abraham and his seed would ultimately be realized.

Thus, revelation in these chapters progresses toward *terminal events* occurring at the end of *complete periods of time*, with a revealed *goal* in view. And, not only do large sections of subsequent Scripture form commentary on these chapters but these chapters foreshadow corresponding future *terminal events* occurring at the end of *complete periods of time*, with the same revealed *goal* in view — a new beginning.

God has an affinity for *numbers*; and, in keeping with this fact, one way in which He has structured His Word is in a *numeric manner*, as seen in the chapters beginning with the genealogy of Adam (ch. 5) and continuing into the time of Abraham, twenty generations later (chs. 11ff). This is the way Scripture began preceding this section (1:1-2:3), and this is something which can be seen different places throughout Scripture following this section.

In this respect, from an overall perspective, this is something which can easily be seen different places in foundational material throughout the entire first eleven chapters of Genesis (covering the first 2,000 years of human history). And, as well, this is something which can easily be seen different places in subsequent revelation, when allowing this revelation to be built upon that which God previously established in these opening chapters.

This numeric structure *would have to appear* in later revelation, for one simple reason: This is the manner in which God *established* matters in the beginning, and later revelation could only be structured *in complete accord* with the former.

THE STRUCTURE OF SCRIPTURE

As previously noted, God opens his revelation to man in a *numeric manner* (1:1-2:3). And within this numeric manner, using events occurring throughout seven days — six days of work,

followed by a day of rest — God established, at the beginning, a *septenary structure surrounding His activity in relation to man and the earth*. And this is something which can be seen pervading all subsequent Scripture.

This section begins with *the creation* of the heavens and the earth (1:1). Immediately following, reference is made to a *ruin* of the previously revealed creation (1:2a). Then, following an unrevealed period of time in which the earth lay in its ruined state, detail is provided concerning how God *restored* this ruined creation over six days time (1:2b-25). And following God's creation of man, after the completion of all His restorative work on the sixth day, God *rested* on the seventh day (1:26-2:3).

And this *septenary account* at the very beginning of Scripture provides a foundational framework upon which the whole of subsequent Scripture rests, with the whole of subsequent Scripture also established in this same septenary manner. In this respect, the six and seven days in Gen. 1:1-2:3 foreshadow a subsequent septenary arrangement of days, with each of the days in the latter arrangement being 1,000 years in length rather than twenty-four hours (*ref.* the author's book, "The Study of Scripture," Ch. II, for additional information in this realm).

Thus, this opening section of Scripture provides a skeletal outline at the very beginning, with all Scripture which follows simply forming commentary, providing all the information which God deemed necessary to properly fill in all the blanks and spaces within the previously established skeletal outline.

Later revelation though deals with a few things outside this septenary structure, both before and following the 7,000 years. And it is evident that this has been done in order to allow man to not only properly understand the "why" of events at the beginning of the 7,000 years, but to also understand where events during the whole of the 7,000 years will lead.

In this respect, Scripture subsequently reveals that following the creation in Gen. 1:1, preceding Man's Day, God placed the angel later known as "Satan" in a *regal position* over the earth. He, at this time, was positioned as *the earth's ruler*, and a great host of other angels were appointed to subordinate positions of power

with him (*cf.* Ezek. 28:14; Luke 4:5, 6; Eph. 6:12; Rev. 12:9).

The day came though when Satan sought to “exalt” *his throne* and become “like the most High” (Isa. 14:12-14). Satan sought to expand his territorial rule and become like God Himself. He, without being appointed by God to occupy such a position, sought additional power. And from what is stated in Isa. 14:13, he apparently sought to expand his rule to include *all* the provinces in God’s kingdom, *i.e.*, not just his appointed position over the earth but an unappointed rule extending throughout the universe.

And this would explain why *a ruined earth*, later revealed to still have *a ruling angel*, is seen in Gen. 1:2a, following the creation in Gen. 1:1. At the time Satan sought to exalt his throne, his kingdom was reduced to a ruin, though he was allowed to continue to hold the sceptre, for a time.

(A principle of Biblical government necessitates that *an incumbent ruler*, even though disqualified, *continue holding the sceptre* until his God-appointed successor is not only on the scene but ready to take the sceptre and rule in his stead.

In the preceding respect, note the account of Saul and David in the Books of I, II Samuel. Saul, through his failure to carry out that which the Lord had commanded concerning Amalek, found himself disqualified to continue as king over Israel [I Sam. 15:1-26].

But, Saul, though disqualified, remained on the throne. And he continued to hold this position until the one whom God had chosen to replace him, David, was not only present but ready to take the sceptre [I Sam. 16:12, 13; II Sam. 1:1-10]. Only then did God remove one ruler from the throne and position another ruler on the throne — a right which God reserves unto Himself [*cf.* Dan. 4:17, 25; Matt. 20:21, 23].)

The ruined kingdom over which Satan continued ruling was *not* restored over six days time to allow him to continue on the throne. Rather, it is quite clear from statements surrounding man’s creation in Gen. 1:26-28 that the kingdom was restored for *man*. And *man*, in God’s time, was to take the sceptre — which Satan held — and *rule the earth*.

Nothing surrounding man’s creation was done in a corner, in

secret. Rather, it was done out in the open, and Satan could only have known why his kingdom had been restored and why man had subsequently been created. He could only have known that the usurper was on the scene, for God had clearly stated *the purpose for man's existence* at the time He created man.

Thus, in order to retain his position on the throne, Satan knew that the usurper *must be disqualified*. For this reason, Satan set about to thwart God's plans and purposes surrounding man through bringing about man's disobedience, with disobedience on man's part leaving man in the same position which Satan occupied — *disqualified to rule*.

In Satan's case, since he held the sceptre, man's disqualification would *allow him to continue his rule, for a time*; in man's case, since he had not yet held the sceptre, his disqualification would *prevent him from ruling the earth, at this time*.

And Satan, through the woman, succeeded in his attempt to bring about man's disobedience. He accomplished this through deceiving the woman into partaking of the forbidden fruit on the tree of the knowledge of good and evil. This act, as Satan well knew, would leave Adam with no choice other than to also partake of the forbidden fruit. And once Adam had done this, the fall and man's resulting *disqualification* to take the sceptre would occur.

(The things revealed about the man and the woman in Genesis chapter two show that Eve, formed from a rib taken from Adam's side, was part of *Adam's very being*; and together they were "one flesh" [vv. 21-24]. Adam, separate from Eve, was *an incomplete being*. In this respect, Eve, after being formed from a rib removed from Adam's side and presented back to Adam as a helpmate, *completed Adam*.

And Adam and Eve were *to rule together*, he as king, and she as consort queen. *Together*, they would form *one person on the throne*, with Adam being unable to rule apart from Eve, for he could only rule as a *complete being* — *something impossible without Eve*.

Satan could only have known this, which explains why he approached the woman to bring about man's fall. He could only have known that if he could bring about Eve's disobedience that Adam would no longer be qualified to take the sceptre, for Eve would no longer be qualified to rule with him.

And Adam's subsequent act — also partaking of the fruit of the tree — was *the only course of action* open to him if man was to ultimately realize the purpose for his creation. *The woman must be redeemed, else man could not rule.* And Adam, cleaving to his wife [Gen. 2:24] — a command which Adam would have violated had he not partaken of the forbidden fruit [which would have resulted in disobedience itself] — sinned after the same fashion that Eve had sinned, *with a view to redemption and man ultimately realizing the purpose for his creation in the beginning.*

All of this is clearly seen by comparing the type with the antitype. The first man, the first Adam, found his wife in a fallen state and *partook of sin* [Gen. 3:6], *with a view to redemption and to man ultimately fulfilling the purpose for his creation.* The second Man, the last Adam, found His bride in a fallen state and *was made sin* [II Cor. 5:21], *with a view to redemption and to man ultimately fulfilling the purpose for his creation.)*

Thus, in order that man might ultimately realize the purpose for his creation in the beginning, God, immediately following the fall, set about to restore man. And God's restoration of man — a ruined creation — would, of necessity, have to occur in exact accord with the pattern which He had previously laid down concerning *how* He goes about restoring a ruined creation.

(Once God had established a matter of the nature seen here, no change could ever occur. And the reason for that is very simple. An omnipotent and omniscient God could only have established the matter *perfect* in the beginning, *voiding any thought of possible change at a later point in time.*)

There was *an initial restorative work* pertaining to the ruined material creation on *the first day* which would correspond to *God's subsequent initial restorative work* pertaining to ruined man.

Relative to the material creation, the Spirit of God moved, God spoke, light came into existence, and God divided between the light and the darkness (Gen. 1:2b-5).

Relative to man, exactly the same sequence of events can be seen. As in God's initial work, the first act *must* be the movement of Spirit of God. The Spirit breathes life into the one having no life, on the basis of Christ's finished work at Calvary (*cf.* Gen. 2:7). Everything occurs in exact accord with God's revealed Word; and

the instant the Spirit moves and man passes “from death unto life,” *light* comes into existence, though the previously existing *darkness* remains. And, at this point, God makes a sharp division between that connected with *the light* (the spiritual) and that connected with *the darkness* (the soulical, the natural [cf. Heb. 4:12]).

Then *five more days* of work are seen in the foundational type, pointing to spiritual things involved in *God’s continued restorative work*. These things have to do with *present aspects of salvation as they relate to the man who has realized that foreshadowed by events on day one*. These subsequent events are with a view to salvation as it relates to *the soul*, for man cannot one day rule within the fulness of that seen in Gen. 1:26-28 *unless* salvation extends not only to his spirit (present), but also to his soul, and body (future).

The six days of restorative work in relation to the material creation in Gen. 1:2b-25 foreshadow *6,000 years of restorative work* in relation to a subsequent ruined creation, in relation to man. And the day of rest following the six days of restorative work in Gen. 2:1-3) foreshadows *a future 1,000-year day of rest, a seventh millennium, a Sabbath*, awaiting the people of God (Heb. 4:1-9).

Thus, the whole of Scripture following this opening section of Genesis simply forms commentary for that revealed in skeletal form in these opening thirty-four verses. There is *a creation, a ruin of the creation, a restoration of the ruined creation and a rest which follows* — a sequence relating the complete story of Scripture.

For example, Scripture immediately following this opening section, beginning in Gen. 2:4 and continuing through chapter four, *provides basic foundational information concerning the beginning point of God’s restorative work* (having to do with salvation by grace, seen in God’s work on day one). Then, parts of the remainder of Scripture provide more details.

Then, as in the introductory section (1:1-2:3), so it is in the section immediately following (chs. 2b-4). Revelation in this following section is not limited to that foreshadowed by God’s restorative work on day one in chapter one. Rather, revelation in this section, though centering on that foreshadowed by God’s restorative work on day one, moves beyond this point into that

foreshadowed by God's restorative work on days two through six. That is to say, revelation in this section, though centering on salvation by grace, moves beyond salvation by grace into teachings pertaining to the salvation of the soul. And this is all with a view to that seen at the end of God's restorative work — *a seventh day of rest*.

In this respect, this section of Genesis, which immediately follows God's revealed work and rest in chapter one and the first part of chapter two, provides details which reflect upon *the whole of that seen throughout God's previous work and rest*. This section provides details surrounding redemption, with *the purpose* for redemption seen and *the time* made known when this purpose would be realized.

The purpose has to do with *man ruling the earth*, and this purpose was to be realized *on the seventh day* (which subsequent Scripture reveals to be a seventh millennium of rest following six millenniums of work). This, in turn, sets the stage for that seen in chapters five through nine.

(And *redemption* surrounds the whole of the matter, with a view to *a new beginning* following the time of destruction at the end of Man's Day.

Note that the thought of *redemption* pervades that seen throughout chapters three and four. In chapter three, Adam, "not deceived" [I Tim. 2:14], *partook of sin*. And this could only have been with a view to *redemption*, something clearly seen in the antitype. The second Man, the last Adam, was *made sin*, which was with a view to *redemption* [II Cor. 5:21].

And the remainder of Christ's work at Calvary is seen in that which God did following Adam's sin. God clothed Adam and Eve with coats of skin, which necessitated *death* and *shed blood*, providing a Biblical foundational truth about salvation at the very beginning, which never changes.

That which God requires relative to man's salvation has forever been set forth in this opening section of Genesis. God requires *death* and *shed blood*; and apart from that which God requires, there is no salvation — not in Genesis chapter three or elsewhere in Scripture.

Then chapter four provides more details in this same realm,

showing that *the sacrifice* in the antitype of that seen in the previous chapter, where *death* and *shed blood* are required, must be *the man Himself*. Cain slaying Abel foreshadows Israel slaying Christ. Cain rose up against Abel, slaying his brother; and Israel, 4,000 years later, rose up against Christ, slaying the nation's brother. It was fratricide in both instances, with the blood of Abel *crying out "from the ground,"* and the blood of Christ *speaking "better things than that of Abel"* [cf. Gen. 4:10; Heb. 12:24].

Thus, basics surrounding salvation by grace are set forth in chapters three and four, reflecting upon and forming commentary for God's initial work in restoring the ruined creation on day one back in chapter one [vv. 2b-5]. In chapter three, a man acts, but in the type the man can do no more. Thus, God then steps in, and there is *death* and *shed blood*, with all these things foreshadowing the work of Christ in both realms — the work of God manifested in the flesh, a completed work at Calvary. Then chapter four provides additional details.

But, as previously seen, salvation by grace is not the only subject dealt with in revelation immediately following Gen. 1:1-2:3. Note other facets of God's redemptive work introduced at this early point in Genesis, which reflect upon and form commentary for that previously set forth.

For example, in chapter two, reflecting on God's work beyond day one in the previous chapter, the manner in which the bride for the first man, the first Adam, was brought into existence is given. And this can only foreshadow the manner in which the bride for the second Man, the last Adam would later be brought into existence. There is a removal from the body in the type, which must carry over into the antitype as well.

Thus, the existence of the Church and the work of the Spirit as He calls out a bride for God's Son during the present dispensation is introduced in this second chapter, 4,000 years before this work begins in the antitype. And this is a work carried out solely among the saved, among those forming Christ's body, among those who have already experienced that foreshadowed by events on day one in the previous chapter.

Then, within the dispensational framework of continuing events in chapters five through nine, the end of the matter is seen. It was set forth at the very beginning of Man's Day, with these events foreshadowing events which would occur 6,000 years later, *at the end of Man's Day*.

The Church, previously introduced through events in chapter two, is seen being removed at the end of a complete period of time — *at the end of the present dispensation* — foreshadowed by Enoch's removal. And Israel, previously introduced through events in chapter four, is seen passing through a time of destruction at the close of another complete period of time — *the last seven years of the previous dispensation* — foreshadowed by Noah and his family passing safely through the Flood.)

DESTRUCTION, SALVATION

Israel is about to pass through the antitype of that seen in the experiences of Noah and his family passing through the Flood. And, exactly as in the type, *this will occur at a terminal time, following a previous terminal time.*

The previous terminal time has to do with the Church being removed into the heavens at the end of the present dispensation, before the Tribulation, as Enoch was removed into the heavens before the Flood. And *the subsequent terminal time* has to do with Israel passing safely through the Tribulation, as Noah and his family passed safely through the Flood.

The worldwide destruction produced by the Flood in the type foreshadows exactly the same thing as that seen in the complete destruction of the image in Daniel chapter two — the end of Gentile world power. Then that which follows the Flood in the type foreshadows the same thing seen following the destruction of the image in Daniel — the kingdom of Christ ushered in, with God's firstborn Sons (Christ, Israel, and the Church [following the adoption]) *exercising regality, realizing the reason for man's existence.*

Scripture begins with *regality* in view, it continues with *regality* in view, and it ends with *regality* in view. It is one continuous and progressive revelation about *redemption, with a view to a change in the earth's government.* And the whole of the matter is made known in the opening chapters.

3

A New Beginning

And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat (Gen. 7:24-8:5).

There is a *new beginning* following a Flood in Genesis chapter one, and sixteen hundred and fifty-seven years later there is *another new beginning* following a Flood in Genesis chapter eight. The order seen in God's restoration following the first is *exactly the same* order seen in His restoration following the second. And this must be the case, for *the unchangeable pattern* surrounding God's work in this respect was established in the first.

In Gen.1:2, God used *raging waters* (the thought conveyed by the Hebrew word *tehom*, translated "deep") to destroy the pre-

Adamic earth following Satan's attempt to "exalt" *his throne*. And in Gen. 7:11ff, God used exactly the same means to destroy those upon the earth following Satan's attempt to corrupt the human race through the cohabitation of "the sons of God [angels within Satan's kingdom]" with "the daughters of men [female offspring from the lineage of Adam]" (Gen. 6:1-4).

Particulars surrounding the way in which God brought about the pre-Adamic Flood and resulting destruction are not given in Scripture. The simple statement is made concerning existing conditions at the time of the Flood — *raging waters covering a darkened earth* — and aside from commentary such as II Peter 3:5, 6 (which provides little more in the way of particulars), God has seen fit to leave the matter unrevealed.

However, God did provide revelation concerning how He went about restoring this ruined earth for man, prior to man's creation. He devoted almost an entire chapter to details surrounding this restoration, for an evident reason (Gen. 1:2b-25).

But revelation surrounding the Noachian Flood is quite different. God saw fit to provide numerous particulars concerning both the way in which He brought this Flood about and the way in which He effected restoration following the Flood. Part of chapter seven is devoted to the former (vv. 11-24), and part of chapter eight is devoted to the latter (vv. 1-14).

DESTRUCTION BY A FLOOD

The waters which flooded the earth during Noah's day came from two sources — *from above the atmosphere* and *from below the earth's surface* (Gen. 7:11). During the restoration of the earth following the Flood in Gen. 1:2a, God, on the second day of His restoration work, placed the waters which He later used to flood the earth *once again* in two locations — *above the atmosphere* and *below the atmosphere* (Gen. 1:6-8), with the waters below the atmosphere being placed both above and below the earth's surface.

When God flooded the earth a second time, during Noah's day, He broke open "the fountains of the great deep" and opened "the windows of heaven [*i.e.*, contextually, 'the flood gates of

heaven']" (7:11). *Subterranean waters* began to gush up, and *torrential rain* (the meaning of the Hebrew word translated "rain" in Gen. 7:12) began to fall through the atmosphere from the opened flood gates above the atmosphere.

This apparently continued unchanged for forty days and nights, and at the end of this time, the highest mountain peak on earth was covered to a depth of "fifteen cubits [about twenty-five feet]" (7:12-20). And, except for the eight individuals and the animals in the ark,

"...all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

All in whose nostrils was the breath of life, of all that was in the dry land, died" (7:21, 22).

The subterranean waters didn't cease gushing up at the end of forty days; nor did the torrential rain cease coming down from above at this time. Rather, both continued, with no revealed change, *for another one hundred and ten days* (7:24-8:2). It was only *after a full one hundred and fifty days* that the subterranean waters ceased gushing up and the torrential rain ceased coming down (the same word for "rain" is used in the Hebrew text for rainfall both during the first forty days [7:12] and during the additional one hundred and ten days [8:2], which, as previously noted, refers to "torrential rain").

In this respect, what could only have been *vast amounts of water* continuing to come up from below and down from above for an additional one hundred and ten days evidently added significantly to the depth of the water which had already accumulated and completely covered the earth at the end of the first forty days. And, from the time involved, possibly almost three times as much more water accumulated on the earth's surface as had initially accumulated during the first forty days.

Thus, *at the end of the full one hundred and fifty days*, the water level could only have been *far above* that seen *at the end of forty days*, when the highest mountain peak on earth was covered to a depth

of about twenty-five feet. It would undoubtedly have been at least hundreds, possibly thousands, of feet above the highest point on earth; we're not told.

(Note that the topography of the antediluvian earth was quite different than that which exists today. Mountain peaks in the antediluvian world could only have been considerably lower, for reasons which become evident when one views Scripture dealing with how God restored the earth following the Flood.

Restoration following the Flood occurred through part of the land beneath the water being raised [forming mountainous or high terrain] and part being lowered [forming mainly ocean basins], with water moving from land being raised to land being lowered [Psa. 104:6-8, NASB].

How high were the antediluvian mountains, which preceded the vast changes in the earth's topography following the first one hundred and fifty days of the Flood? No one knows, for there is no data to work with.)

Thus, *at the end of the first forty days* of the Flood, the ark rested on a shoreless ocean, with the water level about twenty-five feet above the highest point on earth. And the ark continued floating on a shoreless ocean, with subterranean waters continuing to gush up from below the earth's surface and torrential rain continuing to fall from the supply of water above the atmosphere *for another one hundred and ten days*, which could only have progressively raised the water level higher and higher.

Only *at the end of one hundred and fifty days* did God step in and close both the fountains of the deep and the flood gates of heaven (8:2). Apparently all of the water above the atmosphere had fallen (for none remains there today), though that would not appear to be the case with the water below the earth's surface (for about three percent of the earth's total water supply can be found below the earth's surface today).

God apparently waited until the entire supply of water above the atmosphere had been depleted, which took one hundred and fifty days. Then He closed both the flood gates of heaven and the sources of the subterranean waters.

RESTORATION FOLLOWING THE FLOOD

The one hundred fiftieth day, when God stepped in and put a stop to matters, was the seventeenth day of the seventh month of the year (*cf.* 7:11; 8:1-4). This is the day that Scriptures states, *the ark rested* “upon the mountains of Ararat” (v. 4).

Or, is that *really* what Scripture states? This is the way that all of the widely-used English translations read. But how could this be correct if the water level continued to rise for a total of *one hundred and fifty days* in the manner previously seen, which, *from a Scriptural standpoint, is really the only possible way to view the matter?*

This fact should have caught the attention of at least some translators, for the Hebrew word translated “upon” (*al*) in this verse *can also be understood and translated* as “over” or “above.” For example, it is translated “over” in the first verse of this chapter (“pass *over* the earth”), or it is translated “above” back in chapter one (“fly *above* the earth” [v. 20]).

This Hebrew word has to be understood *contextually*. And in Gen. 8:4, as is evident from the context introducing this verse, the translation should be “above” or “over,” not “upon.” That is, at the end of one hundred and fifty days, when the supply of water above the atmosphere had apparently been depleted and God stepped in and closed the flood gates and the sources of the subterranean waters, Gen. 8:4 locates the ark *in relation to a point on the earth beneath the waters, below the ark*. This verse locates the ark *in relation to the Ararat mountain range* (a range which stretches from modern-day Turkey eastward into Armenia).

And that this is the correct way to view Gen. 8:4 is a simple matter to illustrate, not only from Scripture preceding the verse (as has already been shown) but from Scripture following the verse as well.

Genesis 8:1, 3, 5 clearly reveals that God not only closed the flood gates of heaven and the sources of the subterranean waters at the end of one hundred and fifty days, but He also began a restorative work at this same time. *Immediately following the Flood waters reaching their highest level, they began to recede*. And it took about five and one-half months for the level to drop completely,

though almost two more months were required after that for the face of the earth to become dry (*cf.* 8:1-4, 13, 14).

If the ark came to rest on a mountain peak in the Ararat range on the day that God both closed the sources of the Flood waters and began His restorative work, resulting in the waters continually receding, it could not have been too many days before dry land appeared around the ark.

But this didn't happen. It wasn't until almost two and one-half months had passed that the tops of the mountains appeared above the waters (8:5). And after another forty days, Noah sent forth a dove, which found "no rest for the sole of her foot" (8:6-9). That is to say, almost four months after the waters began to continually go down, *there was no dry land around the ark*, though seven days later, when Noah sent the dove forth again, the dove *did find dry land within flying distance of the ark* (8:10, 11).

Where did the ark finally come to rest following the Flood? We're not told, though, from the way that the text reads — Noah having to wait for about two months after the waters had completely subsided for the face of the earth to become dry — the ark apparently came to rest in an unrevealed place in the lowlands.

Also, it could *possibly* be stated that the ark's resting place would be somewhere west of where the city of Babylon was built two generations following the end of the Flood, for, to arrive at this location, those who built Babylon migrated eastward to a plain in the land of Shinar (Gen. 10:5-10; 11:1ff). This would only be a *possibility* though, for there could have been a migration of people to locations other than the vicinity of where the ark came to rest during time covering two generations (note that the direction of migration in Gen. 11:2 should be translated "eastward" rather than "from the east," as in the KJV [*ref.* NSAB, NIV]).

What difference though does all of this make, and why spend this time showing an incorrect translation and understanding of Gen. 8:4? Actually, it makes *a lot of difference*, for if an individual follows the incorrect translation and understanding of Gen. 8:4, the door is closed to tremendous Biblical truths which can be seen in verses one through four *only* by viewing verse four correctly.

1) PARALLELING TWO NEW BEGINNINGS

As previously seen, Gen. 1:2b and Gen. 8:1 have to do with *introductory information concerning new beginnings following two different Floods*, one pre-Adamic, and the other post-Adamic. This parallel though is usually missed through following the English translation of Gen. 8:1 and not understanding that *the latter must follow that previously established in the former*.

The Hebrew word *Ruach* appears in both verses. In Gen. 1:2b, this word is translated “Spirit”; but in Gen. 8:1, this word has been translated “wind” and separated from the same parallel thought seen in how God *begins* His restorative work in this respect, as established back in Gen. 1:2b.

(“Wind” or “breath” can be correct translations of *Ruach*, if the context permits [as “wind” or “breath” can also be seen at times as correct translations of *Pneuma*, the corresponding word in the Greek N.T., usually translated “Spirit”]. But there is nothing in the context of Gen. 8:1 which would suggest understanding *Ruach* as “wind.”)

In Gen. 1:2b, God previously established, in *an unchangeable manner*, how He initially acts in a restoration of this manner. It is evident (both contextually and by comparing the type with the antitype) that *Ruach*, in Gen. 1:2b, *must* be understood as *the Spirit*, rather than as *a wind*, moving over the waters. And with this in mind, when arriving at Gen. 8:1, this verse, of necessity, would have to be understood *the same way*. Scripture must be understood and interpreted in the light of Scripture.

And, understanding Gen. 8:1 in this respect becomes *vitally necessary* to properly understand what is in view in verse four, through another corrected translation.

2) OVER THE MOUNTAINS OF ARARAT

At the end of the Flood, after the utter destruction which had affected “all in whose nostrils was the breath of life,” save those on the ark, Noah and his family found themselves at a place *above* “the mountains of Ararat.” Then, on this same day, the Spirit of God set about to effect restoration, *exactly* as previously seen in Genesis chapter one. And also, *exactly* as previously seen in

Genesis chapter one, this restoration was for purposes surrounding *regality*.

Regality in Genesis chapter one is shown through a direct statement — “...let them have dominion [or, ‘...let them rule’]” (vv. 26, 28). The Hebrew word translated “dominion” in these two verses is *radah*, the same word translated “rule” in Psa. 110:2, where Christ will rule as the great King-Priest after the order of Melchizedek during the coming day of His power.

Regality in Genesis chapter eight though is shown through a different fashion than in chapter one. A “mountain” in Scripture signifies *a kingdom*. And at the end of the Flood (foreshadowing the end of the coming Tribulation), those in the ark (foreshadowing the nation of Israel in that day) found themselves *resting in a place of safety above the mountains of Ararat* (foreshadowing the nation of Israel in that coming day, *resting in a place of safety above all the kingdoms of the world, no longer the tail, but elevated to the head*).

Then, the name “Ararat” itself, a transliterated Hebrew word, comes from a root word which means *holy ground*. And this is exactly where Israel will find herself once restored to the land in that coming day.

(The word “holy” is used numerous times throughout Scripture in relation to God. And the same word is used numerous times as well in relation to different things as they pertain to the Jewish people — the people themselves, Jerusalem, the Temple, and the land as a whole [cf. Ex. 19:6; Deut. 7:6; Psa. 2:6; 11:4; 65:4; 78:41; Zeph. 2:12; 3:11].

The word “holy” carries the thought of *set apart* [unto the Lord]. This is the only way in which the word can be used relative to inanimate objects, though the meaning would extend beyond this into the thought of purity when used relative to the people of Israel.)

There was a time when the entire earth was referred to as “the holy mountain of God [*i.e.*, ‘the set apart kingdom of God’]” (Ezek. 28:14). However, Satan, *the ruler over this kingdom*, because of his aspirations to extend his rule beyond that which God had appointed him to occupy, introduced corruption, resulting in his kingdom being reduced to a ruined state.

Later, after the kingdom had been restored and man had been

created *to rule the kingdom in the stead of Satan*, man's fall resulted in the same thing. Corruption was reintroduced into the kingdom, and this corruption affected both man and the material creation.

Then, later yet, the nation of Israel was brought into existence and called forth, as *a set apart people, to rule in a set apart land, within a theocracy*. But the Lord's name, the people, the temple, and the land were all later *polluted, defiled, profaned* through a continued disobedience of the people (cf. Num. 35:33, 34; Psa. 79:1; Ezek. 14:11; 20:43; 23:38; 36:20; Hos. 5:3; 6:10).

And Israel, the wife of Jehovah, climaxed the nation's disobedience *by taking up unholy alliances with the surrounding Gentile nations* — something which God had forbidden in no uncertain terms (cf. Num. 23:9; Deut. 7:1-6). *And these alliances were viewed in Scripture as harlotry on Israel's part* (cf. Jer. 3:1-4; Ezek. 16:2, 28, 29).

The day came when Israel's cup of iniquity became full (cf. Gen. 15:16), and *God drove His adulterous wife out among her Gentile lovers to effect repentance through persecution at the hands of her lovers*. And that is *exactly* where Israel is seen in the world today. Israel today is seen as *"the great whore," residing among her Gentile lovers*. And because of this, Israel today is seen associated with both *Babylon and Jerusalem*, but only with *Jerusalem* in the respect that *Jerusalem, during this time, is seen associated with Sodom and Egypt* (Rev. 11:8; 17:1-7, 18).

(For a discussion of Revelation chapters eleven, seventeen, and eighteen in the preceding respect, refer to Appendix II in the author's book, "Esther.")

The day is coming though when all of this will change. Israel, through the judgments of the Tribulation, will be brought to the place of repentance. This will be followed by *the harlot being cleansed and restored to her rightful place in a cleansed land, within a theocracy*.

Then, that foreshadowed by Gen. 8:4 — Noah and his family *resting above the mountains of Ararat* — will be realized. Gentile world power will have been *destroyed* (typified by the *destruction* occurring during the Flood). And Israel, in that coming day, will

find herself *at rest, placed above all the kingdoms of the world, in a holy place* (cf. Zech. 14:9, 20, 21).

This is *exactly* what is also seen in Rev. 12:1b and Rev. 17:18b. A woman is seen in chapter twelve as the one possessing “a crown of twelve stars,” with the number “twelve” signifying *governmental perfection*. Then, allowing Scripture to continue interpreting itself, a harlot is seen in chapter seventeen as “the one having kingly authority over the kings of the earth” (lit. transl. from the Gk., v. 18b).

That seen in both Rev. 12:1b and 17:18b point to that which awaits Israel following her *cleansing*. That is to say, *Israel, as God’s firstborn son* (Ex. 4:22, 23), *holds this regal position today but cannot exercise this position until after the nation’s cleansing*. And the fact that *Israel will one day be cleansed and ultimately exercise this position* was all foretold back in Gen. 8:4.

3) SHEM, HAM, JAPHETH

Genesis chapter nine then adds to a developing Old Testament word picture. Among Noah’s three sons following the Flood, *only one — Shem — was blessed and said to have a God* (v. 26). And from Shem descended Abraham, Isaac, Jacob, his twelve sons, and the nation of Israel.

Since Shem is the only one stated to have been blessed and to have a God, in order for the other two sons to have received spiritual blessings, they would have had to go to Shem — something stated in the text in relation to Japheth through his having to dwell in the tents of Shem (v. 27).

This is *the same position* which Shem’s descendant, Abraham, held in relation to the nations; and this is *the same position* which the descendants of Abraham through Isaac and Jacob have held, continue to hold today, and will always hold relative to the nations. If the nations are to be blessed, *it must be accomplished through the means which God has decreed — through Abraham and his seed, through Isaac and Jacob* (Gen. 12:1-3).

That’s the importance seen in the Noachian Flood and that which occurred following the Flood. And that’s the importance seen in the vast amount of space which God has provided in His

Word surrounding that which the Flood foreshadows.

Israel *must* be brought to the place of repentance. *Only then* can that foreshadowed in Gen. 8:4 be realized, *with blessings flowing from a restored people, in a restored city and land, out to the nations of the earth.*

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God, in His Word, often exhibits an affinity for explaining matters through the use of *types, numbers, metaphors, or parables*. But the way in which man in the Western world normally views different things in this respect, more often than not, is not all in keeping with the way in which God has revealed Himself in His Word.

In the preceding respect, vital points of interpretation, particularly those established early in Genesis, are often missed. And, beginning in an incorrect fashion in this manner, can only result in negative consequences when individuals seek to properly understand subsequent Biblical revelation.

The basics for *everything* have been set forth early in Scripture. In this respect, man *must* begin at the beginning if he is to gain an understanding of foundational truths, which are vitally necessary for a proper understanding of subsequent revelation. And, beginning at this point in Scripture, man *must* study God's revelation after the manner in which it has been structured, the manner in which God gave His revelation to man.

Thus, all who desire to properly understand God's revelation of Himself, His plans, and His purposes to man *must* do two things: 1) they *must* begin where God began, at the beginning, in Genesis; and 2) they *must* study this revelation after the manner in which God structured His Word when the Spirit moved different men to pen this Word.

Anything short of this, no matter to what extent a man applies himself to study, can only fail to produce *the full results* which God intended through providing this revelation for man.
