

Seven, Ten Generations

**A Study About Future Events Seen
through the Structure of Genesis
Chapters Five through Nine**

Arlen L. Chitwood

Seven, Ten Generations

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

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by
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By the Same Author —

SEARCH FOR THE BRIDE
THE MOST HIGH RULETH
PROPHECY ON MOUNT OLIVET
IN THE LORD'S DAY
FROM EGYPT TO CANAAN
LET US GO ON
MYSTERIES OF THE KINGDOM
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
THE TIME OF THE END
THE BRIDE IN GENESIS
FROM ACTS TO THE EPISTLES
HAD YE BELIEVED MOSES
GOD'S FIRSTBORN SONS
THE TIME OF JACOB'S TROUBLE
SALVATION BY GRACE THROUGH FAITH
SALVATION OF THE SOUL
SO GREAT SALVATION
THE SPIRITUAL WARFARE
BROUGHT FORTH FROM ABOVE
THE STUDY OF SCRIPTURE
SIGNS IN JOHN'S GOSPEL
RUN TO WIN
BY FAITH
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 as they pertain to man and the earth. Genesis is highly typical in structure; and within this typical 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 three verses of the second chapter (the first thirty-four verses of the book), revealing:

A creation.

A ruin of the creation.

A restoration of the ruined creation over six days time.

A day of rest following the restoration.

And God's work within this restoration, along with His taking time to rest following the restoration, all occur within *an established numeric framework*.

Then, not only Genesis but the whole of subsequent Scripture *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*.

These things will occur during and at the end of Man's Day, foreshadowed by events surrounding God working throughout the six days to restore a ruined creation in Genesis chapter one. And they occur with a view to a day of rest, foreshadowed by God resting on the seventh day following six days of restorative work in the first three verses of Genesis chapter two.

Genesis 1:1-2:3 forms an opening skeletal framework in Scripture, providing a septenary structure upon which the whole of subsequent Scripture rests. All which follows is simply commentary, forming the sinews, flesh, and skin to cover the skeletal framework set forth at the beginning.

This is the manner in which God has designed and structured His Word. And if man would properly understand this revelation, he must study the Word *after the same manner God designed and structured this Word*.

(For additional information on Gen. 1:1-2:3, refer to Appendixes I, II in this book.

For a more complete understanding of the manner in which Scripture is structured, starting with the skeletal framework in the opening thirty-four verses of Genesis, refer to the first four chapters in the author's book, THE STUDY OF SCRIPTURE.)

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 [*ref.* Appendix II, “Genesis and John,” in this book]).

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 a transliteration of the Greek word *genesis*, which has to do with “birth,” “origin,” “lineage,” “genealogy,” “generations.”

In this respect, the word *genesis*, as it is used in the Greek translation, has to do not only with “the generations [*genesis*] of the heavens and of the earth [creation and subsequent history]” (2:4) but also with “the generations [*genesis*] of Adam [creation, subsequent lineage, and history]” (5:1).

Then, with respect to the continuing generations of Adam, the same word (*genesis*) is used relative to Noah, his three sons, and Terah, the father of Abraham (6:9; 10:1, 32; 11:10, 27).

(In reality, all of the preceding verses using *genesis* would be referencing “the generations of man.” *Adam*, rather than being a proper name per se, is simply a transliteration of the Hebrew word for “man,” *adam*.)

Thus, 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 creation), but to subsequent history, occurring throughout “generations,” as well (shown through subsequent revelation in the book).

Accordingly, 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. And, in keeping with this thought, the information in verses preceding Gen. 2:4 (1:1-2:3) is provided in such a manner that this brief introductory account of the creation and subsequent history of the heavens and the earth (*creation*, a subsequent *ruin*, *restoration* over a six-day period, and a seventh day of *rest*) foreshadows a succeeding history of man, provided in skeletal form (man’s *creation*, man’s subsequent *ruin*, man’s *restoration* over six 1,000-year days, and a seventh 1,000-year day of *rest* awaiting man[1:26ff; cf. Heb. 4:4-9; II Peter 3:3-8]).

(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 regarding 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, flesh, and skin to cover the skeletal form which God saw fit to provide at the beginning.)

Then, “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, followed by a succeeding history of man. A genealogy covering ten generations is provided; and within this genealogy, a skeletal framework of events can be seen as well, exactly as in the preceding generations of the heavens and the earth in the opening thirty-four verses of Genesis.

Man’s creation was seen in chapters one and two (seen in ch. 1, with additional information provided in ch. 2), and the succeeding history began with man’s fall in chapter three (*the ruin* of the creation) and continues throughout the remainder of Scripture (having to do with *restoration*, followed by *rest*).

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, 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 this chapter ends by introducing the eleventh generation, Noah’s three sons — Shem, Ham, and Japheth (vv. 1-32).

Chapter ten then picks up with the generations of Adam where chapter five left 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.

(Sons shown in genealogy lists in Genesis chapters five through eleven are listed in the reverse order of their birth [*e.g.*, see Gen. 5:32; 11:26, where this can be shown from other Scripture (Gen. 5:32; 7:11; 10:21; 11:10, 26, 32; 12:4)].

Knowing the preceding will answer a question many ask about Noah’s curse upon Canaan, Ham’s son, in Gen. 9:18, 24-27. Canaan is listed last among the four sons of Ham (10:6), leading people to believe that he was born last, the youngest son of Ham. People wonder why Noah overlooked the first three sons and cursed the fourth son, the youngest.

The truth of the matter is that Noah didn't look beyond three sons of Ham and curse the fourth. Canaan, as shown by being listed last in the order given, was the oldest and probably the only son Ham had at this time, for events having to do with Noah's curse upon Canaan occurred shortly after the Flood, probably within the first two or three years.

The time-frame in the preceding can be ascertained from the type wine which Noah, for the first time following the Flood, unknowingly made at this time — an intoxicating wine which evidently had not existed in days preceding the Flood [*ref.* Chapter VI, pp. 69-72, in the author's book, SIGNS IN JOHN'S GOSPEL (Revised Edition)].)

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 ten more 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 probably 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 that which

it had been before the Flood, and a rapid decrease throughout the succeeding generations then followed (*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].

For additional information on the preceding, refer to Chapter IX, "The Days of Noah," in the author's book, PROPHECY ON MOUNT OLIVET.)

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 on the day of Pentecost in 33 AD).

(“Salvation” through God recognizing a vicarious sacrifice, wherein *death and shed blood* were present, is seen in the two previous chapters [chs. 3, 4], bringing the reader to the place seen in the seventh generation in chapter five [a saved man removed from the earth alive].)

Then, “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 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 Jewish 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 at that time [Dan. 9:24ff].)

Enoch, Removed

Once *time* during the present dispensation has been allowed to run its course — once the Spirit of God has completed His 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.* to Ch. X in the author’s book, SEARCH FOR THE BRIDE [Revised Edition]).

(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, are dealt with in Chapters II, III of this book.)

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 pertaining to 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 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 in his possession *all which God has revealed on the subject*. And, through this means — *studying Scripture after the fashion in which it has been structured, running all the checks and balances which God has provided* — *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 in-

variably made concerning teachings pertaining to 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, Antitypes, 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 both the rapture and the judgment seat are seen to occur preceding the Tribulation.

(For additional information on all Christians being removed preceding the Tribulation, refer to the author's books, *THE TIME OF THE END*, Chs. IV-IX; *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 Thessalonians chapters four and five and Revelation chapters one through four are seen removed from Man's Day (a 6,000-year day on earth) and placed in 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 Thessalonians chapters four and five that *both faithful and unfaithful Christians* will find themselves removed from the earth and present in the Lord's Day *together, at the same time* (5:2-6).

And the first chapter of the Book 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 and be present in the Lord's Day *at the same time and place* (represented by the seven Churches in Asia, seen in chs. 2, 3, which includes those forming the Churches in both Philadelphia and Laodicea).

Then, 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 Genesis chapters twenty-three through twenty-five, Genesis chapters forty-one through forty-five, and Exodus chapters two through forty. 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.*, ‘a 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,” where a distinction between Jew and Gentile does not exist, 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 into another land, a land which He would show Abraham. And within this land, all the blessings and promises which God had made to Abraham and his seed would ultimately be realized.

Abraham being removed from Ur of the Chaldees to dwell in another land foreshadows the seed of Abraham (the Jewish people) being removed from the nations of the earth following the Tribulation (typified by the Flood during Noah's day) to dwell in this same land — a land which God had previously given to Abraham and his seed through an everlasting covenant (Gen. 15:5-21; 26:3, 4; 28:12-14).

Thus, revelation in these chapters progresses toward *events occurring at the end of complete periods of time; and the same revealed goal is in view throughout*, with the latter (Abraham and his experiences) shedding additional light on the former (Noah and his experiences). Then, large sections of subsequent Scripture form additional commentary, providing further light on that which God revealed in these opening chapters of Genesis.

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 subsequent revelation to build 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, us-

ing 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.

And all of the days in the latter arrangement of days have to do with the same thing as in the former — *restoration*, followed by *rest*. In the former, *a ruined material creation, restoration, and rest* is seen; in the latter, *ruined man, restoration, and rest* is seen.

(For additional information on this septenary structure of Scripture, refer to Chapter II in the author's book, THE STUDY OF SCRIPTURE.)

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.

1) Events Leading into the Ruin

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 holding 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].)

2) *The Earth's Restoration, Man's Creation*

The ruined kingdom over which Satan continued ruling was *not* restored over six days time to allow him to continue on the throne. Rather, the kingdom was restored for *man* (Gen. 1:26-28). 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*.

Thus 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 possible only with Eve at his side.*

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.*)

3) *Man's Restoration, for a Purpose*

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 the 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 that 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 for redemption has to do with *man ruling the earth*, and this purpose is 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 trouble / 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 trouble/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 *has been made known at the beginning, in the opening chapters of Genesis.*

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 chapters eight and nine. The order seen in God's restoration following the second is *exactly the same* order seen in His restoration following the first. 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],” preventing the appearance of the Seed of the woman from Gen. 3:15 (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 pertaining to 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 Genesis 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 previous Flood in Gen. 1:2, God, on the second day of His restorative work, had 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 placed both above and below the earth’s surface.

(The waters above the atmosphere evidently existed in the form of a *vapor canopy surrounding the earth*. Significant amounts of water in a liquid form would have affected light coming from the sun. And the amount of water content which God placed above the atmosphere could only have been a tremendous amount [evident by the amount of rainfall at the time of the Flood].)

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.*, 'the floodgates of heaven']" (7:11). *Subterranean waters* began to gush up, and *torrential rain* (the primary meaning of the Hebrew word translated "rain" in Gen. 7:12 [*geshem*, as distinguished from *matar* in v. 4, a more general word for "rain"]) began to fall through the atmosphere from the opened floodgates above the atmosphere (which could only have resulted from the vapor canopy condensing).

From the account given in Genesis, this continued unchanged for forty days and nights. Then, 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 though 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 during both the first forty days [7:12] and the additional one hundred and ten days [8:2], which, as previously noted, refers [particularly contextually] more specifically to "torrential rain").

In this respect, what could only have been *vast quantities of water* continuing to come up from below and down from above for an additional one hundred and ten days could only have significantly added 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 during the additional one hundred ten days 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. The water depth one hundred ten days later 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.

God's restoration following both the Flood preceding man's creation in Genesis chapter one and the Flood during Noah's day in chapter eight involved *the movement of water from one place to another, allowing dry land to appear* [cf. Gen. 1:9, 10; 8:5-14], with the water moved to different places in each instance.

Restoration following the Flood which preceded man's creation in chapter one occurred through God placing part of the water above the atmosphere and part below the atmosphere, both on the surface and below the surface of the earth [1:2, 6, 7].

Restoration following the Flood during Noah's day in chapter eight occurred through God raising portions of the land beneath the water [ultimately forming mountainous or high terrain] and lowering other portions of the land [forming mainly ocean basins], with water moving from the land being raised to the land being lowered, as seen in Ps 104:5-9:

"He established the earth upon its foundation,
 So that it will not totter ['not be displaced'] forever and ever.
 Thou didst cover it with the deep as with a garment;
 The waters were standing above the mountains.
 At Thy rebuke they fled;
 At the sound of Thy thunder they turned away.
 The mountains rose; the valleys sank down
 To the place which Thou didst establish for them.
 Thou didst set a boundary that they may not pass over;
 That they may not return to cover the earth" (NASB).

Part of the water flooding the earth had come from subterranean sources. It appears evident though that this subterranean supply of water was left on the surface of the earth at the time of the restoration following the Flood, for only about three percent of the earth's total water supply lies in subterranean sources today. The remainder, about ninety-seven percent, lies on the surface of the earth, mainly in the oceans. And it is evident that none of this water was placed back in the heavens above the atmosphere, for it is not there today.

[These figures — three percent and ninety-seven percent — are derived from The U.S. Geological Survey's records from past years. The accuracy could be somewhat open to question; though, with today's technology, the figures are probably fairly accurate.]

Then, concerning the antediluvian mountains, how high would they have been for water to have covered all of them at the end of the first forty days of the Flood? We can know that vast changes in the earth's topography began to occur at the end of the full one hundred fifty days, immediately following the time that God closed the floodgates of heaven and stopped the subterranean waters from coming up. But, the elevation of antediluvian topography, no one knows; nor can they know, for there is no data to work with.)

Thus, *at the end of the first forty days of the Flood*, the ark rested, floated, 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 the full one hundred and fifty days* did God step in and close both the floodgates of heaven and the fountains of the deep (8:2). Apparently all of the water above the atmosphere had fallen (for, again, none remains there today), though that would not appear to be the case with the water below the earth's surface (for, as previously stated, 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 required one hundred

and fifty days of torrential rainfall. Then He closed both the floodgates of heaven and the sources of the subterranean waters.

Restoration Following the Flood

On the one hundred fiftieth day of the Flood, when God stepped in and put a stop to matters (*cf.* 7:11; 8:1-4), Scripture locates the ark in relation to a place on the land beneath the water by stating:

“And the ark rested in the seventh month, on the seventh day of the month, upon the mountains of Ararat” (8:4).

Or, is the preceding *really what Scripture states?*

This is the way that all of the widely-used English translations read, which have seemingly followed one another in the translation of this verse. 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 of the 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 opening verse of this same 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 (and even more evident from the verses following), 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 evidently been depleted and God stepped in and closed both the floodgates of heaven 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 floodgates of heaven and the sources of the subterranean waters at the end of one hundred and fifty days but that He also began a restorative work at this same time. *Immediately following the Flood waters reaching their highest level on the one hundred and fiftieth day, these waters 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 closed both 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 began to appear above the waters* (8:5). Then, after another forty days had elapsed, 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 recede, *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.* From the way that the text reads though — 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 away from 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. NASB, 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. 1:2 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. 1:2, 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. 1:2.

(“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.”

The word *Ruach* is only used five times between Gen. 1:2 and 8:1 [3:8; 6:3, 17; 7:15, 22]. The last three usages have been translated and should be understood as “breath.” And the other two should probably be understood and translated in a similar manner as well [note, the numerous times *Ruach* is translated and understood as “breath” in Ezek. 37:5-10].)

The movement of God’s *Ruach* over the face of the waters in both Gen. 1:2 and Gen. 8:1 must be understood the same way in both instances, for the pattern concerning how God begins His restorative work involving a ruined creation *was revealed and set*

in an unchangeable manner in Gen. 1:2.

Thus, *the beginning of God's subsequent restorative work in Gen. 8:1 MUST be viewed exactly the same way. The Spirit of God or the Breath of God (which produces life [cf. Gen. 2:7]) MUST be seen moving upon or across the face of the waters in both instances.*

(In relation to God's breath providing life, as introduced in Gen. 2:7 [establishing a First-Mention Principle, which *can never change*], note ruined man today — another ruined creation, ruined following the restoration of the ruined material creation in Gen. 1:2ff. How does God go about restoring ruined man, who is "dead in trespasses and sins" [Eph. 2:1]? The answer is seen in these two passages in Genesis [1:2; 8:1]; and *the means which God uses to restore ruined man, as seen in these two passages of Scripture, can never change.*

The Spirit of God moves upon the ruined creation. The Spirit breathes life into the one having no life, and man passes "from death unto life" [John 5:24]. Everything is accomplished entirely through Divine intervention. Ruined man today is just as powerless to bring himself out of his ruined state as was the ruined material creation in both Genesis chapters one and eight.

Had God not acted in Genesis chapters one and eight, the earth would still be covered by water today and would forever remain covered by water, apart from Divine intervention at some future time.

Had God not acted at Calvary, in the person of His Son, ruined man would forever be left in his present condition — "dead in trespasses and sins."

*And should the Spirit of God not act today, on the basis of Christ's finished work at Calvary — breathing life into the one who has no life — man could *never* pass "from death unto life." Man could *never* move out of his ruined state simply because there is only *one revealed way that God restores a ruined creation, and it is either accomplished through God's revealed way or there is no restoration* [Acts 4:12].)*

Scripture must be understood and interpreted in the light of Scripture. And, understanding Gen. 8:1 in the light of and in the same respect as previously seen in Gen. 1:2 becomes *vitally necessary* to properly understand that which is in view in verse four, where another corrected translation is necessary.

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

Regality in Genesis chapter one is shown through a direct statement regarding the reason for man’s creation: “...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 Ps. 110:2, where Christ will rule as the great King-Priest after the order of Melchizedek during the coming day of His power (v. 4; cf. Gen. 14:18ff; Heb. 5-7).

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*).

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 the nation has been 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; Ps. 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; and this same meaning would still apply when used

relative to the people of Israel, though it could extend beyond this into the thought of *purity* [which is actually an extension of the thought of being set apart].)

The entire earth is referred to in Scripture 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 God’s people (*cf.* Num. 35:33, 34; Ps. 79:1; Ezek. 14:11; 20:43; 23:38; 36:20; Hosea 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, which 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 is presently 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 the author’s book, MYSTERY OF THE WOMAN, or to Chapters XXVII and XXVIII in the author’s book, THE TIME OF THE END.)

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” (literal translation from the Greek text in v. 18b).

That seen in both Rev. 12:1b and 17:18b points to that which awaits Israel *following her cleansing* (Rev. 17:16, 17; 19:3). That is to say, *Israel, also seen as God’s firstborn son* (Ex. 4:22, 23), *holds this regal position today but cannot exercise this position until after the nation has been cleansed.* And the fact that *Israel will one day be cleansed and ultimately exercise this position* was all foretold back in Gen. 8:4.

(Genesis 8:4 anticipates that seen in chapters nine through the first part of chapter eleven, preceding the calling of Abraham.

That seen in chapter nine foreshadows Israel’s new beginning once Messiah has returned, a nation has been born in a day, and the Jewish people surviving the Tribulation have been regathered back to the land.

Events in chapters ten and eleven then foreshadow the destruction of Gentile world power, allowing Israel to realize the nation’s position at this time, previously seen in Gen. 8:4.

Then the account of Abraham from the latter part of chapter eleven through chapter nineteen provides commentary, beginning with Israel’s removal from the nations following the Tribulation.

For details pertaining to the preceding, refer to the author’s book, BY FAITH.)

Appendix I

“Without Form and Void”

Tohu Wavohu

“In the beginning God created the heaven and the earth.

And the earth was without form and void [‘But the earth became *tohu wavohu*’]; and darkness was [‘became’] upon the face of the deep...” (Gen. 1:1, 2a).

Scripture opens in Genesis with a complete and continuous section — Gen. 1:1-2:3, thirty-four verses — Divinely designed to foreshadow in a skeletal, succinct manner that contained in the whole of subsequent Scripture about to follow. Possessing a correct understanding and interpretation of this opening section, with the numeric structure seen therein, cannot be overemphasized. But, more often than not, the converse of that is true among Christians.

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 days themselves, along with the following seventh day of rest.

Then another school of thought views Gen. 1:1 as other than an absolute beginning. Those following this school of thought understand the opening chapter of Genesis to begin at the time of *restoration*, with *the creation and a subsequent ruin of the creation* having previously occurred but not seen at this beginning point in Scripture.

However, if Scripture is compared with Scripture, and the whole of subsequent Scripture is viewed in the light of the way Scripture opens in Genesis, *creation alone or restoration alone*, followed by a day of rest, *cannot possibly* be the correct understanding of this opening section.

The words “without form and void” in the KJV English text of Gen. 1:2a are a translation of the Hebrew words *tohu wavohu* (“formless and void,” NASB; “formless and empty,” NIV; “waste and void,” ASV).

These two words 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, representing all nations in the future Lord’s Day (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 was about to occur *relative to the land of Israel* to that which had previously occurred *relative to the earth* in Gen. 1:2a.

The land of Israel was about to become *tohu wavohu* (translate the Hebrew word *eretz* [vv. 20, 23, 27, 28], meaning “land” or “earth,” as “land” throughout).

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 both of these actions — that which God was about to do to the land of Israel, and that which He had previously done to the earth — was the same. *Sin had entered* (*sin* on the part of the Jewish people in the former, and *sin* on the part of Satan 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, Isa. 45:18 (where the word *tohu* is used, translated “in vain”) 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,’ not ‘without form,’*].”

Thus, if Gen. 1:2a is to be understood in the light of related Scripture bearing on the subject (which it must be [cf. Ps. 12:6; Isa. 8:20; 28:10; I Cor. 2:13]), *there can be only one possible interpretation — the ruin of a prior existing creation (from v. 1), because of sin*. The earth from verse one “became” *tohu wavohu*.

(The word “was” in Gen. 1:2a is a translation of *hayah* in the Hebrew text, a verb of being. This word appears twenty-seven times in the first chapter and is used in this chapter far more in the sense of

“became” than “was,” though English translations do not normally reflect this fact [*ref.* the author’s book, *THE STUDY OF SCRIPTURE*, Chapter II, pp. 22-24.)

The ruin seen in both Gen. 1:2a and Jer. 4:23 occurred for a reason (sin had entered); and the ruin in both verses occurred with a view to eventual *restoration*. And the overall teaching from Isa. 34:11 is the same.

Then, *the restoration* seen in both the continuing text of Genesis chapter one (vv. 2b-25) and in the overall passage of Isa. 34:11 and Jer. 4:23ff, as well as in related Scripture (*e.g.*, Isa. 35:1ff), is seen occurring for a purpose, which is *regal*.

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 restoration, patterned after the former restoration, 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 evidently 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 this opening

section at that time, even apart from other revelation.

(Note one thing about the restoration in Gen. 1:2b-25 which should be understood. This restoration could only have been a *complete restoration*. No trace of “the world that then was” [the world preceding the ruin seen in Gen. 1:2a], or the subsequent ruined earth [in Gen. 1:2a], can be seen in “the heavens and the earth, which are now” [II Peter 3:6, 7].

A complete restoration would have removed *all traces* of anything having to do with “the world that then was” or with that world during the time when it lay in a ruined state. That is to say, geology today cannot show evidence of any type pre-existing creation or a ruin of that pre-existing creation, for a *complete restoration* — the only type restoration possible through the Divine work seen in Genesis chapter one — would have removed *all traces of a pre-existing creation and ruin*.

Had the preceding not been the case, God would have created man, untainted by sin, through using that tainted by sin [the earth] — *an impossibility*.

In this respect, all that exists in the present secular world of history and science — *e.g.*, the complete fossil record, the dinosaurs, topographical formations such as the Grand Canyon, etc. — would all have to be placed this side of the restoration seen in Gen. 1:2b-25, within time covered by “the heavens and the earth, which are now.”

That which occurred during and resulted from the Noachian Flood, 1,656 years following the restoration of the earth [Gen. 6-8], along with later topographical changes on the earth during the days of Peleg [born 100 years after the Flood (Gen. 10:25)], *must be looked to* for an explanation of numerous things of the preceding nature, not to a world lying in ruins in Gen. 1:2a, or to a world existing prior to that time.)

Viewing the whole of Scripture, the correct interpretation of the opening verses of Genesis can be clearly and unquestionably presented and understood through:

- 1) The manner in which the Hebrew words from Gen. 1:2a, *tohu wawohu*, are used elsewhere in Scripture (interpreting Scripture in the light of Scripture [Isa. 34:11; 45:18; Jer. 4:23]).
- 2) And the typical nature of Old Testament history (I Cor. 10:6, 11), which has been set forth in a very evident, Divinely established septenary arrangement.

And these opening verses, providing the Divinely established basis for that which follows, *must* be understood accordingly.

The Bible is *a book of redemption*; and only a correct view of the opening verses of Genesis can reflect positively, *at the very outset*, on God's redemptive message as a whole — *the restoration of a ruined creation, performed in its entirety through Divine intervention, for a revealed purpose.*

An incorrect view can, on the other hand, only have negative ramifications. *Creation alone*, apart from a ruin and restoration of the creation, fails to convey the complete message at the outset of the Word; and *Restoration alone* likewise fails to convey the complete message at this opening point in Scripture.

It is as F. W. Grant stated years ago relative to the existing parallel between the creation and ruin of the earth and the subsequent creation and ruin of man:

“The thought of a ruined condition of the earth succeeding its original creation...is...required by the typical view [that is, the earth's creation, ruin, and subsequent restoration forms a type of (foreshadows) man's creation, ruin, and subsequent restoration].”

(In line with the preceding, refer to Appendix II in this book, “Genesis and John.” The same septenary structure seen beginning Genesis is also seen beginning John; and John's gospel, for this and other reasons, should begin the N.T., paralleling Genesis beginning the O.T.

This septenary structure in Genesis deals with *the restoration of a ruined material creation*; and this same septenary structure in John deals with the restoration of that foreshadowed in the Genesis account — *the restoration of ruined man.*

And, beyond the septenary structure beginning both books, in the opening two chapters of each book, the subject matter in both books is the same throughout. In Genesis, the subject matter is set forth in *innumerable types*; in John, it is set forth in *eight signs.*)

Accordingly, the opening verses of Genesis cannot deal with *creation alone*. Nor can these opening verses deal with *restoration alone*.

Along with the grammatical problem of dealing with *tohu wawohu* in this respect, *creation alone* would be out of line with the whole of

Scripture, beginning with the central theme of Scripture, *the message of redemption*.

And *restoration alone*, though not out of line with the grammatical problem seen in *tohu wawohu*, is, as creation alone, out of line with the whole of Scripture, beginning with the central theme of Scripture, *the message of redemption*.

The *only* interpretative view which will fit — *at all points* — within the Divinely established septenary arrangement of Scripture (which has its basis in these opening verses) is:

Creation (an absolute beginning, and a perfect creation [v. 1]).

A Ruin of the Creation (v. 2a).

A Restoration of the Ruined Creation (vv. 2b-25).

Rest (in the type — six twenty-four-hour days of restorative work, followed by a twenty-four-hour day of rest; in the anti-type — six 1,000-year days of restorative work, followed by a 1,000-year day of rest [1:2b-2:3]).

Appendix II

Genesis and John

The parallel Message Seen in Both Books

When studying the Scriptures — whether the Old Testament or the New Testament — one is studying about *Jesus the Christ*, Whom God has “appointed heir of all things” (Luke 24:25-27; Heb. 1:2). There is nothing in the New Testament that is not seen after some fashion in the Old. The New Testament is simply a revealing, an unveiling, of God’s Son, as previously introduced in the Old Testament Scriptures.

“Jesus” is *the Word made “flesh,”* referring, in an inseparable sense, to both *the Old Testament Scriptures* and to *God becoming “flesh”* in the person of *His Son*. “Jesus” is not only *God* manifested in the flesh but *the Old Testament Scriptures* manifested in the flesh as well.

There is “the written Word,” inseparably identified with “God,” and there is this same Word manifested in the form of “flesh,” *with life and inseparability seen throughout*.

“In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God...

And the Word was made [‘the Word became’] flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:1, 2, 14).

One Person, One Goal

Thus, “studying Scripture,” one is simply *studying about God’s Son*. And note that *the Word* became “flesh” *after* the whole of the Old Testament had been penned but *before* a single word of the New Testament had been penned. In this respect, one would have to conclude

that there is nothing in the New that is not seen after some fashion in the Old, else God's Son — *the Word becoming "flesh"* — would have been incomplete at the time of His incarnation.

Then, in John 1:14, *the Word becoming "flesh"* is seen in connection with two things:

- 1) *Christ's Glory.*
- 2) *Christ's Sonship, God's Firstborn* ("sonship" implies *rulership*, and it is *firstborn sons* who rule in the human realm).

All of this can only take one back to the beginning of God's revelation of His Son, back to the opening verses of Genesis. That which God desires man to know about His plans and purposes, which He will bring to pass *through His Son*, begin at this point.

And everything from this point forward is *regal*. Everything has to do with *God's Son, God's Firstborn, Who has been "appointed heir of all things."* And *everything moves toward that day when God's Son will come forth in all His Glory and realize this inheritance.*

The Old Testament opens this way, providing the complete story in the opening book. And the New Testament opens exactly the same way, providing commentary on the manner in which the Old Testament opens, providing the complete story, after another fashion, in one book as well.

Scripture begins in Genesis with, "In the beginning... [*lit., 'In beginning...'*]," and the New Testament begins exactly the same way, though a problem exists because of the manner in which man has arranged the four gospels beginning the New Testament.

The Gospel of John is the only gospel which begins the same way Genesis begins, "In the beginning... [*lit., 'In beginning...'*]," along with the fact that both Genesis and John parallel one another completely, from beginning to end.

Thus, if the Gospel of John occupied its proper place in the arrangement of books in the New Testament, both books, Genesis and John, would not only introduce each Testament exactly the same way but both of these books would relate the complete story of each Testament — *the complete story of Scripture as a whole* — at the beginning of each Testament.

(John's gospel, over the years, has been the one gospel among the four which has provided problems for those arranging the order of the four gospels introducing the New Testament. New Testaments have been printed in the past with John occupying different places among the four, even placed at the beginning of the four gospels.

However, the Gospel of John is presently in the wrong place in relation to the other three [placed after the other three rather than at the beginning]. And this, along with Christians not understanding the structure of both Genesis and John — paralleling one another, introducing each Testament, and relating the complete story of Scripture — can only be responsible, in no small part, for an existing Biblical ignorance among Christians concerning the central message of Scripture.

And a purported late date for the writing of John's gospel [usually seen as about 90 A.D.] has not helped matters in the preceding respect. John's gospel, of necessity, by its own internal evidence, had to be written much earlier. Since the gospel was directed to the Jewish people during the reoffer of the kingdom of the heavens to Israel [evident by *the signs* (cf. I Cor. 1:22) in conjunction with that stated in John 20:30, 31 concerning *the purpose for these signs*], it could not possibly have been written after about 62 A.D. [when this reoffer closed] and may have been written as early as about 45 A.D. [an early date accepted by a number of scholars on the basis of late manuscript evidence]. In fact, because of the place which John's gospel occupies in relation to the other three [paralleling the place which Genesis occupies in relation to the other four books of Moses], it is very likely that John's gospel was written first, before the other three.

[For additional information on the preceding, refer to the author's book, *SIGNS IN JOHN'S GOSPEL*, particularly Chapters I, XVIII, "Purpose for John's Gospel" and "These Are Written, That..."].

Also, note that placing John's gospel at the beginning of the New Testament would allow Luke's gospel to be followed by the Book of Acts. And these two books belong together [both written by Luke] as much as John belongs at the beginning of the gospels.

Luke ends his gospel by relating things about *Christ's ascension*; and he continues this in Acts, with added detail. The only other gospel writer mentioning this is Mark, apart from detail such as Luke provides.

The four gospel writers present *the offer of the kingdom of the heavens*

to Israel. Acts, forming a continuation and somewhat of a fifth gospel, presents *the reoffer of the kingdom to Israel*.

Then, with the New Testament structured in this manner, a *Penta-teuch* is seen beginning both Testaments.)

Comparing Genesis and John

Genesis, in the opening two chapters, begins with:

- 1) A creation at a beginning point (1:1).
- 2) A subsequent ruin of the creation (1:2a).
- 3) A restoration of the ruined creation (material creation), through Divine intervention, over six days time (1:2b-25).
- 4) Man created on the sixth day, following all of God's restorative work, for a revealed purpose having to do with the seventh day (1:26-31).
- 5) God resting on the seventh day, following all of His work (2:1-3).

John, in the opening two chapters, begins with:

- 1) A creation at a beginning point (1:1-3).
- 2) A subsequent ruin of the creation (1:4, 5).
- 3) A restoration of the ruined creation (ruined man), through Divine intervention, over six days time (1:6-2:1 [1:29, 35, 43; 2:1]).
- 4) Man seen as redeemed at the end of six days, following all of God's restorative work, for a revealed purpose having to do with the seventh day (that foreshadowed by the sign [2:2-10]).
- 5) God resting on the seventh day, following all of His work (a manifestation of His Glory, belief [2:11]).

In Genesis, the restoration is that of the material creation, foreshadowing the restoration of man even before his creation and fall.

In John, the restoration is that of ruined man, foreshadowed in the Genesis account.

In both, the purpose is the same — placing restored man (redeemed man) on a restored earth (a redeemed earth), in a regal position, on the seventh day.

And this septenary, foundational overview, seen in the opening

two chapters of each book, relates *the complete story of Scripture*. Each of the six days of God's restorative work, foreshadowed in either account (Genesis or John), has to do with days of *1,000 years each* (cf. II Peter 1:15-18; 3:3-8).

That is to say, God is presently working six days, 6,000 years, to bring about the restoration of both man and the material creation. Then, at the conclusion of His work, man will be in a position *to realize the purpose for his creation in the beginning*. Man will be in a position *to rule a restored earth with the second Man, the last Adam, during the seventh day, during the seventh 1,000-year day*.

The preceding is the parallel manner in which both books begin; and from this point in both books, the parallel continues.

Genesis is built around *numerous types*, and John is built around *eight signs*.

The types in Genesis have to do centrally with Abraham and his seed through Isaac, Jacob, and Jacob's progeny through his twelve sons — the nation of Israel. And all of these types provide different facets of *God's present restorative work*, ending at the same place as *His past restorative work*, on the seventh day, the seventh 1,000-year period.

The signs in John have to do with and are directed to the seed of Abraham through Isaac, Jacob, and Jacob's progeny through his twelve sons — the nation of Israel. And all of these signs, exactly as the types in Genesis, provide different facets of *God's present restorative work*, ending at the same place as *His past restorative work*, on the seventh day, the seventh 1,000-year period.

(Scripture was established in this type structure at the beginning of each Testament. And, within this structure, the relationship of John to Genesis is typical of the relationship of the whole of the New Testament to the whole of the Old Testament. The New Testament, through various means [signs, parables, metaphors, etc.] simply provides commentary, opening up that previously seen after different fashions in the Old Testament [types, metaphors, the Prophets, etc.])

The whole of Scripture is about *Jesus the Christ*. And the whole of Scripture moves toward *a seventh day, a seventh 1,000-year period*, when God's firstborn Son, *God's Christ*, will come into possession of His inheritance, and, with *Israel* (presently God's firstborn son [Ex.

4:22, 23]) and *the Church* (to be revealed as God's firstborn son in that coming day, following the adoption [Rom. 8:14-23; Heb. 12:22, 23]) will realize that seen in the opening chapter of Genesis at the time of man's creation:

“...let them have dominion [Heb., *radah*, ‘rule’; ‘...let them rule’”
(Gen. 1:26, 28).

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God, in His Word, often exhibits an affinity for explaining matters through the use of *types, numbers, metaphors, parables, or other forms of figurative language*. But the way in which man in the western world normally views these same parts of the Word, more often than not, is completely out of line 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 seeking to understand subsequent Biblical revelation.

The basics for *everything* have been set forth early in Scripture. In this respect, man *must* begin where God began 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, after 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 for man *must* do two things:

- 1) They *must* begin where God began, at the beginning, in Genesis.
- 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 man applies himself to study, can only fail to produce *the full results* which God intended when He gave this revelation to man.
