**Seven, Ten Generations BOOK**
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**REAR COVER DATA**

God, in His Word, often exhibits an affinity for explaining matters by and 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* that God intended when He gave this revelation to man.

**FOREWORD**

Genesis, the book of beginnings, is rich beyond degree. And this richness is found mainly through *the means* that 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*, throughout 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 all 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 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5&t=NKJV), 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 entire 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 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV). 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 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV).

[Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV) forms an opening skeletal framework in Scripture, providing a septenary structure upon which all 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 [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV), refer to Appendixes 1, 2 in this book, [Bible One - Seven, Ten Generations by Arlen L. Chitwood](http://bibleone.net/STG.htm).

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](https://www.koffeekupkandor.com/the-study-of-scripture.php), in this site.)

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Chapter 1

**AT THE END OF SEVEN GENERATIONS**

*Jared lived one hundred and sixty-two years, and begot Enoch. . . .*

*Enoch lived sixty-five years, and begot Methuselah.*

*After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters.*

*So all the days of Enoch were three hundred and sixty-five years.*

*And Enoch wlked with God; and he was not, for God took him.* ([Genesis 5:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.18&t=NKJV), [21-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.21-24&t=NKJV))

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.* [Genesis and John!](https://www.koffeekupkandor.com/gods-word-two.php#%20Genesis%20and%20John!) in this site]).

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, the word “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]” ([Genesis 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.4&t=NKJV)) but also with “*the generations* [*genesis*] *of Adam* [creation, subsequent lineage, and history]” ([Genesis 5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.1&t=NKJV)).

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 ([Genesis 6:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.9&t=NKJV); [10:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10.1&t=NKJV), [32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10.32&t=NKJV); [11:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.10&t=NKJV), [27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.27&t=NKJV)).

(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 [Genesis 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.4&t=NKJV) 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 [Genesis 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.4&t=NKJV) ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)) 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[[Genesis 1:26ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26ff&t=NKJV); *cf.* [Hebrews 4:4-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.4-9&t=NKJV); [2 Peter 3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.3-8&t=NKJV)]).

(Note that if [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV) 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 that follows.

The entire 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 that God saw fit to provide at the beginning.)

Then, “*the generations* [NKJV: genealogy] *of Adam*” in [Genesis 5:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.1&t=NKJV) 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 [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV), with additional information provided in [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV)), 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 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV); [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5&t=NKJV); [10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10&t=NKJV); [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11&t=NKJV) 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 ([Genesis 4:17-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.17-24&t=NKJV)) and the genealogy of Seth through the third generation ([Genesis 4:25-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.25-26&t=NKJV)).

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 ([Genesis 5:1-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.1-32&t=NKJV)).

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 ([Genesis 10:2-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10.2-5&t=NKJV)), Ham ([Genesis 10:6-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10.6-20&t=NKJV)), and Shem ([Genesis 10:21-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10.21-31&t=NKJV)) — 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 [Genesis 5:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.32&t=NKJV); [11:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.26&t=NKJV), where this can be shown from other passages of Scripture ([Genesis 5:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.32&t=NKJV); [7:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.11&t=NKJV); [10:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10.21&t=NKJV); [11:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.10&t=NKJV), [26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.26&t=NKJV), [32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.32&t=NKJV); [12:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.4&t=NKJV))].

Knowing the preceding will answer a question many ask about Noah’s curse upon Canaan, Ham’s son, in [Genesis 9:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.18&t=NKJV), [24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.24-27&t=NKJV). Canaan is listed last among the four sons of Ham ([Genesis 10:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10.6&t=NKJV)), 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 of wine that Noah, for the first time following the Flood, unknowingly made at this time — an intoxicating wine that evidently had *not* existed in days preceding the Flood [*ref.* Chapter 6, pp. 69-72, in the author’s book, [Signs in John’s Gospel.pdf](http://lampbroadcast.org/Books/SJG.pdf) (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.* [Genesis 5:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.32&t=NKJV); [7:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.6&t=NKJV); [11:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.10&t=NKJV), [27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.27&t=NKJV), [32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.32&t=NKJV); [12:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.4&t=NKJV)).

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 [[Genesis 1:6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.6-8&t=NKJV)], forming part of the water that flooded the earth 1,656 years later during Noah’s day [[Genesis 7:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.11ff&t=NKJV)]).

(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 [Genesis 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5&t=NKJV), [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 [[Genesis 5:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.32&t=NKJV)].)

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.* [Genesis 5:3-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.3-32&t=NKJV); [11:10-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.10-26&t=NKJV)).

(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.* [Isaiah 65:17-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+65.17-25&t=NKJV); [Acts 3:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+3.21&t=NKJV)].

For additional information on the preceding, refer to Chapter 9, “The Days of Noah,” in the author’s book, [Prophecy on Mount Olivet.pdf](http://lampbroadcast.org/Books/POMO.pdf).)

**The Seventh and Tenth from Adam**

In the genealogical table in [Genesis 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5&t=NKJV), of the ten men named in the genealogy extending from Adam to Noah, two of them are singled out by and 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” by God recognizing a vicarious sacrifice, wherein death and shed blood were present, is seen in the two previous chapters [chapters 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 [[Daniel 9:24ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24ff&t=NKJV)].)

**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 which is foreshadowed by Enoch being removed from the earth in [Genesis 5:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.24&t=NKJV) can be realized. In the antitype of that which is 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 Chapter 10 in the author’s book, [Search for the Bride.pdf](http://lampbroadcast.org/Books/SFTB.pdf) [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 2 and 3 of this book.)

That which is 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 that 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 that 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 that 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 that God has revealed on the subject*. And, by this means — *studying Scripture after the fashion in which it has been structured, running all the checks and balances that 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 invariably 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 — [1 Thessalonians 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4&t=NKJV); [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5&t=NKJV) and [Revelation 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4&t=NKJV)) — 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 New Testament 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 [[Genesis 5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5-8&t=NKJV), [18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.18-19&t=NKJV)]). And when the type surrounding Ruth appearing before Boaz on his threshing floor at the end of the harvest from the book of Ruth ([Ruth 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4&t=NKJV)) 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](https://www.koffeekupkandor.com/gods-word-in-revelation.php#The%20Time%20of%20the%20End), Chapters 4-9 [in this site]; [Had Ye Believed Moses.pdf](http://lampbroadcast.org/Books/HYBM.pdf), Chapters 12-14; [Judgment Seat of Christ.pdf](http://lampbroadcast.org/Books/JSOC.pdf), Chapters 2 and 3; and [Ruth.pdf](http://lampbroadcast.org/Books/Ruth.pdf), Chapters 8 and 9.)

And the antitype (seen in [1 Thessalonians 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+4&t=NKJV); [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5&t=NKJV) and [Revelation 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV) ;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 1 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](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.56&t=NKJV)], though not existing on earth until the end of Man’s Day [*cf*. [Joel 3:14-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.14-17&t=NKJV); [2 Thessalonians 2:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Thessalonians+2.2-3&t=NKJV)]).

It is clearly shown in 1 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* ([1 Thessalonians 5:2-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Thessalonians+5.2-6&t=NKJV)).

And the chapter one of the book of Revelation relates *exactly the same truth* ([Revelation 1:10-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10-20&t=NKJV)). 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 [Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV), 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 ([Matthew 22:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22.1-14&t=NKJV); [25:14-30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.14-30&t=NKJV); [Luke 19:11-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.11-27&t=NKJV)).

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 that 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 that 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 that 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 [2 Corinthians 5:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.17&t=NKJV):

*Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have 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*” ([1 Corinthians 10:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.32&t=NKJV)).

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* ([Ephesians 2:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.13-15&t=NKJV)).

According to [2 Corinthians 5:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.17&t=NKJV), 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 ([Galatians 3:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.28&t=NKJV)). “*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* that 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*” thath *God Himself* has “broken down” [[Ephesians 2:11-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.11-15&t=NKJV)].

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*” [[Romans 9:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+9.3&t=NKJV)], *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 which is 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.*

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Chapter 2

**DURING THE TENTH GENERATION**

*Lamech lived one hundred and eighty-two years, and had a son.*

*And he called his name Noah, saying, “This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed.”. . .*

*And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.* ([Genesis 5:28-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.28-29&t=NKJV), [32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5.32&t=NKJV))

In the genealogy in [Genesis 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5&t=NKJV), 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 in 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 waited for that time when God would call Abraham, *the tenth from Noah*, out of Ur of the Chaldees to go into another land, a land that He would show Abraham. And within this land, all the blessings and promises that 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 that God had previously given to Abraham and his seed through an everlasting covenant ([Genesis 15:5-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.5-21&t=NKJV); [26:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+26.3-4&t=NKJV); [28:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+28.12-14&t=NKJV)).

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 ([Genesis 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5&t=NKJV)) and continuing into the time of Abraham, twenty generations later ([Genesis 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11&t=NKJV)ff). This is the way Scripture began preceding this section ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)), and this is something that can be seen in different places throughout Scripture following this section.

In this respect, from an overall perspective, this is something that can easily be seen in 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 that can easily be seen in 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* ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)). And within this numeric manner, using events occurring throughout seven days — six days of work, followed by a day of rest — God established, at the beginning, *a septenary structure surrounding His activity in relation to man and the earth*. And this is something that can be seen pervading all subsequent Scripture.

This section begins with *the creation* of the heavens and the earth ([Genesis 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1&t=NKJV)). Immediately following, reference is made to *a ruin* of the previously revealed creation ([Genesis 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2a&t=NKJV)). 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 of time ([Genesis 1:2-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-25&t=NKJV) [2b]). 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 ([Genesis 1:26-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-2.3&t=NKJV)).

And *this septenary* *account* at the very beginning of Scripture provides a foundational framework upon which all subsequent Scripture rests, with all subsequent Scripture also established in this same septenary manner. In this respect, the six and seven days in [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV) 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 2 in the author’s book, [The Study of Scripture](https://www.koffeekupkandor.com/the-study-of-scripture.php), in this site.)

Thus, this opening section of Scripture provides a skeletal outline at the very beginning, with all Scripture that follows simply forming commentary, providing all the information that 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 all of the 7,000 years will lead.

In this respect, Scripture subsequently reveals that following the creation in [Genesis 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1&t=NKJV), 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.* [Ezekiel 28:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.14&t=NKJV); [Luke 4:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+4.5-6&t=NKJV); [Ephesians 6:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.12&t=NKJV); [Revelation 12:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.9&t=NKJV)).

The day came though when Satan sought to “*exalt*” his throne and become “*like the Most High*” ([Isaiah 14:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.12-14&t=NKJV)). 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 [Isaiah 14:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.13&t=NKJV), 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 non-appointed rule extending throughout the universe.

And this would explain why *a ruined earth*, later revealed to still have *a ruling angel*, is seen in [Genesis 1:2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2a&t=NKJV), following the creation in [Genesis 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1&t=NKJV). At the time Satan sought to exalt his throne, his kingdom was reduced to a ruin, though he was allowed to continue holding the scepter, for a time.

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

In the preceding respect, note the account of Saul and David in the books of 1 and 2 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 [[1 Samuel 15:1-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+15.1-26&t=NKJV)].

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 scepter [[1 Samuel 16:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+16.12-13&t=NKJV); [2 Samuel 1:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Samuel+1.1-10&t=NKJV)].

Only then did God remove one ruler from the throne and position another ruler on the throne — a right that God reserves for Himself [*cf*. [Daniel 4:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.17&t=NKJV), [25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.25&t=NKJV); [Matthew 20:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+20.21&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+20.23&t=NKJV)].)

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

The ruined kingdom over which Satan continued ruling was not restored over six days of time to allow him to continue on the throne. Rather, the kingdom was restored for *man* ([Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV)). And *man*, in God’s time, was to take the scepter — 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 existe*nce 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 by bringing about man’s disobedience, with disobedience on man’s part leaving man in the same position that Satan occupied — *disqualified to rule.*

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

Thus Satan, by and through the woman, succeeded in his attempt to bring about man’s disobedience. He accomplished this by 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 scepter 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*” [[Genesis 2:21-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.21-24&t=NKJV)]. 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 scepter, 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 [[Genesis 2:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.24&t=NKJV)] — a command that 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* [[Genesis 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.6&t=NKJV)], *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* [[2 Corinthians 5:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.21&t=NKJV)], *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 that 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 *perfectly* 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* that 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 ([Genesis 1:2-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-5&t=NKJV) [2b]).

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*. [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV)). Everything occurs in exact accord with God’s revealed Word; and the instant that the Spirit moves and man passes “*from death to life*,” *light* comes into existence, though the previously existing darkness remains. And, at this point, God makes a sharp division between that which is connected with *the light* (the spiritual) and that which is connected with *the darkness* (the soulical, the natural [*cf*. [Hebrews 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12&t=NKJV)]).

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 fullness of that which is seen in [Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV) *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 [Genesis 1:2-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-25&t=NKJV) [2b] foreshadows *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 [Genesis 2:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.1-3&t=NKJV) foreshadows *a future 1,000-year day of rest, a seventh millennium, a Sabbath*, awaiting the people of God ([Hebrews 4:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.1-9&t=NKJV)).

Thus, all Scripture following this opening section of Genesis simply forms commentary for that which is 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 that follows* — a sequence relating of the complete story of Scripture.

For example, Scripture that immediately follows this opening section, beginning in [Genesis 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.4&t=NKJV) 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 ([Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)), so it is in the section immediately following ([Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV); [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) [2b]). Revelation in this following section is not limited to that which is foreshadowed by God’s restorative work on day one in chapter one. Rather, revelation in this section, although centering on that which is foreshadowed by God’s restorative work on day one, moves beyond this point into that which is foreshadowed by God’s restorative work on days two through six. That is to say, revelation in this section, although 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 which is 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 that reflect upon *all 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 millennia of work). This, in turn, sets the stage for that which is seen in chapters five through nine.

(And *redemption* surrounds the entire 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 which is seen throughout chapters three and four. In chapter three, Adam, “*not deceived*” [[1 Timothy 2:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+2.14&t=NKJV)], *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* [[2 Corinthians 5:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.21&t=NKJV)].

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 which is 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.* [Genesis 4:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.10&t=NKJV); [Hebrews 12:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.24&t=NKJV)].

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 [[Genesis 1:2-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-5&t=NKJV) {2b}]. 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 [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV). Note other facets of God’s redemptive work introduced at this early point in Genesis, which reflects upon and forms commentary for that which is 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 began 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 which is 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 that would occur 6,000 years later, *at the end of Man’s Day.*

The Church, previously introduced by and 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 by and 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 which is 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 which is seen in the complete destruction of the image in [Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV) — the end of Gentile world power. Then that which follows the Flood in the type foreshadows the same thing which is 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 entire matter *has been made known at the beginning, in the opening chapters of Genesis.*

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Chapter 3

**A NEW BEGINNING**

*And the waters prevailed on the earth one hundred and fifty days.*

*Then God remembered Noah, and every living thing, and all the animals that were with him in the ark. And God made a wind to pass over the earth, and the waters subsided.*

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

*And the waters receded continually from the earth. At the end of the hundred and fifty days the waters decreased.*

*Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat.* ([Genesis 7:24-8:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.24-8.5&t=NKJV))

There is *a new beginning* following a Flood in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV), and sixteen hundred and fifty-seven years later there is *another new beginning* following a Flood in [Genesis 8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8&t=NKJV); [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9&t=NKJV). 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 [Genesis1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesi+1.2&t=NKJV), 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 [Genesis 7:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.11ff&t=NKJV), God used exactly the same means to destroy those upon the earth following Satan’s attempt to corrupt the human race by and 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 [Genesis 3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.15&t=NKJV) ([Genesis 6:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.1-4&t=NKJV)).

Particulars surrounding the way in which God brought about the pre-Adamic Flood and the 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 [2 Peter 3:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.5-6&t=NKJV) (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 ([Genesis 1:2-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-25&t=NKJV) [2b]).

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 ([Genesis 7:11-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.11-24&t=NKJV)), and part of chapter eight is devoted to the latter ([Genesis 8:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1-14&t=NKJV)).

**Destruction by a Flood**

The waters that flooded the earth during Noah’s day came from two sources — *from above the atmosphere and from below the earth’s surface* ([Genesis 7:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.11&t=NKJV)). During the restoration of the earth following the previous Flood in [Genesis 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2&t=NKJV), God, on the second day of His restorative work, had placed the waters that *He later used to flood the earth once again* in two locations — *above the atmosphere* and *below the atmosphere* ([Genesis 1:6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.6-8&t=NKJV)), 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 that 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’]” ([Genesis 7:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.11&t=NKJV)).

*Subterranean waters* began to gush up, and *torrential rain* (the primary meaning of the Hebrew word translated “*rain*” in [Genesis 7:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.12&t=NKJV) [*geshem*, as distinguished from *matar* in [Genesis 7:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.4&t=NKJV), 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]” ([Genesis 7:12-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.12-20&t=NKJV)). And, except for the eight individuals and the animals in the ark,

*. . . all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man.*

*All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died.* ([Genesis 7:21-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.21-22&t=NKJV)).

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* ([Genesis 7:24-8:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.24-8.2&t=NKJV)).

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 [[Genesis 7:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.12&t=NKJV)] and the additional one hundred and ten days [[Genesis 8:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.2&t=NKJV)], 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 which is 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 that 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.* [Genesis 1:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.9-10&t=NKJV); [8:5-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.5-14&t=NKJV)], with the water moved to different places in each instance.

Restoration following the Flood that preceded man’s creation in chapter one occurred by 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 [[Genesis 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2&t=NKJV), [6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.6-7&t=NKJV)].

Restoration following the Flood during Noah’s day in chapter eight occurred by 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 [Psalm 104:5-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+104.5-9&t=NKJV):

*You who laid the foundations of the earth, so that it should not be moved forever,*

*You covered it with the deep as with a garment; the waters stood above the mountains.*

*At Your rebuke they fled; at the voice of Your thunder they hastened away.*

*They went up over the mountains; they went down into the valleys, to the place which You founded for them.*

*You have set a boundary that they may not pass over, that they may not return to cover the earth.*

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 ([Genesis 8:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.2&t=NKJV)). 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. [Genesis 7:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.11&t=NKJV); [8:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1-4&t=NKJV)), Scripture locates the ark in relation to a place on the land beneath the water by stating:

*Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat.* ([Genesis 8:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.4&t=NKJV))

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*” [[Genesis.1:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.20&t=NKJV)]).

This Hebrew word has to be understood *contextually*. And in [Genesis 8:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.4&t=NKJV), 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” or “on.” 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, [Genesis 8:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.4&t=NKJV) 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 that stretches from modern-day Turkey eastward into Armenia).

And that this is the correct way to view [Genesis 8:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.4&t=NKJV) 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](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1&t=NKJV), [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.3&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.5&t=NKJV) 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*. [Genesis 8:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1-4&t=NKJV), [13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.13-14&t=NKJV)).

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* ([Genesis 8:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.5&t=NKJV)). Then, after another forty days had elapsed, Noah sent forth a dove, which found “*no resting place for the sole of her foot*” ([Genesis 8:6-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.6-9&t=NKJV)).

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* ([Genesis 8:10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.10-11&t=NKJV)).

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 ([Genesis 10:5-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10.5-10&t=NKJV); [11:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.1ff&t=NKJV)). 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 [Genesis 11:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.2&t=NKJV) 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 [Genesis 8:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.4&t=NKJV)? Actually, it makes *a lot of difference*, for if an individual follows the incorrect translation and understanding of [Genesis 8:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.4&t=NKJV), the door is closed to tremendous biblical truths that can be seen in verses one through four *only by viewing verse four correctly.*

*1) Paralleling Two New Beginnings*

As previously seen, [Genesis 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2&t=NKJV) and [Genesis 8:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1&t=NKJV) 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 by following the English translation of [Genesis 8:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1&t=NKJV) and not understanding that *the latter must follow that previously established in the former.*

The Hebrew word *Ruach* appears in both verses. In [Genesis 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2&t=NKJV), this word is translated “Spirit”; but in [Genesis 8:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1&t=NKJV), 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 [Genesis 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2&t=NKJV).

(“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 New Testament, usually translated “Spirit”]. But there is nothing in the context of [Genesis 8:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1&t=NKJV) that would suggest understanding *Ruach* as “wind.”

The word *Ruach* is only used five times between [Genesis 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2&t=NKJV) and [Genesis 8:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1&t=NKJV) [[Genesis 3:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.8&t=NKJV); [6:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.3&t=NKJV), [17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.17&t=NKJV); [7:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.15&t=NKJV), [22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+7.22&t=NKJV)]. 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 [Ezekiel 37:5-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.5-10&t=NKJV)].)

The movement of God’s *Ruach* over the face of the waters in both [Genesis 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2&t=NKJV) and [Genesis 8:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1&t=NKJV) 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* [*Genesis 1:2*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2&t=NKJV)*.*

Thus, *the beginning of God’s subsequent restorative work in* [*Genesis 8:1*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1&t=NKJV) *MUST be viewed exactly the same way. The Spirit of God or the Breath of God* (which produces *life* [*cf.* [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV)]) *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 [Genesis 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.7&t=NKJV) [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 [Genesis 1:2ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2ff&t=NKJV). How does God go about restoring ruined man, who is “*dead in trespasses and sins*” [[Ephesians 2:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.1&t=NKJV)]? The answer is seen in these two passages in Genesis [[Genesis 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2&t=NKJV); [8:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1&t=NKJV)]; and *the means that 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 into life”* [[John 5:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.24&t=NKJV)]. 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 into 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](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+4.12&t=NKJV)].)

Scripture must be understood and interpreted in the light of Scripture. And, understanding [Genesis 8:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.1&t=NKJV) in the light of and in the same respect as previously seen in [Genesis 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2&t=NKJV) 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 that 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 by a direct statement regarding the reason for man’s creation: “…*let them have dominion* [or, ‘…let them rule’]” ([Genesis 1:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26&t=NKJV), [28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.28&t=NKJV)). The Hebrew word translated “dominion” in these two verses is *radah*, the same word translated “rule” in [Psalm 110:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.2&t=NKJV), where Christ will rule as the great King-Priest after the order of Melchizedek during the coming day of His power ([Psalm 110:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.4&t=NKJV); *cf.* [Genesis 14:18ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18ff&t=NKJV); [Hebrews 5-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5-7&t=NKJV)).

*Regality in Genesis chapter eight* though is shown in and 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 that 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.* [Exodus 19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.6&t=NKJV); [Deuteronomy 7:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.6&t=NKJV); [Psalm 2:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+2.6&t=NKJV); [11:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+11.4&t=NKJV); [65:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+65.4&t=NKJV); [78:41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+78.41&t=NKJV); [Zephaniah 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zephaniah+2.12&t=NKJV); [3:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zephaniah+3.11&t=NKJV)].

The word “holy” carries the thought of set apart [to 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’]” ([Ezekiel 28:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.14&t=NKJV)). 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*. [Numbers 35:33-34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35.33-34&t=NKJV); [Psalm 79:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+79.1&t=NKJV); [Ezekiel 14:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+14.11&t=NKJV); [20:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+20.43&t=NKJV); [23:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+23.38&t=NKJV); [36:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+36.20&t=NKJV); [Hosea 5:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+5.3&t=NKJV); [6:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+6.10&t=NKJV)).

And Israel, the wife of Jehovah, climaxed the nation’s disobedience *by taking up unholy alliances with the surrounding Gentile nations* — something that God had forbidden in no uncertain terms (*cf*. [Numbers 23:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+23.9&t=NKJV); [Deuteronomy 7:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.1-6&t=NKJV)). *And these alliances were viewed in Scripture as harlotry on Israel’s part* (*cf.* [Jeremiah 3:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.1-4&t=NKJV); [Ezekiel 16:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.2&t=NKJV), [28-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.28-29&t=NKJV)).

The day came when Israel’s cup of iniquity became full (*cf.* [Genesis 15:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.16&t=NKJV)), and *God drove His adulterous wife out among her Gentile lovers to effect repentance by and 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* ([Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV); [17:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-7&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV)).

(For a discussion of Revelation chapters eleven, seventeen, and eighteen in the preceding respect, refer to the author’s book, [Mystery of The Woman](https://www.koffeekupkandor.com/gods-word-five.php#Mystery%20of%20The%20Woman), in this site, or to Chapters 27 and 28 in the author’s book, [The Time of the End](https://www.koffeekupkandor.com/gods-word-in-revelation.php#The%20Time%20of%20the%20End), also in this site.)

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 which is foreshadowed by [Genesis 8:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.4&t=NKJV) — 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*. [Zechariah 14:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+14.9&t=NKJV), [20-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+14.20-21&t=NKJV)).

This is *exactly* what is also seen in [Revelation 12:1b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1b&t=NKJV) and [Revelation 17:18b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18b&t=NKJV). 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 [Revelation 17:18b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18b&t=NKJV)).

That which is seen in both [Revelation 12:1b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1b&t=NKJV) and [Revelation 17:18b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18b&t=NKJV) points to that which awaits Israel *following her cleansing* ([Revelation 17:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.16-17&t=NKJV); [19:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.3&t=NKJV)). That is to say, *Israel, also seen as God’s firstborn son* ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)), *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 [Genesis 8:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.4&t=NKJV).

([Genesis 8:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.4&t=NKJV) anticipates that which is seen in chapters nine through the first part of chapter eleven, preceding the calling of Abraham.

That which is 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 [Genesis 8:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+8.4&t=NKJV).

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.pdf](http://lampbroadcast.org/Books/ByFaith2012.pdf).)