**Seven, Ten Generations**

By Arlen L. Chitwood

[www.bibleone.net](http://www.bibleone.net)

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

**Genesis** is the book of *beginnings*. The Hebrew text, introducing **Genesis**, begins with *Bereshith*, which means, “In beginning”; and in the Greek text of the Old Testament (the Septuagint), **Genesis** begins with *En arche*, meaning exactly the same thing as seen in the Hebrew text, “*In beginning*” (*En arche* is also the way in which the Greek text of the gospel of **John** opens [ref. Appendix 2, “**Genesis** and **John**,” in this book]).

The title for the book — **Genesis** — was derived from the Greek rather than from the Hebrew text, though not from the word for “beginning.” Rather, 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]” (**2:4**) but also with “*the generations* [*genesis*] *of Adam* [creation, subsequent lineage, and history]” (**5:1**).

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

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

Thus, deriving the title of the book from the Greek word *genesis*, reference would be made not only to beginning points (e.g*.*, the manner in which the book opens [the creation of the heavens and the earth], along with man’s creation), but to subsequent history, occurring throughout “generations,” as well (shown through subsequent revelation in the book).

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

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

(Note that if **Genesis 1:1-2:3** is not seen and understood within its evident, proper framework — *Creation*, *Ruin*, *Restoration*, *Rest* — the reader will not possess a proper foundation upon which he can build regarding revelation surrounding man 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** 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 chapter **1**, with additional information provided in chapter **2**), and the succeeding history began with man’s fall in chapter **three** (*the ruin* of the creation) and continues throughout the remainder of Scripture (having to do with *restoration*, followed by *rest*).

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

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

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

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

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

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

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

The time-frame in the preceding can be ascertained from the type 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 (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**; **7:6**; **11:10**, **27**, **32**; **12:4**).

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

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

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

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

For additional information on the preceding, refer to Chapter 9, “The Days of Noah,” in the author’s book, Prophecy on Mount Olivet.)

The Seventh and Tenth from Adam

In the genealogical table in **Genesis** chapter **five**, of the ten men named in the genealogy extending from Adam to Noah, two of them are singled out 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**].)

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** 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 [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**, **5** and **Revelation 1-4**) — then an individual is ready to compare the two, along with viewing related New Testament Scripture.

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

*The one new man* “*in Christ*” (comprised of *all Christians* throughout the dispensation) will be removed at the end of the dispensation in which God deals with this new man; and the division between faithful and unfaithful individuals comprising this *new man* will then occur *at the judgment seat following the rapture*, *not via selective resurrection and rapture preceding the judgment seat*. This is seen in the types, the antitype, and related Scripture (e.g., the 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**, **18**, **19**]). And when the type surrounding Ruth appearing before Boaz on his threshing floor at the end of the harvest from the book of **Ruth** (chapters **3**, **4**) is added to the word picture, events surrounding both the rapture and the judgment seat are seen to occur preceding the Tribulation.

(For additional information on all Christians being removed preceding the Tribulation, refer to the author’s books, The Time of the End, Chapters 4-9; Had Ye Believed Moses, Chapters 12-14; Judgment Seat of Christ, Chapters 2 and 3; and Ruth, Chapters 8 and 9.)

And the antitype (seen in **1 Thessalonians 4**, **5** and **Revelation 1-4**) reveals exactly the same thing, for it must. *The type has been set*, *and the antitype must follow the type in exact detail*. Christians in both **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**], though not existing on earth until the end of Man’s Day [cf. **Joel 3:14-17**; **2 Thessalonians 2:2**, **3**]).

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* (**5:2-6**).

And the chapter **one** of the book of **Revelation** relates *exactly the same truth* (vv. **10-20**). This chapter makes it quite clear that *all Christians* will be removed from the earth and be present in the Lord’s Day *at the same time and place* (represented by the seven churches in Asia, seen in chapters **2**, **3**, which includes those forming the churches in both Philadelphia and Laodicea.

Then, the parables present *exactly the same picture* seen in the complete Old Testament word picture and the New Testament antitype. Note, for example, the parable of the marriage feast, the parable of the talents, and the parable of the pounds (**Matthew 22:1-14**; **25:14-30**; **Luke 19:11-27**).

Both faithful and unfaithful servants are dealt with in these parables *at the same time and place* — after the Nobleman’s return, following His reception of the kingdom, and after all of His servants to whom He had entrusted His goods during His time of absence had been called before Him. And, as seen in these parables, the Nobleman’s servants are dealt with *at this time*, *in this place*, *in relation to positions in the kingdom 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**:

*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**).

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**).

According to **2 Corinthians 5:17**, when either a Jew or a Gentile is saved, the things having to do with his former creation pass away and he becomes *a new creation* “*in Christ*,” part of *the one new man*. And for those comprising this *one new man*, for those “*in Christ*,” a distinction between Jew and Gentile does not exist (**Galatians 3:28**). “*In Christ*,” individuals belonging to the former two divisions of mankind are now part of *a completely new division*. They are now part of *an entirely new creation* 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**].

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**], *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*.