

Satan's attempt to corrupt the human race through the cohabitation of "the sons of God [angels within Satan's kingdom]" with "the daughters of men [female offspring from the lineage of Adam]" (Gen. 6:1-4).

(For additional information on the cohabitation of "the sons of God" with "the daughters of men," refer to Chapter V, "In Those Days... Also After That" in the author's book, JUDE.)

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

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

But revelation surrounding the Noachian Flood is quite different. God saw fit to provide numerous particulars concerning both the way in which He brought this Flood about and the way in which He effected restoration following the Flood. Part of chapter seven is devoted to the former (vv. 11-24), and part of chapter eight, along with Ps. 104:5-9, is devoted to the latter (vv. 1-14).

The destruction produced by water during Noah's day, the same as seen in chapter one, will be dealt with first, in this pamphlet (Part I).

Then, *the restoration* seen during Noah's day, set alongside and/or compared with the restoration in chapter one, will be dealt with in Parts II, III).

Destruction by the Flood During Noah's Day

The waters which flooded the earth during Noah's day came from two sources — *from above the atmosphere* and *from below the earth's surface* (Gen. 7:11).

During the restoration of the earth following the previous Flood in Gen. 1:2, God, on the second day of His restorative work, had placed the waters which *He later used to flood the earth once again* in two locations — *above the atmosphere* and *below the atmosphere* (Gen. 1:6-8), with the waters below the atmosphere placed both upon and below the earth's surface.

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

When God flooded the earth a second time, during Noah's day, He broke open "the fountains of the great deep" and opened "the windows of heaven [i.e., 'the floodgates of heaven']" (7:11). *Subterranean waters* began to gush up, and *torrential rain* (the central meaning of the Hebrew word translated "rain" in Gen. 7:12 [*geshem*], as distinguished from a different word for rain used back in v. 4 [*matar*]) began to fall through the atmosphere from the opened floodgates above the atmosphere (which could only have resulted from the vapor canopy condensing).

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

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

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

The subterranean waters though didn't cease gushing up at the end of forty days; nor did the torrential rain cease coming down from above at this time. Rather, *both continued, with no revealed change, for another one hundred and ten days* (7:24-8:2).

TWO WORLDWIDE FLOODS

PART I

AS SEEN IN THE OPENING CHAPTERS OF GENESIS

By Arlen L. Chitwood

The Flood during Noah's day (Gen. 7:11-8:14) is not the first worldwide Flood seen in Scripture. Rather, the opening verses of Genesis provide an account of the first worldwide Flood and God's restoration of the material creation following this Flood (Gen. 1:1-2:3).

The Flood in these opening verses of Genesis, in chapter one, occurred during days preceding man's time on earth, with the restoration occurring immediately preceding man's creation.

Then, Genesis chapters seven and eight, having to do with events occurring over sixteen centuries later, recount the second worldwide Flood seen in Scripture, the Flood during Noah's day.

There is *a new beginning* following the Flood in Genesis chapter one, and there is *another new beginning* following the Flood during Noah's day in Genesis chapter eight. And the manner in which God subsequently wrought a restoration of the ruined material creation in chapter eight is the same manner in which He had previously wrought a restoration of the ruined material creation in chapter one. This must be the case, for *an unchangeable pattern* concerning how God restores a ruined creation was established at the beginning, as seen in the first chapter.

In Gen. 1:2, God used *raging waters* (the thought conveyed by the Hebrew word *tehom*, translated "deep") to destroy the pre-Adamic earth following Satan's attempt *to elevate his throne* to a position above his God-appointed position.

And in Gen. 7:11ff, God used exactly the same means to destroy those upon the earth following

It was only *after a full one hundred and fifty days* that the subterranean waters ceased gushing up and the torrential rain ceased coming down (the same word for “rain” is used in the Hebrew text for rainfall during both the first forty days [7:12] and the additional one hundred and ten days [8:2], which, as previously noted, refers more particularly to *torrential rain*).

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

Thus, *at the end of the full one hundred and fifty days*, the water level could only have been *far above* that seen *at the end of forty days*, when the highest mountain peak on earth was covered to a depth of about twenty-five feet. The water depth one hundred ten days later would undoubtedly have been at least hundreds, possibly thousands, of feet above the highest point on earth; we’re not told.

(Note that the topography of the antediluvian earth was quite different than that which exists today.

Mountain peaks in the antediluvian world could only have been considerably lower, for reasons which become evident when one views Scripture dealing with how God restored the earth following the Flood.

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

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

Restoration following the Flood during Noah’s

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

“He established the earth upon its foundation,

So that it will not totter [‘move out of its place’] forever and ever.

Thou didst cover it with the deep as with a garment;

The waters were standing above the mountains.

At Thy rebuke they fled;

At the sound of Thy thunder they turned away.

The mountains rose; the valleys sank down
To the place which Thou didst establish for them.

Thou didst set a boundary that they may not pass over;

That they may not return to cover the earth” (NASB).

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

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

Then, concerning the antediluvian mountains, how high would they have been for water to have covered all of them at the end of the first forty days of the Flood? We can know that vast changes in the earth’s topography began to occur at the end of the full one hundred fifty days, immediately following

the time that God closed the floodgates of heaven and stopped the subterranean waters from coming up. But, the elevation of antediluvian topography, no one knows; nor can they know, for there is no data to work with.)

In Summation

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

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

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

(*Ref.* Part II for that which God then began to do once He had closed both the floodgates of heaven and the sources of the subterranean waters.)

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