

TWO WORLDWIDE FLOODS

PART II

AS SEEN IN THE OPENING CHAPTERS OF GENESIS

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

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

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

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

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

This Hebrew word has to be understood *contextually*. And in Gen. 8:4, as is evident from the context introducing this verse (and even more evident from the verses following), the translation should be “above” or “over,” not “upon.” That is, at the end of one hundred and fifty days, when the supply of water above the atmosphere had evidently

been depleted and God stepped in and closed both the floodgates of heaven and the sources of the subterranean waters, Gen. 8:4 locates the ark *in relation to a point on the earth beneath the waters, below the ark*. This verse locates the ark *in relation to the Ararat mountain range* (a range which stretches from modern-day Turkey eastward into Armenia).

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

Genesis 8:1, 3, 5 clearly reveals that God not only closed the floodgates of heaven and the sources of the subterranean waters at the end of one hundred and fifty days but that He also began a restorative work at this same time. *Immediately following the Flood waters reaching their highest level on the one hundred and fiftieth day, these waters began to recede*. And it took about five and one-half months for the level to drop completely, though almost two more months were required after that for the face of the earth to become dry (*cf.* 8:1-4, 13, 14).

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

But this didn’t happen. It wasn’t until almost two and one-half months had passed that *the tops of the mountains began to appear above the waters* (8:5). Then, after another forty days had elapsed, Noah sent forth a dove, which found “no rest for the sole of her foot” (8:6-9).

That is to say, almost four months after the waters began to recede, *there was no dry land around the ark*, though seven days later, when Noah sent the dove forth again, the dove *did find dry land within flying distance of the ark* (8:10, 11).

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

place in the lowlands.

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

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

Paralleling Two New Beginnings

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

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

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

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

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

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

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

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

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

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

And should *the Spirit of God not act today, on the basis of Christ’s finished work at Calvary — breathing life into the one who has no life — man could never pass “from death unto life.” Man could never move*

out of his ruined state simply because there is only *one revealed way that God restores a ruined creation, and it is either accomplished through God’s revealed way or there is no restoration [Acts 4:12].)*

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

Over the Mountains of Ararat

At the end of the Flood, after the utter destruction which had affected “all in whose nostrils was the breath of life,” save those on the ark, Noah and his family found themselves *at a location above “the mountains of Ararat.”*

Then, on this same day, the Spirit of God set about to effect restoration, *exactly* as previously seen in Genesis chapter one. And also, *exactly* as previously seen in chapter one, this restoration was *for purposes surrounding regality.*

Regality in Genesis chapter one is shown through a direct statement regarding the reason for man’s creation: “...let them have dominion [or, ‘...let them rule’]” (vv. 26, 28). The Hebrew word translated “dominion” in these two verses is *radah*, the same word translated “rule” in Ps. 110:2, where Christ will rule as the great King-Priest after the order of Melchizedek during the coming day of His power (v. 4; cf. Gen. 14:18ff; Heb. 5-7).

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

The name “Ararat” itself, a transliterated Hebrew word, comes from a root word which means

holy ground. And this is exactly where Israel will find herself once the nation has been restored to the land in that coming day.

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

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

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

But God then provided *a means of restoration/redemption*, in order that man might one day realize the reason for his creation and the earth might realize the reason for its restoration immediately preceding man’s creation.

And that’s what restoration/redemption is all about, both the material creation and man. All of God’s actions relative to man — his creation in the beginning, man’s fall, provided redemption, the bringing into existence of Israel, later the Church — *all have the same end in view.*

And that end will be realized in the Messianic Kingdom, foreshadowed in Gen. 2:1-3 following six days of restorative work in chapter one; or, the same thing is seen after another fashion through events following the Noachian Flood (Gen. 9:1ff).

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