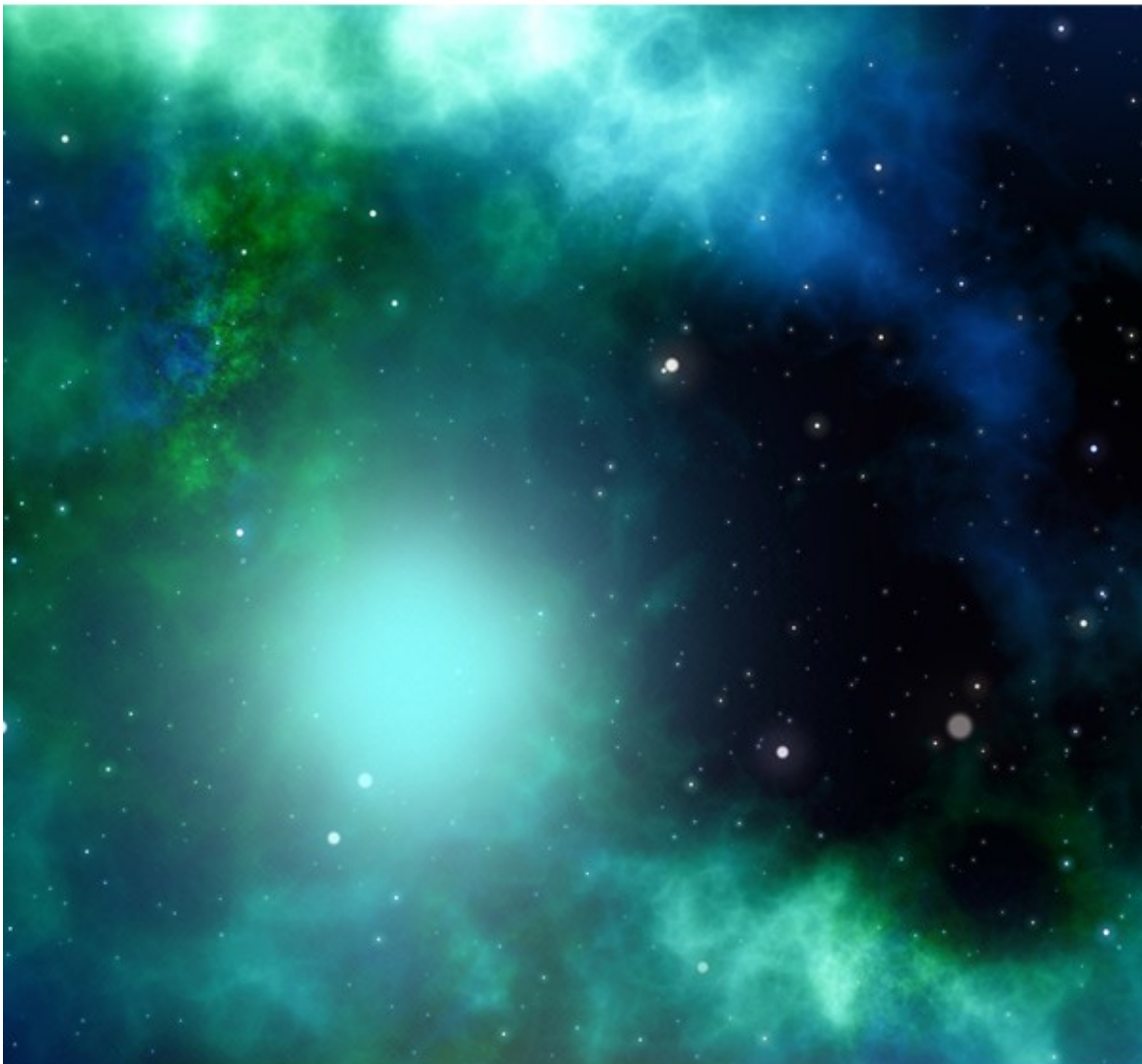


GENESES

A BACKWARD JOURNEY IN TIME



FINDING THE MISSING LINK
BETWIXT TWO...

CHAPTER FOUR

GENESES

STRAIGHT BETWIXT TWO

Larry M. Jaynes

Part One

Introduction

The Voyage Begins — Straight Betwixt Two

Rethinking Premises, Principles, Perspectives, and Peripheries

Chapter Four

GENESES

STRAIGHT BETWIXT TWO



FIRST EDITION

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Why this eBooklet is free:

We are so glad that you chose to download this eBooklet as our gift to you. Jesus taught us in Acts 20:35, “It is more blessed to give than to receive,” and we aspire to follow our Lord’s teaching. The Apostle Paul also understood this concept, “What is my reward then {for preaching and giving the gospel away freely}? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge” (I Corinthians 9:18). Paul came to realize that to serve the Word *without charge* was both a blessing to those who received the Word and to himself personally because he understood that God Himself is the reward, “*I am thy shield, and thy exceeding great reward*” (Genesis 15:1, and see Hebrews 11:6). When you have God in your life as your *exceeding great reward*, then being *with God* you will have everything you need to begin enjoying the more than abundant life. Our prayer for you is that you come to know experientially that “with God all things are possible” (Mark 10:27).

Enjoy, and God Bless You!

GENESES

Scripture Notes:

Number one:

The verses quoted in this book are either from the King James Version of the Bible, or the Amplified Bible — Expanded Edition. When explicatory additions are used by the author in any of the Scripture verses they are enclosed in {braces}. Any other (parentheses) and/or [brackets] found in the Scriptures in this book have already been inserted by the Bible translators.

Example:

John 3:16 (The Amplified Bible):*

For God so greatly loved and dearly praised the world {the people in the world} that He [even] gave up His only begotten (unique) Son, so that whoever believes in (trusts in, clings to, relies on) Him {God's Son, who is Jesus Christ} shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

Number two:

All Hebrew and Greek words quoted in this book are transliterated into English, and will be typed in *italics*.

Example:

The verb “loved” in John 3:16 (above) is the Greek word *agapaō* and indicates God's love applied.

Number three:

In the Bible the words *son of God* and *sons of God* is an all-inclusive biblical language and includes men and women, boys and girls, young and old.

Example:

Romans 8:14 (The Amplified Bible):*

For all who are led by the Spirit of God are sons of God.

Introduction:

The Voyage Begins – Straight Betwixt Two

Rethinking Premises, Principles, Perspectives, and Peripheries



Forward:

In the passage of Genesis 1:1 we read that “In the beginning God created the heaven and the earth,” and according to Isaiah 45:18, He “created it not in vain.” It is also clear from Deuteronomy 32:4 that all of “his work *is* perfect” meaning everything He created was created in perfection. However, by the time of the passage of Genesis 1:2 we read that “the earth was without form, and void; and darkness *was* upon the face of the deep.” Right up front in Genesis we learn that something changed the entire creation from perfection in the light of creativity into something of imperfection in the void of darkness.

In Genesis somewhere between verses 1 and 2 something of a cataclysmic nature and events occurred because that perfect work we read about in Genesis 1:1 became *without form, and void!* There are untold ages between those two verses, and untold eons of unaccounted time between verses 2 and 3 where the passages of Scripture reveal to us echoes of devastation and extinctions in and of the original creation and its life followed by a reconstruction project of the newer heavens and earth and its new life, which commenced beginning at the first of Genesis with verse 3 – thus we have our title **Geneses** – the plural of Genesis!

From the first Apostle we further learn that “the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished” (II Peter 3:5–6). In the following study you will find the why, when, where, and how of the mostly unrealized destruction of the first heavens and earth. From the pen of Peter we find out that there was indeed a past world; it was the first creation of Genesis 1:1, and Peter also tells us what it was that finally destroyed both the heavens and the earth —

water, the former heavens and earth *was overflowed with water*, {and it} *perished!* The passages relating to the distinction of *the world that then was* actually is accentuated throughout the entire Bible. Many writers of the Holy Texts fill in details of these events, commencing with Moses in Genesis chapter one – thus we have our title **Geneses** – the plural of Genesis!

Peter further advances the narrative in verse 7, “the heavens and the earth, which are now, by the same word are kept in store” meaning that there had to have been a first set of heavens and earth and that we live on the second earth and above we view the amphitheater of the second heavens. These were reconstructed rather than recreated as this study will clarify for you. We are informed that *the world that then was overflowed with water* where in early Genesis 1:6–10 the Creator displaces to the outer firmament the bulk of water that destroyed the first heavens and earth, and reestablishes this present earth (for His man), the very same *heavens and the earth, which are now* – thus we have our title **Geneses** – the plural of Genesis!

Only through knowing these eternal truths of the two heavens and earths will we have the correct time and place for all of our paleontological and geological evidence to fit perfectly into both the sciences and the Scriptures. We can well conclude that all the fossils and remains from the antediluvian ages that are unearthed belonged to *the world that then was*, and as a result, we may remove all the friction caused by modern theories regarding the first and second heavens and earth leading to the misconception that there is only one continuous world – thus we have our title **Geneses** – the plural of Genesis!

The Apostle advances his readers in II Peter chapter 3 beyond *the world that then was* and further beyond *the heavens and the earth, which are now* by informing us in verse 12 that we are to “look for new heavens and a new earth,” bringing his readers’ view to the expected future with a third set of *new heavens and a new earth* – thus we have our title **Geneses** – the plural of Genesis!

Straight Betwixt Two

This work presents a journey that takes the reader through and then way beyond two leading concepts, one is the theory of evolution and the other is the belief of creation. True, these subjects are vastly separate; however, between them is a perfectly balanced platform for enlightenment where science and the Bible actually mesh together in the support of both physical and spiritual evidence.

In brief, this manuscript airs a refreshing approach into the origin of all species, recaptures lost periods of time, and returns many missing links to their proper foundation giving researchers in such fields of theology, evolutionary biology, paleontology, geology, etcetera, a fresh premise on which to forge ahead to understand the origins of all life's creations which will be revealed throughout the chapters in this text.

Normally seen is either a half full or half empty glass and rarely considered is that there could be something else betwixt the two which is the perfect amount, and that is where this book will uniquely come into its own to fill in the full story of creation and the Creator's universe and world-making process.

There is a vast reservoir of untapped information usually not approached because if scientific theory strays too close to religion there is scorn for being unscientific and if the religious stray too close to evolution it seems unbiblical. These concepts leave both parties barred from discovering the missing links of a full-on panoramic view of life and creation.

There are no known theories that can be applied to prove this manuscript to be incorrect, although all true science may be applied to prove this research to be totally spot-on, and there are no known dogmas of religion that can be applied to prove this research to be incorrect, although the Bible itself may be applied to prove this research to be completely true. Within these pages that reader will treasure a schematic that promotes a realistic view into creation's purposeful design.

The subject within is controversial and to compensate it is tenderly written with respectful attendance that caters to each reader, knowing full well that most will approach this subject from one of the two opposing sides. The manuscript originates from neither side, affording the author freedom to delve into untouched areas and to retrieve hidden gems, and when viewed in the light of day makes sense, feels right, and fits comfortably with sensible reason.

Chapter Four

A Backward Journey in Time

Finding the Missing Link Betwixt Two. . .

Let us now begin our journey by passing backward in time towards our discovery of *the world that then was*.

Yes, you read right, *the world that then was*, was a world gone by, and that world is very much detailed for us in the Scriptures as well as its unmistakable ruins that lay scattered throughout this current earth that we live upon.

First, to get us that far back in time to *the world that then was* we must look somewhat further ahead of that past world to another time, to an earlier period upon earth when Noah lived in the “old world” on his way to the new world that we live upon today.

In the Bible the *old world* refers to all the time of Paradise and the Garden of Eden, which was ruined because of the fall of man through their submission to temptation which caused them to sin against God, and that *old world* lasted up until the flood of Noah’s day. From Genesis 8:1 up until now we still live on a newer or regenerated world identified for us in the Bible as *this world* or *this present world* or *this present evil world*.

We will begin our world tour with II Peter 2:5, “And {God} spared not the old world {THE OLD WORLD}, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly.” The *old world* was not *spared* but endured the devastating results that ensued during the flood of Noah’s day. That *old world* is not *the world that then was* as we will see, but the *old world* is in reference to the world Noah lived on before the flood.

Of course there are scientific studies and circulating debates that are ongoing about the scope of this biblical flood as to whether or not the whole world flooded or if it was only a regional flood. Without knowing of this flood in Genesis and its true destruction from God’s Word we cannot proceed backwards in time to an earlier period, all the way back to *the world that then was*.

There is a hypothesized catastrophic event that happened in the area of the Black Sea, which is assumed to have flooded somewhere around 5600 BC due to waters from the Mediterranean Sea breaching over the Bosphorus Strait, but could this be, as theorized, Noah's flood? Yes, it very well could be if one believes in the reliability of scientific dating and its theorized conclusions and does not accept the Bible's narrative, but if one believes God via believing His Word then no, Noah's flood was not a regional flood!

Before the whole story was inscribed in the Scriptures accurately by Moses, some of the stories of Noah's flood were passed down and went around the world for generations as Noah's descendants spread themselves over the earth (Genesis 9:19, 11:8). Over time, some of the stories from distant travelers and sojourners grew into incredible legends and myths and later the scientific and historical communities often threw the Bible into that mix to imply that the Bible's flood was just one of the many mythical flood legends that are recorded around the world (as noted below).

Proverbs 30:5-6:

-5: Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

-6: Add thou not unto his words, lest he reprove thee, and thou be found a liar.

We today do not have the market cornered on fabricating and reforming history to suit our common beliefs, as people in the Old Testament times were just as able to embellish their stories as convincingly as we do today. If in the past people by spoken and written word placed their own people and friends into a version of the ark that landed where they themselves lived, this still does not make what they wrote accurate, but possibly may contain fragments of the truth of Noah's flood. If they rearranged elements of stories from the original flood and passed these on down through generations as being one and the same flood — this does not change the truth of God's Word. It seems to be part of the nature of man to put more trust in the words and legends of man than to trust in the words of God! For any living generation it certainly does add more confusion to sift through when searching for truth, although the Bible contains the actual truth and can be seen clearly when separated out from the miles of piles of manmade fables, myths, and documents. "*It is better to trust in the LORD than to put confidence in man*" (Psalms 118:8).

Secular, pagan, and religious histories offer us many flood passages to study. For a few examples, we have the Babylonian Gilgamesh Epic about a flood and their person Utnapishtim who survived the flood and recorded the story. On the continent of Africa, Southwest Tanzanians pass down a story about a river that began to flood, and a god told two people to get into a ship, and to take lots of animals and seeds with them. In Asia, history has the family of Fuhai, and they survived the flood in China, and the Chaldeans had a man named Xisuthrus who survived the flood. In India, a man named Manu survived the flood, while in Australia, they have the legend of a flood called the Dreamtime flood, and in their ark were both Noah and someone named Aborigines. On the European continent in Greece, a man named Deucalion and his wife Pyrrha survived the flood. In Mexico, an Aztec man named Tapanati lived beyond the flood. In America, the Ojibwe natives have their story of how Waynaboozhoo survived the flood by floating on a log, and the Delaware Indians told of a few persons who took refuge on the back of a turtle and survived. In South America, the Incas have their own story of two brothers who with their families and flocks survived by hiding out in a cave on the high mountains during their flood.

These are some of the myths, legends, and folklore that are scattered throughout many histories around the world. These are not all of the stories about the flood, there are estimates of there being more than six hundred that still exist, and I liken them to being like the flicker of the stars that allows a little light in, as opposed to the brilliance of the light of the sun that I liken to God's revealed Word. We can conclude that all of these legends are laced with fragments of truth as the stories were being passed on down from the time of man's dispersion around the globe since Noah's flood.

In truth, all the people that ever lived on this earth since the flood came from Noah's children so it is easy to understand how the flood stories got started. We know how stories do change through each passing generation. In fact, a man can barely tell the same story precisely the same way twice in the same hour, and if two people hear his story, they will inevitably change it when they tell the same story to others, and so forth. Nevertheless, the only true story is the epic recorded in Genesis, and we do not need to take only Genesis' word for it, because we also have Jesus' words confirming the Genesis account, thus doubling the Scriptural proofs (Luke 17:26-27), and in truth, many biblical accounts mention the original flood, thus multiplying the truths even more for us.

True, many scholars say that those past myths about a flood all must be based on some facts or on a real occurrence because almost every religion and ancient race in the world documents some type of a major flood. True, when they are referring to a flood (or floods), it is not necessarily Noah's flood, especially when they claim earthquakes, melting ice caps and glaciers, comets, or tsunamis caused the deluge and devastation of regional floods is the same as the account in Genesis. During the flood of Genesis everyone died, except the Noah family, and thus no one was living around the world to write about Noah's flood (until God had Genesis written by direct revelation). However, in most of the world's societies, they had survivors living before, during, and beyond their flood, many emerging at different times than Noah's flood, and if those people deemed that this was the flood, well then, they certainly were as wrong as the speculations are today in regards to the Black Sea flood being Noah's because there was only one worldwide flood, and only one family that lived through its destruction.

It is interesting to note that there are as many theories, scientific facts, and mathematical equations that explain how people, animals, birds, creeping things, plants, trees, etc., could *have* repopulated the earth after the flood as there are theories, scientific facts, and mathematical equations that explain how people, animals, birds, creeping things, plants, trees, etc. could *not* have repopulated the earth after the flood. Which one is correct? That would depend on which side you are on. It is incredible to me just how they balance out so perfectly, but once again we are right back to the Straight Betwixt Two, God said they did (Genesis 8:15-9:10), plus, look around and you can see the visible proof that the world is repopulated, and thus, it must have happened, so let us go from His starting point, onward.

Another point that may be of some interest to you is that to this day not one living thing on the land has been proven to be any older than the time of Noah's flood, not a tree, or plant, or anything else, "every living substance was destroyed which was upon the face of the ground" (Genesis 7:23). There is only one logical reason for this, the Bible tells us so, and because life began anew all over the world after that flood.

Genesis 7:20 reads, "Fifteen cubits upward did the waters prevail; and the mountains were covered." This event could not be a regional flood as no flood ever recorded in the history of the world except this biblical flood in Genesis has

ever covered the *mountains*, excluding a much earlier biblical inundation that we will be viewing in our next chapter.

Now a *cubit* is the Hebrew word *ammah*, ranging somewhere between 17 and 22 inches, although no one knows the precise length (even though many scholars have come to what they call precise, although they are differing lengths and they are guesses); we can roughly estimate the *fifteen cubits* to be about twenty-five to thirty feet over the mountains.

A cubit was believed to be the length between the index finger and the elbow, and thus the measurement would differ for each builder (by biblical measurements my cubit is about 18.5 inches and my wife came in at about 16 inches). This also explains why various lengths are visibly noticed through many parts of the ancient world, as an Egyptian cubit would not measure up to a Hittite cubit as some people used so many palms and or fingers or a measuring stick (or blocks of wood) similar to a modern day ruler, but in Noah's time they used the length between the index finger and the elbow. So we can say with some confidence that the *fifteen cubits* were "Noah's cubits"; as well, the dimensions of the ark were Noah's alone.

"The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits" (Genesis 6:15), and the entire edifice was built by God's schematics and vision, but with Noah's measurements, not yours or mine or anyone else's. It is not a question of arguing over the semantics of who is correct in inches, but coming to the bigger picture of truth that inspires miles above man's speculations.

Water that would cover the mountains by greater than *fifteen cubits* cannot possibly be regarded as a regional deluge such as flooding out the area where the Black Sea resides, but a worldwide, global flood, and that flood originated from out of the windows of heaven. It would be incumbent upon us to take God's Word for this truth if we want to be lead into godly understanding, and He said, "I have sworn {*sworn* is the Hebrew word *shaba* meaning to swear an oath or give a promise} that the waters of Noah should no more go over the earth" (Isaiah 54:9). Note, *that the waters of Noah* were not a regional event but an *over the earth* inundation and thankfully this will never happen again, and further note that this promise is not recalled by Jesus or written in Genesis, but is recorded by the prophet, Isaiah, another reference attesting to the genuineness and biblical documentation of Noah's flood.

True, we have regional floods, some great, which happen all over the globe from time to time since the biblical flood of Noah, but the promise of God was specifically for the entire earth itself to never flood as it had in the past in Noah's day.

You know that there are many concerns and questions out there that query how in the world could Noah have collected all of the animals, birds, creeping things, and plant life (seeds), even if he had a thousand years to do so, it still seems impossible. The truth is — that is true, it is impossible. “With men this is impossible; but with God all things are possible” (Matthew 19:26). God brought them to Noah, “two of every *sort* shall come unto thee” (Genesis 6:20), and thus, they came right up to Noah and all he had to do was to open the door. Noah was responsible to build the ark, and bring in the foodstuffs, but the gathering of all of the life was God's job.

Genesis 7:14-16:

-14: They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

-15: And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

-16: And they that went in, went in male and female of all flesh, as God had commanded him {the Text reads *as God had commanded them* (the species)}: and the LORD shut him in.

Wouldn't it be terrific if people studied and searched to prove the realities of God by taking honest delves into the Word of life rather than trying or attempting to prove that He does not exist or that He is wrong? After all — God, “is a rewarder of them that diligently seek him” (Hebrews 11:6). And it would certainly be nice if some of us got these rewards in the here and now, and of course this would help believers to stockpile a little nest egg for their futures, “For we brought nothing into *this* world, and it is certain we can carry nothing out” (I Timothy 6:7). Still, because *all things are possible with God* we can be assured that through our believing in God's Word today, we certainly will be storing up heavenly treasures on heavenly grounds (Matthew 6:19-21).

The Word lives and abides forever (I Peter 1:23), and this Word that we accept and believe today will reward us in the here and now and in the hereafter there and then!

Let us go on the premise that God is Truth and therefore He is right in what He has said via His written Word. "*He is the Rock, his work is perfect: for all his ways are judgment {or are of justice and principled}: a God of truth and without iniquity, just and right is he*" (Deuteronomy 32:4).

In the court of public opinion, God, the Truth Bearer, only needs to be proven wrong once and the gig is up for Him in most people's minds, while man only needs to be right once in a great while to be touted as truth bearers. I ask the reader to simply take a chance and seek for His truth in these pages; allow His inspirations to open up your understanding, and to permit Him to reveal Himself to you before you make any decisions that just may affect your eternal career.

Genesis 7:11 reads, "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." We can easily read and comprehend that the waters came from heaven, from the fountains (plural) of the deep, and out of the windows (plural) of heaven, rather than from the clouds above or from the depths from the earth's water sources.

Malachi 3:10 teaches us how immense something can be when that something comes out of the windows of heaven, whether it be water or a blessing. We read that God would open "the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it,*" and just as true of the blessing, there was not room enough for the earth to receive all the rain that trenched down all over the earth for forty days. This was a worldwide rainstorm of unparalleled proportions, never seen before and to never to be seen again; "the waters stood above the mountains" (Psalms 104:6).

Genesis 8:2 concludes with this, "The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven {RAIN FROM (where?) FROM HEAVEN!} was restrained." Unrealized by most people, but there is plenty of water above the heavenly expanses behind the vault of the external firmament; from earth this water appears blue during the day and black at night; "Praise him, ye heavens of heavens, and ye waters that *be* above the heavens" (Psalms 148:4). The heavenly reservoirs are so deep and so expansive that they could literally

baptize the entire universe; in truth, they once did, and when we view the Book of Genesis we will be taking scriptural plunges into its immense pools, verse by verse, line by line, word by word, and give you an enlarged viewing of the depths of God's pristine reservoir and gatehouse; as the prophet wrote "*there is a multitude of waters in the heavens*" (Jeremiah 10:13).

Genesis 8:4 reads, "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." This is not a single mountain, rather it was a mountain range i.e., the *mountains of Ararat*. And in Genesis 8:5 we see that it took a considerable amount of time before the waters began receding, "And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were {only} the tops of the mountains seen." It took three additional months, from the seventh to the tenth month, just to see the tops of the mountains, and for the earth to begin absorbing the deluge that came from heaven. Perhaps it was years before the waters settled down closer to the sea levels of today, but the upper mountains began seeing land and sun rays relatively quick.

With this understanding, we can also appreciate that the amount of water that was on earth before the flood was much less water than the world has today with the sea levels being much lower than today and the earth had even more exposed land than we presently have, perhaps as much as double. This gives us some logical reasons why ancient cities, hamlets, and communities have been discovered under bodies of water and why many assumed land bridges may have disappeared under this previously unknown amount of new water from the heavens.

We should further note that the Bible does not in any way suggest that the water was fifteen cubits above Mount Ararat; to contemplate this fictional idea is not the testimony of the Scriptures. Recall we are trying to take honest delves into the Word. Mount Ararat itself is only about 16,854 feet above sea level, while the tallest mountain in the world (above sea level) is Mount Everest, which is nearly double the height of Ararat standing at about 29,029 feet above sea level.

The Text states, "And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all

the high hills {*high hills* are the Hebrew words *gaboahh har* meaning extremely high mountains}, that *were* under the whole heaven, were covered” (Genesis 7:17-19).

There was not enough water in the old world to have actually flooded the whole earth including all the mountains, but there certainly was enough water that emanated from behind the windows of heaven. God moved the water back away from the land, up into clouds, and down into the earth to expose the land, “He hath compassed the waters with bounds” (Job 26:10); “Who hath divided a watercourse for the overflowing of waters” (Job 38:25). Thankfully our God has “set a bound that they {the waters} may not pass over; that they turn not again to cover the earth {not just the Black Sea area, but the entire earth *again*}” (Psalms 104:9).

There is nothing in Scripture to advocate that the ark landed up on the very top of Mount Ararat or in snow drifts somewhere near the summit of Ararat, but in the region of the Ararat mountains, and the ark had to have landed far enough down in the sloping valley for Noah to release the cargo within the ark and to plant his vineyard (Genesis 9:20), as he spent the autumn of life dabbling in the trade of a viticulturist. The climate at that level would have been one in which the grapes would survive and recall the dove returned with an “olive leaf” (Genesis 8:11), not a snowball or an icicle, and thus the location must have been relatively pleasant in their new surroundings simply because Mr. and Mrs. Noah were able to live in a tent (Genesis 9:21).

The over one-hundred-year-old kids “finally” moved out and away and began a brand new population explosion (Genesis 9:19), leaving Mom and Pop alone to enjoy their golden years (Genesis 9:28) in peaceable meadows of cultivated grapevines, wild olive trees, and a new abundance of life that began flourishing all around. It must have been for them, if not surreal as a paradisiacal life, then at least a peaceful tranquility of a Shangri-La (and perhaps giving rise to our utopian Shangri-La stories).

I suggest, therefore, that everyone who has ever searched for pieces of ark and proofs of Noah’s real existence, they all have been looking in the wrong places and stuck in the snowdrifts of myth, when all along, all we had to do was believe the Word as written. The truths have already been so graciously laid out for us to see, word by word in the only eternally preserved artifact, the winsome Word of God. “In the beginning was the Word, and the Word was with God, and the Word

was God” (John 1:1), “thy word is truth” (John 17:17), and the Word of God “liveth and abideth for ever” (I Peter 1:23)!

We will be using this flood epic and its surrounding context as a reference guide and our model for illustrations of both *the earth that then was* and for the creating and worldmaking demonstrations that will be detailed in the upcoming chapters, so it is imperative that we get our premise and foundation set on solid ground. The waters of Noah’s narrative will actually help us navigate through the storms and fog of confusion that the world’s skepticism and uninspired assumptions have borne upon His-story, and will help and aid us in righting the ship on our journey with our Creator into the Bible’s proper narrative.

God’s proclamation, “And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die” (Genesis 6:17). Then the deluge came at the appointed time, Noah and the living cargo floated literally above the earth until the waters receded enough for them to exodus the ark.

We read, “And 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. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.” (Genesis 7:21–23). These verses are not written to overkill the situation, but to stress that nothing outside of the ark on the land survived. And as Peter stated, only “eight souls were saved by water” (I Peter 3:20); the *eight souls* were Noah, his wife, their three sons, Shem, Ham, and Japheth, and their three wives.

There were several severe disastrous happenings that facilitated physical and structural changes on this earth that occurred after the flood of Noah besides the normal erosions that weather patterns, severe storms, and changing seasons have etched across this earth. One episode was a catastrophic event that helped to reshape this world as is currently reflected in cartography, and these we will be viewing later on from Genesis (and in Appendix Two, one of these are studied regarding some large stones or meteoroids that fell to earth causing global climate alterations).

One point to note is that we read of nothing from the water worlds of earth and their life forms being destroyed during this flood of Noah's day. However, they must have been in the water even up over the land mass, and is one of the reasons why so many fish type skeletons and aquatic life forms are found on mountain tops and in deserts and in other land plateaus where no water now exists. There are other reasons and topics along these lines that we will get to later, such as the fossil and geological evidences that are also found, some in strange places and outside of what we would consider as a natural environment throughout the earth.

As the water receded from the flood of Noah's time, many things which flowed through or swam in the water currents on earth became trapped up on higher ground and across land masses to be rediscovered in later generations.

Chapter Three of Geneses is titled:

Both Sides and a Centerpiece

Introducing His Book in this book. . .

Chapter Five of Geneses is titled:

Holding the Truth in Righteousness vs. Suppressing the Truth in Unrighteousness

What He Wrote in the Light Can Inspire Us. . .

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Every time there is a new chapter it will be immediately uploaded for you. The Appendixes will be offered separately as they are completed and uploaded.

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