

# Lessons from Genesis-part six

## The Journey of the Ark

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The journey of the ark follows the same pattern as God's appointed times. As we have seen, the flood is not about the destruction of man, but the salvation of man through the work of the Messiah, "For God sent not His Son into the world to condemn the world: but that the world through Him might be saved [4982, *to preserve, rescue, cure, heal*]" (John 3:17).

Jesus is the door that leads to eternal life. Jesus said, "...I am the door of the sheep...by Me if any man enter in, he shall be saved [4982], and shall go in and out, and find pasture" (John 10:7, 9). To be saved from destruction, Noah and his family had to enter through the door of the ark, which symbolized the bloody sacrifice of Jesus Christ, "In whom we have redemption **through His blood**, even the forgiveness of sins" (Colossians 1:14).

### Seven Days and the Feast of Unleavened Bread

"And the LORD said to Noah, Come you and all your house into the ark; for you have I seen righteous before Me in this generation....For yet **seven days**, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according to all that the LORD commanded him" (Genesis 7:1, 4, 5).

The seven days correspond to the seven days of the Feast of Unleavened Bread. After Jesus was dead, "...one of the soldiers with a spear pierced His side, and forthwith came there out **blood and water**" (John 19:34). The blood and water that flowed out of Jesus' side picture the events of the Feast of Unleavened Bread that lead to purification from sin.

Leaven pictures sin, and the seven days of unleavened bread picture the complete removal of sin. "...Know you not that a little leaven leavens the whole lump? Purge out therefore the old leaven that you may be a new lump, as you are unleavened. For even Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Corinthians 5:7, 8).

The first annual holy day on the first day of the Feast of Unleavened Bread is called Passover, which involves the blood of the Passover sacrifice. The blood of the sacrifice was put "...on the two side posts and on the upper door post of the houses wherein they shall eat it. And they shall eat the flesh in that night...and **unleavened bread**..." (Exodus 12:7, 8). The people had to enter through the bloody door to eat the Passover sacrifice with unleavened bread. The day that Noah and his family entered through the door of the ark corresponds to the Passover ceremony.

"And it came to pass after seven days [or, *on the seventh day*], that the waters of the flood were on the earth" (Genesis 7:10). The flood waters on the seventh day picture baptism. "...God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. The like figure [499, *copy, representation*] whereunto **baptism** does also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3:20, 21).

Israel crossed the Sea of Reeds on the seventh day of the Feast of Unleavened Bread, which was a type of baptism (1 Corinthians 10:1, 2). The seven days of Noah and the Feast of Unleavened Bread are summed up as follows: "...Repent [*the blood*] and be baptized [*water*]...**in the name of Jesus Christ** for the remission of sins..." (Acts 2:38).

### Six Hundred, Second, and Seventeen

"In the **six hundredth** year of Noah's life, in the **second** month, the **seventeenth** day of the month...all the fountains of the great deep were broken up, and the windows of heaven were opened" (Genesis 7:11). What is the significance of these three numbers?

The number six hundred is six times one hundred. The meaning of the number one hundred is inheritance. Abraham lived in the Promised Land for one hundred years, which is a type of the Kingdom of God (Genesis 12:4; 35:7). Jacob bought a parcel of ground "...for a **hundred** pieces of silver: and it became the **inheritance** of the children of Joseph" (Joshua 24:32).

The number one hundred is the door of the tabernacle (10 x 10 cubits = 100 cubits), which is a type of our eternal inheritance. The tabernacle is a type of the heavenly, "For Christ is not entered into the holy places [39, *Most Holy Place*] made with hands, which are figures [499, *a copy, representation*] of the true; but into heaven itself..." (Hebrews 10:24). The Most Holy Place corresponds "...to the city of the living God, the heavenly Jerusalem..." (c. 12:22).

The number six hundred is man's (6) inheritance (100) through Jesus Christ, who is the door through which we must enter. Those who survived the flood survived through the work of Noah, who is a type of Jesus Christ.

The number **two**, as the lowest whole number of division, means to divide or to separate. On the first day of creation "...God divided [914, *to separate, to distinguish*] the light from the darkness" (Genesis 1:4). Light represents the people of God whom He has called out of the darkness of this world. God "...has called you out of darkness into His marvelous light: which in time past were not a people, but now are the people of God..." (1 Peter 2:10, 11).

On the second day of creation, "...God made the firmament and divided [914, *to separate, distinguish*] the waters which were under the firmament from the waters which were above the firmament...God called the firmament heaven..." (Genesis 1:7). The water that went upward was pure (distilled) water, which symbolizes those who have been purified and separated from the world.

Baptism pictures separation from this world, and moving spiritually heavenward into a new way of life. "...[F]or what fellowship has righteousness with unrighteousness? And what communion has light with darkness?...Wherefore come out from among them, and **be you separate, says the Lord**, and touch not the unclean [169, *impure, lewd, foul*] thing; and I will receive [1523, *accept with favor*] you, and will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty" (2 Corinthians 6:14).

The **second commandment** is about separation from the ways of this world. "You shall have no other gods before Me. You shall not make to you any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: you **shall not bow down to them, nor serve them**: for I the LORD your God am a jealous God..." (Exodus 20:3-5).

Idolatry is to love the things of the world more than God. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For

all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passes away, and the lust thereof: but he that does the will of God abides forever” (1 John 2:15-17). Lust is “...covetousness which is **idolatry**” (Colossians 3:5).

The ark clearly delineates between the way of the world, and the way of the Eternal God. Those who were **not** on the ark died, and those in the ark lived. The world offers nothing but death, but through Jesus Christ we can have eternal life.

The number **seventeen** is the date of Jesus’ resurrection. **Seventeen** is the **seventh** prime number, and Jesus was resurrected on the **seventh day** of the week, which is the Sabbath. Seventeen can be broken down to ten and seven. Ten is the Kingdom of God, and the seventh day of the week also represents the Kingdom of God. The number seventeen represents a resurrection into the Kingdom of God.

Baptism is a type of burial and resurrection. “Therefore we are buried with Him **by baptism** into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also **in the likeness of His resurrection**” (Romans 6:4, 5).

The number six hundred is man’s inheritance, which is through Jesus Christ, and He is the door through which we must enter. The number two is separation from the way of this world. The number seventeen is a resurrection into the Kingdom of God, of which baptism is a type.

Therefore, “If you be risen with Christ, **seek those things which are above, where Christ sits on the right hand of God**. Set your affection on things above, **not on things on the earth**. For you are dead [599, *withered, dry*], and your life is hid with Christ in God” (Colossians 3:1-3). The “old man” is dead, but the new man is alive in the Messiah, of whom Noah’s ark is a type.

### Upward to Yahweh

“And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth...and the ark went upon the face of the waters....**Fifteen** cubits upward did the waters prevail [1396, *to be strong, firm*]; and the mountains were covered. And all flesh died...all that was in the dry [2724, *waste, desolate*] land died” (Genesis 7:17, 18, 20-22). The mountains symbolize the kingdoms of this world and the dry land pictures a spiritual wasteland.

The number 15 in Hebrew is ה (Hey) = 5, and י (Yod) = 10, which spells Yah. Yah is *Strong’s* 3050, a contraction for 3068, Yehovah, or Yahweh, the Eternal. The ark went upward to Yah. “...[T]he LORD [3068, *Yahwey*] called to him [*Moses*] out of the mountain, saying, Thus shall you say to the house of Jacob, and tell the children of Israel; You have seen what I did to the Egyptians [*sin*], and how I bare you on eagles’ wings, **and brought you to Myself**. Now therefore, If you obey My voice indeed, and keep My commandment, then you shall be a peculiar treasure [5459, *property, wealth*] to Me above all people: for all the earth is Mine: and you shall be to Me a kingdom of priests, and a holy nation...” (Exodus 19:4-6).

Physical Israel is a type of spiritual Israel, whom God is preparing for His kingdom. “But you are a chosen generation, a royal priesthood, a holy nation, a peculiar [4047, *purchased*] people, that you should show forth the praises [703, *virtues, uprightness*] of Him who has called you out of darkness into His marvelous light: which in time past were not a people, but are now

the people of God: which had not obtained mercy, but now have obtained mercy” (1 Peter 2:9, 10).

The next step after being sanctified through blood and water is to stand before Yahweh and receive the covenant. Jesus did not die just so man could continue to walk in the ways of sin, which “...is the transgression of the law [458, *violation of law, lawlessness*]” (1 John 3:4).

### The Feast of Weeks/Pentecost

“And the waters prevailed upon the earth a **hundred** and **fifty** days. And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind [7307, *spirit, breath*] to pass over the earth and the waters were assuaged” (Genesis 7:24; 8:1).

The wind [7307], verse one, represents the Spirit of God. “...And the **Spirit** [7307] of God moved upon the face of the waters” (Genesis 1:2). On the Day of Pentecost, which means **fiftieth**, the Spirit of God was poured out upon the disciples at Jerusalem. “And suddenly there came a sound from heaven as of a mighty rushing **wind** [4157, *breath, the breath of life*]...And they were all filled with the **Holy Spirit**...” (Acts 2:2, 4).

The Greek word 4157 is for the Hebrew 5397. “And the LORD God...breathed into his [*Adam's*] nostrils the breath [5397, *wind, spirit*] of life; and man became a living soul” (Genesis 2:7). The wind or breath symbolizes God’s Holy Spirit, which imparts spiritual life, as does breath impart physical life.

After coming up out of the Sea, the children of Israel traveled to Mount Sinai, where “...they stood at the base of the mount” (Exodus 19:17). The base of the mountain corresponds to the door of the tabernacle. As they stood at the entrance to the mountain, they received the covenant from God.

The door of the tabernacle is 10 x 10 = 100 cubits. The covenant was given on the **fiftieth** day after Passover. The number **one hundred** and **fifty** represents the giving of the covenant. “And God spoke [1696, *an arranging in order*] all these words, saying...” (Exodus 20:1), and the Ten Commandments followed.

The word 1696 in Hebrew is ׀בב. Reading from right to left, the Dalet (ד) is *Strong's* 1817, a door. Beit (ב) is 1004, a house. Resh (ר) in ancient Hebrew is the picture of a head (ר). The people stood at the door (ד) of the house (ב), and heard the words spoken by the head (ר) of the house, who is God.

The Covenant is entirely dependent on Passover. “For where a [*covenant*] is, there **must** also be the **death of the testator**. For a [*covenant*] is of force **after men are dead**: otherwise it is of **no strength while the testator lives**” (Hebrews 9:16, 17). Without the blood of the Passover sacrifice in Egypt, the people of Israel **could not have traveled to Mount Sinai, where they received the covenant!** Passover and the Covenant are inextricably tied together and **cannot be separated!**

The covenant is confirmed by the blood of the sacrifice. “For if we sin willfully after we have received the knowledge of the **truth**, there remains no more sacrifice for sins” (Hebrews 10:26). What is truth? “**Sanctify** [37, *to separate, purify*] them through Your truth: **Your word is truth**” (John 17:17).

The Word of God is the Covenant, and if we turn from that way, we “...have counted **the blood of the covenant**, wherewith [*we*] were sanctified [37, *to separate, purify*], an unholy thing

and have done despite to the Spirit of grace” (Hebrews 10:29). The Covenant **cannot be separated from the blood of the Passover sacrifice!** Therefore Passover and Pentecost are inextricably tied together by counting seven weeks (Deuteronomy 16:9, 10; Leviticus 23:10-16), and the fiftieth day is Shavuot/Pentecost, which is always on the sixth day of the third month.

### The Day of Trumpets and Mount Ararat

“And the waters returned from off the earth continually: and after the end of one hundred and fifty days the waters were abated [2637, *to fail, to lessen*]. And the ark rested in the **seventh** month, on the **seventeenth** day of the month, upon the mountains of Ararat” (Genesis 8:4).

Here we have the numbers seventeen and seven again. The number seventeen is the day of Christ’s resurrection, which was on the seventh day of the week. Jesus is “...the forerunner [4274, *one who advances to explore and prepare the way*]...” (Hebrews 6:20), for those who will follow. “But every man in his own order: Christ the first fruits; afterward they that are Christ’s at His coming” (1 Corinthians 15:23). For, “...He is the head of the body, the [*congregation*]: who is the beginning, **the firstborn from the dead**; that in all things He might have the preeminence” (Colossians 1:18).

On the Day of Trumpets the first fruits will be resurrected, and they will enter into the Most Holy Place in heaven. “And I looked, and lo, a Lamb stood on the Mount Zion, and with Him a hundred and forty four thousand....And they sang as it were a new song **before the throne**, and before the four beasts, and the elders...These were redeemed from among men, being the **first fruits** to God and to the Lamb” (Revelation 14:1, 3, 4).

In the ancient text, Mount Ararat (*Strong’s* 780) is 𐤀𐤓𐤓𐤁. From right to left, the Aleph (𐤀) is an ox head, representing strength and power. The word aleph is *Strong’s* 505, a thousand. The volume of the Most Holy Place in the tabernacle is one thousand cubits (10<sup>3</sup>). The Resh (𐤓) is a head, meaning a chief, highest, supreme, first, foremost, the beginning, etc. Note that there are two heads. They represent the Father and the Son.

The Tet (𐤄) means clay, a clay container. “But we have this treasure in **earthen vessels**, that the excellency of the power may be of God, and not of us” (2 Corinthians 4:7). Man “...is of the earth, earthy...” (1 Corinthians 15:47). Man is a clay container into which God pours His Spirit, which leads us to change. “But we all, with open face beholding as in a glass the glory of the Lord, are changed [3339, *to change into another form*] **into the same image** from glory to glory, even **as by the Spirit of the Lord**” (2 Corinthians 3:18).

“And as we have borne the image of the **earthy**, we shall also bear the image of the heavenly....In a moment, in the twinkling of an eye, at the last trump...the dead shall be raised incorruptible, and we shall be changed...and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory” (vv. 49, 51-54).

Those clay containers who are in the first resurrection will be changed into spirit, “...and they shall be priests of God and of Christ, and shall reign [936, *to possess regal authority, to rule*] with Him a thousand years” (Revelation 20:6). They will be the third part of the Godhead.

The mountains of Ararat are a type of “...the city of the living God, the heavenly Jerusalem...” (Hebrews 12:22). From there the Bride of Christ will return to the earth with Him to establish the Kingdom of God on the earth.

“Let us be glad and rejoice...for the marriage of the Lamb is come, and His wife has made herself ready. And to her it was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints” (Revelation 19:7, 8).

## The Day of Atonement and the Perforated Window

“And the waters decreased continually until the **tenth** month: in the **tenth** month, on the first day of the month, were the tops of the mountains seen” (Genesis 8:5). The tops of the mountains symbolize the kingdoms of man, and the number ten represents the Kingdom of God. On the **tenth** day of the seventh month is the Day of Atonement. The Day of Atonement is the day of Christ’s return to the earth with the saints, to establish the Kingdom of God on the earth, to rule over mankind.

“And it came to pass at the end of **forty** days, that Noah opened [6605, *to open, open the mouth to speak*] the window [2474, *a window as perforated*] of the ark which he had made...” (v.6). In Genesis 6:16, the word used for window was *Strong’s* 6672, which means “double light, i.e. noon.”

It was at noon, the sixth hour, that the sins of man (6) were placed on the head of Jesus. This is the plumb line of righteousness (Figure 1). It stretches from the altar (the Mount of Olives, where Jesus was crucified) to the Most Holy Place (Figure 2). Figure two shows the inner court of the tabernacle overlaid on the outer court, and the mercy seat is directly over the altar.

The window represents the Most Holy Place where the Father and the Son dwell. They are the double light.

The word for window in verse 6 means a perforation, a hole. After Jesus was dead a soldier threw a spear into Jesus’ side, and **blood** and water came forth. On the fortieth day after His resurrection Jesus “...by His own blood entered in once into the holy place [39, *Most Holy Place*]...” (Hebrews 9:12).

Jesus will return to the earth from the Most Holy Place, and He will be “...clothed with a vesture dipped in **blood**...” (Revelation 19:13). This is the blood of His sacrifice, which He will take to the altar, i.e. the Mount of Olives, where He was crucified. “And His feet shall stand in that day on the Mount of Olives....And the LORD my God shall come, and all the saints with you” (Zechariah 14:4, 5).

In the Day of Atonement ceremony (Leviticus 16), the high priest took the blood of the sin offering into the Most Holy Place and sprinkled it on the Mercy Seat. Jesus fulfilled this on the 27<sup>th</sup> day of the second month when He entered the Most Holy Place by His own blood.

The high priest would then return with the blood of the sin offering to the altar and sprinkle the blood upon the altar. This will be fulfilled by Jesus on the Day of Atonement, when He returns to the Mount of Olives “with a vesture dipped in blood.”

Jesus “is called the Word of God” (Revelation 19:13). The number forty represents a time of instruction. After Jesus’ resurrection, “...being seen of them **forty** days, and speaking of the things pertaining to the Kingdom of God” (Acts 1:3). The opening of the window after forty days represents Jesus speaking the Word of God on the earth.

“And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established **in the top of the mountains**, and shall be exalted above the hills; and all nations

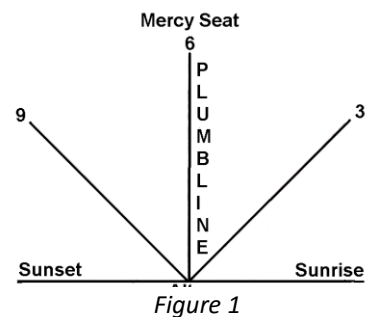


Figure 1

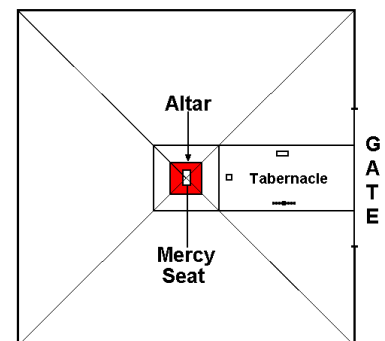


Figure 2

shall flow to it. And many people shall go and say, Come you, and let us go up to the mountain of the LORD...And He will teach us His ways...for out of Zion shall go forth the law, and the **Word of the LORD from Jerusalem**” (Isaiah 2:2:2, 3).

### The Raven

“And he sent forth a **raven**, which kept going forth and returning, until the waters were dried up from off the earth” (Genesis 8:7). A raven is an unclean black bird. That could cause us to jump to an incorrect conclusion concerning what the raven represents, because black and unclean represent sin. The waters represent the people of the earth who are in sin, and the receding waters represent the removal of sin through the work of the Messiah.

Jesus became unclean when He took on the sins of mankind. “Now from the **sixth hour** there was **darkness over all the land to the ninth hour**” (Matthew 27:45). Darkness symbolizes sin. Man (6) is judged (9) righteous through “...Christ Jesus: whom God has set forth to be a propitiation through **faith in His blood**, to declare **His righteousness for the remission** [3929, *passing over*] **of sins that are past**, through the forbearance [463, *patience*] of God” (Romans 3:24, 25).

It is because of the righteousness of Jesus Christ that man can be declared righteous. The vanishing waters represent the people being cleansed by the blood of the Messiah as they repent of their sins through His teaching. The raven is a type of Jesus Christ and His saving work.

God used ravens to feed Elijah. The Eternal said to Elijah, “Get you hence, and turn you **eastward**, and hide yourself by the brook Cherith that is before Jordan. And it shall be that you shall drink of the brook; and I have commanded the ravens to feed you there. So he did according to the word of the LORD...And the ravens brought him bread and flesh **in the morning**, and bread and flesh **in the evening**; and he drank of the brook” (1 Kings 17:3-6).

Eastward represents sin. Cherith is *Strong's* 3747, meaning “cut.” It is from 3772, “to cut off, to destroy, to consume, to make a covenant.” For example, “...[T]he LORD made [3772] a covenant with Abram...” (Genesis 15:18).

The bread and flesh represent the sacrifice of Jesus Christ. “I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I give is My flesh, which I give for the life of the world...Whoso eats My flesh, and drinks My blood, has eternal life: and I will raise him up at the last day” (John 6:51, 54).

The **morning** and the **evening** is the time of the daily offering, which involved grain and flesh. One lamb was offered in the morning, and a second lamb was offered “between the evenings,” i.e. mid-afternoon (Exodus 29:38-41). This corresponded to the crucifixion of Jesus, which was from the third hour (about 9:00 A.M.) to the ninth hour (about 3:00 P.M.).

The example of Elijah and the ravens is a type of the covenant that we agree to when we accept Jesus Christ as our Savior. Jesus' blood is “...the blood of the covenant...” (Hebrews 10:29). The Covenant is the Word of God that man is to live by.

Pure water is often used as a type of God's Spirit. The brook Cherith symbolizes the Holy Spirit. In type, Elijah, which means “my God is Yahweh,” is eating the Word and drinking in of the Holy Spirit. This is the New Covenant. God says, “And I will give them one heart, and I will put a **new spirit within you**; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may **walk in My statutes, and keep My ordinances, and do them**: and they shall be My people, and I will be their God. But as for them whose heart walks after the

heart of their detestable things and their abominations, I will recompense **their way upon their own heads...**" (Ezekiel 11:19-21).

### The Dove

"Also [*Noah*] sent forth a dove from him to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned to him in the ark, for the waters were on the face of the whole earth..." (Genesis 8:8, 9).

The dove is a type of the Holy Spirit. "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened to Him, and he [*John*] saw the **Spirit of God** descending like a **dove**, and lighting upon Him" (Matthew 3:16).

"And he stayed yet other **seven** days, and again he sent forth the dove out of the ark; and the dove came to him in **the evening**; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth" (Genesis 8:10, 11). This seven day period represents the sanctification of the people during the millennium.

At the end of the one thousand years, which is pictured by the Day of Atonement, "...Satan shall be loosed out of his prison, and shall go out to deceive the nations...And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone..." (Revelation 20:7-10).

### The Feast of Tabernacles (Temporary Dwellings)

Following the destruction of Satan will be the second resurrection. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Revelation 20:12).

These are they who lived and died, having been deceived all of their lives, thus never having had an opportunity to be saved. This will be their first opportunity. Satan is no longer around to deceive them, but they will still have their human nature to overcome. "[A]nd the books were opened...and the dead were judged out of those things which were written in the books **according to their works** [2041, *course of action*]" (v.12). The books are the Word of God.

"And he stayed yet other **seven days**; and sent forth the dove; which returned not again to him anymore. And it came to pass in the **six hundred** and **first** [259, *united as one*] year, in the **first** [7223, *first in place, time, or rank*] month, the **first** [259, *united as one*] day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry" (Genesis 8:12, 13).

The seven days represent the feast of Tabernacles, which is a sanctification festival. The "six hundred and first year, in the first month, the first day" is the end of the festival. At that time man will have been made one with God. Man (6) stands before the door (100), and is one with God. "Can two walk together [3162, *unified as one*], except they be agreed?" (Amos 3:3).

Sukkot or tabernacles (5521) means a temporary dwelling. The seventh day of Sukkot pictures the end of everything that God created on the first six days of creation, because everything that is physical is temporary. "While we look not at the things which are seen, but at the things which are not seen: for the things that are seen are temporal [4340, *transient*]; but the



things which are not seen are eternal” (2 Corinthians 4:18). God created the earth as a temporary dwelling for man, and once that need is over, “...the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Peter 3:10).

This is the final judgment. “He that overcomes [3528, *to conquer, vanquish, prevail*] shall inherit all things; and I will be his God, and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers [4205, *a male prostitute, catamite*], and sorcerers [5332, *one who deals in drugs, magician*], and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone, which is the second death” (Revelation 21:7, 8).

“And in the **second** month, on the **seven** and **twentieth** day of the month, the earth was **dried**. And God spoke to Noah, saying, Go forth of the ark, you, and your wife, and your sons, and your sons wives with you. Bring forth every living thing that is with you...” (Genesis 8:14-17). The ark had been their sukkot, their **temporary home**, and now they were leaving it for a **new beginning**.

### **The Eighth Day, the Last Great Day**

The seventh annual appointed time is the eighth day, after the seven days of Sukkot. The number eight is a new beginning. “And I saw a **new heaven** and a **new earth**: for the first heaven and the first earth were passed away; **and there was no more sea**” (Revelation 21:1). As it was when the eight members of Noah’s family went forth out of their sukkot, the earth will be dry. There will be no more sea, because the seas represented the people who were in sin.

The number two represents the separation that has been between heaven and earth. Man is separated from God because of sin. “...[Y]our iniquities have separated between you and your God, and your sins have hid His face from you...” (Isaiah 59:2). “And I John saw the holy city, New Jerusalem, **coming down from God out of heaven**, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and **He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God**” (Revelation 21:2, 3).

The number twenty-seven represents the New Testament, which contains twenty-seven books. There are only two whole numbers that can be evenly divided into twenty-seven. They are three and nine, which are the hours of the crucifixion. Jesus said, “For this is My blood of **the New Testament**, which is shed for many for the remission of sins” (Matthew 26:28).

The number twenty is that of a servant, and the number seven is sanctification. “Therefore if any man be in Christ, he is a **new creation**: old things are passed away; behold all things are become new. And all things are of God, who **has reconciled us to Himself by Jesus Christ**...” (2 Corinthians 5:17, 18).

Through Jesus’ blood the servants of God will be made pure, and become one with God. A type of this is a marriage between a man and a woman. “For this cause shall a man leave his father and mother, and shall be joined to his wife, and they **two** shall become **one flesh**. This is a great mystery: but I speak concerning Christ and the [*congregation*]” (Ephesians 5:31, 32). Hence, we see the New Jerusalem “prepared as a bride adorned for her husband.”