

BOOK 2

THE PROMISED WORLD

Genesis 1 Returns to the Study - From the Promise of Genesis 3:15 Toward Revelation

A pressure-tested Untrained Thinkers hypothesis

Written & Developed by Allizon Brooks

UNTRAINED THINKERS

THE BOOK 2 RULE

Genesis 1 Finally Gets a Vote



Only now do we bring Genesis 1 back into the study. We already established the Genesis 2-11 storyline without it.

Book 2 asks a focused question: where do the details of Genesis 1 best fit when compared against the independent storyline? The Untrained Thinkers working hypothesis is that Genesis 1 may describe the promised/restored world from God's perspective after the Flood, but this book must test that proposal rather than announce it as fact.

> **BOOK 2 RULE: Compare first. Conclude second.**

GENESIS 1:2 VS GENESIS 7:11

The First Saved Comparison: The Deep



Genesis 1:2 begins with darkness over the surface of the deep and God's spirit/wind associated with the waters. Genesis 7:11, in Book 1, described the fountains of the GREAT DEEP breaking open as part of the Flood.

The shared 'deep' language is therefore a required comparison. It is not enough to say 'both mention water.' We must test the Hebrew terms, context and sequence.

UT QUESTION: Does Genesis 7 explain how the watery condition already present in Genesis 1:2 came to be, or is Genesis 1 describing primordial creation waters that Genesis 7 later echoes? Both explanations carry a burden of proof.

GENESIS 1 AND GENESIS 8

The Direction of the Waters



Book 1 established that Genesis 7 describes waters increasing. Genesis 8 describes them decreasing. Genesis 1 does not narrate an earth filling with Flood water; it opens with the watery condition already present and then moves toward separation, gathering and appearing dry land.

That makes Genesis 1's direction much more comparable to the recession/order side of Genesis 8 than to the filling side of Genesis 7.

COMPARE THE DIRECTION: Genesis 7 = filling. Genesis 1 = water already present, then ordered. Genesis 8 = draining/receding, then dry ground.

A WORD GARDEN

Ruach Over the Waters



Genesis 1:2 uses ruach in connection with the waters. Genesis 8:1 uses ruach for the wind God causes to pass over the earth as Flood waters subside.

Because ruach can mean spirit, wind or breath depending on context, the shared root is significant but does not automatically make the passages the same event.

TEXTUAL FACT: both passages place RUACH and WATERS together. HYPOTHESIS: they may describe the same restoration from different vantage points. TEST REQUIRED.

GENESIS 1:3 AND 1:14-18

Light Before the Luminaries



Genesis distinguishes the light called forth near the beginning from the luminaries appointed later for signs, seasons, days and years.

Second Corinthians 4:6 later uses God's command for light to shine out of darkness as a pattern for illumination in human hearts through the knowledge connected with Christ. That establishes a genuine later spiritual application of creation-light language.

BOOK 2 MUST KEEP BOTH LEVELS CLEAR: Genesis has its own creation language; later Scripture gives that language spiritual significance. Do not erase either level.

GENESIS 3:15 TOWARD REVELATION

The Promise Thread



Book 1 left Genesis 3:15 unresolved. Book 2 follows the woman, offspring and serpent conflict forward.

Revelation 12 explicitly calls the dragon the 'original serpent' and depicts conflict involving a woman and her offspring. This creates a strong canonical bridge back to Genesis 3:15.

The UT proposal is therefore not that Genesis 1 alone fulfills Genesis 3:15. Rather, Genesis 1 is being tested as part of a promised-world storyline whose themes continue through Christ and ultimately into Revelation.

REFINEMENT: The promise begins in Genesis 3:15; its fulfillment develops across Scripture. Book 2 investigates whether Genesis 1 belongs inside that forward-looking promised-world framework.

GENESIS TO REVELATION

Creation Language Returns at the End



Revelation returns to themes familiar from Genesis: heaven and earth, light and darkness, the tree of life, living water, the serpent, the woman, offspring, death and the removal of the curse.

This supports the Untrained Thinkers 'Genesis-Revelation Circle' as a literary/canonical pattern: the Bible's ending deliberately revisits its beginning while resolving themes that remained open.

TO UNDERSTAND THE END, EXAMINE THE BEGINNING. TO UNDERSTAND THE BEGINNING MORE FULLY, EXAMINE WHAT GOD REVEALS AT THE END.

THE HONESTY PAGE

What Would Falsify the Hypothesis?



The theory must be allowed to lose. If Genesis 1 contains chronological anchors that require it to precede the Genesis 2-11 history, those anchors must count. If Genesis 8-9 merely echoes an earlier Genesis 1 creation, that explanation must be weighed fairly.

Likewise, parallels such as waters, ruach, dry land, creature groupings, blessing and multiplication are real correspondences, but correspondence alone does not prove identity.

UT STANDARD: Scripture says -> strong parallel -> inference -> speculation. Never promote an inference to 'Scripture says' merely because it helps the theory.

THE WORKING ARCHITECTURE

The Two-Book Framework



BOOK 1 - MAN: BEFORE THE WATERS

Man's ground-level story: formation, instruction, disobedience, descendants, corruption, Flood, preservation, restoration of dry ground, families, nations and languages.

BOOK 2 - THE PROMISED WORLD

God-centered investigation: bring Genesis 1 back, test the watery deep, ruach, separation, light, land, life, blessing and image language, then follow the Genesis 3:15 promise thread toward Christ and Revelation.

The books are intentionally ordered so the reader understands man's story before being asked to test the proposed placement and meaning of Genesis 1.

UNTRAINED THINKERS

Read It. Challenge It. Test It.



This study is not asking the reader to inherit a conclusion. It is asking the reader to establish the text, compare the passages and then decide what the evidence permits.

The central question remains open for pressure testing: Is Genesis 1 the original creation that the Flood later echoes, or does Genesis 1 present a promised/restored ordering that belongs after the watery judgment described in man's account?

WE ASK. WE EXAMINE. WE STUDY. WE APPLY. WE GROW. THE BIBLE HAS THE ANSWERS.