

Lesson Seven — The Chronology Laid Out, III

Day One — Type and Antitype in Genesis 8-9a

Day Two — Type and Antitype in Genesis 9b

Day Three — Types in Genesis 10, 11

Day Four — Antitypes in Genesis 10, 11

Day Five — Now What?

This is our final week of the first part in our Prophecy series. By the end of this week, we will have covered the first eleven chapters of the Bible, and will have found a wealth of information in these chapters concerning prophecy. It is amazing how God has put His Word together!

This week we are going to lay out the types and antitypes of Genesis chapters eight through the first half of chapter eleven. Just as last week's study required diligence and deep thought, this week's study will require the same. We are dealing with *the deep things of God*, which take diligent study. May the Lord bless you as you do your final work in this study.

Day One — Type and Antitype in Genesis 8-9a

To begin today please go to the sheets in the Appendix and reread Genesis 8:1-9:17. Then we will look at the various parts. Do that reading now.

Hopefully you will remember that last week we touched on Genesis 8:1-4. This passage brings us to the end of the Flood, and the beginning of the restoration of the earth and a covenant made. Let's read this passage, adding v. 5:

Genesis 8

1 But God remembered Noah and all the beasts and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided. 2 Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky

was restrained; 3 and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased. 4 And in the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat. 5 And the water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.

Hopefully, you will remember what we looked at last week concerning the meaning of the words in v. 4. The fact is that there is no possible way that the Ark could have rested *upon* Mt. Ararat, if the tops of the mountains were not visible for another two and a half months. Verse 4 explains that on the seventeenth day of the seventh month the Ark (having been lifted above the earth as the Flood waters covered the highest mountain of the earth) *passed over* the mountains of Ararat. This symbolically reveals that in the antitype, the nation of Israel will be lifted above the kingdoms of the world.

At the end of the 150 days, as the Ark had been raised above all the high mountains of the earth, the waters began to decrease. This was possible because God's judgment of the earth had been accomplished.

In last week's homework, we placed the events of the Flood on the calendar sheets up through Genesis 8:4, up through the seventeenth day of the seventh month. According to 8:5, what happens by the first day of the tenth month?

Now go to your calendars and place the information found in Genesis 8:5 on the proper month and day. Then count up the days between the seventeenth day of the seventh month to the first day of the tenth month. Be sure to include in the total number of days both the day the waters began to decrease as well as the day the tops of the mountains became visible. How many days do you have?

Make a note of this number some where on your calendar sheets.

Genesis 8

6 Then it came about at the end of forty days, that Noah opened the window of the ark which he had made; 7 and he sent out a raven, and it flew here and there until the water was dried up from the earth. 8 Then he sent out a dove from him, to see if the water was abated from the face of the land; 9 but the dove found no resting place for the sole of her foot, so she returned to him into the ark; for the water was on the surface of all the earth. Then he put out his hand and took her, and brought her into the ark to himself.

Count out another forty days, and mark this date with the reference and information you have just read. Then —

10 So he waited yet another seven days; and again he sent out the dove from the ark. 11 And the dove came to him toward evening; and behold, in her beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth.

Mark this on the appropriate day, with reference and information on your calendar sheets.

12 Then he waited yet another seven days, and sent out the dove; but she did not return to him again.

Mark this on the appropriate day, with reference and information on your calendar sheets.

13 Now it came about in the six hundred and first year, in the first month, on the first of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up.

Mark this on the appropriate day, with reference and information on your calendar sheets.

14 And in the second month, on the twenty-seventh day of the month, the earth was dry.

Mark this on the appropriate day, with reference and information on your calendar sheets.

It was in the second month, on the 27th day of the month that God told Noah and his family to go out of the Ark. And so they did. Add this information on your calendar.

On that same day, Noah built an altar to the LORD and offered burnt offerings on the altar. At this time, the Lord made a promise:

21 And the LORD smelled the soothing aroma; and the LORD said to Himself, “I will never again curse the ground on account of man, for the intent of man’s heart is evil from his youth; and I will never again destroy every living thing, as I have done. 22 While the earth remains, Seedtime and harvest, And cold and heat, And summer and winter, And day and night Shall not cease.”

What was the promise the Lord made?

For how long will this promise remain in force (v. 22a)?

God continues to speak to Noah into chapter nine, and while there is much more that one could understand of these things through further and intensive study, we are only going to deal with a few things.

Genesis 9

1 And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and fill the earth...”

This is so similar to what God had said in the Garden to Adam and Eve that it is obvious this refers to a new beginning. It is the new beginning after the Flood, wherein Noah’s family will now populate the earth. And while there are other things that can be noticed in these verses, for reasons of the antitype, I want to bring particular attention to v. 6:

...6 “Whoever sheds man’s blood, By man his blood shall be shed, For in the image of God He made man.

Just keep that in mind, we will come back to it a little later. God continues to reveal information to Noah

and his sons. He says:

Genesis 9

8 Then God spoke to Noah and to his sons with him, saying, 9 “Now behold, I Myself do establish My covenant with you, and with your descendants after you... 11 And I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth.”

12 And God said, “This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations; 13 I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.

14 “And it shall come about, when I bring a cloud over the earth, that the bow shall be seen in the cloud, 15 and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh. 16 When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.”

17 And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

Describe the terms of the covenant that God made with Noah and his descendants.

According to v. 13, what is the sign of this covenant?

We have learned that all of the details of what we are studying become the roots of prophecy. All of the details in this picture of the Flood become the type for what we have learned as the antitype in the Tribulation, just prior to the coming of the Lord. What takes place in these chapters in Genesis concerning the Flood is a picture — a type — for us, so that details concerning the coming Tribulation upon the earth can be understood. And now God gives more information.

By Genesis 9:17 we see the completion of the judgment against the earth, so that now we witness a new beginning for Noah and his family, as well as a new beginning for the whole earth. This in itself depicts the fact that *at the end* of the judgments upon the earth during the coming Tribulation, there will be a new beginning for Israel, as well as a new beginning for the whole earth. As seen in Genesis chapter five, this is depicted in the 10th generation from Adam.

And just as we have seen that the Ark was lifted above the mountains of the earth, so will Israel, in that coming day, be lifted above the kingdoms of the earth, fulfilling the reason for her creation and redemption.

And just as there was a sweet smelling aroma by the sacrifice that Noah made when he came off the Ark, so there will be a sweet smelling savor through the repentance of Israel from her sinful ways as she is restored to her land and reestablished as the wife of God (*cf.* Rev. 19:3).

This depicts a new beginning upon the whole earth in the future, at the end of the Tribulation will be the coming Messianic Era, in which Jesus, as the Son of God and the Son of Man, will rule upon the earth, over the earth. It will be a time of peace, such as the world has never seen.

That is enough to comprehend for one day! So let's stop there, and pick it up tomorrow. See you then.

Day Two — Type and Antitype of Genesis 9b

Yesterday we came to an end of judgment and a new beginning. We saw it both in the type and the antitype. Today we are going to follow the Scriptural pattern here in the middle of Genesis chapter nine and switch gears!

Genesis 9:1-17 deals with Noah coming off the Ark, building an altar, offering a sacrifice, then God making a covenant with Noah and his descendants, ending the section of Scripture with promises God makes in the covenant. God completes this by saying:

Genesis 9

17 And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

The *foundational facet*, so to speak, of the overall type ends here. This foundational facet of the overall type — the Flood — depicts, in the antitype, a world-wide judgment upon the whole earth, and the new beginning ushered in by the Messianic Era. And then we have v. 18, which carries on telling the ongoing history of man in time's linear sense.

Of course, there is ongoing history! And with ongoing history, there would be many, many more details being laid out in the way of types. And even though the historical types are laid out in time's linear sense (of necessity), we will want to view *the antitypes* of these ongoing details as God's way of dropping back into the information He has already given to us, and build more details into that understanding. It may help if we could imagine a *period* at the end of v. 17. Let's read it like that:

Genesis 9

17 And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”

Period!

End of *the foundational facet* of the type. And now, with on-going history of man, here is:

- *Another* facet of the same type, during the time leading up to the Messianic Era. Here is
- More information concerning the conditions upon the earth leading up to and including *the coming Tribulation*, prior to Israel's repentance and the ushering in of the new beginning — the Messianic Era.

(I really hope you understand this!)

In studying the omnisciently-given facts of man's ongoing history in time's linear sense, we need to understand that God is laying out His Word, using the same pattern we have already seen Him use. God is dropping back into the timeline previously laid out, and is going to fill in more details with other types (i.e., other historical facts), in order to reveal more details in the antitype, (i.e., the time during the coming Tribulation, leading up to the Messianic Era). Let's look at it:

Genesis 9

18 Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan. 19 These three were the sons of Noah; and from these the whole earth was populated.

20 Then Noah began farming and planted a vineyard. 21 And he drank of the wine and became drunk, and uncovered himself inside his tent. 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

23 But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness.

24 When Noah awoke from his wine, he knew what his youngest son had done to him. 25 So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers." 26 He also said, "Blessed be the LORD, The God of Shem; And let Canaan be his servant. 27 "May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant."

28 And Noah lived three hundred and fifty years after the flood. 29 So all the days of Noah were nine hundred and fifty years, and he died.

Why in the world would that be the facts given of Noah's life subsequent to the Flood? Out of the entire three hundred and fifty years that Noah lived *after the Flood*, why would this be the *one and only event* recorded out of that entire period of time? And none other!

Unquestionably it is for the sole reason of laying out another type, in order for God's people to understand the antitype more fully. So let's see what we can learn from this.

First, go back and reread the text; then briefly write out the recorded details of the event (vv. 20-23).

While the exact details are not given of what happened in the tent between Noah and Ham, we can understand that it was some sort of moral impropriety, which caused a curse to be spoken to Ham, which would have ramifications for his descendants. Even in this brief (very brief) summary of events, the facts concerning his descendants are given. What can we know about the descendants of Ham?

Who are they? Due to what his younger son had done to him, what will be Canaan's lot (vv. 24-27)?

And because of the actions on the part of Shem and Japheth, what is prophesied concerning them and their descendants, respectively?

Shem:

Japheth:

If this is a type, then what is the antitype? It is really relatively easy to see. We have already seen that Noah represents Israel in the type/antitype structure of Scripture. It is the same here. Noah, being in a drunken state, uncovered himself inside his tent; and Ham saw his father's nakedness. So what is the big deal here? Let's compare Scripture with Scripture to see what the big deal is, remembering that the type and the antitype must be studied side-by-side so that we can learn from both. Each sheds light on the other.

Though the Law given through Moses was subsequent to the time of Noah, the inference may be seen here through comparing the following verses with what takes place in Noah's tent:

Leviticus 18

6 'None of you shall approach any blood relative of his to uncover nakedness; I am the LORD. 7 You shall not uncover the nakedness of your father, that is, the nakedness of your mother. She is your mother; you are not to uncover her nakedness...'

Deuteronomy 27

20 'Cursed is he who lies with his father's wife, because he has uncovered his father's skirt.'

Perhaps what Ham did in his father's drunken state was some sort of sexual act; or perhaps it was not *an act*, per se, but certainly something defiling; we are simply not told the details. And *the lack* of those details in itself is God-ordained. Obviously, due to the wording in God's Word concerning *seeing another's nakedness* (cf. Lev. 18:1ff), this phrase in Genesis chapter nine has something to do with sexual sin. Ham looked upon his father's nakedness; the other two sons walked backwards to cover their father's nakedness, so as not to look upon it. And the whole scene caused a curse to befall Ham's descendants through Canaan.

And yet, even with the scantily-given details here, it is obvious that there was good reason for God to have recorded what was recorded. And the information that we do have is what needs to be considered! The information that we do have is a type that needs to be understood, in order for us to understand the antitype.

Do you remember that Adam and Eve were found to be *naked* in Genesis chapter three after they sinned at the tree? (Remember this is a different type of nakedness than when they had been created and were "naked and not ashamed" in Genesis 2:25. Here they had a covering of glory, but lack outer garments of regality.) Their nakedness in 3:7, 8 implies the loss of the glory that had covered them prior to the fall. In this naked condition, God made garments of skins, covered them, and then they were cast out of the Garden (wherein they had been placed for the purpose of rulership). But even with the skin coverings, the glory had departed.

Then, we must remember that *after Joshua had taken had taken Israel* — the second generation — *into the Promised Land* (wherein they were to become a "kingdom of priests" and rule over the other nations) *and settled her therein*, there began the time of the Judges. During the period of the Judges, Israel began to spiral downward in sin and rebellion against God. Without going into details concerning Israel's history, suffice it to say, that essentially this sinful downward spiral continued (with some intermittent and relatively brief periods of reprieve), until such a time as *God's glory departed from Israel during the Babylonian captivity*. Now Israel is found — out among the nations — *in a naked state*. Now the nations can *look upon her nakedness*. And this is not only the present condition in which Israel finds herself, it is also the condition she will continue in, even 'til the end of the Tribulation. And as we have seen, looking upon another's nakedness has something to do with sexual sin. Keep this in mind as we move forward.

That is the "naked" part; what about the "drunken" part?

There is evidence within the writings of Isaiah that Israel is seen by God in a drunken state in that Coming Day:

Isaiah 28

1 Woe to the proud crown of the drunkards of Ephraim, And to the fading flower of its glorious beauty, Which is at the head of the fertile valley Of those who are overcome with wine!

2 Behold, the Lord has a strong and mighty agent; As a storm of hail, a tempest of destruction, Like a storm of mighty overflowing waters, He has cast it down to the earth with His hand.

3 The proud crown of the drunkards of Ephraim is trodden under foot.

4 And the fading flower of its glorious beauty, Which is at the head of the fertile valley, Will be like the first-ripe fig prior to summer; Which one sees, And as soon as it is in his hand, He swallows it. 5 In that day the LORD of hosts will become a beautiful crown And a glorious diadem to the remnant of His people; 6 A spirit of justice for him who sits in judgment, A strength to those who repel the onslaught at the gate.

7 And these also reel with wine and stagger from strong drink: The priest and the prophet reel with strong drink, They are confused by wine, they stagger from strong drink; They reel while having visions, They totter when rendering judgment. 8 For all the tables are full of filthy vomit, without a single clean place.

Isaiah uses the name Ephraim, the name of Joseph's second son (who received the rights of the firstborn), as metaphorically referring to Israel (v. 1a, 3). And the context of Isaiah's prophecy relates this description of Israel's drunkenness (vv. 1a, 3, 7, 8) to the coming time of the Tribulation and the subsequent Messianic Era (vv. 2, 4-6).

Then carrying this picture over into the Book of Revelation, the description of Israel during the Tribulation (prior to the Lord bringing her to repentance) is one of drunkenness as well. The *details of the antitype* — of Noah being drunk in his tent and uncovering himself and Ham seeing his nakedness — are found in Revelation chapters seventeen and eighteen, with the “great whore” referring to Israel, interestingly enough, through the use of the metaphor — “Babylon”.

The whole of the Tribulation is seen in Revelation chapters six through the first half of nineteen. Within these chapters it is important to understand the whole pattern of the way God lays His Word out, as we have come to understand. He lays out a sequence of events, then, through ongoing linear history, He drops back into that scenario and fills in more details. This pattern needs to be identified throughout the whole of God's Word. This is also the pattern seen throughout the Book of the Revelation.

While it is true that the whole of the Tribulation is laid out in chapters six through the first half of nineteen, Revelation chapters seventeen and eighteen bring the reader to understand *God's perspective* of what has been going on *throughout the whole of the seven years*, reaching its climax at the end of the seven years. These two chapters (Rev. 17, 18) depict the harlotry with which Israel, *in a naked condition apart from the covering of God's glory*, involves herself with the nations of the earth. And this harlotry is seen by God as sexual sin, a despicable abhorrence. Israel commits spiritual harlotry against her God with the Gentile nations. Look how the whole thing is described:

Revelation 17

1 And one of the seven angels who had the seven bowls came and spoke with me, saying, “Come here, I shall show you the judgment of the great harlot who sits on many waters, 2 with whom the kings of the earth committed acts of immorality, and those who dwell on the earth were made drunk with the wine of her immorality.”

3 And he carried me away in the Spirit into a wilderness; and I saw a woman sitting on

a scarlet beast, full of blasphemous names, having seven heads and ten horns. 4 And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality, 5 and upon her forehead a name was written, a mystery, “BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.” 6 And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus.

Due to v. 5, one may be initially given to think that the “woman” described here is literally Babylon, the nation from which the Antichrist will come. But is that the case? Let’s look at it carefully.

The title written upon the forehead of the woman — **BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH** — is a “mystery”. (Do you see that word in v. 5?)

Without going into a great amount of details concerning this¹, let’s just jump ahead to the end of this section and see something that irrefutably reveals the identity of the woman. It must be understood that the woman is also seen as a city throughout these chapters. Here it is at the end:

Revelation 18

21 And a strong angel took up a stone like a great millstone and threw it into the sea, saying, “Thus will Babylon, the great city, be thrown down with violence, and will not be found any longer. 22 And the sound of harpists and musicians and flute-players and trumpeters will not be heard in you any longer; and no craftsman of any craft will be found in you any longer; and the sound of a mill will not be heard in you any longer; 23 and the light of a lamp will not shine in you any longer; and the voice of the bridegroom and bride will not be heard in you any longer; for your merchants were the great men of the earth, because all the nations were deceived by your sorcery. 24 And in her was found the blood of prophets and of saints and of all who have been slain on the earth.”

It really is v. 24 that cinches it. What does v. 24 say?

Compare this verse to 17:6. What comparisons do you see?

Now compare these verses to a “woe” that Jesus brings against the nation of Israel at His first coming:

Luke 11

47 “Woe to you! For you build the tombs of the prophets, and it was your fathers who killed them. 48 Consequently, you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build their tombs. 49 For this reason also the wisdom of God said, ‘I will send to them prophets and apostles, and some of them they will kill and some they will persecute, 50 in order that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation, 51 from the blood of Abel to the blood of Zechariah, who perished between the altar and the house of God; yes, I tell you, it shall be charged against this generation.’

¹ You can study this in detail in Arlen Chitwood’s book — THE TIME OF JACOB’S TROUBLE (in particular chapter 2, pp. 13-23).

Comparing all of this, of whom do you think the *mysterious* title “**BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH**” obviously refers to? This phrase refers to Israel in her spiritual adulterous situation, which only worsens during the Tribulation, and comes to a climax just prior to the very end.

It is interesting to note that the Times of the Gentiles began in the days of Nebuchadnezzar, King of Babylon, when he took Israel captive. It was during this time that God’s glory departed from Israel, which implies that it was during this time that God accounted the un-repentant, cumulative sins of Israel against her. He had been calling her to repentance through His Prophets, but to no avail. Israel, the wife of God, had been committing spiritual adultery against Him with the nations of the earth. The Prophet Jeremiah (a Prophet during the time of Nebuchadnezzar’s day) states God’s perspective very precisely:

Jeremiah 38 “And I saw that for all the adulteries of faithless Israel, I had sent her away and given her a writ of divorce, yet her treacherous sister Judah did not fear; but she went and was a harlot also...”

Then Ezekiel, another prophet during this time, watched God’s glory depart:

Ezekiel 10

18 Then the glory of the LORD departed from the threshold of the temple and stood over the cherubim. 19 When the cherubim departed, they lifted their wings and rose up from the earth in my sight with the wheels beside them; and they stood still at the entrance of the east gate of the LORD’S house. And the glory of the God of Israel hovered over them.

Ezekiel 11

22 Then the cherubim lifted up their wings with the wheels beside them, and the glory of the God of Israel hovered over them. 23 And the glory of the LORD went up from the midst of the city, and stood over the mountain which is east of the city.

Since the wife of God continued in her sin, without repentance, God gave His wife a writ of divorce took His covering of glory away, and left her to adulterous suitors. Due to her sin, she was now naked, and out among the nations (having been taken into captivity in Babylon), where they could look upon her nakedness. And as we have already seen today, Israel’s adultery will reach its apex in the coming Tribulation, as described in Revelation chapters seventeen and eighteen, wherein she is then viewed, from God’s perspective, as **BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH**, in a naked state, drunk on the blood of the saints.

What was seen the type of Noah being naked and drunk in his tent with Ham viewing his nakedness, is now fulfilled in the antitype of the one whom Noah represents — Israel. The picture is complete.

With that we need to pause for a moment and look back at something God said to Noah when he came off the Ark. Let’s look at the statement.

Genesis 9

6 “Whoever sheds man’s blood, By man his blood shall be shed, For in the image of God He made man.

Putting all of this together, what must God require of Israel, for shedding blood?

Do you see the way God lays out His Word? He does it this way over and over again, in order for His people to *know*!

And I think that is enough for another day, don't you?

See you tomorrow.

Day Three — Types in Genesis 10, 11

Yesterday we looked at the last section of Genesis chapter nine. Now we come to Genesis chapters ten and eleven. These two chapters should not be studied apart from each other (actually these two chapters should not be studied apart from this entire section of Scripture — Genesis chapters six through eleven)! These chapters are printed in your Appendix. Please read through both right now.

The events that took place in this section of Scripture obviously happened at some point *after* Noah came off the boat, but *prior* to his death. The thing to note is that this was *the single event in the 350 year period about which God chose to give details*. And just as we know that all details given by God are with purpose; we can also know that withheld details are withheld with purpose. This event in Genesis chapter nine would not be an exception. And we have seen that these events do, in fact, give us more details concerning the fulfillment of the antitype in the coming Tribulation.

Now as we move on to Genesis chapter ten, we are given the genealogies of Noah's three sons and the general locations of where the various family groups settled. There are some very interesting names found here, names that play roles throughout Old Testament history and prophecies. We'll glimpse a few of these names in the next couple days.

The names of the three sons of Noah are: Shem, Ham and Japheth. Chapter ten opens with the names of the seven sons of Japheth as mentioned in 10:2. Then two of Japheth's sons are singled out, and the names of the sons of these two sons are given in vv.3, 4. Japheth's genealogy ends with the general location of where his descendants settled:

Genesis 10

5 From these the coastlands of the nations were separated into their lands, every one according to his language, according to their families, into their nations.

Please note that this text only mentions Japheth's genealogies up through three generations, which would be four generations from Noah.

This information is followed by the names of the sons of Ham being given; then the names of their sons. Ham's sons names are: Cush and Mizraim and Put and Canaan. We want to notice something specific about one of the sons of Cush. Let's read:

Genesis 10

6 And the sons of Ham were Cush... 7 And the sons of Cush were... 8 Now Cush became the father of Nimrod; he became a mighty one on the earth. 9 He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter before the LORD." 10 And the beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar. 11 From that land he went forth into Assyria, and built Nineveh and Rehoboth-Ir and Calah, 12 and Resen between Nineveh and Calah; that is the great city.

Summarize the information about Nimrod, and place a star² to the left of your summary in the margin:

What is the name of the first city mentioned in v. 10 in the kingdom that Nimrod built? (Place another star at the left.)

Then according to v. 11, Nimrod went from the Land of Shinar into what land? (Place another star at the left.)

What is the name of the first city mentioned that he built in Assyria? (Place another star at the left.)

As with the generation of Japheth, this text only mentions Ham's genealogy up through three generation, which would be the fourth generation from Noah.

Now we come to Noah's son, Shem. There are six generations of Shem listed in chapter ten, which would be the seventh generation from Noah. (Chapter eleven repeats the names of these generations again from Shem to Peleg, but adds three more generations, down to Abram, who was the 10th generation from Noah.)

We will take a moment to notice some specific information given here in chapter ten. We want to notice Eber's son, Peleg. As you read, underline what it says of Peleg.

Genesis 10

25 And two sons were born to Eber; the name of the one was Peleg, for in his days the earth was divided; and his brother's name was Joktan.

Genesis chapter ten goes on to reveal the names of the next generation through Eber's son, Joktan. Joktan is noted to have had thirteen sons — again this would be the 7th generation from Noah. (Herein are names which would also be very interesting to study in light of mankind's ongoing history, but that is not our present focus of study!)

Back to Peleg! This information about Peleg is also repeated in the Book of the Chronicles:

I Chronicles 1

17 The sons of Shem were Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether, and Meshech. 18 And Arpachshad became the father of Shelah and Shelah became the father of Eber. 19 And two sons were born to Eber, the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan.

According to these two passages, what took place in the days of Peleg?

² You will be placing several stars in the margins today which will serve as reference points in our study tomorrow.

The chapter ends with this summary statement:

Genesis 10

32 These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these [the lineages of Noah's three sons] the nations were separated on the earth after the flood.

All of this information brings us to *the seventh generation from Noah*, to a time wherein earth's land was divided. As we have seen, some interesting facts have been noted in Genesis chapter ten. And these facts are details which God has seen as important to be given at this point. Subsequent biblically historical facts are built upon this part of the foundation having been laid out in these early chapters of Genesis.

And now we come to Genesis chapter eleven. As you begin to read this chapter, note how the chapter opens, having dropped back to the time at the end of the Flood, and bringing things forward again, opening up the way to add additional information to the ongoing picture in the antitype. (It's the way God presents His Word.)

Genesis 11

1 Now the whole earth used the same language and the same words.

How does Genesis 11:1 compare with 10:31?

Again, it is easy to see that 11:1 is simply dropping back to the time prior to the events of the days of Peleg, and prior to God stepping into the affairs of man, confusing their languages in Nimrod's day. In dropping back to this point, we can gain more understanding of the historical background, running more information through the ongoing chronological events from the time of the end of the Flood forward. So let's look at this and see what additional information we can accrue *during the time period covered in the seven generations listed in chapter ten*. Then perhaps we can gather more information concerning the types, which will reveal more information of the antitype, i.e., events leading up to and including the Tribulation.

As has been noted, immediately after the Flood everyone used the same language. With that as the backdrop for upcoming detail in chapter eleven, let's keep reading:

Genesis 11

2 And it came about as they journeyed east, that they found a plain in the land of Shinar and settled there.

According to what we have previously seen in chapter ten, *who* journeyed east into the land of Shinar? (You will need to cross reference this to 10:8-14.)

And what was the name of the kingdom mentioned first as having been founded there (10:10)?

Keep that in mind as you continue to read:

Genesis 11

3 And they said to one another, “Come, let us make bricks and burn them thoroughly.” And they used brick for stone, and they used tar for mortar. 4 And they said, “Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name; lest we be scattered abroad over the face of the whole earth.”

Summarize what the people wanted to do here. (Place another star at the left.)

Continuing:

5 And the LORD came down to see the city and the tower which the sons of men had built. 6 And the LORD said, “Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. 7 Come, let Us go down and there confuse their language, that they may not understand one another’s speech.”

8 So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city. 9 Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.

List out the facts of what God did here in Babel. (Place another star at the left.)

Now compare v. 9 with the last verse of chapter ten. (Place another star at the left.)

Can you see how this section in chapter eleven covers the time period given in chapter ten, with added details?

We’ll look at the antitype of all of this tomorrow. See you then!

Day Four — Antitypes in Genesis 10, 11

Yesterday we glimpsed the recorded ongoing history of man, which transpired during the ten generations between Noah and Abraham. Here again, God has revealed the *exact* details that He wanted us to have for our learning — nothing more and nothing less.

Today our goal is to lay out the antitype of the particular information given concerning Noah's descendant through his son Ham — Nimrod. Please go back to yesterday's homework and review what you learned about this man, and what happened to his kingdom at Babel. (You'll recognize the places by the stars you placed in the left-hand margins.) This information is foundational for understanding specifically concerning the Antichrist in the coming Tribulation. Please review that now.

With that review in mind, let's read something that the Prophet Micah wrote concerning future events. This passage prophesies events during the coming Tribulation, and would shed light on the events as they are laid out in Revelation 6-19b. Read this passage with these thoughts in mind; it's a great passage!

Micah 5

2 “But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity.”

3 Therefore, He will give them up until the time When she who is in labor has borne a child. Then the remainder of His brethren Will return to the sons of Israel. 4 And He will arise and shepherd His flock In the strength of the LORD, In the majesty of the name of the LORD His God. And they will remain, Because at that time He will be great To the ends of the earth. 5 And this One will be our peace.

When the Assyrian invades our land, When he tramples on our citadels, Then we will raise against him Seven shepherds and eight leaders of men. 6 And they will shepherd the land of Assyria with the sword, the land of Nimrod at its entrances; and He will deliver us from the Assyrian when he attacks our land and when he tramples our territory.

Let's review what is being said here:

- Verse 2 speaks of Jesus — Who, having been born in Bethlehem in time past — will complete His work yet future. The passage goes onto reveal what He will do in His second coming and beyond.
- Verse 3 deals with the fact that God will set Israel aside for a time, until such a time that *a child is born*. This birth *is not* referring to the birth of Jesus, but rather it is referring to the 144,000 which are born out of Israel during the Tribulation and is sent forth to proclaim the message of repentance to Israel and the message of faith to the Gentile nations (Rev.12:2-13).
- Then vv 4-5a depict the way it will be during the Millennium, with 5b ff dropping back to describe some of the events of the Tribulation (concerning the Antichrist), then going on into the Millennium once again.
- Verse 5b and 6 drops back to give more details about the Antichrist.

According to Micah 5:5, what nationality will the Antichrist be?

What will the Antichrist do to the Land of Israel during the Tribulation?

Now relate the things stated here in Micah to the information we studied yesterday in Genesis chapters ten and eleven concerning Nimrod. Write down your comparisons.

Can you see that Nimrod is a type of the Antichrist?

Let's also note that just as the Lord God stepped into the affairs of man during Nimrod's day and spoiled their plans, scattering them over the whole earth (Gen. 11:8, 9), so will He in the antitype of these events, step into the affairs of man during the Antichrist's day, and spoil their plans. Many details of this future action on the part of God can be found throughout Old Testament typology and prophecies.³

For additional study today, you may want to go to your Appendix and read Isaiah chapters fifty-three and fifty-four. Generally, Isaiah chapter fifty-three tells of the first coming of the Lord. And generally, Isaiah chapter fifty-four tells of the second coming of the Lord. It makes for interesting reading! Plus it's good for us to read Scripture.

If you would like, you could summarize what you have learned in the way of types and antitypes throughout Genesis chapters 8-11a.

See you tomorrow.

³ One of the main types found in the OT, which reveals the fact that God is going to step into the affairs of man during the days of the Antichrist, can be seen through the typology of the Book of Esther. A study on this OT book is Part II of the UNDERSTANDING PROPHECY series. (Look for availability of this study in late 2009, Lord willing.)

Day Five — Now What?

Over the past seven weeks we have laid out the first eleven chapters of God's Word from Genesis chapter one through eleven. We have striven to understand what God wants His people to understand from these short chapters. Of course we would know that there is more to understand than what we have touched on in these seven weeks, but perhaps we can know — now more than ever before— the reason for Jesus "beginning with Moses..." as He opened up His Word to the two disciples on the road to Emmaus. Actually, the study of any and all doctrine must begin in the writings of Moses.

Envisioned for *the remaining three parts* in the series entitled UNDERSTANDING PROPHECY are studies on:

- The Book of Esther, revealing a detailed type of the future of Israel, then
- The Book of Ruth, revealing a detailed type on Church and becoming the Bride of Christ; and finally
- A look at the Books of the Prophets.

Lord willing, these studies will be available as time allows.

But coming to the end of this study, one might be given to wonder that since we have studied so much in the way of doctrine, how in the world would this *apply* to our lives? Let's think about this for a moment.

Coming into an understanding of God's Word at the beginning, and the way in which He lays it out for us to understand goes a long way to allow us to make the application that the Holy Spirit would want to make in each of our lives *individually!* While there are applications of God's Word that will be universal to His children, there are also specific applications which God will desire to make in your life and my life that will be unique to each of us. To be sure— this would be the work of none other than the Holy Spirit!

Also to be sure, in writing a Bible study, it is best to remain within the confines of what God's Word says about application. There is nothing that I can say extemporaneously that would add any benefit to your life — it is only the Word of God that adds benefit to your life. Beyond that, it is the job of the Holy Spirit to show you what changes you need to make in your life as a result of God's Word, even as a result of the doctrine that we have studied in these initial eleven chapters of God's Word. (He begins with these specific details omnisciently!)

And even as we would individually look to the Holy Spirit to reveal areas that God desires to change in us, He would only use God's Word to do this work. And any application that He (the Holy Spirit) will make in your life or my life today will be with the focus on the Sabbath rest that remains for us to enter. The author of Hebrews says:

Hebrews 4

...9 There remains therefore a Sabbath rest for the people of God. ...:

11 Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience. 12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

According to v. 11, what are we to do?

According to this passage, what does the WORD OF GOD *do* in the life of a believer?

This passage says that it is the WORD OF GOD that *divides the soul and the spirit*. That would be to say that it is the WORD OF GOD that separates our soulful man (our fleshly desires) from our spiritual man (our spiritual desires), remembering of course that Jesus is the Word made flesh! We are to look to the WORD OF GOD to make that type of separation; we are not to look to any man! God has the power to do this! And only God. And according to this passage, He does it through His Word.

Paul exemplifies this in a portion of his letter to the Church at Rome. We would do well to learn about ourselves through what Paul says of himself in this portion of the inspired Word of God.

Romans 7

14 For we know that the Law [God's Word] is spiritual; but I am of flesh, sold into bondage to sin. 15 For that which I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. 16 But if I do the very thing I do not wish to do, I agree with the Law [God's Word], confessing that it is good. 17 So now, no longer am I the one doing it, but sin which indwells me. 18 For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not. 19 For the good that I wish, I do not do; but I practice the very evil that I do not wish. 20 But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me. 21 I find then the principle that evil is present in me, the one who wishes to do good. 22 For I joyfully concur with the law of God in the inner man [the implanted Word of God which is able to save the soul (James 1:21)], 23 but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members.

Then Paul cries out to the only One Who can set him free from this condition:

24 Wretched man that I am! Who will set me free from the body of this death? 25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

Jesus Christ, the Word made flesh, *is the only One* Who can set us free from the fleshly desires that war against our redeemed spirit. You cannot do it for yourself (the flesh cannot set us free from the flesh), though we must work in co-operation with the Holy Spirit through choices of obedience; and no one else can do it for you, though we certainly can derive help and support and accountability from each other. Herein is the way we are to help one another, it is through love! We read more of what the author of Hebrews says:

Hebrews 13

... 14 For here we do not have a lasting city, but we are seeking the city which is to come. 15 Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. 16 And do not neglect doing good and sharing; for with such sacrifices God is pleased. 17 Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

18 Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things...

20 Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, 21 equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

We must fix our hope upon our Lord and Savior, Jesus Christ, not on any other person. He is the One worthy and able to redeem us from every evil, and deliver us to do good things.

Do we need to personally make godly choices? Yes!

Do we need to help each other? Yes!

Do we need to encourage each other? Of course!

Do we need to hold one another accountable? Yes! As the Holy Spirit leads.

But *ultimately* Jesus — The Word of God — is the only Source wherein is the power to change us from the inside out! It is the Word that performs the metamorphosis within each of us. And *if the Word is lacking* in any life, the power to change will also be lacking! It can be no other way. Change can only happen as we allow the Word to *richly dwell* in us.

Let's go back to the passage in Hebrews chapter four for a moment. It says:

Hebrews 4

11 Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience. 12 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. 13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

This says “all things are laid bare to the eyes of Him with whom we have to do.” What do you think that means?

Jesus knows us fully. He is the only One Who knows us fully. And though there is coming a time when He will be our Judge, thankfully, right now He is our High Priest, offering a cleansing of sin, as we confess. The text in Hebrews goes on to say:

4 Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. 16 Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

Now is the time, my dear brother and sister! Now is the time to repent! To draw near! To receive mercy!
To find grace in our time of need! Now is the time! For there is coming a time, when Jesus will lay aside
His office as our High Priest, and then will be our Judge.

May you and I be found worthy in His sight in that glorious coming day!

PS. For further study, you could go online and download Arlen Chitwood's series THE TIME OF THE
END. The web address is www.lampbroadcast.org. Then look for the series title. Also Pastor John
Herbert, from Jacksonville, FL has a series of messages entitled THE PROMISE OF HIS COMING. This
can be found on the web at www.cornerstonejax.org. Then search for the title in the Message Series.

Lecture Notes

