

Lesson Six — Chronology Laid Out, II

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Last week we looked at the first five chapters in Genesis, and realized how significantly historical people and events foretell prophecy. Isn't it magnificent how God has laid out His Word, that at the very outset, it can be seen that God knew the end from the beginning, and that He orchestrated everything from that vantage point? There is so much we can learn from these things. (I am sure you realize that we haven't even scratched the surface!)

In these next two weeks we will view the next six chapters of Genesis. Again, you will see God dropping back into the Biblical timeline and adding numerous details to parts of the timeline through the use of historical people and events which will reveal future events on the prophecy timeline through the use of types and antitypes. The details in these specific chapters mostly deal with Noah's flood and the events which immediately follow — the types. These historical events serve as types, which point to the future worldwide Tribulation and the following Millennium — the antitypes.

Please pray for your week's study.

Day One — The Overview of the Flood

One main reason we would want to study through these chapters on Noah's Flood when doing a study on prophecy is due to what Jesus said with respect to the conditions of the world at the time of His return. He said:

Matthew 24

37 “For the coming of the Son of Man will be just like the days of Noah. 38 For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, 39 and they did not understand until the flood came and took them all away; so shall the coming of the Son of Man be.

Luke 17

26 “And just as it happened in the days of Noah, so it shall be also in the days of the Son

of Man: 27 they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

In both passages, what does Jesus say people were doing until the day that Noah entered the ark?

According to both passages, what will it be like when the Son of Man comes?

So what can we learn from the events recorded in Genesis chapter six? And how do these events relate to events preceding the coming of the Son of Man? Obviously the days of Noah hold significance for us in prophecy. The conditions of Noah's day will be similar to the conditions when Christ comes back. So with that in mind, would you spend your study time today reading through Genesis chapters six through eight? (If you have time, you could continue reading through chapter eleven.) You can find these chapters printed in your Appendix. As you study you may want to make notes in the margins. Try not to just read, but rather study as you read, asking the Lord to give you insight. Do your reading now.

Do you have any thoughts or questions about what you read?

The remainder of this week, we will look more closely at what significance all of this holds in the way of prophecy.

Day Two — Genesis Chapter Six

Please begin your study time in prayer.

As we remember that circumstances surrounding Christ's return will be similar to how they were prior to the Flood, let's begin to look at the information given to us concerning the conditions just prior to the flood of Noah's day. Please go back to the Appendix again, and reread Genesis chapter six. Then we will look at the various parts of this chapter.

OK. Now let's look back at the overall Biblical Timeline. Let's notice what time period with which this passage is dealing. Approximately, it is dealing with the first 1600 years of mankind, when man began multiplying on the face of the earth. Here is what happened:

Genesis 6

1 Now it came about, when men began to multiply on the face of the land, and daughters were born to them, 2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. 3 Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall

be one hundred and twenty years.” 4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown. 5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. 7 And the LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.”

- Verse 1 reveals how this period of time began (when man began multiplying on the face of the earth, which puts it at the very beginning).
- Verse 2 gives specific details concerning this time period (up to the time of the Noah).
- Verses 3-5 deal with the time just preceding and including God calling Noah to a specific task, mentioning a period of 120 years.
- Verse 7 gives God’s plan of action.

With all this in mind and paying close attention to vv. 1 and 2, state in your own words what the conditions were of the earth and mankind prior to the flood.

The conditions of the world were bad enough that God saw fit to bring about *a complete destructive judgment* on all living things, save Noah, his household, and the animals in the Ark. Yet, leading up to the Flood, people on the earth lived in such a way so as to ignore the warning signs being given of impending judgment — warning signs that would have at the very least began with the message Enoch preached prior to his being caught up to God (Jude 1:14, 15). So shall conditions be in the days of the coming of the Son of Man.

Now let’s look to see what the text in Genesis 6:2 is referring to concerning “the daughters of men” and “the sons of God.” First, let’s state the obvious – Of whom would the term “the daughters of men” be referring?

And (perhaps not so obvious) of whom do you think the term “the sons of God” would be referring?

Some think this phrase *the sons of God* would simply be referring to *men on the earth*. But is that correct? Let’s look at the other places in the Old Testament where the phrase is used to see if we can get a sense of whom this phrase – sons of God – would be referring.

One place in the Old Testament where this phrase is used is in the Book of Job, wherein it is used three times. Read the following passages:

Job 1

6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

Job 2

1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.

Job 38

4 “Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, **5** Who set its measurements, since you know? Or who stretched the line on it? **6** On what were its bases sunk? Or who laid its cornerstone, **7** when the morning stars sang together, and all the sons of God shouted for joy?

From what you see in these three passages, and with Satan being included in the group called “sons of God,” can you tell of whom this group is referring? Who are these individuals?

The phrase *sons of God* refers to the originally created rulers over God’s creation¹. And there is evidence (as seen in the Book of Job) that there are hosts of sons (i.e., angels) throughout God’s universe who are called into assembly on a regular basis (cf. Isa. 14:12-14).

But in Genesis chapter six, the term *sons of God* could only be referring specifically to the host of angels who have to do with this part of God’s creation – the Earth. And from previous study we know that at some point in eternity past, at least one-third of this host of angels led by Satan — the present *morning star* over the earth — rebelled against God. Two-thirds of this host of angels originally under Satan, refused to rebel against God, and apparently presently surround God’s Throne, doing His bidding in ministering to those who are about to inherit salvation (Heb. 1:14; cf. Rev. 4:4, 9, 10; 5:8, 14).

Comparing Scripture with Scripture, it is obvious that these fallen angels (sons of God) are seen in Genesis chapter six as having relations with the daughters of men. This group of angels (which could only be a portion of the rebellious third of Satan’s host) apparently sought to pollute the human race so as to prevent the Redeemer from being able to be brought forth, as promised in Genesis 3:15. After all, was it not according to the very words of God that *the seed of Satan* would have enmity with the seed of the woman, i.e., the coming Redeemer? Understanding this can help us understand the ramifications of Genesis 3:15 more clearly.

Then, v. 4 adds God’s commentary to v. 2. The offspring resulting from the relations between “the sons of God” and “the daughters of men” are referred to as “the Nephilim” in v. 4. Since it is true that “as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man,” let’s look to see what all of this is about.

The word *Nephilim* comes from the root word *naphal* which means *to fall*. *Nephilim* means *fallen ones*. So in putting together what we have here, it is not difficult to see that *the offspring* of the “the sons of God (i.e., fallen angels, in this case)” are referred to as “fallen ones,” and also (in the same verse) they are referred to as “the mighty men of old.” The root word for *mighty men* in v. 4 is the Hebrew transliterated word *gabar*. This word is used many times in the Old Testament, referring to mighty men in either sense, good or bad, with context being the determining factor.

Remember that Genesis 6:1 takes us back to when men began to multiply on the face of the earth. This

¹ The term *sons of God* has a peculiar reference to *rulers*. It has been and will only ever be *sons* who will rule within God’s universal kingdom. Even in the New Testament the term refers to men who, having been *created in Christ Jesus* and who will have been found faithful to God, will rule in God’s government over the earth at that future time when Jesus, *the only Begotten Son of God*, will come into His kingdom, for *only sons rule*.

would essentially take us back to Adam's day. We must keep all of this in context of the overall picture presented in Scripture.

And with knowing that God created man to rule over the earth, it would be no small matter to Satan (the one previously created to rule over the earth with a host of angels under him [Ezek. 28:11ff]), who has, *at every turn*, sought to disrupt God's specific plan for mankind. We have already seen Satan's initial attempt to disrupt God's plan in Genesis chapter three when he sought to trip up the man by deceiving the woman. Now, here in chapter six, we see again that—even *from the beginning* when man began to multiply on the face of the earth — Satan has *continually* attempted to disrupt God's plan (of man ruling). This time his attempt to disrupt God's plan would come through another means — through attempting to corrupt the lineage of the human race by introducing the seed of fallen angels into man's lineage (the sons of God having relations with the daughters of men producing offspring known as *Nephilim* or fallen ones).

An unspecified number of fallen angels came to the earth evidently for the very specific purpose of corrupting the seed of the woman, for if the entire population was corrupted, then there could be no "seed of the woman" being able to come forth, then Genesis 3:15 would not be able to be fulfilled. Can you see that?

This sin and the resulting judgment against these angels are referred to in two New Testament texts, which are found in companion passages:

Jude 1

6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal (Lit., age-lasting) bonds under darkness for the judgment of the great day.

II Peter 2

4 For if God did not spare angels when they sinned, but cast them into hell (Lit., tartarus) and committed them to pits of darkness, reserved for judgment...

Both passages combined give us the picture that God wants us to see. These angels *did not keep their own domain* and *they abandoned their proper abode* (Jude 1:6). Their *own domain*, or their *proper abode* was the heavens from which they administered their God-given positions of authority over the earth, having been originally placed there by God prior to their rebellion, and they were to remain there until God saw fit to replace them. (Placing created beings in positions of authority is something that only God, as the Creator, does!) But rather than remaining in the heavens (where God had placed them) these fallen angels left their 'own domain' their 'proper abode' for the purpose of having relations with the daughter of men, which was obviously for the purpose of thwarting God's plan for man to rule in Satan's stead. This resulted in their being put 'in eternal [literally age-lasting] bonds,' in 'pits of darkness' *awaiting future judgment* (Jude 1:6; II Pet. 2:4).

And so, as a result of this kind of unnatural union taking place from the time that man began to multiply on the face of the earth until Noah's day, it is stated –

Genesis 6

5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. 6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. 7 And the LORD said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them."

Having said all of that, there was, however, a lineage of people who were an exception to this type of corruption — Noah and his family. Let's read about them:

Genesis 6

8 But Noah found favor in the eyes of the LORD. 9 These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God. 10 And Noah became the father of three sons: Shem, Ham, and Japheth.

11 Now the earth was corrupt in the sight of God, and the earth was filled with violence. 12 And God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.

What does the last part of v. 12 say?

From what we have learned today, what is meant by “all flesh had corrupted their way upon the earth”?

For clarity sake, let's jump ahead, for a moment, to the next chapter and see what God says to Noah after the ark is built, just prior to His sending the flood.

Genesis 7

1 Then the LORD said to Noah, “Enter the ark, you and all your household; for you alone I have seen to be righteous before Me in this time.”

Can you see the evidence of Noah's family possibly being the only ones outside of this type of angelic corruption?

While the Nephilim (the *offspring* of the sons of God and the daughters of men) were on the earth *before* the flood, and though the flood destroyed them, the fallen angels didn't stop then and there. The “sons of God” sought to pollute the earth again *after* the Flood! While we won't deal with it right now in our study, we can easily see from Scripture that the geographical location of the Promise Land was specifically spelled out in Genesis chapter fifteen. Thus, the fallen angels sought to pollute the lineage of man again, only this time they narrowed the geography of their work to the very area promised to Abraham and to his descendants! The result of their attempt can be seen some 400 years later in the days of Moses when God led His people out of Egypt to take them into the Promised Land. When Abraham's descendants reached the entrance to the Promised Land, they sent twelve spies in to spy out the land, and here is a portion of their report:

Numbers 13

32 So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, “The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of great size. 33 There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.”

We can remember that God called the man Abram out of Ur of the Chaldees and made promises to him concerning descendants who would *inherit the earth* (*cf.* Rom. 4:13)! The giving of these promises would not have been done in secret, and surely the ruler of this world (Satan) came to understand the plan of God.

The details of the promises span Genesis chapters twelve through twenty-two.

What Jesus said — concerning the conditions of the earth in the day that the “Son of Man” returns — is true! And so we can begin to see how God is going to allow the enmity to literally exist between the seed of the woman and the seed of Satan (Gen. 3:15). With that understood, what do you think Genesis 3:15 means? What would all of this imply about *the seed* of Satan?

We have covered enough material for the day. All of this builds into a glorious prophetic picture, which can be easily understood as one begins to see over and over again how God has given His Word. It is so exciting. Tomorrow we will see what we can learn from this so as to understand what is laid out in the antitype. See you then.

Day Three — The Antitype of Genesis Chapter Six

Yesterday we studied through the facts and details of Genesis chapter six. Today we want to see what the facts and details teach us in the way of antitypes. Remember that God knows the end from the beginning, and from that perspective, He has supernaturally given details through “men moved by the Holy Spirit” who “spoke from God” (II Pet. 1:21).

We began this week by seeing that Jesus told His disciples that the conditions existing upon the earth at the end of this age, at the time of His return, would be similar to the conditions which existed on the earth prior to the Flood. So what will it be like just prior to the coming of the Lord? Today we want to look at the implications of all that we studied yesterday. Let’s look at it.

First, let’s remember what is said of Noah in Genesis:

Genesis 6

9 These are the records of the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.

From God’s own words, describe Noah.

There are also some things said of Noah in the New Testament where we can learn more about him and conditions surrounding him. Even in the New Testament, in the Book of Hebrews, we can easily see that Noah was warned by God about impending judgment.

Hebrews 11:7 By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

About what did God warn Noah?

How did Noah respond?

Through this action — which was done *in faith* — Noah condemned the world, and became an heir of righteousness.

Now we must ask ourselves:

- What is the antitype to this?
- What can we learn about the future from this information in the past?
- In giving us these details concerning Noah and the conditions of his day, what would God want us to know and understand?

Remember that Noah represents Israel. And remember that the conditions of the world then will be like the conditions of the world at the end of this age when the Son of Man returns. So let's put this together.

We have already seen that Enoch, in the seventh generation from Adam, warned the people of impending judgment. Then he was taken up.

Of course this is the foundational type of the Church, the Body of Christ, being taken up prior to the world-wide Tribulation. With Enoch representing the Church, issuing forth a warning of impending judgment, so should the Church be issuing the same type of warning of impending judgment.

But as in the days of Noah, so shall it be in the days of the coming of the Son of Man. People won't pay attention!

Also, Noah was warned by God of impending judgment. And in the near future, so shall a portion of the Jews understand and believe the signs of impending judgment. We can see evidence of this group, consisting of 144,000 Jews, who will go forth with a warning of impending judgment in Revelation 7:3ff and 14:1ff.

Notice what it says of the 144,000 in Revelation chapter fourteen:

Revelation 14

1 And I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads. 2 And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder, and the voice which I heard was like the sound of harpists playing on their harps. 3 And they sang a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth.

(As we continue in this passage, note the description of the 144,000, and see how similar it is to the description given of Noah in Genesis 6:8, 9; 7:1.)

4 These are the ones who have not been defiled with women, for they have kept themselves chaste. These are the ones who follow the Lamb wherever He goes. These have been purchased from among men as first fruits to God and to the Lamb. 5 And no lie was found in their mouth; they are blameless.

What similarities can you see between the stated characteristics of these 144,000 and the stated characteristics of Noah?

The remainder of Revelation chapter fourteen depicts complete judgment being poured out on the earth. (In fact the whole of Revelation chapter six through eighteen, in some fashion or other, depicts judgment.)

The coming judgment about which Noah was warned was due to the fact that conditions upon the earth were not as God had created them to be (*cf.* Heb. 11:3). In a past age, God had originally created Satan and his angels to rule over the earth *from the heavens above the earth*. But Satan and a third of his angels rebelled against God, disqualifying themselves from their right to rule, though they would *continue to rule* for an undisclosed period of time until qualified rulers would be prepared to take their place.

At some point after Satan and his angels' rebellion, God created man to rule in Satan's stead. And with the statement God made concerning man's creation in Gen. 1:26-28, Satan sought to bring about man's disqualification for rulership, through deceiving the woman in Garden. Satan was successful in this! But God, knowing the end from the beginning, illuminated His eternal plan of redemption to Satan in the Garden, by revealing to him that a Redeemer would come through the seed of the woman.

With this, a portion of Satan's fallen angels set out to pollute the human race, trying to prevent the "seed of the woman" from coming forth. They did this by *leaving their proper abode in heaven* (the very place God had placed them to rule over the earth), and coming to the earth they had relations with the daughters of men for the purpose of preventing the seed of the woman from being able to come forth. This was an act that was then judged by God, in that He committed the angels who left their first abode into chains as they await a future judgment. We looked at this yesterday, but let's see it one more time:

II Peter 2

4 For if God did not spare angels when they sinned, but cast them into hell [tartarus] and committed them to pits of darkness, reserved for judgment; 5 and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly...

Then also in Jude:

Jude 1

5 Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. 6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.

Apparently, Peter's epistle deals with the angels who sought to thwart God's plan *prior to the flood* of Noah's day; while Jude's epistle contextually seems to deal with the angels who came to the earth *after the flood* in the days of Moses, as they again sought to thwart God's plan, within the geographical location as it was given to Abraham in Genesis chapter fifteen. (Remember the passage we looked at yesterday in Numbers chapter thirteen, where the Nephilim were seen by the twelve spies who were sent by Moses to spy out the Promised Land.)

As it has been in the past, so shall it be in the days of the coming of the Son of Man! Fallen angels will be upon the earth yet future, as we can see in the Book of the Revelation chapter twelve. (As you read through the passage in Revelation, there may be many questions that it brings up. But for today, we want to stay focused on how the type in Noah's day is seen in the antitype in the coming day. We will stay focused on that!)

Revelation 12

3 And another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. 4 And his tail swept away a third

of the stars of heaven, and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. 5 And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne. 6 And the woman fled into the wilderness where she had a place prepared by God, so that there she might be nourished for one thousand two hundred and sixty days.

In order to begin to understand this, we must keep it all in context. This passage is not dealing with Mary giving birth to Jesus. The woman here is not Mary; the woman is metaphorically Israel. The male child is not Jesus, but rather the 144,000 Jews, whom we have already seen previously. These 144,000 Jews will be called out of Israel for a specific task, initially being taken up to heaven, having a mark put on them, and then being sent back to the earth for a purpose..

And to see clearly that the passage is dealing with the last half of the Tribulation, you can divide 1,260 days by 30 days (a Jewish calendar month) and see that this is specifically 3 ½ years.

Let's continue reading in Revelation to see what is taking place in the heavens at this time:

7 And there was war in heaven, Michael and his angels waging war with the dragon. And the dragon and his angels waged war, 8 and they were not strong enough, and there was no longer a place found for them in heaven. 9 And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him...

In your own words, write out what happens in this passage:

Continuing —

....12 "For this reason, rejoice, O heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you, having great wrath, knowing that he has only a short time." 13 And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. 14 And the two wings of the great eagle were given to the woman, in order that she might fly into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent. 15 And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. 16 And the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth.

While there is a lot that can be said about these things as they are spelled out in these verses, we will stay focused on what we are looking at today, which is the antitype of the Flood. In v. 13, it says that the dragon persecuted the woman. We must remember who the woman is. This is a metaphor of Israel. In relating v. 13 to v. 6, what is happening?

Again we see Satan attempting to thwart the plan of God. And he will continue to do so, especially when he and his angels, at that future time, are cast out of heaven and come to the earth.

Then, at a time immediately following the Tribulation, Satan and his angels will be cast into the bottomless pit for a period of time — an age-lasting judgment — while they await their eternal judgment. Note how similar this is to the angels in the past, who left their first abode and were sent to Tartarus, *pits of darkness* (II Pet. 2:4), held in *age-lasting bonds under darkness* (Jude 1:6). This period of judgment for Satan and the remainder of his angels will await a future eternal judgment will last for 1,000 years, the exact same period as the Day of the Lord, when Jesus will come to rule in Satan's stead.

I suppose more could be said about all this, but that is about all I can handle right now! How about you?

Day Four — Genesis Chapter Seven

Today we will work through the events as given in Genesis chapter seven. Please pray for insight.

It would be a good idea to reread Genesis chapter seven from the sheets in the Appendix. After you read the chapter, then we will consider questions concerning the various parts. Please do that reading now.

Now let's look at a few sections of the chapter.

Genesis 7

1 Then the LORD said to Noah, "Enter the ark, you and all your household; for you alone I have seen to be righteous before Me in this time. 2 You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female; 3 also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth. 4 For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made."

5 And Noah did according to all that the LORD had commanded him. 6 Now Noah was six hundred years old when the flood of water came upon the earth. 7 Then Noah and his sons and his wife and his sons' wives with him entered the ark because of the water of the flood. 8 Of clean animals and animals that are not clean and birds and everything that creeps on the ground, 9 there went into the ark to Noah by twos, male and female, as God had commanded Noah. 10 And it came about after the seven days that the water of the flood came upon the earth.

11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened. 12 And the rain fell upon the earth for forty days and forty nights.

What was God's very clear command in v. 1?

God then gives further information to Noah in v. 4. What did God tell Noah in this verse?

According to v. 6, how old was Noah when all of this took place?

Evidently it is for a purpose that God is very specific about the facts here. Reread v. 10, and compare it to v. 4. What specifically do you see?

Now then, reread vv. 11, 12. Write in your own words the specifics of the details.

God is very specific in giving information concerning days and months. We need to grasp the facts here. There are calendar sheets in your Appendix, which cover fourteen months. We'll be using these sheets in our study for the next couple days. You might want to tear them out of your book and perhaps staple them together for use.

On the correct day of the calendar, fill in the details of what happened in v. 11. Please note what happened first on this day.

Now on your calendar sheets, back up seven days, and fill in the details of v. 1. In other words, these verses make it clear that Noah and his family entered the Ark seven days prior to the fountains bursting forth, and the floodgates of the sky opening up, and that needs to be noted on your calendar sheets.

Let's continue with the information as God saw fit to give it:

Genesis 7

17 Then the flood came upon the earth for forty days; and the water increased and lifted up the ark, so that it rose above the earth. 18 And the water prevailed and increased greatly upon the earth; and the ark floated on the surface of the water.

A specific period of time is noted here. In fact, it is mentioned no less than three times in this passage. Note vv. 4, 12 and 17. What time period is given in these verses?

During this specific period of time (40 days), what did the waters do to the Ark in vv. 17, 18?

Go to your calendar sheets and mark out this period, *beginning with the time the flood came*. There is a light gray area between the months on your calendar sheets. Use this area to write out the details of what happened during this period, drawing a line between the information and the date (vv. 17, 18). Be sure to leave room for more information that will need to be added as you study.

Then we read:

19 And the water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered. 20 The water prevailed fifteen cubits higher, and the mountains were covered. 21 And all flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind; 22 of all that was on the dry land, all in whose nostrils was the breath of

the spirit of life, died. 23 Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark. 24 And the water prevailed upon the earth one hundred and fifty days.

Now another period of time is mentioned in v. 24. What time period is that?

(We will look into the meaning of all of this tomorrow. Do not mark your calendar sheets with this time-period yet.)

Then after the initial period of forty days as mentioned in vv. 4, 12, 17, it says that the waters prevailed upon the earth one hundred and fifty days (v. 24). Let's look to see what was accomplished during this time of the water prevailing upon the earth. List the things that are accomplished:

Before we close our time today, we will need to place this 150-day period on our calendar. But before you mark your calendar, let's look at it, as it can be a bit tricky. The question is this: How do we account for the two periods given in vv. 17-24? First a 40-day period is mentioned in v.17, and then a 150-day period is mentioned in v. 24. Are these days *exclusive* of each other, or *inclusive* of each other?

It's so good to know that the Bible is its own best commentary; we do not have to guess! While we will be covering Genesis chapter eight next week, let's read the first four verses in order to answer the above question.

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.

What period of time is given again in Genesis 8:3?

According to these opening verses in chapter eight, list what *specifically* has taken place by the seventh month, the seventeenth day of the month (vv. 1b-3)? You might list up to seven things.

In your Appendix, there is a portion of a chapter taken from a book entitled SEVEN AND TEN GENERATIONS by Arlen Chitwood, which helps explain the Hebrew word *upon* in Genesis 8:4. You may want to read this short segment now, which for study purposes, I have titled THE ARK 'UPON' MT. ARARAT. We will also cover this in this week's lecture. This information is *extremely important* to correctly understanding the antitype of these things, especially with the commentary given of the type in Gen. 8:4.

Then there is a specific calendar day mentioned in v. 4. What day is it?

What event took place on this day?

Now you can go to your calendar and mark this specific day. Then count back and see how many days from the day the fountains of the deep burst forth and the floodgates of heaven were opened (Gen. 7:11) until the same were shut (8:4). How many days transpired for the fountains of the earth and floodgates of the heavens to give forth their water?

Now we can answer the question: Were the 40 days mentioned in 7:4, 12, 17 *included in* the 150 days, or *excluded from* the 150 days? In other words, were there a total of 150 or 190 days?

We are taking our time in noticing these specific details for a reason. It is for the reason of clearly understanding the type as it is laid out in the historical events so that we can more clearly understand the antitype as it is laid out in prophecy. Again simply stated, a person cannot understand prophecy correctly unless he/she studies and understands it the way God gave it. And we know that God uses the type/antitype structure in Scripture (along with signs, metaphors, parables and numbers throughout all of Scripture in order to reveal prophecy. The details that are specifically written down in His Word are just that —*specific!* And He desires that we learn all that we can possibly learn from the information He gives us.

Wow! You are doing a great job! The time you are putting into this will be richly rewarded! Keep up the good work. I'll see you tomorrow.

Day Five — The Antitype of Genesis Chapter Seven

Yesterday we looked at some of the details of the type laid out in Genesis chapter seven. Today we will look at the antitype.

In the way of a brief review, let's remember that Noah was 600 years old when he entered the Ark. Let's also remember that the Tribulation will take place at the very end of Man's 6000th year. The timing is indicated in this foundational type in Genesis chapter seven.

We also noted that Noah and his household went into the Ark seven days prior to the Flood coming. The information given about Noah and his family being in the Ark for a *complete period* (seven days) prior to the *onset of the Flood* would serve as *more than* simple historical information. This specific information would be given to teach something about the antitype.

The clear evidence in the type laid out in Genesis chapter seven — a 7-day period of relative calm immediately preceding judgment falling (vv. 4, 10) — points to the fact that in the antitype, there will be a time of relative calm immediately preceding the coming judgment. During this time of relative calm people will ignore the prophesied signs of impending judgment. As we have seen by Jesus' own description during Noah's day, the people outside the Ark were at relative ease, i.e., they were eating and drinking and marrying, not understanding things concerning impending judgment until the Flood actually came. We can know that the same conditions will exist prior to the return of the Lord. Even though it will be obvious that Biblical prophecy is being fulfilled (i.e., the resurrection/rapture of the Church will have previously taken place, seen in the type of Enoch), evidently shortly after the catching up of the saints, things on earth will quickly settle down into relative ease. People will be eating and drinking and marrying, ignoring the obvious warning signs that God is about ready to bring judgment upon all the earth-dwellers.

One of the places in Scripture where we could perhaps gather more information about this would be in the Book of Daniel. The angel revealed to Daniel:

Daniel 9

24 “Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place. 25 So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. 26 Then after the sixty-two weeks the Messiah will be cut off and have nothing,

(I have input this space purposefully.
Just keep reading.)

and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. 27 And he [the prince who is to come] will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.”

Notice the white space within the Daniel passage. This has been inserted in order to illustrate the gap of time which historically *is taking place right now*. In fact, if you refer to the Biblical time line on page 28, you will see a space of 2,000 years being inserted between the time *the Messiah being cut off* (He was crucified) and *the people of the prince* (the Antichrist) *who is to come destroying the city* (a destruction of the city of Jerusalem yet future).

But for our study purposes today, the thing we want to look at is *not* the gap of time between the 69th week and the 70th week (though I did want to indicate that gap as it is important), but rather the fact that *the 70th week is separated into two parts*. So let's look at that.

The Hebrew word translated into the English word “week” or “weeks” in this passage is a word that simply means “seven” or “sevens,” respectively. The angel was showing Daniel that God was allotting to Daniel's

people — Israel — a specific period of time to accomplish specific things in that complete period of time (v. 24). A total of *seventy 7-year periods* were being allotted to Daniel's people in order to bring to completion certain things concerning his people and his holy city (the Jews and the city Jerusalem), beginning at the issuing of a decree and ending with a complete destruction. A total of 490 years have been allotted.

It is interesting to note that this time-frame given to Daniel is divided up into three parts:

- Seven 7-year periods (or 49 years), in which time Jerusalem would be restored and rebuilt.
- Another sixty-two 7-year periods (or 434 years), at the end of which the Messiah would be cut off (crucified).
- And finally, a one 7-year period, by the end of which several things will have been brought to completion.

The total number of years (seventy 7-year periods) comes to 490 years.

There are many indicators in the Old Testament (indicators held in mystery form during the OT times) that a dispensation was to be inserted between the sixty-nine 7-year periods (483 years) and the seventieth 7-year period (the final 7 years). And in looking back, we can know that another 2,000 year dispensation has been inserted, of which we presently stand very near the end. While the reason for the necessity of this dispensation being inserted is multi-faceted, it is not the focus of the study at hand. Simply to know and understand that there was this gap of time inserted suits our study purposes for the moment. Please allow that to suffice for now.

So for the moment in looking at the Daniel passage printed above, notice the white space in the middle of v. 26. At some place within this white space, please write this phrase:

“The present 2,000 year dispensation”

Then know and understand that following this 2,000 year dispensation, the 70th week will take place, During this time the “prince who is to come” is the Antichrist, and the people of this prince (those who follow him) will “destroy the city [Jerusalem] and the sanctuary [the rebuilt temple].” Again, this is a future destruction, one that we — the Church — will not witness having been raptured prior to this taking place.

And this action (on the part of the people and the prince who is to come) will ultimately make way for judgment to fall upon the earth. This action (on the part of the people and this prince who is to come) will begin a series of events (laid out in detail through the use of numerous types throughout the remainder of the OT, and laid out in explicit detail in Revelation chapters 6-18) which will ultimately bring about the end. And this series of events which bring about the end will come *like a flood*, as stated in the last half of Daniel 9:26. Then v. 27 is simply commentary on the last half of v. 26. Please go back to the vv. 26b and 27 and paraphrase what it is saying.

According to Daniel 9:27, when will an abomination take place, and what will this abomination bring

about? (Be sure to answer both questions.)

Jesus made clear reference to this passage in the Book of Daniel when asked by His disciples about the coming of the end of this age. Here is a portion of what Jesus said:

Matthew 24

...15 “Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), 16 then let those who are in Judea flee to the mountains; 17 let him who is on the housetop not go down to get the things out that are in his house; 18 and let him who is in the field not turn back to get his cloak. 19 But woe to those who are with child and to those who nurse babes in those days! 20 But pray that your flight may not be in the winter, or on a Sabbath; 21 for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall. 22 And unless those days had been cut short, no life would have been saved; but for the sake of the elect those days shall be cut short...”

Briefly compare what Jesus said in v. 15 to what the angel said to Daniel in Daniel 9:27.

Notice that the angel told Daniel, “...And its end will come like a flood...even until a complete destruction...is poured out on the one who makes desolate.” While this is not the same Hebrew word for *flood* as used in these chapters in Genesis, this word does mean *deluge*, and can be used either in a *figurative* or *literal* sense. Obviously, the word is used figuratively² in the sense that things will be happening so fast in the last half of the Tribulation it will seem as though a flood hit! And it is a flood (in a figurative sense) of such magnitude, that it will bring about the complete destruction of “the one who makes desolate.” Who is the one *who makes desolate*?

One thing we want to note is that the Tribulation is divided into two parts. The 70th *week* (the final 7-year period that is yet to occur) has two parts to it: the first half — the first 3 ½ years; and the second half — the last 3 ½ years. And apparently, the world’s condition during the first half is relatively calm, wherein (according to Jesus’ own words) people will be eating and drinking and marrying, not understanding the warnings of impending judgment); but in the second half things change, and change very rapidly! The second half will come like a flood, wherein people will be swept away.

Conditions during the last 3 ½ years of the Tribulation will be so tumultuous, it will be like the Flood of Noah’s day (this 150-day period), not only in intensity, but also in accomplishment! And though Daniel’s

² Remember what we have previously learned in the lecture for Lesson Four — that figures of speech used in Scripture would be pointing to something literal!

people — the household of Israel — will be caught up in the flood, they (as a nation) will be brought safely through it, just like the household of Noah.

With that in mind, how would the 7-day period when Noah and family were in the Ark *prior to* the fountains of the deep bursting forth and the floodgates of the heavens opening up, relate to the first 3 ½ years of Tribulation?

Then during the Flood in Noah's day (during this 150-day period when the fountains burst forth and the floodgates opened), we can note that various things happen:

- The flood came upon the earth (v.17 a).
- And the water increased (v. 17b).
- The water prevailed and increased greatly upon the earth (v. 18a).
- And the Ark floated on the surface of the water (18b).
- The water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered (v. 19).
- The water prevailed and the mountains were covered with an additional amount of water — fifteen cubits more (v. 20).
- And all life perished upon the earth, save those in the Ark (vv. 21-23).

Then more information is given in Genesis chapter eight:

- God remembered Noah and his family (Gen. 8:1a).
- God caused a wind to blow over the earth (v. 1b).
- The fountains of the deep and the floodgates of heaven were closed (v. 2).
- The water receded steadily (v. 3).
- At the end of the 150-day period, the Ark rested upon (lit., over) the mountains of Ararat (v. 4).

Here, we will briefly look at the meaning of these things, adding more emphasis on this during the lecture. Again, we can know that these details are significant beyond the historical facts.

The violent flood waters, of course, represents complete judgments of the coming Tribulation. The mountains of the earth represent kingdoms or nations of the earth. The purpose of the judgments is to bring Israel to repentance so that God's will for Israel will be accomplished, which is to lift Israel above all the nations of the earth, and put her in her rightful place of ruling over the nations of the earth.

And these things can be seen in the type set forth in Genesis chapter seven and the first few verses in chapter eight. More details are given in ongoing chapters in Genesis, which will be the focus of our study next week.

You are doing a great job! Keep it up!

Lecture Notes

