

Lesson Five — The Chronology Laid Out

Day One — Genesis One: In the Beginning

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In the first four weeks of this study, we have not only looked at the foundation of Scripture as it is laid out at the beginning and have begun to build upon that foundation, but also, based upon that foundation, we have glimpsed a future salvation which will be revealed in the last day. Finally we have looked into some basic distinctions which need to be made in order to have proper understanding. In all of this we have been able to grasp a bird's eye view of the picture from the beginning to the end. Now it is time to begin to understand added details, which have been given at the beginning, and which fill the overall picture. During this week of study, we will further build upon this foundation through the first six chapters of Genesis witnessing a *skeletal chronology*. Next week we will add the next five chapters of Genesis. I think you will be surprised at what we will learn in these first eleven chapters of the book of beginnings.

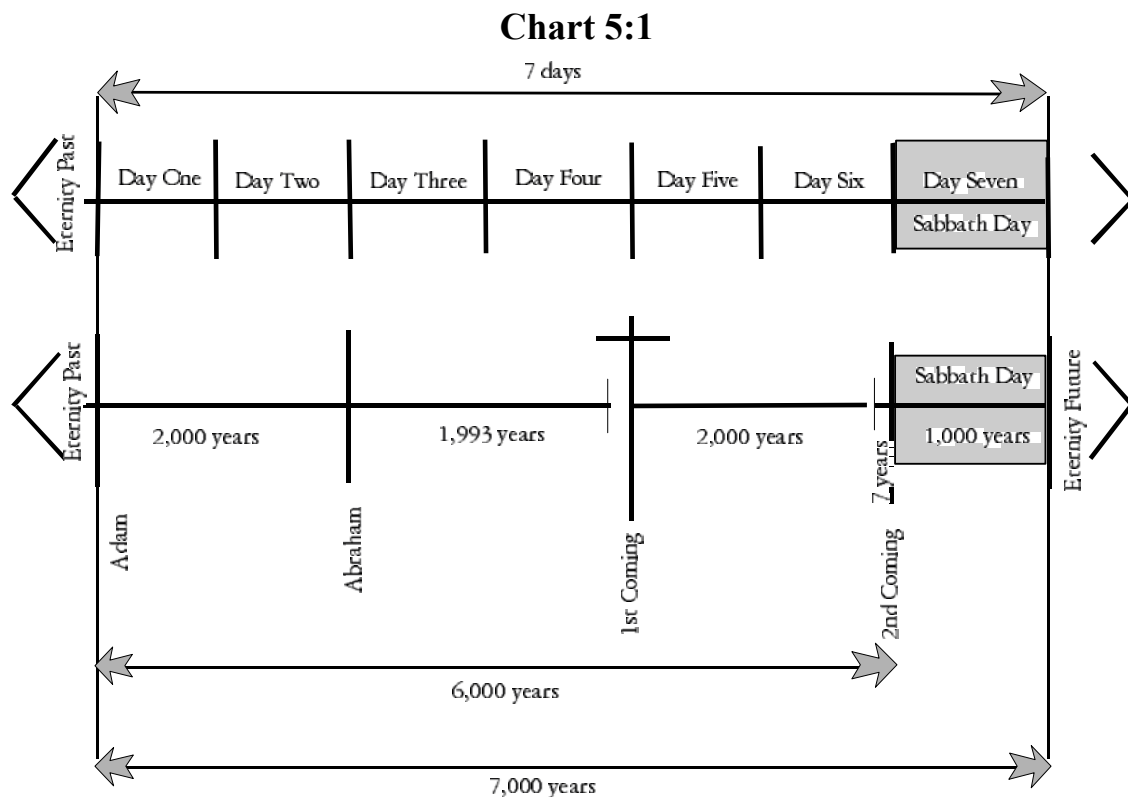
As we have seen in Genesis chapter one, God began with a statement concerning a perfect creation, and followed with a statement concerning a ruin which took place in a province of this creation. These statements are followed by statements that give scant details of the six days of restorative work and a seventh day of rest. This foundation serves as a prophetic timeline for the remainder of God's Word. Then, in the remainder of Scripture, He fills in the details by dropping back into the foundational timeline with various word pictures, giving detailed commentary until, at the end of the Scriptures, the picture is complete.

All in all, God designed a system of revelation, wherein *much* can be seen and understood *if* (and really *only if*) one studies the Scriptures according to the way in which God laid things out at the beginning, and continues to understand God's ways and means of His revelation.

This week we will witness examples of God's ways and means of revelation demonstrated at the beginning of His Word. And through this system of revelation, we will learn God's undeniable means of giving prophecy.

Day One — Genesis One: In the Beginning

Today we will see this *system of revelation* demonstrated at the very outset of God's Word. As we have seen in the first lesson of this study, God laid out a seven-day foundational framework of time in the first thirty-four verses of Scripture, illustrated in the top portion of the chart below. As we will see, this foundational framework of time is the foundation for *the whole of Scripture*. In other words, this foundation becomes the timeline of the whole of Scripture, illustrated in the bottom portion of the chart.



Within the first thirty-four verses (Gen. 1:1-2:3), there simply isn't much detail given concerning the creation, ruin and restoration. But the God-given details act as the foundational type, which serves as a foundation upon which we can build prophecy. Then untold numbers of details, which would fill in the various parts of this foundation in the antitype, are given in subsequent points in the chapters and books which follow Genesis 2:3, all the way to the end of Revelation 22:21. By divine design, the *exact* amount of details is given, no more and no less, in order for man to understand *exactly* what God wants man to understand. All in all, Scripture forms the most perfect word picture.

Here at the beginning, God simply laid out the *skeletal* foundation upon which the remainder of Scripture is built. This is simply the way God did it; and this is simply the way we must understand it.

Notice that on the sixth day God created the man and formed the woman. Let's again briefly look at the information given concerning the creation of man in Genesis chapter one, and answer a few questions.

Genesis 1

26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” **27** And God created man in His own image, in the image of God He created him; male and female He created them. **28** And God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth.”

29 Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; **30** and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food”; and it was so. **31** And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Prior to creating man, how did God say that He would create the man (vv. 26a)?

And prior to creating the man, what did God say that He would give the man to do (vv. 26b)?

Verse 27 reveals the creation taking place. Then subsequent to this creation, God repeats His purpose in creating man. What does He repeat?

Without any more detail given, at this point God immediately moves to the end of the scenario — the seventh day rest.

Genesis 2

1 Thus the heavens and the earth were completed, and all their hosts. **2** And by the seventh day God completed His work which He had done; and He rested on the seventh day from all His work which He had done. **3** Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

What had God done *by* the seventh day (v. 2a)?

What did God do *on* the seventh day (v.2b)?

What did God do *with* the seventh day (v. 3a)?

What is *the reason* God does all of this on and for the seventh day (v. 3b)?

That’s it! Herein is the foundational climax of God’s work as revealed by the Creator Himself at the very beginning of His inspired revelation to mankind, which He saw fit to lay out *in this way* through the pen of Moses, as Moses was carried along by the Holy Spirit. This foundation, as minimal as it appears, allows us the framework to understand the Biblical timeline running from the creation of Adam to the end of the Messianic Era. (Refer back to Chart 5:1.)

Still, you may wonder how such a statement as that last sentence found in the previous paragraph can be made. Look at it this way —

As we have glimpsed previously, the Bible *opens* with the creation of the first man, the first Adam, for the purpose of ruling over the restored earth (Gen. 1:26, 28). But this man and his wife — the very one who was taken out of his body on the sixth day for the purpose of helping and completing him¹ — fell into sin and *lost their right to rule* over the restored creation. Now what? Will the plan of God be scrapped and a new plan forged? Or will God continue with His previously determined plan, which was established from before the foundation of the earth?

Now look! The Bible *closes* with Jesus Christ, the Second Man (I Cor. 15:47), the Last Adam (I Cor. 15:45), ruling over the earth. Jesus showed Himself totally qualified to replace the incumbent ruler, Satan. He will rule, along with His wife — who will have proven herself worthy to rule at His side in the coming Age. God's plan will ultimately be fulfilled.

Please stop for a moment and compare the last two paragraphs. Write out the comparison made.

And, as seen in the foundation, *the timing* of the wife being taken from Adam's body was on the sixth day, as will be *the timing* of the Wife of Christ being taken from His Body — on the sixth day (the 6,000th year). At that time the Two will rule together as One during the seventh day (the 7,000th year), the Sabbath Day of Rest. This is the way the Scripture has been structured at the beginning; and all subsequent Scripture can only be structured the same way. It could be no other way for it is revealed to be God's divine format!

As we will see in further study this week, God drops back into some part of this foundational type, and begins to add more and more detail to the antitype. Tomorrow we will study more on the formation of the wife from Genesis chapter two.

Day Two — Genesis Two: The Formation of the Wife

After laying down the foundation in the first thirty-four verses in His Word, God then fills in innumerable details throughout subsequent Scriptures by the use of types and antitypes. **Historical events, institutions, individuals, and chronologies form types, which literally provide prophecy!** Remember — Jesus was the Word (O.T. Scriptures) made flesh (John 1:14); and the testimony of Jesus (the complete Word) is the spirit of prophecy (Rev. 19:10b). The fulfillments of the types are seen in the antitypes, with both providing parallel details, reflecting one upon the other. Hence, the types are very instructive to us in filling in the details of the revelation of prophecy that God had designed for us to grasp. With details in the form of types (i.e. historical events, personages, institutions, etc.) having been laid upon the foundational timeline, much can be discerned in the way of prophecy. (This is exactly what Peter speaks of in II Peter 1:20, 21 [see p. 3].)

¹ Remember, “It is not good that man should be alone” (Gen. 2:18).

Today we will begin to lay subsequent revelation upon the foundational structure. We will begin doing this exactly where the Bible begins doing it, immediately following the first thirty-four verses wherein the foundation is laid.

Immediately following the statements made concerning the seventh day in Genesis 2:3, God drops back to the sixth day and *lays out detail of the creation of the man and the woman*. This in itself is more than merely information for information's sake; this lays out details in the way of a type — Adam and his wife, pointing to the Antitype, Christ and His Wife. We must remember that God created man to rule (Gen. 1:26). He made them male and female (Gen. 1:27); and told them to multiply, fill the earth, subdue it, and rule over fish of the sea, the birds of the air and everything that moves upon the earth (Gen. 1:28).

Then God rested on the seventh day!

As soon as the complete foundation is laid (the seven-day period of time), God drops back into day six and gives us more information on the creation of the man and the woman. (Obviously Genesis chapter two does not deal with a “second creation” of man, as some have taught, but rather simply adds more information to that which was done on the sixth day.) Scripture is structured in this manner throughout, beginning in the opening two chapters. When you come to the details on the formation of the woman, underline it.

Genesis 2

4 This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven. 5 Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth; and there was no man to cultivate the ground. 6 But a mist used to rise from the earth and water the whole surface of the ground. 7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

8 And the LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. 9 And out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

...15 Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it. 16 And the LORD God commanded the man, saying, “From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.”

18 Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.” 19 And out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 20 And the man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place. 22 And the LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23 And the man said, “This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man.” 24 For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

By way of review, and according to v. 18, what did God say was *not good*?

List the steps God took to *fashion* the woman, beginning in v. 21. Be careful to write out all the details.

According to the text, why did Adam name his wife “woman”?

From vv. 24-25, write out the information given at this point in God’s revelation to man about the union between the man and the woman.

As seen in the type, the *ways and means* in which the wife of the man was formed is depicted. The woman was *created in the man* and, at a later time, was *removed from the man* and fashioned, thus becoming his completer, his helper, and his wife. And all of this was done with a very specifically stated purpose for the man and his wife — “Let them rule.” And as has been noted, this was accomplished on the sixth day.

Now let’s put a couple of things together. Do you remember what Jesus taught the two disciples on the road to Emmaus in Luke chapter twenty-four? In teaching them *about Himself in all of Scripture*, He began with the writings of Moses and continued through the Prophets. (Remember, Moses wrote the first five books of the Bible.) In fact, what we are studying now came from the pen of Moses.

With that in mind, let’s see what we can learn from the type (Adam), about the Antitype (Jesus Christ).² From the formation of a wife for Adam, what can we learn about the formation of the Wife for Christ? Let’s look at some New Testament passages.

Paul made a point in his letter to the Ephesians that we have been created in Christ Jesus. Read it:

Ephesians 1

4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love

According to this verse, when were we *chosen in Christ*?

² For more information on these things, see the study in this series entitled UNDERSTANDING THE PICTURE OF MARRIAGE, Lesson Two.

Ephesians 2

10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Describe *how* we are God's workmanship and *when* our good works were prepared.

Then to see that the whole picture of marriage has to do with Christ and His Bride, let's look to see what Paul says about this in his writing as we continue in the Book of Ephesians:

Ephesians 5

24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything. 25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her; 26 that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless. 28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE; AND THE TWO SHALL BECOME ONE FLESH. 32 This mystery is great; but I am speaking with reference to Christ and the church.

What has Christ done for the Church?

In vv. 31, 32, how does Paul bring this all the way back to Genesis chapter two, which he quotes in v. 31?

Summarize what you have learned about Christ and His Wife through the picture of Adam and his wife:

Let's look at a few other things.

II Timothy 1

8 ...God 9 who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity...

When was it granted us in Christ to be saved and to be called according to His own purpose and grace?

Now hang on to these things, as we look at something else. As we have already seen in the TYPE/ANTITYPE structure of Scripture, Adam and Jesus Christ are to be compared to each other. The following passage is one place wherein the comparison is easy to see:

I Corinthians 15

45 So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam became a life-giving spirit. 46 However, the spiritual is not first, but the natural, then the spiritual. 47 The first man is from the earth, earthy; the second man is from heaven.

In v. 45 Paul compares Adam and Christ. How did Paul refer to Adam in v. 45? And what did Paul say Adam became?

How did Paul refer to Jesus Christ v. 45? And what did Paul say He became?

How did Paul compare both of them in v. 47?

Romans 5

14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him [Jesus Christ] who was to come.

In the last part of this verse, how does Paul compare Adam and Jesus Christ?

Since the things stated in the previous passages are true, and from all that we've learned, what can we learn from the type of Adam and the woman, with respect to the antitype of Christ and His Wife?

And of course, as we have noted, all of this takes place on the sixth day!

In the way of a brief review, what is noted about the day *that followed the formation of the wife*?

Think on these things. See you tomorrow.

Day Three—Genesis Three: The Fall of Man and the Means of Redemption

Yesterday we looked at how God dropped back into the foundational time frame and began to add details to the developing picture laid out in the Bible through the use of a type given through the historical events of the first man and woman. We saw that in Genesis chapter two, God dropped back into the timeline of Genesis chapter one in order to fill in details of how He created the man and brought forth the woman from the man's body, all being done on the sixth day. Not only do these things give us details of historical events, but these things also point to certain future events. This is simply an example of the way God provides more and more information which is built upon the foundation.

Today we are going to continue with Genesis chapter three and see how God filled in more details of future events through the type/antitype structure of Scripture. We are going to see *God laying out the foundational truth of the ultimate reason as to why it became necessary to send His Son to the earth to die for mankind*. In the way of a type, Genesis chapter three tells us *why*. Then as we will see in tomorrow's study, chapter four tells us *how* it is done.

Genesis 3

1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden?'" **2** And the woman said to the serpent, "From the fruit of the trees of the garden we may eat; **3** but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, lest you die.'" **4** And the serpent said to the woman, "You surely shall not die! **5** "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

Who was the one to sin first?

How did it happen? Give the details.

After the woman sinned, what did Adam do?

In the New Testament, the Apostle Paul gives us a bit of information, seemingly as a sideline in his first letter to Timothy. But this small bit of information will give us a better understanding of that which we are presently studying.

1 Timothy 2

13 For it was Adam who was first created, and then Eve. **14** And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression.

Who had appeared on the scene first — the man or the woman?

Who was deceived?

Who was *not* deceived?

Think for a moment. How do you think this type is depicted in its Antitype?

Through the revelation of events at the beginning of mankind's history, God reveals *why Jesus Christ had to come to the earth to die*. In Genesis chapter three, the scene opens with Satan *tempting the woman* to disobey God. She was deceived and ate of the forbidden fruit. At this point, Adam finds his wife in a fallen state and in a position wherein it would now be impossible for her to rule with him, thus making it impossible for him to rule as well, for he could not rule apart from her. (He was incomplete apart from her, and God had already deemed that it was *not good* for him to be alone.³)

The first man, the first Adam finds himself in a position wherein *he must enter into death* by entering into the woman's sin. God had commanded Adam

- to cleave to his wife, and
- not to eat from the fruit of the tree of the knowledge of good and evil.

Once the woman was deceived and ate, Adam had a decision to make — either to

- disobey God's command of cleaving to his wife, thus becoming an incomplete being again, or
- disobey God's command concerning the tree of the knowledge of good and evil, thus dying.

Either way, he was no longer in a position to fulfill the purpose for which he/they had been created, for they must rule together as one (Gen. 1:26; 2:18).

Notice the flow of events in chapter three: The woman was deceived, succumbed to Satan's temptation and sinned; then the man, seeing that she was in a fallen state, also partook of her sin. Now what was to become of God's plans and purpose for mankind?

In the information immediately following the fall of the man and the woman given in chapter three, God's promise and means of redemption can be discerned. Let's read about it

Genesis 3

14 And the LORD God said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly shall you go, And dust shall you eat All the days of your life; 15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."

...21 And the LORD God made garments of skin for Adam and his wife, and clothed them.

³ For more information on this refer to UNDERSTANDING THE PICTURE OF MARRIAGE, Lesson Two.

According to v. 15, exactly what is the promise? From where would the Redeemer come?

According to v. 21, what is the *implicit means* of redemption for Adam and his wife? In other words, what is *implied* through God making garments of skin for the man and the woman?

So what do these passages tell us about the Antitype? Remember that *Adam was a type of Him Who was to come* (Rom. 5:14b). The first man, the first Adam found his wife in a fallen state, and he partook of the sin with her. ***He was willing to die in order to effect her redemption.*** In a very literal sense, Adam became a sacrifice for his wife, through dying.

We know that Jesus Christ, the Second Man, the Last Adam *never sinned*, for He, being God, *could not sin*. So, in the type/antitype structure of Scripture, how does Adam partaking of the sin of his wife fit into the Antitype of Christ and His Wife? In this next passage, Paul gives part of the answer.

II Corinthians 5

21 He [God the Father] made Him [Jesus Christ] who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him [Jesus Christ].

What does this passage say that God did for us through Jesus?

Also remember what we read in Ephesians 5:25b-27

Jesus gave Himself up for her; that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.

Due to the fall of Adam (brought about through the Satan's deception, causing Eve to fall), their very nature became corrupt, and as a result, every human being who is born of a man and woman thereafter would also be born with this same corrupt nature (Gen 5:3).⁴ This would mean that the future Wife of Christ would have a fallen nature like Adam's, and in that fallen state (the same state in which Adam found his wife), the Second Man, the Last Adam would have to act in a manner commensurate with the first man, the first Adam — He would have no choice but *to be made sin on her behalf*, and through being made sin, He would die, effecting her redemption⁵. He would quite literally become a sacrifice for her.

Understanding that the whole Old Testament forms a commentary or a complete word picture about Jesus

⁴ This is the reason why Jesus was to be born of a virgin! He would not/could not have a fallen nature, which is passed through the man (*cf.* Gen. 3:15). God is His Father.

⁵ Though Jesus never sinned (it was impossible for Him to sin), He *became* sin for us.

Christ through the type/antitype structure of Scripture, and with the information given in Genesis chapters two and three, God reveals the way in which He will form the Wife of Christ. It will be the same way in which He had previously done it, for the perfect pattern for the formation and redemption of the wife for the man had been set in the beginning. *The type and the Antitype must be studied together if each is to be understood correctly.*

And so the Son of God was willing to become the Son of Man and die, in order to effect redemption for His Wife, so that together — the Second Man, the Last Adam and His Wife — could rule together as One, as it was purposed at the very beginning. For this reason, the Second Man, the Last Adam has appeared in order to become a sacrifice for sin, so that those who would put faith in His finished work would make up His spiritual Body.

It is through Christ's death (brought about by His being made sin for us) that His spiritual Body — the Church — is formed; and it is through His side being opened up *in His death* with the blood and water pouring forth, that His Bride will be fashioned. Once an individual becomes part of Christ's Body through faith in His death, that individual can then avail him/herself of both the cleansing blood on the Mercy Seat through confession of sin, and the washing of the water through abiding in the Word. The very part of Christ Body which was taken out will be used to fashion His Bride (Wife). This is important to understand.

It is through a Christian personally availing himself/herself on an ongoing basis of the two elements that flowed from Christ's side in His death, that he/she can become spotless and unblemished, as stated in Ephesians chapter five; and at a later time, at the Judgment Seat of Christ (JSOC), can be brought forth out of the Body and fashioned into His Bride. And this formation of the Bride will take place on the sixth day, the six-thousandth year, preceding the seventh day, the Day of Rest, the seven-thousandth year. It will take place at the end of the present dispensation, at the JSOC.

Through Scripture, we can glimpse ahead and see what is in store for Jesus and His Bride. He is to appear a second time, *for those who eagerly await Him* (Heb. 9:28). And it will be at this time that God will place Man (Christ, the Second Man, the Last Adam, along with His Wife) in the very position for which man was created — to rule over the earth in a Husband/Wife relationship.

Let's read about the second coming in one of the numerous places in the New Testament where it is mentioned.

Hebrews 9

26b ...but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself. 27 And inasmuch as it is appointed for men to die once and after this comes judgment, 28 so Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him.

What is stated in this passage about Jesus and sin?

Yes! Jesus, the Second Man, the Last Adam, is to return! According to v. 28, for whom is He to return?

Tomorrow we will look at more detail in all of this as we continue in the next chapter in Genesis. Do you have any thoughts or questions about this? Are you beginning to see how God has begun drawing the word picture?

Day Four — Genesis Four: More on the Means of Redemption

After beginning your study in prayer today, let's look at the brief review which follows.

Chart 5:2

In the type:

When God created the first man, the first Adam, He stated that it was "not good for the man to be alone." God foreordained that the man would need a suitable helper to help him rule over the earth.

In forming the wife of the first man, the first Adam, God caused a deep sleep to fall upon the man, and *as he slept* God opened up the side of the man, and took out part of his body. From that part of the man's body, He fashioned the wife of Adam.

God presented the woman to the man (thereby completing him) for the purpose of being his helpmate, allowing them to fulfill their created position together as one — "*and let them rule...*" Thus the *two were to rule together as one*.

In the Antitype:

If it is true in the type (Adam), it must also be true of the Antitype (Jesus Christ). Because of the way God first ordained the husband/wife relationship, Jesus, the Second Man, the Last Adam, must also have a wife to fulfill the position, which the first man lost in his fall, to rule over the earth.

In order to form the Wife for the Second Man, the Last Adam, God offered Jesus up to death. (Sleep often represents death in Scripture. And it is through His death, the Church, the spiritual Body of Christ, was formed.) Once dead, His side was pierced and out flowed blood and water, the elements through which individuals in the Body of Christ can be presented spotless and unblemished through the confession of sin and abiding in the Word. Through this means, God will form the wife of Christ.

At the JSOC, there will be distinctions made between individuals within the Body of Christ. Those who availed themselves of the cleansing of the blood and water, which flowed from His side, through confession of sin and the washing of the water through the Word, will make up the part of His Body which will be formed into His Bride. Thus, *the Two can rule together as One*.

Thus far this week we have seen the beginning revelation of *why* Christ had to die — His Wife-to-be was in a fallen state, having the fallen nature of man through Adam. Now let's look at the beginning revelation of *how* Christ was to die.

With the first man, the first Adam, having entered into death with his wife (foreshadowing the Second Man, the Last Adam, entering into death for the redemption of His Wife), God immediately begins to reveal skeletal information as to *the means of Christ's death*. How would the death of the Second Man, the Last Adam, be accomplished?

Let's continue in Genesis chapter four, for continuing revelation supplies details for that seen in chapter three (as well as chapters one and two).

Genesis 4

1 Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild with the help of the LORD." **2** And again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground.

3 So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. **4** And Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering; **5** but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

6 Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen? **7** If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."

8 And Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.

9 Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?" **10** And He said, "What have you done? The voice of your brother's blood is crying to Me from the ground. **11** And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. **12** When you cultivate the ground, it shall no longer yield its strength to you; you shall be a vagrant and a wanderer on the earth."

13 And Cain said to the LORD, "My punishment is too great to bear! **14** Behold, Thou hast driven me this day from the face of the ground; and from Thy face I shall be hidden, and I shall be a vagrant and a wanderer on the earth, and it will come about that whoever finds me will kill me." **15** So the LORD said to him, "Therefore whoever kills Cain, vengeance will be taken on him sevenfold." And the LORD appointed a sign for Cain, lest anyone finding him should slay him.

16 Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.

Essentially, what is the major event in the preceding passage?

Which of the brothers was born first?

Which was killed, the older or the younger?

While there is much that can be learned from this chapter, for our purposes today we are only going to deal with the *major events* portrayed here.

What *statement* does God make to Cain in v. 10? (I am asking for the statement, not the question.)

In v. 11 and 12, what was to be the punishment God put upon Cain for killing his brother?

What was the fear Cain had in being a vagrant and a wanderer (vv. 13, 14)?

How did God reply to that fear, and what did He do for Cain (v. 15)?

With all of this in mind, the question must be asked — What do these major events in Genesis chapter four reveal to us in the way of a type/antitype picture? Do you have an idea as to what this murderous act in the type would be pointing to in the way of an antitype? If so, write it out. (You can do it!)

Let's see what the Scriptures say about this in a New Testament passage. Underline v. 24, when you come to it.

Hebrews 12

22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, 23 to the general assembly and church of the first-born who are enrolled in heaven, and to God, the Judge of all, and to the spirits of righteous men made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

Go back and underline the last part of v. 24.

Now go back and underline the last part of Genesis 4:10, on the previous page.

How is Jesus Christ compared to Abel?

If Abel is a type of Christ in this respect, then of whom might Cain be a type? Write what thoughts come to your mind.

In the way of a type and antitype, Genesis chapter four, lays out the revelation of an older brother slaying a younger brother. The type in Genesis chapter four reveals in the antitype, that Israel — as the older brother — would be the one to kill Jesus Christ, the younger Brother.

How can that last statement be made? We've seen that Scripture compares Abel's blood to Christ's blood, but how do we know that Cain is a type of Israel, and Abel is a type of Jesus Christ? We can know it through comparing Scripture with Scripture. We have already seen that the blood spilt in Abel's death is compared to the blood spilt in Christ's death; now in the following passages, Cain, the one who killed Abel, is likened unto Israel, who killed the prophets sent to them, *even Jesus Christ*. Underline v. 35 when you come to it.

Matthew 23 (Jesus is speaking)

34 "Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, 35 that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. 36 Truly I say to you, all these things shall come upon this generation. 37 O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. 38 Behold, your house is being left to you desolate! 39 For I say to you, from now on you shall not see Me until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"

How does this passage compare Israel to Cain?

In v. 38, what is the judgment brought upon Israel?

How is the judgment upon Israel similar to the judgment upon Cain? Compare Matthew 23:38 to Genesis 4:12b.

The account of Jesus' accusation is repeated in the Gospel of Luke:

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.’

Write out the essence of Jesus' accusation against Israel in these passages.

So bringing this around full circle, in your own words write out what the *prophetic implication* of the major event that Genesis chapter four is pointing to?

That's it for today. See you tomorrow.

Day Five — Genesis Five: The Chronology Revealed

Now we come to Genesis chapter five. As a person works his way through the Scriptures from beginning to end, he would be able to see God continually dropping back into the foundation adding subsequent information, filling it in with an infinite and inexhaustible amount of details, which God uses to build upon the foundation, until at the end, *the complete revelation* would not only have been given, but all will have been fulfilled, having been built upon a 6-day, 7th day foundational timeline! Amazing! This is the way in which one must study Scripture, for this is the way in which God gave it. And all things that are to happen *would have been told by God* because of what the Prophet Amos writes:

Amos 3

7 Surely the Lord GOD does nothing unless He reveals His secret counsel to His servants the prophets.

According to this verse, will there be anything that will yet happen that we do not have a record of God speaking about it to or through His prophets?

Do you believe what Amos wrote?

And this would be true from the writings of Moses (who was a prophet and who wrote the first five books) all the way through the remainder of Scripture. In other words, God has given us His complete Revelation from the first five books forward, including all the books of the Bible, to the very last book, the Revelation of Jesus Christ. That is why we must *begin with Moses* before going to the prophets to gain correct understanding.

Now, what about *the chronological order* of events? At the very beginning of Scripture, a skeletal chronological order is given in the foundation itself (days one through seven as seen in Genesis 1:1-2:3). A perfect creation is mentioned (Gen. 1:1); a ruin takes place (1:2); a six-day period of restoration of the ruin ensues (1:3-31); and a day of rest follows the restoration (2:1-3).

With that chronology completely laid out in the *first thirty-four verses* in the Bible, God drops back into the picture, and in the latter part of Genesis chapter two, gives details of the woman being removed from the man on the sixth day. As we have seen, this is absolutely instructional!

Chapters three and four continue to drop back and give more details to the picture — the *why* and *way* and *means* of redemption.

Then in chapter five, as we are about to see, *the chronology is seen again*, providing more detail to the ensuing picture after a little different fashion. This is the way in which God gives the details, and this is the way in which we should study it. Scripture interprets Scripture. It is the God-given system of checks and balances for proper understanding.

In today's study of Genesis chapter five we will see that God, in keeping with the way He reveals His truths, again drops back to the beginning and adds more detail concerning His prophetic time-frame through giving the genealogy of the first ten generations of mankind.

Let's read it now, and while you do, make a note in the left hand column as to the number of generations being listed. Then, on the right side, make notes of *anything that is uniquely different* of any individual.⁶ I separated the generations with blank lines, for your ease in counting.

Genesis 5

1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. 2 He created them male and female, and He blessed them and named them Man in the day when they were created. 3 When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth. 4 Then the days of Adam after he became the father of Seth were eight hundred years, and he had other sons and daughters. 5 So all the days that Adam lived were nine hundred and thirty years, and he died.

6 And Seth lived one hundred and five years, and became the father of Enosh. 7 Then Seth lived eight hundred and seven years after he became the father of Enosh, and he had other sons and daughters. 8 So all the days of Seth were nine hundred and twelve years, and he died.

9 And Enosh lived ninety years, and became the father of Kenan. 10 Then Enosh lived eight hundred and fifteen years after he became the father of Kenan, and he had other sons and daughters. 11 So all the days of Enosh were nine hundred and five years, and he died.

12 And Kenan lived seventy years, and became the father of Mahalalel. 13 Then Kenan lived eight hundred and forty years after he became the father of

⁶ There are only two people who have something said about them that is unique from the others. Find who these two are and make notes of what is said of them in the right hand margin.

Mahalalel, and he had other sons and daughters. 14 So all the days of Kenan were nine hundred and ten years, and he died.

15 And Mahalalel lived sixty-five years, and became the father of Jared. 16 Then Mahalalel lived eight hundred and thirty years after he became the father of Jared, and he had other sons and daughters. 17 So all the days of Mahalalel were eight hundred and ninety-five years, and he died.

18 And Jared lived one hundred and sixty-two years, and became the father of Enoch. 19 Then Jared lived eight hundred years after he became the father of Enoch, and he had other sons and daughters. 20 So all the days of Jared were nine hundred and sixty-two years, and he died.

21 And Enoch lived sixty-five years, and became the father of Methuselah. 22 Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters. 23 So all the days of Enoch were three hundred and sixty-five years. 24 And Enoch walked with God; and he was not, for God took him.

25 And Methuselah lived one hundred and eighty-seven years, and became the father of Lamech. 26 Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had other sons and daughters. 27 So all the days of Methuselah were nine hundred and sixty-nine years, and he died.

28 And Lamech lived one hundred and eighty-two years, and became the father of a son. 29 Now he called his name Noah, saying, “This one shall give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed.” 30 Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had other sons and daughters. 31 So all the days of Lamech were seven hundred and seventy-seven years, and he died.

32 And Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.

How many generations are there between Adam (counted as the first generation) through to Enoch?

How many generations are there between Adam and Noah?

Go back and underline all the places where it says “and he died.” You will find the phrase at the end of each section. What did you notice?

Why was the statement not made of Enoch?

God has an affinity for numbers. For God to orchestrate Enoch to be the father of *the seventh generation* and Noah to be the father of *the tenth generation* is no small matter. Both seven and ten are numbers that show completion; seven shows the completion of that which is in *view*; and ten *shows ordinal completion*.

In the scenario of Enoch's generation — the *seventh* from Adam — God reveals that a complete period of time is brought to conclusion through Enoch, one man, being caught up to God without his seeing death. *One man* caught up to God, the completion of One Man in Christ — the Church, caught up to God at the end of a complete period of time.

In the scenario of Noah's generation — the *tenth* from Adam — God reveals that another complete period of time is brought to conclusion through Noah and his household going through the world-wide flood, and coming out of the flood to enter into a new beginning. *A household* saved through the flood, the household of Israel saved through the world-wide Tribulation to continue on thereafter into a new beginning.

Through the specific use of these numbers in the record of the generations of Adam in Genesis chapter five, and in the type/antitype structure of Scripture, both the seventh and the tenth generations fulfill complete periods of time. And both of these events are fraught with meaning.

Here in Genesis chapter five, God lays things out in such a way so as to begin giving detail to the complete word picture of prophecy. The record of the first ten generations from Adam, begins to give evidence through the type/antitype structure of Scripture that, after a complete period of time, in the antitype to Enoch, the *One Man* in Christ (the Church) will be taken up to heaven; then after another complete period of time, in the antitype to Noah, the household of Israel will be saved through the world-wide Tribulation.

Beginning with this account in the Old Testament — the writings of Moses — we can begin to see how God wants us to understand prophecy. We can begin to build a little from here, and a little from there. Line upon line. Precept upon precept. And here, at the beginning, God begins to lay out His Revelation concerning *the chronology of future events* — that after a complete period of time, the One Man in Christ will be taken up to heaven in what is known as the Resurrection and rapture of the Church. Then after another complete period of time, the Household of Israel will be taken through a world-wide Tribulation, and come out of the Tribulation to begin anew.

As early as Genesis chapter five, we can begin to build the correct view of *the chronology of events in the Biblical study of prophecy*, if we study it according to the way God gave it. The Church will be raptured prior to the Tribulation! But one does not have to depend only upon this fact (the type of Enoch) to see that. This fact is only *the foundational fact for the correct chronology*. As you will see in continued study there is much more evidence to lay upon this foundation. The thing is, it is all structured in Scripture in such a way so that there can be no question as to the chronology of prophecy. It only becomes clearer and clearer with further study. And wouldn't the Supreme Intellect of the Universe be able to give His Word in such a way? We should only expect it.

See you in class.

If you would like to do commentary work on some of the things studied in today's lesson go to www.lampbroadcast.org and find the book entitled SEVEN, TEN GENERATIONS. Read the first chapter.

Lecture Notes

