

Sunday August 9<sup>th</sup> 2020  
The Word of God  
A Survey of the Bible – Lesson 21E  
The Remains of the Day

1). Re 6:1 *Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, "Come and see." 2 And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer. 3 When He opened the second seal, I heard the second living creature saying, "Come and see." 4 Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword.*

The opening of the first 2 seals on the 7-sealed scroll deal with the same events seen in Daniel Chapter 9:26-27, where a covenant is made by the prince who is to come, with many in Israel producing a time of apparent peace, with this man bringing to an end, so it seems, to the conflict that has raged unabated in the Middle East – Da 9:26 *"And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. 27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."*

However, after 3 ½ years, the illusion of peace is shattered as Jerusalem becomes a killing field when the rider on the red horse sets his hand to the annihilation of every Jew on the face of the earth, with the consequences of this action seen through the opening of the remaining seals on the 7-sealed scroll, taking us to the end of Daniel 9:27. These are

a succession of events that are also described by the Lord and recorded in Luke Chapter 21 and Matthew Chapter 24 – Mt 24:15 *“Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him 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 take anything out of his house. 18 And let him who is in the field not go back to get his clothes. 19 But woe to those who are pregnant and to those who are nursing babies in those days! 20 And pray that your flight may not be in winter or on the Sabbath. 21 For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. 22 And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.*

These are events that Daniel had also previously provided commentary on in – Da 11:31 *And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifices, and place there the abomination of desolation.*

Da 12:8 *Although I heard, I did not understand. Then I said, “My lord, what shall be the end of these things?” 9 And he said, “Go your way, Daniel, for the words are closed up and sealed till the time of the end. 10 Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand. 11 “And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.*

As shocking and disturbing as the description of these events are, they are neither surprising, nor unexpected. The prince who is to come, and his ride on the white, red, black and pale horse as seen in Revelation Chapter 6, is to be found many times throughout the OT Scriptures.

a). And no matter who he is seen through in the types, his actions and his ultimate outcome remain unchanged.

b). God’s purpose will be accomplished, with regards to this man and God’s people Israel and nothing will stop it.

2). As we consider this let's keep in mind that everything we are dealing with here at the end of Man's Day is about the Kingdom that God had created in the beginning – Ge 1:1 *In the beginning God created the heavens and the earth.*

It is this Kingdom over which Satan and his angels presently preside, even though disqualified. This Kingdom that was ruined because of Satan's over-reaching ambitions. And this Kingdom that had a new beginning through Divine intervention, introducing the means of redemption – Ge 1:2 *The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. 3 Then God said, "Let there be light"; and there was light. 4 And God saw the light, that it was good; and God divided the light from the darkness.*

And it is this same Kingdom that is Divinely destined to have a new order of rulers to replace the fallen messianic angel and his cohort – Ge 1:26 *Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."*

And we will remember that it was because of this Kingdom and the desire to keep control of it, that the serpent deceived the Woman and brought about the fall of God's son, Adam, the federal head of the human race.

a). And it is in this opening Chapter of God's revelation to those whose sights today are to be set on rulership in this Kingdom that He established an unchangeable truth. There will be a new beginning, seen in connection with resurrection, with regality to be established in the 7<sup>th</sup> Day for God's Son, the last Adam, and those who will rule with Him in Satan's place.

b). And it is at the point that God's Son is specifically mentioned in the third Chapter of Genesis, with regality and the Kingdom in view, that the foundational type for the prince who is to come is first seen –

*Ge 3:14 So the Lord God said to the serpent.....15 And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”*

The ‘seed’ of the serpent, the ‘seed’ of Satan, is the prince who is to come. The literal son of Satan from his cohabitation with a daughter of men.

c). And as we look at Genesis 3:15, we will see that it provides us with a wealth of information that is particularly pertinent to Daniel’s 70<sup>th</sup> seven, the final 7 years of the 490 years that God has allotted to Israel to bring them to repentance and restoration. The completion of 7 years that will also bring us to the end of the 6000 years of Man’s Day.

d). Firstly, let’s note that there will be enmity between the ‘serpent’ and the Woman, and given that the ‘Seed’ of the Woman is a specific reference to Christ, we see, even before the nation’s inception, the enmity that will exist between Satan and Israel.

e). And we see the enmity that would also have to exist between the son to whom Satan will give his throne and power and great authority and the Son who will take it from him.

f). But then, the end result of this enmity is also made clear, the Seed of the Woman, God’s Son, although being crushed on His heel, a reference to His crucifixion, will crush Satan’s head; an image that pictures both the end of his headship with regards to the rulership of the Kingdom and the removal of the crown from his head.

g). Now, the Woman as Adam’s wife also forms a type of those who will be Christ’s Bride, and inevitably there will be enmity between Satan and these individuals, because the Kingdom is their focus. But, the primary type of the enmity between the serpent and the Woman would have to be fulfilled in the antitype through Satan and Israel –

*Re 12:13 Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male Child.*

3). As we continue in Genesis, Chapters 3-9 draw from and build on that which we have been shown in Chapters 1-2. Chapters 3-4 provide additional foundational teachings surrounding both salvation by grace through faith, seen in the slaying of the animals to clothe Adam and Eve –  
*Ge 3:20 And Adam called his wife's name Eve, because she was the mother*

*of all living. 21 Also for Adam and his wife the Lord God made tunics of skin, and clothed them.*

And the history of Israel with respect to this – Ge 4:8 *Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.*

Jon 2:9.....*Salvation is of the Lord.”*

Jn 4:22.....*salvation is of the Jews.*

Genesis Chapter 5 then continues with teaching surrounding the rapture, pictured through Enoch, adding to that seen in the building of the Woman in Chapter 2. With Chapters 6-8, dealing with the flood of Noah, providing us with the type for the Tribulation, the final 7 years of Daniel’s 70<sup>th</sup> seven.

a). At the end of which, following the ark coming to rest above the mountains of Ararat, there is a new beginning for Noah and his family, seen in Chapter 9 – Ge 9:1 *So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth. 2 And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand.*

In Genesis Chapters 3-9 we have another sweeping, panoramic type of ruin, restoration and a new beginning with regality in view. Presenting again and adding to, that given in the first 2 Chapters of Genesis, with respect to God’s new creation, Man.

b). As we have seen, Genesis Chapters 6-8, present the flood of Noah, providing a foundational type for the tribulation, the time of Daniel’s 70<sup>th</sup> seven, with a new beginning following. The opening verses of Genesis Chapter 10 then drop back to introduce more detail on that pictured through Noah’s flood, looking ahead to Daniel’s 70<sup>th</sup> seven – Ge 10:6 *The sons of Ham were Cush, Mizraim, Put, and Canaan. 7 The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah were Sheba and Dedan. 8 Cush begot Nimrod; he began to be a*

*mighty one on the earth. 9 He was a mighty hunter before the Lord; therefore it is said, "Like Nimrod the mighty hunter before the Lord." 10 And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. 11 From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah, 12 and Resen between Nineveh and Calah (that is the principal city).*

We had first seen the prince who is to come pictured in the seed of the serpent in Genesis Chapter 3. He now reappears through the type of Nimrod. And what we are told of Nimrod in these verses, take us to the beginning of Daniel 9:27, the covenant made with many in Israel, and to Revelation 6:1-2, the rider on the white horse who went out conquering and to conquer.

c). Nimrod made for himself a kingdom that had its origin in Babel and encompassed Assyria. Nimrod then, is portrayed as the first king of Babylon, and the prince who is to come, whom Nimrod typifies, will be the last king of Babylon. And both are associated with Assyria, the geographical area covered by the old Assyrian empire, from which the last king will come – Mic 5:6 *They shall waste with the sword the land of Assyria, And the land of Nimrod at its entrances; Thus He shall deliver us from the Assyrian, When he comes into our land And when he treads within our borders.*

And through Nimrod, as a type, we are given details concerning the prince who is to come, the seed of the serpent.

d). The name Nimrod comes from the Hebrew word for rebellion; hence Nimrod would be seen as a rebel. And given where the type is placed in human history, there would be only one Person Nimrod would be rebelling against.

e). We also see that Nimrod is Ham's grandson, placing him in the lineage that is under a curse – Ge 9:25 *Then he said: "Cursed be Canaan; A servant of servants He shall be to his brethren." 26 And he said: "Blessed be the Lord, The God of Shem, And may Canaan be his servant. [Canaan is Ham's son].*

Within the curse then, the descendants of Ham were to be the servants of the descendants of Shem, the only one of Noah's sons said to have a God. But rather than being a servant, Nimrod became a king – Pr 30:21 *For three things the earth is perturbed, Yes, for four it cannot bear up: 22 For a servant when he reigns.....*

In this we can see Nimrod's rebellion and the implicit antagonism with the descendants of Shem, the lineage through which God's blessings will flow. This is how the type for the prince who is to come is presented to us in Nimrod.

f). And the antitype of Nimrod, the prince who is to come, the son of a rebel ruler, will be violently antagonistic towards the descendants of Shem through Abraham, Isaac and Jacob and his 12 sons.

g). And because of the curse upon Ham's descendants and Nimrod's rebel nature, the things that are said about him can only be seen to be negative rather than positive. We are told that *he began to be a mighty one on the earth*, but as we have said this would have to be in a negative sense, just as the prince who is to come will become a mighty one on the earth through subterfuge and deception, even exalting himself to be God in the Temple of God.

h). We are also told that, *He was a mighty hunter before the Lord; therefore it is said, "Like Nimrod the mighty hunter before the Lord."* But Nimrod was not a hunter of wild game like Esau, but a hunter of men, overcoming, subduing and manipulating for his own end, just as we see the rider on the white horse going out conquering and to conquer; who will establish his kingdom through deceit and flattery for the purpose of hunting down the Jewish people to destroy them.

i). And it is following the introduction of Nimrod in the type that the tower of Babel then comes into view – Ge 11:1 *Now the whole earth had one language and one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. 3 Then they said to one another, "Come, let us make bricks and bake them thoroughly." They had brick for stone, and they had asphalt for mortar. 4 And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth."*

Nimrod established a unified 'one world' kingdom, seen in the earth having one language and one speech, with a great city and a tower 'whose top is in the heavens'. With those ruling this kingdom looking to 'make a name' for themselves. And in the antitype, this is just what the prince who is to come will accomplish at the mid-point in the tribulation with respect to the Kingdom we first saw in Genesis Chapter 1.

j). He will be the world ruler of his day, just as Nebuchadnezzar was in his day, and like Nebuchadnezzar, his rule will take place from the city of Babylon where Nimrod built his tower. And in that future day the words previously spoken by Nebuchadnezzar give insight into the arrogance of his predecessor and the prince who is to come –  
*Da 4:30 The king spoke, saying, "Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?"*

God would not tolerate Nimrod's actions in the past – *Ge 11:5 But the Lord came down to see the city and the tower which the sons of men had built. 6 And the Lord said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. 7 Come, let Us go down and there confuse their language, that they may not understand one another's speech." 8 So the Lord scattered them abroad from there over the face of all the earth, and they ceased building the city.*

Nor Nebuchadnezzar's arrogance – *Da 4:31 While the word was still in the king's mouth, a voice fell from heaven: "King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you!*

And He will not tolerate the actions or the arrogance of the prince who is to come in the future.

k). The establishment of Nimrod's kingdom, the building of the tower at Babel and the overthrow of the tower, the city and the people, all depict the events of the last 7 years of Daniel's 70<sup>th</sup> seven. And again, the outcome for the prince who is to come in that future day is already

determined, having been set unchangeably in the types in Genesis Chapters 3 and 11.

l). And it is immediately following the events at Babel that the descendants of Shem are brought into view – Ge 11:10 *This is the genealogy of Shem..... 26 Now Terah lived seventy years, and begot Abram, Nahor, and Haran.*

Genesis Chapter 11 ends with the introduction of Abraham. And Chapter 12, following the events at Babel, provides a new beginning where one man is called out of the land that was within the kingdom of Nimrod, to be taken to another land to receive an inheritance.

m). And this is exactly what we see in the antitype. Following the conclusion of the Tribulation, the final 7 years of Daniel's 70<sup>th</sup> seven, the descendants of Abraham through Isaac and Jacob and Jacob's 12 sons will be called out of the land that was the kingdom of Antichrist, the entire world, to receive their inheritance in another land, the land covenanted to Abraham, Isaac and Jacob, to receive the kingdom covenanted to David with blessing to follow – Joe 3:1 *“For behold, in those days and at that time, When I bring back the captives of Judah and Jerusalem, 2 I will also gather all nations, And bring them down to the Valley of Jehoshaphat; And I will enter into judgment with them there On account of My people, My heritage Israel, Whom they have scattered among the nations.....18 And it will come to pass in that day That the mountains shall drip with new wine, The hills shall flow with milk, And all the brooks of Judah shall be flooded with water; A fountain shall flow from the house of the Lord And water the Valley of Acacias.*

4). Ex 1:8 *Now there arose a new king over Egypt, who did not know Joseph. 9 And he said to his people, “Look, the people of the children of Israel are more and mightier than we; 10 come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land.” 11 Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses.*

The descendants of Abraham through Isaac, Jacob and Jacob's 12 sons are found in Egypt at the end of the Book of Genesis, with the certain promise of deliverance – Ge 50:24 *And Joseph said to his brethren, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob."* 25 *Then Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here."*

And while in Egypt, following Joseph's death, they come under the hand of an Assyrian Pharaoh, who forms another type of the prince who is to come. And through the actions of the Assyrian Pharaoh they experience events that once again provide more detail on Daniel's 70<sup>th</sup> seven, the final 7 years of the 490 years allotted to Israel.

But this will have to wait until next week – if the Lord is willing.