

“The Book of Genesis, The Foundations of Our Faith Revealed, Theme by Theme, Genesis, It’s Inspiration: According to Paul, Part III”

- *Today we will look again at Paul’s references back to the Genesis account but this time we will look into the letter to the Hebrews.*

Review:

- ***Paul’s View of Genesis — Even the Federal Headship Doctrine is Founded on the Genesis Account:***
 - *Our Hope Depends on Justification Which Is Gained through Faith*
 - *Our Justification Depends On Christ’s Shed Blood*
 - *Through His Blood Sacrifice Our Reconciliation Was Accomplished*
 - *Adam’s Legacy is Undeniable by All, for Sin and Death Reign*
 - *Christ’s Legacy Is Offered to All that Grace Might Reign*
 - *Grace Reigns Through Christ’s Righteousness More than Adam’s Sin*
 - *Paul’s Central Doctrinal Point - Our Personal Resurrection Is Assured*

Paul’s View of Genesis —Federal Headship Doctrine is Founded on the Genesis Account:

- *The Federal Headship Doctrine is fundamental to our faith as we have seen. The focus in Romans 5 is on two legacies, one going back to Adam, and the other to our Lord Jesus Christ.*

Romans 5 contains one of the greatest theological teachings in the Bible. There we learned that the Federal Headship Doctrine of imputed sin to all via Adam’s single act of rebellion and imputed righteousness to those that believe via Jesus Christ is truly fundamental and is based securely on the inspired first book of the Bible, Genesis. But sadly many interpreters of scripture deny this and substitute their own merely human teachings.

Federal Headship Doctrine is Founded on the Genesis Account:

- ***Our Hope Depends on Justification Which Is Gained through Faith***

Rom. 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

- *Paul will now continue the teaching on Christian living by getting to the fundamentals of our faith going all the way back to Genesis. For even God’s perfect love for us. Even regarding our justification,*

cannot properly be understood apart from the truth of the Genesis account.

Federal Headship Doctrine is Founded on the Genesis Account:

- ***Our Justification Depends On Christ's Shed Blood:***

Rom. 5:8-9

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

- *Verse 9 explains how Christ's love operated as he died for us shedding his own blood for sinners such as ourselves.*
- *So Adam's one act of rebellion and sin came upon all that followed — and Christ's act of righteousness similarly brought to us who have believed his act of righteousness imputed to our account cancelling Adam's sin. It was his willing act of obedience to offer himself as our all sufficient sacrifice shedding his own blood to secure our eternal redemption. Paul goes back to Genesis and to Adam here in his teaching because the Federal Headship Doctrine is seen there in its full depth and power.*

Federal Headship Doctrine is Founded on the Genesis Account:

- ***Through His Blood Sacrifice Our Reconciliation Was Accomplished:***

Rom. 5:10-11

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement [*or, reconciliation*].

Federal Headship Doctrine is Founded on the Genesis Account:

- ***Adam's Legacy is Undeniable by All, for Sin and Death Reign:***

Rom. 5:12-14

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned [*in Adam*]:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

- *Now Paul gives the essence of this teaching. Even before the Law was given through Moses, when, he writes, sin was not imputed because there was no law to condemn ones disobedience, death reigned over all of humanity. So it was not personal sin that brought death ("the wages of sin are death"), but rather Adam's sin that had been imputed to all Adam's descendants. Therefore, he writes, "all have sinned (in Adam)".*
- *This is Federal Headship indeed and it is established by all dying, he writes. So the Genesis account it true and critically important to Paul's teaching, and, he implies, it should be the same for us. One man, Adam brought sin and death to all. Similarly, Christ, as Federal Head, even "the last Adam", brings in righteousness and with it life eternal for all who have believed. Amen.*

Federal Headship Doctrine is Founded on the Genesis Account:

- *Christ's Legacy Is Offered to All that Grace Might Reign*

Rom. 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Federal Headship Doctrine is Founded on the Genesis Account:

- *Grace Through Christ's Righteousness Reigns More than Adam's Sin:*

Rom. 5:20-21

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

- *And then there is the word "more", grace did "much more" abound. Verses 9, and 17 says much more, and verse 20 says the same. Yes, sin abounded and who can in their right mind deny it. But much more, grace did super-abound!! And we who receive that abundant grace offered freely, may abound in this life "reigning" over sin and death that still reigns around and in us.*

- *For it is the divine prerogative to impute Adam's sin to all that follow after him — and to impute or count Christ's act of righteous obedience to the Father's will to all who will believe this gospel and take God at his word through Paul. So our entire salvation is dependent on the Genesis account and Paul's understanding as revealed here.*
- *But there is even more taught here in this passage. Even our resurrection is assured based on the Genesis account:*

Federal Headship Doctrine is Founded on the Genesis Account:

- ***Paul's Central Doctrinal Point - Our Personal Resurrection Is Assured:***

- *1 Cor. 15:45 is a good place to start with the Pauline Teaching on this subject, for (the first) Adam is a type and so is Christ who is called here the "last Adam". The First Adam brought sin and death to all, while the Last Adam brings righteousness and life eternal to all who trust in him. Here we find the capstone of Paul's revelation, the special resurrection Paul teaches us in this chapter of 1 Corinthians. Adam is the type of fallen man while Christ is the type and destiny of redeemed saints:*

1 Cor. 15:45, 49

45 And so it is written, The first man Adam was made a living soul; the last

...

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

- *This gets to the heart of the matter and so much is included here in just a few carefully chosen words of the Spirit of God.*
- *So we see here that our resurrection hope is also firmly founded on Adam and the Genesis account, so that Paul here mentions again Adam by name. In Adam all became sinners and that guilt warranted eternal judgment and separation from Almighty God and his presence forever. But in Christ his imputed single act of righteousness in offering himself freely for our sins once and for all has secured our redemption and our resurrection to glory. Praise God for his abundant grace and for the hope we have through this teaching in Romans 5. Amen.*

Today: The Doctrine of the Letter to the Hebrews is Founded on the Genesis Account

- ***God's Rest after the Creation is the Model for the Believer's Rest***
- ***The Promise of God Through Abraham's Seed Is Foundational Truth***
- ***That Faith, the Substance of Our Hope, Was Established in the Beginning***

I. God's Rest after the Creation is the Model for the Believer's Rest:

[READ] Heb. 3:5-12

5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: [see ps. 95]

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

- ***Take note here that it says in verse 7 “the Holy Ghost saith”. Thus Paul is writing here that it was the Holy Spirit that certified David's references to Psalm 95 as inspired scripture! And here in Hebrews Paul stands on that teaching, and the Genesis 2 reference of course as well, as inspired of God.***

Heb. 3:18-19

18 And to whom swore he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

Heb. 4:1-11

1 Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the *[a]* gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus [or Joshua, the Greek name of the Hebrew, see Acts 7:45] had given them rest, then would he not afterward have spoken of another day. [see Ps. 95:7]

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

- *Here the emphasis is on the example of the Israelites in the wilderness after the spies had returned from the promised land. Instead of by faith entering the land as they had been exhorted by Moses (Num. 13-14), they refused, not believing that God would give them victory over the inhabitants of the land. So God drove them into the wilderness to wander for 40 years until that generation died (except for Moses, Joshua, and Caleb).*
- *It is Psalm 95 that is referred to here in detail. This therefore is an inspired commentary on the those events as described there. For it is written there that those Israelites would not be allowed to enter into God's rest (meaning the promised land) but that all those years later when the Psalm was written, in verse 7, "today if ye will hear his voice ..." another rest, a spiritual one, was still available.*
- *So in Hebrews 4 the reference is back to Genesis 2!! So that generation (and some, sadly, to follow as well), would not be allowed to enter the promised land. But Psalm 95 offers another rest, doesn't it, a spiritual one. For he says "today, if ye will hear his voice" and follow not in the ways of your fathers, today there is a rest waiting for those of faith.*
- *So the inspiration of those early chapters of Genesis and the account day by day of God's initial creative work is hereby assumed*

by New Testament scripture. Again, Paul took those chapters quite literally and so must we — or we loose the whole basis for the Hebrews exhortations. What does Genesis actually say?

[READ] Gen. 2:1-3

1 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

- *So again it is conclusive. The literal interpretation of early Genesis chapters is essential to the meaning of the entire Biblical revelation including here in the letter to the Hebrews. Amen. Let's continue to later Hebrews chapters.*

II. The Promise of God Through Abraham's Seed Is Foundational Truth:

[READ] Heb. 6:9, 12-20

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

...

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises. [as 1 Cor. 10:11 exhorts]

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it* was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

- *The Lord God himself made an oath, a special promise in addition to the original promise, to Abraham that he would provide a "Seed".*

There was an early fulfillment in Isaac — but there would be a later one which is what the author is writing about here specifically.

- *Key phrases here are “In Isaac shall thy seed be called” and “the immutability of his counsel”. This promise was unconditional and related to the coming seed, even of course the Seed of the Woman, our Lord Jesus Christ. First, of course, of Isaac, but more importantly, of our Lord Jesus Christ who is the promised seed of the woman.*

[READ] Gen. 22:11-18

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

15 And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed [Christ Jesus] shall all the nations of the earth be blessed; because thou hast obeyed my voice.

- *Again, the Genesis account, this time in chapter 22, is held up to be the final word. Because it is “in Isaac that the seed be called”, the final fulfilling of this promise is in the seed of the woman, even Christ himself.*
- *If Genesis is not inspired and is not to be taken as the revealed and authoritative word of God, then these exhortations loose all of their meaning and power.*
- *For the oath of God is that he would provide rest for those of faith and that it would be provided though Abraham’s seed, the Seed of*

the Woman. And that only through a continuing faith in him and in him alone would that rest be enjoyed. Amen.

III. That Faith, the Substance of Our Hope, Was Established in the Beginning:

[READ] Heb. 11:1-7

1 Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report. *[And some of them will be listed here, Abel, Enoch, Noah, ...]*

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

- *The creation as revealed in Genesis is mentioned here in verse 3. Again, the apostle cannot refrain from referring back to the creation account, where some of the elders that walked by faith are referred to by name, such as Abel, Enoch, and Noah. Enoch is only referred to in the New Testament once besides here and in the Luke genealogy, in Jude's letter. THE EMPHASIS IS ON "SEEN" AND "NOT SEEN" AND THE VAST DIFFERENCE BETWEEN THEM. IT IS IN THE REALM OF THE "NOT SEEN" THAT GOD SO OFTEN CHOOSES TO WORK. OF THAT WE ARE CONSTANTLY LEARNING, ARE WE NOT?*
- *The central teaching here is that these saints took God at his word irrespective of not seeing or having any experience to rely on. The specifics for each elder or patriarch are only hinted at but I think we know what the major theme is, their deliverance from Adam's curse. Several times that is repeated, in verses 1, 3 and 7. It reminds us of Romans 8:*

Rom. 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

- *The spiritual hope is in the invisible, where God often works through his word. The exhortation is that we would have that hope as well and that our faith might make that foundational in our lives [verse 1]. Now for our final reading today, the Genesis account to which he was referring in this section:*

Gen. 5:21-29

21 And Enoch lived sixty and five years, and begat Methuselah:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he was not; for God took him.

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. [for it all goes back to Adam's sin!]

- *And they had rest for their souls in Noah, all seven of them, for they were delivered from the curse of the flood upon all mankind. Noah's name means in the Hebrew, "comfort" or "rest"! We may have the same:*

1 Cor. 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

- *God himself rested from all his work. And he promised rest for his people based on their faith. Israel has not received it even now. But the elect nation will in God's good timing. But spiritually, his rest is always available for the Jews — by faith. What about us, Paul asks?*