

***“The Foundations of Our Faith Revealed, Theme by Theme, Genesis, It’s
Inspiration: According to Peter”***

Review:

- ***Paul’s View of Genesis — 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***
- ***God’s Rest after the Creation is the Model for the Believer’s Rest***

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 alway 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?*

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.*

- ***The Promise of God Through Abraham’s Seed Is Foundational Truth***

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.*

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 lose 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 through 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.*
- *That Faith, the Substance of Our Hope, Was Established in the Beginning*

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?*

Introduction:

- *In the so-called “General Epistles”, 1 & 2 Peter, James, Jude, and 1, 2, & 3 John (and we could add the Revelation for completeness) there are many references to Genesis. In fact there are 15 total references. But in Paul's letters there are more with 20 with in Hebrews 11 alone by comparison. There is only 1 direct quotation, from Gen. 15:6, where James is attempting to support his works-oriented teachings by quoting this verse.*
- *But there are many references to Genesis in Peter's letters and we will dedicate our teaching today to them. One thing to take note of before we begin is the difference in expected audience for these letters as opposed to Paul's. Paul's are written to the churches which in time were mostly Gentile. Not so with Peter's audience though as they are written, it seems, to Jews and Jewish proselytes. The first verses in 1 Peter make that clear as also the first verse in James as we will see next time we meet here, Lord willing:*

1 Pet. 1:1-2

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

- *This difference in audience and in message makes a great difference in the overall teaching. The Gentiles were not usually that knowledgeable of the Old Testament while the Jews were. Certainly Paul does not assume that but Peter does, and so often Peter writes as if his readers should not forget or should remember always what stands written there in that great book. It is the same with his references to Genesis as we shall be seeing today. So whereas Paul exhorted his readers to take note of the Old Testament and that there are many examples there that should edify us, for Peter it is a matter of never forgetting what is written there.*

Our Outline Today: The Testimony of Peter: Obedience to the Lord God Should Be Our Priority, and Genesis is the witness of that.

- *The Lord God Demonstrated His Willingness to Judge Mankind in Genesis*
- *But the Lord Was Willing to Save Some, Proving That in the Genesis Flood*
- *The Flood of Noah Was Worldwide and Therefore a Perfect Example of the Judgment to Come*
- *The Lord God Demonstrated His Judgments Also in Sodom and Gomorrha*
- *Wives are to Honor their Husbands, as Sarah Did Abraham*

The Testimony of Peter: Obedience to the Lord God Should Be Our Priority

- *All in these two letters was written to encourage that obedience. The judgments referred to are those of Genesis. They are referred to in order to add substance and meaning to Peter's call to obedience to the Lord God. Peter surely believed the Genesis account was true and authoritative and was to be taken literally. So the key word for Peter is "remember" or alternatively, "never forget". Well, what did Peter write in those letters that complement out theme, that the book of Genesis is inspired by God and always to be taken quite literally as sacred history?*

I. The Lord God Demonstrated His Willingness to Judge Mankind in Genesis:

- *The purpose of his writing was yet future times, specifically, what he calls the "Last Days". Peter writes that apostasy will be increasingly common and he exhorts so that believers reading these letters will not be themselves compromised by those that have turned away from the faith. His exhortations are concrete, strongly worded, and very often based squarely on the Genesis account.*

[READ] 2 Pet. 3:1-6

1 This second epistle, beloved, I now write unto you; in *both* which **I stir up your pure minds by way of remembrance:**

2 **That ye may be mindful of the words** which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 **And saying, Where is the promise of his coming?** for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 **For this they willingly are ignorant of,** that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 **Whereby the world that then was, being overflowed with water, perished:**

- *This is a short statement of the great flood of Noah. But Peter's purpose is to look ahead exhorting his readers to prepare for what is yet to come. And the Genesis account is of course Peter's proof text*

as we have just read in 2 Pet. 3:6. What do we find in Genesis concerning God's willingness to judge all mankind?

[READ] Gen. 6:3. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

Gen. 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

- *There are also other references of allusions to Genesis and the Lord's willingness to judge all mankind in Peter's letters, but I will leave it at that now. In summary, God does draw the line as Gen. 6:3 says, to only another 120 years from when that was written. Then the Great Flood would come. Would they be ready?*

II. But the Lord Was Willing to Save Some, Proving That in the Genesis Flood:

- *In his second letter even in chapter 2 we read of the Lord's willingness to save some in the coming judgment and in fact he identifies the magnitude of that salvation:*

[READ] 2 Pet. 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

- *So the willingness of the Lord God to judge was not without a plan to save some. The next verses in 2 Peter chapter 3 after we have already read communicate that point so very well:*

[READ] 2 Pet. 3:7-9

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

- *And what do we see of this in the rest of this letter and in Peter's first letter? The Lord God would judge the world (for he had in Noah's day and he would again, Peter's point here, after all) but that though he would judge the world again in the future, perhaps soon,*

he would also save a remnant. And he did. Peter writes about that directly two times in his two letters:

[READ] 1 Pet. 3:17-22

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

- ***So, chapters 6, 7 & 8 are all “proof texts” as it were for Peter’s letters. All depends on the veracity of those writings.***

III. The Flood of Noah Was Worldwide and Therefore a Perfect Example of the Judgment to Come:

In Noah’s day it was the Lord’s prerogative to judge the world and all that lived in it. It would therefore again be his prerogative. It would be similar the next time, worldwide and personal for all, with some, of course, also saved. What in the Genesis account might have been on Peter’s mind when he was writing these letters? There are a number of places where it is implied that the flood was universal and worldwide (much of chapter 8) and it is stated explicitly in the several chapters that chronicle it. For example,

[READ] Gen. 7:17-24

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils was the breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

- ***And now for a final verse from chapter 8 of this great book:***

Gen. 8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

- ***But that was not all that Peter wanted to write regarding coming judgment. There was also the matter of Sodom and Gomorrha:***

IV. The Lord God Demonstrated His Judgments Also in Sodom and Gomorrha:

- ***Much later after the flood God again showed his willingness to judge (but saved a remnant, Lot and his daughters:***

2 Pet. 2:1-9

1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

**7 And delivered just Lot, vexed with the filthy conversation of the wicked:
8 (For that righteous man dwelling among them, in seeing and hearing,
vexed *his* righteous soul from day to day with *their* unlawful deeds;)
9 The Lord knoweth how to deliver the godly out of temptations, and to
reserve the unjust unto the day of judgment to be punished:**

2 Pet. 2:6 And turning the cities of Sodom and Gomorrha into ashes
condemned *them* with an overthrow, making *them* an ensample unto those that
after should live ungodly; ***[as for example, to those to whom Peter writes
here]***

***This is a clear reference to Gen. 19:1-38, isn't it? One cannot forget the
Lord's words regarding Lot and especially that one verse, Lk. 17:32,
"Remember Lot's wife."***

- ***Considering what Peter has written here, we can conclude that the
book of Genesis was well known to his prospective readers and
therefore his exhortations were based on reminders that God had
intervened in human history and that the false teachers with their
"uniformitarian" teachings were perverse and contrary to the word
of God. Many today are bound by the same delusions, aren't they?
See 2 Pet. 3:4 for his warning regarding that cursed philosophy that
is at the heart of the evolutionary thinking so common today.***

V. Wives are to Honor their Husbands, as Sarah Did Abraham:

- ***Perhaps on a much lighter note, we conclude our study today by
going to 1 Peter chapter 3:1-7. I will highlight today only verse 6:***

[READ] 1 Pet. 3:6 Even as Sara obeyed Abraham, calling him lord: whose
daughters ye are, as long as ye do well, and are not afraid with any amazement.

- ***Here the apostle clearly refers to the account in Genesis 18 where
the Lord appeared to Abraham and make him a promise of a son
though Sarah was beyond childbearing years:***

[READ] Gen. 18:6-15

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly
three measures of fine meal, knead *it*, and make cakes upon the hearth.
7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it*
unto a young man; and he hasted to dress it.
8 And he took butter, and milk, and the calf which he had dressed, and set *it*
before them; and he stood by them under the tree, and they did eat.

9 And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which was behind him.

11 Now Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

- ***Did Peter consider the Genesis account to be true and authoritative? Yes he did. Otherwise there was no sense in him so often making reference to it. It seems that some of. His main exhortations in the letter are based directly on the teachings in Genesis.***
- ***If Genesis is not inspired, both of his letters fall to the ground and loose their meaning, purpose, and power.***

Conclusions:

- ***So, as we have seen of our Lord Jesus and then of the apostle Paul, Genesis and its teachings were of critical importance. For Peter, his exhortations regarding faith and faithfulness are often based directly on the Genesis account.***