

***“The Foundations of Our Faith Revealed, Theme by Theme, Genesis, It’s Inspiration: According to the Others, James, John, and Jude”***

**Review:**

- *In the so-called “General Epistles”, 1 & 2 Peter, James, Jude, and 1, 2, & 3 John, and the Revelation, there are many references to Genesis, some being merely allusions. In fact there are 15 in total. But in Paul’s letters there are more with 20 with in Hebrews 11 alone by comparison. In the letters we will look at today, 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 as we saw in our study last time.*

**Our Last Outline: 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 our theme, that the book of Genesis is inspired by God and always to be taken quite literally as sacred history?*
- *As a review today I will only say this leaving the rest to your study of the handout on [libertymessenger.org](http://libertymessenger.org):*
  - *Though the Noahic Flood the Lord God Demonstrated His Willingness to Judge Mankind, as the Genesis account revealed, but that God not only saved some (Noah and his family) but also revealed his willingness to save all that would repent. Peter uses this to underscore his exhortation regarding the future judgments. It*

*underscores his entire letters of warning and comfort concerning the future with its coming and prophesied apostasies.*

**2 Pet. 3:4-6**

**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. 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.*

- ***But the Lord Was Willing to Save Some, Proving That in the Genesis Flood***

**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;

**2 Pet. 3:8-9**

**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 here that lends force to our theme of the inspiration of Genesis? Peter states boldly that the Lord God will judge the world (for he had in Noah's day and he would again, perhaps soon. But he would also save a remnant:*

**1 Pet. 3:17-20**

**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.**

- ***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:***

***Gen. 7:21-24***

**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.**

- ***But that was not all that Peter wanted to write regarding coming judgment. There was also the matter of Sodom and Gomorrha:***
- ***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. 2:4-7a***

**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 ...

*See also 2 Pet. 2:6, a clear reference to Gen. 19:1-38. The bottom line is this: God's judgements recorded in Genesis 6-9 are a powerful example of his future judgments. We who take scripture literally and Rightly Divide it's pages know that those judgments will come during the Great Tribulation and the time preceding the Great White Throne judgment and that final judgment itself, most importantly. Be advised, he writes to the Jewish believers with the earthly Kingdom hope — be forewarned.*

**Today: The Testimony of God Regarding Genesis and Its Inspiration: THE OTHERS, James, Jude, and John, Enduring to the End through many Challenges**

- ***The Testimony of James, the Lord's Brother — Abraham's Example of "Faith Plus Works" Reveals True Salvation***
- ***The Testimony of John, the Apostle — As the Overcomer's Example, The Shed Blood of the Redeemer Continues Testifying***
- ***The Testimony of Jude, the Lord's — For Kingdom Saints, Cain's Example of Evil Endures***

**I. The Testimony of James, the Lord's Brother — Abraham's Example of "Faith Plus Works" Reveals True Salvation:**

***James 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?***

***[READ ] Gen. 22:6-12 [First the context]***

**6 And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.**

**7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering?**

**8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.**

**9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.**

**10 And Abraham stretched forth his hand, and took the knife to slay his son.**

**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.**

***[READ ] James 2:22-23***

**22 Seest thou how faith wrought with his works, and by works was faith made perfect?**

**23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.**

***[READ ] Gen 15:5-6***

**5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.**

**6 And he believed in the LORD; and he counted it to him for righteousness.**

- ***Firstly, there is no question that James is referring to the Genesis account here for he is using some of the very words and similar phrasing. So he considered the Genesis account as inspired and authoritative.***
- ***What is not so clear, however, is what the essence of his teaching is. James, writing to the 12 tribes of Israel, is concerned about obedience to the law and not to salvation by grace through faith alone, independent of works of law. His use of the word “grace” three times (1:11 & 4:6) are about the Lord being a blessing to those who are obedient, submissive and humble or about the beauty of flowers in their prime. This is not at all the same as Paul’s usage in most places in his letters. This should not be surprising to us who have learned to “rightly divide the word of truth”. You might recall that James was sending forth teachers to present the necessity of obedience to the law and to circumcision for Gentile men. Paul confronted him directly about it as recorded in Gal. 2.***
- ***We will not spend more time here in James except to read some of James 2 where we also see Rahab mentioned:***

**James 2:14-19**

**14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can [that] faith save him?**

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

**17 Even so faith, if it hath not works, is dead, being alone.**

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

**James 2:20-24**

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

**24 Ye see then how that by works a man is justified, and not by faith only.**

**[READ ] James 2:25-26**

**25 Likewise also was not Rahab the harlot justified by works,** when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

- ***So the message of James seems to be that the works prove the authenticity of one's faith and therefore that faith without works is a dead faith as verse 24 indicates. He mentions Abraham by name directly as an example and now also Rahab. The idea of this endurance until the end of one's life is implied, if not outright stated. So salvation is by faith plus works since if there are no works there is no salvation according to James. Enduring until the end is therefore required as for example in the gospels (see Mk. 13:13 & Matt. 24:13). Is it not clear that James is ministering under the terms and conditions of the gospel of the kingdom and not the gospel of the grace of God?***

***There are places where endurance brings salvation is clearly implied such as:***

***James 5:7-11, 20***

7 Be **patient** therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long **patience** for it, until he receive the early and latter rain.

8 Be ye also **patient**; stablish your hearts: for **the coming of the Lord draweth nigh**.

9 Grudge not one against another, brethren, lest ye be condemned: behold, **the judge standeth before the door**.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of **patience**.

11 Behold, we count them happy which endure. Ye have heard of the **patience** of Job, and have seen **the end of the Lord**; that the Lord is very pitiful, and of tender mercy.

...

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

- ***In James the references to Genesis are certain enough, but the teaching based on those references is apparently not Pauline. I find it unacceptable to say that James uses the word “justify” or “justification” differently than Paul but consistently nevertheless. It is so often being said in our day that for James justification is not the imputation of righteousness as Paul taught it but rather a merely practical external proof of that. In this way it is often claimed that the teaching of James is entirely consistent with [and even compatible with] Paul’s teaching. But with the Pauline teachings in hand, that view should be understood to be clearly incompatible with Pauline teaching and even possibly would be heresy.***

***For James faith is imperfect (v. 22 ) and incomplete (v. 23) and unable to save (vv. 13-14) apart from the legally required works. Finally, the works must endure for salvation to be accomplished, not merely assured. The selection of various transgressions of the Mosaic Law in verses 8 through 11 with the reminder in verse 10 that “any transgression” cancels entirely one’s relationship with God makes that so clear.***

***James 2:8-11***

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

**9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.**

**10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.**

**11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.**

- *So the full weight of Moses's Law is applied here by James. It is no wonder therefore that Luther and many reformers considered this teaching to be in fact proof that the letter of James was not inspired since it conflicted with the Pauline teachings.*
- *So for many questions about this remain unanswered. But at the minimum, what is clear is that James considered Genesis 22 to be foundational at least for his teaching here.*

**II. The Testimony of John, the Apostle — As the Overcomer's Example, The Shed Blood of the Redeemer Continues Testifying:**

**[READ ] 1 John 3:12** Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. **[A reference, clearly]**

**Gen. 4:8-10**

**8 And 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 slew him.**

**9 And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?**

**10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.**

**[READ ] Rev. 2:7** He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

**Gen. 2:9** And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.



**[READ ] Rev. 13:10** He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. **[A reference, perhaps — but hard to be sure]**

**Gen. 9:6** Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

- **Except for the 1 John 3:12 reference about Cain killing Abel, John does not directly reference Genesis. The two allusions in the Revelation, 2:7 and 13:10, though would not make much sense apart from the existence of the Genesis account and its importance to John is thereby proven.**
- **To quickly summarize the references in the Revelation:**
  - **Rev. 2:7: John prophesies that the tree of life in the midst of the paradise of God will at the end be restored. The old Eden will be replaced by the New Eden in the New Heavens and the New Earth.**
  - **Rev. 13:10: The principle of capital punishment will be honored at the end of the Tribulation period as Noah declared it in Genesis 9:5-6, or, perhaps, as the Law prescribed.**
- **So we see from John's letters [at least as Rev. 2:7 indicates] and the Revelation, the Genesis teaching is foundational and therefore must be inspired by Almighty God.**

### **III. The Testimony of Jude, the Apostle — For Kingdom Saints, Cain's Example of Evil Endures:**

**[READ ] Jude 1:7, 11, 14**

**7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. [Reference to Gen. 19:1-38, entire chapter]**

...

**11** Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

...

**14** And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, **[A mention of the name only but not with any context]**

**Gen. 4:8** And 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 slew him.

**Gen. 5:18** And Jared lived an hundred sixty and two years, and he begat Enoch:

- ***Jude's teaching here in verse 11 assumes the truth of the Genesis account which therefore cannot be questioned.***

**Conclusions:**

- ***Did James, John and Jude consider the Genesis account to be true and authoritative? Yes they did. Otherwise there was no sense in making several references to it. And many of their main teachings are based directly on the teachings in Genesis.***
- ***If Genesis is not inspired, these letters loose much of their power and relevance. 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. For James, John, and Jude it is the same so it is easy to understand the enemy's efforts to cut off the tree of truth at its roots, the first book in the Bible, Genesis.***
- ***Next time we continue our study with the great themes in Genesis. Firstly, it has been the inspiration of the book of Genesis, then, we shall see what the Lord provides.***