

***“The Foundations of Our Faith Revealed, Theme by Theme in Genesis —  
The Genesis Themes and Their Consequences for Pauline Doctrine, Part 2”***

***Review: “The Genesis Themes and Their Consequences for Pauline Doctrine”***

***Last Time:***

- ***The Transgression — The Fault and Its Consequence***
- ***The Promise — God’s Response***

***Our Outline Today: “The Genesis Themes and Their Consequences for Pauline Doctrine, Part 2”***

- ***The Fire — The Proof***
- ***The Judgment — Sin’s Consequence***

***What Makes the Difference for You?***

***Next Times:***

- ***The Blood — The Means for Reconciliation***
- ***The Calling — The Election***
- ***The Suffering — The Process***
- ***The Mark — The Testimony***
- ***The Glory — The Reward***

***Rom. 15:4-6***

***4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.***

***5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:***

***6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.***

***My goal for you today is like before: That some of these scriptures we read and discuss would become near and dear to you like they have been for me for over 50 years. May it be so.***

***By the way, I have left off the creation account from our subject today and for two more Sunday mornings because it is not about the Lord God’s direct dealings with humanity and his redemptive plan. But as you know, it is a truly fundamental teaching of Genesis and of the Bible as a whole. “Genesis” means***

*in the Hebrew language as translated into the Greek language of the New Testament, “beginning”. There are a number of beginnings recorded there, the first of which is the creation by Almighty God of the material world. The different forms of life found on earth are recorded as well ending with one who was “after God’s own image, man or Adam, made of the red dust or clay of the earth. We did not focus too much on any of that in our studies on major themes in Genesis.*

*I also left out another theme that is so consequential that we need to look carefully at it today. I will do that as we proceed.*

*There will be no time for review today since so much needs to be covered in so short a time. Last time we considered:*

- *Last time we covered The Transgression — the Fault and Its Consequence, and the Promise — God’s initial Response to Adam’s rebellion and sin. In that promise lies the kernel of the redemptive story of the Bible, for it was ultimately all about the Seed of the Woman and how through that Seed all of Satan’s evils including the evils of mankind, past, present, and future, would be remedied in ways that are beyond our comprehension. We have sometimes by necessity studied Paul’s teachings about all of this since they so often get to the heart of the matter. He was often given understanding of the plans and purposes of God that no others had.*

**Our Outline Today: “The Genesis Themes and Their Consequences for Pauline Doctrine, Part 2”**

- **The Fire — The Proof**
- **The Judgment — Sin’s Consequence**

**What Makes the Difference for You?**

- **Let’s move ahead to the next point of our eight point outline: “The Transgression — The Promise — The Fire — The Judgment — The Blood — The Calling — The Suffering — The Mark — The Glory!”**

**I. The Fire — The Proof:**

- **Abel’s testimony**

**Gen. 4:1-5**

**1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.**

**2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.**

**3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.**

**4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:**

**5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.**

- ***Now, apart from much additional scripture we might be hard pressed to even attempt an “explanation” of verse 5. But there are other examples and they are compelling:***

**[READ ] Lev. 9:22-24**

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

**24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.**

**Judges 6:16-24**

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

**21 Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes.**

**Then the angel of the LORD departed out of his sight.**

22 And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it *is* yet in Ophrah of the Abiezrites.

**1 Kings 18:36-39**

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

**1 Chron. 21:18-20**

18 Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

**1 Chron. 21:21-26**

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that which is* thine for the LORD, nor offer burnt offerings without cost.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.

- *Now, skipping ahead to Solomon and the temple dedication ceremony:*

**[READ ] 2 Chron. 7:1-3**

**1** Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

**2** And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house.

**3** And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, *For he is good; for his mercy endureth for ever.*

- *But we cannot leave this account without noting what was written in chapter 3 previously:*

**2 Chron. 3:1** *Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.*

- *So there was a reason God had selected this particular place for the building of the temple. It was a very special place in the heart of God, that very place where Isaac had been put on an altar to be sacrificed by his father Abraham. It was even the top of Mount Moriah itself!! For Mount Moriah had become in the course of history the location of the city of Jerusalem with that very place now being “the threshingfloor of Ornan the Jebusite”.*

*Astounding, and amen. So touching and fundamental to understanding God and his workings and so encouraging to our faith, I trust, as it has been to mine and I will never forget the day when I first saw this as written here!*

- *But in the context of sacrifices and offerings, made so numerous under Moses Law some many, many centuries later, although they were commanded to be sacrifices most often made by fire, there was also another kind, a fire of a different kind, or a “Strange Fire” so called:*

**Lev. 10:1** And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

***Numbers 3:4 adds that they died as a consequence of their actions and in Num. 26:61 this judgment by Almighty God is repeated. See also Jude 1:7 for a relevant verse regarding eternal judgment.***

- ***Now it is clear that offerings to the Lord what has not been commanded and is in fact contrary to what God has commanded is there called “strange”, whether that is in regard to the fire used in the burnt offerings or going after “strange flesh” as was the great sin leading to the destruction of Sodom and Gomorrah in Lot’s day.***
- ***In Heb. 12 we gain some further needed insight into this from God’s perspective:***

***Heb. 12:29 For our God [is] a consuming fire.***

- ***Concluding from this that the acceptable fire of burnt offering was the fire that God had sent from heaven, suitably maintained by human means, it would seem, to be God’s ordained plan for sacrifice, assuming it was available. Lev. 6 has the law written in detail, verses are so important:***

***[READ ] Lev. 6:12-13***

***12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.***

***13 The fire shall ever be burning upon the altar; it shall never go out.***

- ***Strange fire then in the Levitical context would be fire that was not derived from what had come down from heaven, it would seem. Amazing. It was a major responsibility of the priests to keep that fire burning since as we read here, “it shall never go out”.***

***We only have an outline of this in the Bible but without this understanding we might have a very hard time understanding what “strange fire” is all about and why it was considered by the Lord as so very important that a death warrant would apply.***

- ***Now as I said earlier, previously I had left out a theme that appears in Genesis and is foundational, going together with the one we have now considered, the fire from heaven consuming the offered sacrifice. That theme is all about the blood of sacrifice and its***

**significance to Almighty God. But we can only summarize that here today and intend to conclude that next time.**

- **The next central point highlighted in Genesis is in respect of God's judgment on sin. We learn more about it in Genesis and when we come to Noah's chapters it takes center stage:**

## **II. The Judgment — Sin's Consequence:**

- **The Noahic Flood was for a specific purpose according to Gen. 6. The key verses there are 1-6 where we see what sin had wrought upon the earth and in the heart of man by Noah's time:**

**"... and that every imagination of the thoughts of his heart was only evil continually" and verse 11: "The earth also was corrupt before God, and the earth was filled with violence." No further details are given but verse 9 is a key to understanding all of it as the creator God saw it:**

**"These are the generations of Noah: Noah was a just man and perfect [or upright or complete or sound or straight] in his generations, and Noah walked with God." This is in stark contrast to what verses 2 & 4 indicate regarding the other with a stained origin through demons.**

- **So the purpose of the flood was clear. It was to quell the satanic incursion into the human race with the goal of preventing the proper procreation in due time of the "Seed of the Woman". Satan did not know everything but he knew something, it seems. But the Lord God knew so much more ...**
- **Finally, verses 11 & 13 repetitively focus on one thing, "for the earth is filled with violence", saying more than meets the eye perhaps. Was it that the blood of man was being shed as was Abel's, in place of the blood of a substitute, a sacrificial animal? One wonders.**
- **When we see what follows immediately after the flood has ended, it becomes clearer. For Noah offers (of course) as a burnt offering an animal just had his fathers from Abel until that day.**

**This would continue with the descendants of Shem down to Abraham and finally to Moses. He then prescribes it as part of the Law given for Israel on Sinai.**

- **Let's do a quick survey, first in the Old Testament:**

**[READ ] Gen. 8:20-22**

20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

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.

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

- ***First Noah by example — then his commandment for all, as the sacrificial system of offering up the blood of an innocent sacrificial animal was reestablished in great contrast to the idolatrous offerings before the flood often involving the shedding of the blood of mankind even:***

**[READ ] Gen. 9:1-6**

1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

**3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.**

**4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.**

**5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.**

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

- ***The fundamental principle is given here in verse 4 in these words: "But flesh with the life thereof, which is the blood thereof, shall ye not eat". This was so contrary to all that had gone before apart from a sacred and preserved line of a few of Sethites leading to Noah and his family. That family purity was to be multiplied and we see that in the following commandment. The Lord God was here repopulating the earth with those that were "upright" in all their generations and that would, Lord willing, honor the principles laid down at the beginning regarding the shedding of the blood of an animal substitute of one would approach unto a holy creator God.***

***With Noah's son Ham now about to be corrupted and another***



*demonic incursion as 6:4 indicates soon to be underway, this would be so very very important.*

**[READ ] Gen. 9:7-11**

**7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.**

**8 And God spake unto Noah, and to his sons with him, saying,**

**9 And I, behold, I establish my covenant with you, and with your seed after you;**

**10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.**

**11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.**

- *We can do no more now but to outline what is yet to come in this theme we plan on developing further next time. For after many centuries have passed and the patriarchs with their examples have disappeared into human history, God raises up Moses as a deliverer and gives forth the Law on Mt. Sinai including these regulations regarding the sacrificial system:*

**Lev. 17:3-7**

**3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,**

**4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:**

**5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.**

**6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.**

**7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.**

- *So the sacrifices of old now need to be modified according to this new Law of Moses! Their essence does not change, just the means*

*of offering them, apparently because of the idolatries that had come up regarding them as these verses indicate.*

**[READ ] Lev. 17:8-11**

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

- *So we see so clearly revealed here that the blood poured out was essential and critical to the purpose of God in instituting the sacrificial, substitutional system originally in the Garden, then preached by Abel, and continued down through Seth to Noah and then through Shem ultimately to Moses.*

**Conclusions / Application:**

***Heb. 11:39-40***

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect (or complete).

**The Genesis Themes and Their Consequences for Pauline Doctrine:**

***What Makes the Difference for You?***

**Count Zinzendorf “Jesus, Thy Blood and Righteousness”**

1 Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head.

2 Bold shall I stand in that great day,  
Cleansed and redeemed, no debt to pay;  
Fully absolved through these I am  
From sin and fear, from guilt and shame.

3 Lord, I believe Thy precious blood,  
Which at the mercy seat of God  
Pleads for the captives' liberty,  
Was also shed in love for me.

4 Lord, I believe, were sinners more  
Than sands upon the ocean shore,  
Thou hast for all a ransom paid,  
For all a full atonement made.

5 When from the dust of death I rise  
To claim my mansion in the skies,  
This then shall be my only plea:  
Jesus hath lived and died for me.

6 Jesus, be endless praise to Thee,  
Whose boundless mercy hath for me,  
For me, and all Thy hands have made,  
An everlasting ransom paid.