

***“The Foundations of Our Faith Revealed, Theme by Theme in Genesis —  
The Genesis Themes and Their Consequences for Pauline Doctrine,  
Part 4”***

***Review: “The Genesis Themes and Their Consequences for Pauline Doctrine,  
Part 3, the Blood”***

- ***The shedding of Christ’s blood for our eternal redemption is the central focus of Paul’s teaching for the Gentiles and it is at the heart of the gospel of grace. He explains what others only mention in passing. So this theme, introduced in Genesis and confirmed throughout the rest of the Bible, comes to its fullness in Paul’s doctrine. Even in the four “gospels” the shed blood is only mentioned in the laying down of the Lord’s Supper, before the cross event. But Paul makes it central, looking back to that profoundly critical fact — the Blood of the Seed of the Woman was shed — and then explains the significance of that in his letters so well. That is our special focus today. Last time we covered The Fire — The Proof, and The Judgment — Sin’s Consequence — God’s continued response to Adam’s rebellion and sin.***

***In the promise regarding the Seed of the Woman, given while still in the Garden of Eden, 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.***

***And, as we saw in our fellowship around God’s word of truth last time, that precious blood of the incarnate Son of God, our savior, was at the appointed time taken into heaven’s glory as the letter to the Hebrews makes so clear. That teaching there is important teaching indeed.***

- ***As we continue today with our study I would remind you of what I am attempting to do here in this eight part series. It is to share scripture that has been part of my personal testimony down through the many decades of life, for over 50 years now. These scriptures were some of those God used to transform my life and perhaps they have been for you as well, or will be.***
- ***Let’s move ahead now to the next point of our outline: “The Transgression — The Promise — The Fire — The Judgment — The Calling — The Suffering — The Mark — The Glory!***

## **Our Outline Today::**

### **“The Genesis Themes and Their Consequences for Pauline Doctrine, Part 4, The Calling — The Election”**

- The Calling — The Election, Abraham Is Our Example
- The Calling — The Election, Isaac Was Also Called
- The Calling — The Election, in Due Time, the Seed Promised Came
- The Calling — The Election, We Gentiles Also Are Called

Next time, The Conclusion to today's lesson on The Calling — The Election, that We Gentiles Also Are Called, Part 2

#### **I. The Calling — The Election, Abraham Is Our Example:**

- *Abraham's calling and the promise of a seed (and seeds, by implication, a singular collective noun)*

**[READ ] Gen. 12:1-4**

1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

- *So Abram was called by Almighty God into a saving relationship by faith while he was still in Ur of the Chaldees, as God promised him a great heritage. This became an issue some years later, for after some years had passed we read in chapter 15 that Abram and Sarai (for their names had not yet been changed to Abraham and Sarah) still had no son. Then God spoke to Abram as recorded in chapter 15 of Genesis:*

**[READ ] Gen. 15:1-6**

1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

**3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.**

**4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.**

**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.**

- *God now speaks to Abram again through a vision stating clearly that Abram belongs to him and he shall be blessed according to the word of the Lord. This statement of the Lord shows that the Lord had called Abram and had sovereignly “elected” him. Abram himself had no part in his calling, it seems, and when Paul writes about it this will be a central point of his teaching. Though Abram had walked by faith obediently since his original call, he still knows little of what the Lord might be doing other than that he has promised two things, to make of him a great nation and also to bring through him a great division between peoples and with that both blessings and cursings.*

*There is a lot here, isn't there, and for us who know the word of God it is clear that so much of sacred history goes back to this first promise to Abram. This is as it must be, for it was through Abraham that the Seed of the Woman would be brought forth and the crimson thread found in scripture from Gen. 3 would find its termination point (physically, at least) in our Lord Jesus.*

- *But now in chapter 15 we see how some years later Abram still did not have a son and boldly asks that amazing question of the Lord in that context as recorded here in verses 2 & 3: “what wilt thou give me, seeing I go childless?”*

*The Lord's answer as Paul explained it nearly two millennia later changed my whole perspective on Biblical truth over 50 years ago. Why? Because based on these verses here Paul teaches imputed righteousness. That is what the words “and he counted it to him for righteousness” are saying. And, based on that concept, he also lays the foundation for his teaching on imputed sin.*

*Those two related concepts are absolutely foundational to Pauline doctrine, apart from which the truths of our redemption are reduced*

***to a mere sect of the Jewish religion. I will take you there, to the Galatians and Romans letters in today's study, but first let's see how God passed these promises on to Abram's son Isaac, truly, as he is called "the son of the promise":***

## **II. The Calling — The Election, Isaac Was Also Called:**

***Gen. 21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.***

- ***So the sovereign calling of Abram and the promises given to him is now passed down to Isaac, "for in Isaac shall thy seed be called."***
- ***What does this mean? It means that the promises to Abraham have been reaffirmed to be true for Isaac and his seed. That means there is a thread of ancestry here that leads of course all the way down to the Seed of the Woman himself, our Lord Jesus Christ. So the promise originally to Abraham in Ur, that "I will make of thee a great nation", the promise that is at the heart of all other Abrahamic promises, will in God Almighty's planning and his good time, be fulfilled over a period of time requiring many generations.***

***And in his good timing, the Seed of the Woman was finally brought forth. Peter in Acts 2 and 3 mentions this in relationship to his ministry to the Jews on Pentecost and afterwards. What does Paul say about this even before he had written any letters or before the four gospel accounts were written? What are Paul's words regarding this? Early in his missionary ministry to the Gentiles, he wrote this:***

## **III. The Calling — The Election, in Due Time, the Seed Promised Came:**

***[READ ] Acts 13:23 Of this man's seed [David] hath God according to [his] promise raised unto Israel a Saviour, Jesus:***

- ***We have already spent much time in what leads up to this fulfillment (partial, so far) regarding the Seed of the Woman. We followed the crimson thread of redemption through Genesis and last time we saw how it was through the shed blood of Christ himself that the great Gen. 3:15 promise was given flesh, as it were, even the flesh and blood of the incarnate Son of God. In dying, Christ Jesus shed his blood for the sins of the world and in his resurrection, he brought into reality eternal life. And though Israel and the Jews have still not***

*for the most part received the fulfillment of the promises to Abraham and his descendants, many have, including so many of us not of the seed of Abraham but even sinners of the Gentiles. This is so wonderful indeed, isn't it?*

#### **IV. The Calling — The Election, We Gentiles Also Are Called:**

- *This brings us to our main teaching today. We Gentiles have also been called into a living relationship with Almighty God through Jesus Christ our Lord. In Paul's letters, so thoroughly based on the teachings we have seen in Genesis, we will find our central focus today, for these are verses that have so transformed my life. What Paul writes of is how in the eternal plan of redemption, as planned and secured in the mind of the Lord even before the foundation of the world, God ordained a chosen people independent of Israel's Election, a people drawn primarily although not exclusively, from the Gentiles, a "peculiar people", as Paul wrote to Titus. And for us who are members of his heavenly Body saved by grace through faith alone, through the preaching of the gospel of his abundant grace, we find our spiritual home here in these scriptures primarily. Or, as this point in our outline presents it, The Calling — The Election, We Gentiles Also Are Called.*

**[READ ] Gal. 3:9-16**

**9** So then they which be of faith *[alone]* are blessed with faithful Abraham.

**10** For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

**11** But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

**12** And the law is not of faith: but, The man that doeth them shall live in them.

**13** Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

**14** That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

**15** Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

**16** Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

- *So the promise continued even under the Mosaic Law! Now that is a radical thought, but true. Paul writes in verse 22 of it powerfully in a few words:*

**Gal. 3:22** But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

- *Called — Elected, the promise applies to the Seed and the Seeds, both. Acts 13:23 was about Israel, the elect nation. But now Paul includes those of the Elect under grace, even us of the Gentiles primarily. Most wonderful indeed for us sinners without a covenant or a promise as Israel had but so often had forgotten.*
- *Faith is the exclusive entry way into this blessing as verse 22 states so clearly. We must believe in Christ as the Seed of the Woman and as the one who redeemed us through his finished work. It is that simple. This teaching is so transforming.*
- *And then, as Paul wrote in Galatians a little later, we see this:*

**Gal. 4:4-5**

**4** But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

**5** To redeem them that were under the law, that we might receive the adoption of sons. *[So fitting indeed, at the appointed time, of course ...]*

- *But in Romans this teaching reaches maturity and this is wonderful teaching indeed. It has changed my life forever. For, he proclaims, we are included in those promises! This is because he has been identified with us and us with him. All blessings to us flow through this identification, a teaching especially made central in Romans and in Paul's later letters. Amazing. We are not only counted as part of Abraham's family but also as Christ's own!*

**[READ ] Rom. 4:1-5**

**1** What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

**2** For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

**3** For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

**4** Now to him that worketh is the reward not reckoned of grace, but of debt.

**5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.**

- *And then he continues with detailed teaching no how this was worked out in God's gracious plan towards us Gentiles. In verse 18 he quotes from Genesis, the key verse from Gen. 15:5:*

**Rom. 4:8-9**

**8 Blessed is the man to whom the Lord will not impute sin.**

**9 Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.**

**Rom. 4:13** For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

**[READ ] Rom. 4:16-22**

**16** Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

**17** (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

**18** Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

**19** And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

**20** He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

**21** And being fully persuaded that, what he had promised, he was able also to perform.

**22** And therefore it was imputed to him for righteousness.

- *“it is of faith [alone], that it might be by grace”: In other words, if works of law are in any way included, grace is cancelled!*
- *“to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham”:*

***The Abrahamic faith was still required under the Law of Moses, for no one could be save by works period.***

- ***“A father of many nations: Looking forward to the Millennium.***
- ***“So shall thy seed be”: These are the words we must focus on very carefully. They go back to Gen. 15, for this is nearly a direct translation of the Hebrew of Genesis into Greek.***
- ***“Many nations”: This will be fulfilled in the Great Tribulation and then fully in the Millennial Kingdom***
- ***“And therefore it was imputed to him for righteousness”: His faith as stated and explained in verses 16-21 provide the basis for the “therefore” in verse 22. Praise God. This is transforming, isn’t it? Do you agree? These verses changed my life so many years ago and have done the same for so very many others down through the centuries. Now, continuing in chapter 4 for the summary teaching that puts it all in a few words I hope are never forgotten:***

***[READ ] Rom. 4:23-25***

***23 Now it was not written for his sake alone, that it was imputed to him;  
24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;  
25 Who was delivered for our offences, and was raised again for our justification.***

- ***Such powerful teaching is contained in the scripture here and as we have seen, elsewhere in the Pauline letters.***
- ***The foundations of the doctrine of justification by faith are therefore with Abraham’s faith. Therefore our redemption is based on faith and not works of any kind. Abraham and his faith are our example and we are his children in this regard as the apostle Paul has written in the precious verses we have read. These verses have changed my life. Have they changed yours?***

**Conclusions / Application:**

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

**What Makes the Difference for You?**



***Many false teachers throughout history and also today of course pervert the clear teaching of scripture regarding the blood shed for sinners, that of the Lamb of God that taketh away the sin of the world. Many also have missed entirely the teaching of Paul concerning the Seed of the Woman and through him, by identification with us Gentiles, even the whole world, they have missed the precious teaching on our salvation. Next time, Lord willing, we will see the identification truths in all of their glory in chapter 5 of the Romans. So very transforming these teachings are for us saints. Praise God.***

***Heb. 13:20-21***

**20** Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,  
**21** Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.