

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

Our Outline Today: “The Genesis Themes and Their Consequences for Pauline Doctrine, Part 4, Continued”

- ***The Calling — The Election, Conclusion ... What Makes the Difference for You?***

Next Times: The Suffering, The Mark, The Glory

Review: “The Genesis Themes and Their Consequences for Pauline Doctrine, Part 4”

- ***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)***

Gen. 12:1-3

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.

- ***So Abram was called by Almighty God into a saving relationship by faith while he was still in Ur of the Chaldees, when God promised him a great heritage. This became an issue some years later, when 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:***

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":

- ***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 this is about something different than natural descent. It is all about calling and election. 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:

- ***The Calling — The Election, in Due Time, the Seed Promised Came***

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?

- ***The Calling — The Election, We Gentiles Also Are Called***
 - ***What Paul writes here 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.***
 - ***Now, what I had previously believed until these verses changed my life so long ago is that "every promise in the book is mine", not realizing that in that case I am effectively stealing those promises from those to whom they were written, in many cases, the Jews. This was grand theft indeed I came to realize through these verses before us today. Paul is teaching exactly that in these verses — and more besides, since he is also revealing in what way we as Gentiles today also may partake of those blessings of redemption even before the Jews referred to here will receive their promises.***
 - ***Galatian's chapter 3 makes it clear that even after the Law was given, there was still the requirement of saving faith on the part of the Jews. The Law was for the nation of Israel, but the faith of Abraham was still the saving principle in effect, even under the Law! These verses make that so clear. This is a profound teaching that many today do not receive, I am sad to say.***

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 but so often 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.*
- *But last time we turned to the Romans where Paul's teaching addresses these issue directly and it is wonderful teaching indeed. It has changed my life forever. For, he proclaims, we sinners of the Gentiles are included in those promises! This is because Christ 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!*

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. 4:16-22

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!*
- *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:*

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.

- *The foundations of the doctrine of justification by faith are therefore with Abraham's faith as recorded in Genesis chapter 15. Therefore our redemption is based on faith and not works of any kind, Paul writes. This is new revelation given to Paul and through it rests on this teaching in Genesis, it is newly given to Paul FOR US GENTILES TODAY. Abraham and his faith are our example, he writes, also and we are his children in this regard.*

These verses have changed my life. Have they changed yours?

- *A final comment is in order before we continue. If we do not take these scriptures literally, we will lose our bearings and find ourselves in serious doctrinal error. Grace through the completed sacrifice of our Lord Jesus results in the imputation of Christ's own righteousness to the one who believes. That is so different from Good simply ignoring our sin and failure to keep a law that was never given to us in the first place. That view in its essence leads to a religious viewpoint where our works dominate our lives and true grace through the completed work of our Lord is short-circuited and loses its meaning altogether. We continue today with that great doctrine taught so well by Paul in these letters, the doctrine of the Federal Headship of our Lord Jesus Christ. That is where the doctrine of imputation is central.*

Our Outline Today: Federal Headship Doctrine is Founded on the Genesis Account:

- *The Federal Headship Doctrine, From the Top*
- *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 Do Reign*
- *Christ's Legacy Is Offered to All that Grace Might Reign*
- *Grace Through Christ's Righteousness Reigns Even More than Adam's Sin*
- *Paul's Central Doctrinal Point - By Grace Through Faith, Our Personal Resurrection Is Assured*

I. The Federal Headship Doctrine, From the Top (An Introduction):

- *This brings us to some of my favorite verses in the Bible in Romans chapter 5. This teaching in summary is found in verses 12-17:*

[READ] Rom 5:12-17

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:

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.

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.

16 And not as *it was* by one that sinned, so *is* the gift: for the judgment was by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

- *Here is the core teaching of what has been called “Federal Headship”. It is so essential to believe this and understand it as Paul writes of it here. After all, he boldly states in verse 17 that we may reign in life if we receive the abundance of grace secured for us through Christ’s having cancelled the Adamic headship for us and established his headship. One led to the abundance of death with its reign, while the other makes possible the abundance of life through grace with its reign. Which would you rather have? But, as writes in many verses in chapters 4-7 here and in Galatians 2 & 3, legal works cancel the outworking of grace.*

Law brings wrath while grace brings righteousness and life through Jesus Christ. Though believers may put themselves under a law, they do so to their own loss since their works are then legal works rather than the fruit of the spirit. Those works will be burned at the Judgment Seat of Christ. No reward can be given for them for they always fail to meet the perfect standard.

- *This is imputed righteousness, Christ’s own righteousness in taking our sins upon himself, paying their full penalty, and then making his*

righteous act in this regard our own. Amen and amen. This is the outworking of Federal Headship. See our teaching here on libertymessenger.org for more teaching on this subject.

- *This teaching here that goes in its foundation back to Genesis changed my life. I came to see how so many times Paul wrote about righteousness referring to this and not to our own works of righteousness. For true work of that sort, the fruit of the spirit, depend on imputed righteousness and the empowering of the new nature and of the Holy Spirit for their generation. Fruit-bearing is impossible for a dead plant!*

[READ] Rom 5:18-21

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

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.

- *Let's continue today to look especially into this great chapter in the Romans, certainly one of the greatest theological sections in the Bible and Paul's letters — and perhaps the greatest of all. Our goal is not to explain his teaching here but rather to underscore our fundamental topic that the teaching of Paul on Federal Headship is founded on taking Genesis literally!*

Federal Headship Doctrine is Founded on the Genesis Account:

II. Our Hope Depends on Justification Which Is Gained through Faith:

[READ] Rom. 5:1-5

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

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

- ***Those who have no faith, who do not take God at his word, are not therefore justified and have no real hope in the world or for eternity. You will remember these words:***

Eph. 2:12 That at that time ***[before you were saved by grace through faith — verse 8]*** ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

- ***But this introductory section is about our lives and how God is working out his love for us in the NOW TIME, right now, as it were. How can that relate to the Genesis account, we may well ask. Paul will now explain himself by getting to the fundamentals of our faith, and, he will necessarily go back to Genesis as we shall now see.***

For even God's perfect love for us can be grasped more easily if we would consider Abraham and through the truth of the Genesis account.

Federal Headship Doctrine is Founded on the Genesis Account:

III. Our Justification Depends On Christ's Shed Blood:

[READ] Rom. 5:6-9

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

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. We have already seen in our studies how Abel's shed blood at Cain's hand as described so powerfully in the Genesis account would in God's plan ultimately be held to [even reckoned or imputed to] Israel's account. What was true as God saw it should have been known by the Pharisees to whom the Lord was speaking in Matthew chapters 23 and 24.***

- *Similarly for us today, we are expected to know what stands written about Adam's sin and how that was reckoned to or imputed to our accounts. Knowing this we understand how we are desperately in need of a savior or we shall surely die with all its many implications just as Adam was told he would die after his transgression of God's explicit command. And if we take that teaching by faith we also may know of the justification also provided through the Last Adam, our Lord Jesus Christ.*
- *So Adam's one act of rebellion and sin came upon all that followed — and Christ's one 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 reflected even there in that first book of the Bible.

Federal Headship Doctrine is Founded on the Genesis Account:

IV. Through His Blood Sacrifice Our Reconciliation Was Accomplished:

[READ] 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.

- *Now Paul adds that our reconciliation to the holy God was also part of his finished work. Through the death of God's son for us and for our sins, WHEN we were enemies in every way, we have obtained eternal redemption and reconciliation with Almighty God. He adds that this is the fullest proof of his love, that we might live together with him, now and always!*
- *So that death not only cancelled our guilt and our sin, it also provides MUCH MORE, for he writes here that we shall be saved by his life or through his ongoing living [in us]. And so we rejoice, whatever our circumstances.*

Now to the explanation of all of this. The next verses are so very

important for our understanding. And we must go back to Adam to see it!

Federal Headship Doctrine is Founded on the Genesis Account:

V. Adam's Legacy is Undeniable by All, for Sin and Death Do 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:

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 and to do so he goes back to Abraham before the Law was given. 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") since personal sin was not being counted by God before the Law, 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 under grace who have believed. Amen.***
- ***A nice table that well communicates this is found in Thomas Constable's (and Newell, etc.), "Notes on Romans". The verses of our focus today are found in chapter 5, verses 12-21:***

Contrasts in Romans 5:12-21[360]			
Two men		Adam (v. 14)	Christ (v. 14)

Two acts		One trespass in the garden (vv. 12, 15, 17, 18, 19)	One righteous act on the cross (v. 18)
Two results		Condemnation, guilt, and death (vv. 15, 16, 18, 19)	Justification, life, and kingship (vv. 17, 18, 19)
Two differences			
• In degree (v. 15)		Sin abounds	Grace super-abounds
• In operation (v. 16)		One sin by Adam resulting in condemnation and the reign of death for all	Many sins on Christ resulting in justification and reigning in life for believers
Two kings		Sin reigning through death (v. 17)	Grace reigning through righteousness (v. 21)
Two abundances		Of death	Of grace (v. 17) Of the gift of righteousness (v. 17)
Two contrasting states		The condemned are slaves of sin by Adam	The justified may reign in life by Christ

Federal Headship Doctrine is Founded on the Genesis Account:

VI. Christ's Legacy Is Offered to All that Grace Might Reign:

[READ] Rom. 5:15-19

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.

16 And not as *it was* by one that sinned, so *is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

- *Seven contrasts and similarities are listed here if we consider them closely. They are: Two men / two acts / two results / two differences / two kings with their realms of authority / two abundances / two contrasting conditions or states. This is the heart of Paul's teaching, isn't it? The subject is that of man and whether God sees him as righteous or not, whether he is "in Christ" or still "in Adam". What has been imputed or counted as true and real from the Lord God's perspective? AND THIS IS CRITICALLY IMPORTANT: THIS IS ALL ABOUT HOW GOD SEES ALL MANKIND – FOR THAT DETERMINES EVERYTHING. GOD SEES ALL IN ADAM AND THEN FOR THOSE REDEEMED, HE SEES THEM N LONGER IN ADAM BUT IN CHRIST. AMEN.*
- *Our purpose here is not to further explain this teaching, but to see that apart from Adam and the God-revealed history scripture presents, there is great difficulty grasping the essence of our redemption, whether that be regarding our forgiveness, our justification, our reconciliation or our life. It all goes back to Adam.*

This teaching here changed my life. Yours?

Federal Headship Doctrine is Founded on the Genesis Account:

VII. Grace Through Christ's Righteousness Reigns Even 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.*

- *There is no stronger statement of the purpose of the law given anywhere in scripture than here in verse 20. But so many are blinded to this truth that is so essential to understanding the abundance of grace revealed through Paul. So many ignore this letter and indeed all of Paul's letters to their own peril.*
- *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.*
- *But there is even more taught here in this passage, for even our resurrection is assured based on the Genesis account:*

***Federal Headship Doctrine is Founded on the Genesis Account:
VIII. Paul's Central Doctrinal Point - By Grace Through Faith, 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".*

[READ] 1 Cor. 15:45-49

45 And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit.

46 Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

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. The chapter therefore ends where it started, with our peace and our rest firmly based on the deliverance from the bondage to sin and death inherited from our Federal Head, Adam. Under the realm of our Federal Head, Christ Jesus, we have been set free to enjoy the abundant liberty only available through Jesus Christ.

Yes, there are tribulations in this life due to our frail frames inherited also from Adam. But in the Last Adam we shall be fashioned in his very image. Praise God for his abundant grace. Amen.

Conclusions:

- *My life was changed by these scriptures. May yours be as well. Amen.*
- *What about you? If not, some serious recalibration of your faith needs to be done. Or, as the apostle Paul also wrote in 2 Cor. 13:5: “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” It is so sad that in the churches these teachings are rarely proclaimed in our day.*
- *The point of our lesson today has not been to explain these verses fully. Rather, it has been to show how in Paul’s mind these heavenly doctrines are founded on the revelation of God to us found in the early chapters of Genesis. Did Paul accept Genesis as the inspired and historically accurate word of the living God and included under his edict stated so simply and powerfully in 2 Timothy?*
- *The accounts in Genesis meant more to the apostle Paul than we can even imagine. He found that teaching to be foundational to his doctrines revealed by Christ to him from heaven because that was Christ’s revelation to him as well.*
- *To discount those teachings either by outright denial of their teachings or by reading into them some kind of fanciful so-called “spiritual” meaning without the clear intent that they are to be taken quite literally is to tamper with scripture and destroy its power. In so doing, one also destroys the Pauline doctrine as we have seen this morning in this study.*

- ***Praise God for his great gift and our Savior, Jesus Christ. He has come, he has died, he has been raised having accomplished his once for all sacrifice for the sins of the world, and he is now seated at God's right hand. And as Galatians summarizes it so powerfully:***

Gal. 2:19-21

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.