but where there is no law there is no transgression. [16] That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring- not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, [17] as it is written, "I have made you the father of many nations"- in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. …

[22] That is why his faith was "counted to him as righteousness." [23] But the words "it was counted to him" were not written for his sake alone, [24] but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, [25] who was delivered up for our trespasses and raised for our justification.

How is Genesis related to us, today?

Who am I?

Who I am
Who I am in relation to God
Who I am in relation to all other humans
Who I am in relation to all other living creatures
Who I am in relation to God's plan and purposes across time

How should I understand myself?

My existence
My nature
My relationships
My responsibilities and consequences
My needs

I am:

- accountable (creation)
- condemnable (corruption)
- redeemable (covenant)

Sunday, August 04, 2024
Danny Capon, *Pastor*

ORIGINS—The Book of Genesis
The Beginning and Meaning of Everything That Matters
No. 68 | Conclusion, pt. 1

Selected Scriptures

Review

CREATION

Genesis 1:1-2:3 | The Seven Days of Creation
Genesis 2:4-25 | Man and Woman in the Garden

CORRUPTION

Genesis 3:1-24 | The Fall of Man
Genesis 4:1-5:32 | The Progress of Sin
Genesis 6:1-8:22 | The Judgment of God
Genesis 9:1-11:32 | The Necessity of Covenant

COVENANT

Genesis 12:1-25:18 | Abraham
Genesis 25:19-37:1 | Isaac
Genesis 37:2-50:26 | Jacob

CREATION (1:1-2:25) **> CORRUPTION** (3:1-11:32) **> COVENANT** (12:1-50:26)

Conclusion, pt. 1

Selected Scriptures

Review

What is Genesis?

- It's God's Word (it's trustworthy and authoritative)
- It's theological history (it records real events and people)
- It's a part of the Pentateuch (it's a part of the five books of Moses)
- It's a part of the Torah (it's a part of the law of the children of Israel)

What is in Genesis?

- First book of the Bible, 50 chapters, covering 2500 yrs (approx.)
- Significant events (creation, the fall, the flood, the tower of Babel, etc.); significant people (Adam and Eve, Cain and Abel, Noah, Abraham, etc.)
- Generational and literary movement—"these are the generations of…" (*toledoth*) 2:4; **5:1** [of Adam]; **6:9** [of Noah]; 10:1; **11:10** [of Shem]; 11:27; 25:12; 25:19; 36:1; 36:9; **37:2** [of Jacob])
- Thematic and theological development:

  Creation (1:1-2:25)

  Corruption (3:1-11:32)

  Covenant (12:1-50:26)

> "A biblical covenant between God and man is a solemnly sealed and explicit declaration of intent and obligation, about a matter of great importance. It binds one or both parties to fulfill the words of the covenant oath." (Paul Henebury, *The Words of the Covenant,* p. 42)

> "The function of a covenant is to amplify or reinforce the plain terms of the oath between the parties in order to clarify their relationship and clear away ambiguity or misinterpretation, thereby insuring a unified understanding of the terms." (Henebury, p. 42)

What is Genesis doing?

- Origins—it helps us understand the beginning of all that matters
- Foundation—it serves as the foundation for the Bible and our lives
- Word—it demonstrates the intentionality, power, necessity, and trustworthiness of God's word
- Identity—it informs and conforms the perception and practice of one's identity

Relationship

How is Genesis related to the Bible?

- Psalms is full of references, especially to creation (Psalm 24:1; 33:8; 46:10; 47:2, 7; 57:5, 11; 65:9; 74:12, 17; 75:3; 82:8; 89:11; 90:2; 95:4; 98:3; etc.)
- Events begun in Genesis, continue unfolding in the New Testament—creation (John 1:1-3), humanity (Acts 17:26), man and woman (Matthew 19:4-5), sin (John 8:44), judgment (Mark 13:19), deliverance (2 Peter 3:9), etc.
- Significant people in Genesis are referenced in the New Testament—Adam (Luke 3:38; Romans 5:14; 1 Corinthians 15:22, 45; 1 Timothy 2:13-14; Jude 1:14), Eve (2 Corinthians 11:3; 1 Timothy 2:13-14), Abel (Matthew 23:35; Luke 11:51; Hebrews 11:4; 12:24), Cain (Hebrews 11:4; 1 John 3:12; Jude 1:11), Noah (Matthew 24:37-38; Luke 3:36; 17:26-27; Hebrews 11:7; 1 Peter 3:20; 2 Peter 2:5), etc.
- Romans echoes the thematic and theological development:

Creation (Romans 1:18-32)

ESV **Romans 1:18** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. 19 For what can be known about God is plain to them, because God has shown it to them. 20 For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. 21 For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. 22 Claiming to be wise, they became fools, 23 and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and reptiles. 24 Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, 25 because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

Corruption (Romans 5:12-21)

ESV **Romans 5:12** Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned- 13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. 15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. 17 If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. 18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. 20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Covenant (Romans 4:1-25)

ESV **Romans 4:1** What then shall we say was gained by Abraham, our forefather according to the flesh? 2 For if Abraham was justified by works, he has something to boast about, but not before God. 3 For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." 4 Now to the one who works, his wages are not counted as a gift but as his due. 5 And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteousness, 6 just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: 7 "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; 8 blessed is the man against whom the Lord will not count his sin." 9 Is this blessing then only for the circumcised, or also for the uncircumcised? We say that faith was counted to Abraham as righteousness. 10 How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. 11 He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, 12 and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised. 13 For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. 14 For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. 15 For the law brings wrath,