

seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease." (GN 8.20-22)

## CONCLUSION – The First Sin (GN 3)

Turn back to **GN 2**. It was an uncertain number of days after creation—a creation capped with the declaration of the triune God: *it was very good* (GN 1.31b). The world and His creation was at peace—a **blessed** life exemplified by *the man and his wife* being *both naked and...not ashamed* (GN 2.25b). A life with but one command: "*You may surely eat of every tree of the garden, <sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.*" (GN 2.16b-17) But then came the snake and a bite of the forbidden fruit—and the **first man committed the first sin**. Unlike the **sons of Israel**, **Lot**, **Hagar**, **Abraham**, the **exiles of the tower**, and **Noah**, neither Adam nor Eve had any precedence to see what God would do—how God would respond. **So, should we be surprised to see the man and his wife hid themselves from the presence of the Lord God among the trees of the garden (GN 3.8b)?** God presents the **consequences**: to the wife, greater *pain in childbearing* and a husband that would *rule over* her (vs. 16). To the husband, *cursed is the ground (vs. 17)* and a destination of *dust* to which he *shall return (vs. 19)*.

Yet, He presents a **glimmer of hope**: "*then*": *the Lord God made for Adam and for his wife garments of skins and clothed them* (GN 3.21). A comfort and grace in the shadow of the **consequences** of their sin. But in the future, He promised in a curse to the serpent: *I will put enmity between you and the woman, and between your offspring and her offspring: he shall bruise your head, and you shall bruise his heel.*" (GN 3.15)

## INVITATION – All of Us (RM 5.12-21)

The book of **GN** is a masterpiece: a soundtrack of the human condition—with **grace on repeat**. And that brings us, Brethren, *to us*. We, who have been **blessed so greatly** with life and with all its blessings. We, who have all of us sinned—every one of us, breaking covenant and therefore broken. All of us, who've **messed up**. God has presented to each and every one of us the **consequences**: *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—<sup>13</sup> for sin indeed was in the world before the law was given, but sin is not counted where there is no law.*<sup>14</sup> 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. (RM 5.12-14) All of us would be hopeless and have nothing to look to or hope for, were it not for that promise made back in **GN 3.15**, and repeated in **GL 3.19**: *the offspring should come to whom the promise had been made*.

**RM 5.15-21** ~ *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.*<sup>16</sup> *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.*<sup>17</sup> *For 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.*<sup>18</sup> *Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.*<sup>19</sup> *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.*<sup>20</sup> *Now the law came in to increase the trespass, but where sin increased, grace abounded all the more,*<sup>21</sup> *so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.*

#692 [TOP-OTPe]

01/19/2026

Grace on Repeat

PC Pchd \_\_\_\_\_

GN

**QUESTION:** What is the central message of the book of **GN**?

## TRN TO GN INTRODUCTION

**ILL**—**Listening to Jurassic Park Soundtrack on Repeat** (growing up, would listen to it at night; album on neverending repeat; eventually, it would start to blend together) But then, after really focusing, I could pick out recurring trends: common themes throughout the different pieces. By listening to the track on repeat, I came to understand the mission and goals of the composer.

## BACKGROUND

We've begun these past weeks with a new study: a study through the Bible. Our intent is to travel through it all: from **GN** to **RV** and come out of it with a deeper knowledge of and understanding of the Bible. But part of the natural problem is, **how can we understand the Bible with such a short time frame? How can we hope to understand the message of such complicated books?**

There is a common trend in Jewish literature: repetition. The goal is to focus on a singular point and, using repetition over and over, to help the people to understand a deeper truth. This appears commonly in the **PS** and **PV** and other poetic literature. But it also appears in the books of History.

**JD** continually shows the same message: what happens when the people of Israel try to continue past Moses and Joshua without a central king to lead them. **1&2KN**, **1&2CH**, and **1&2SM**: teaching what happens when the people of Israel try to continue past **DV** without a man after God's own heart to lead them. There are deeper messages, true: but each of these use repetition to teach a simple but profound lesson, as well. And while we cannot understand **EVERYTHING** of the Bible in a single year-long-reading, we can understand these greater lessons and broader topics and themes. And in understanding them, understand our God all the better.

**GN**, similarly, uses repetition. And much like listening to a single album over and over again, we can find it all blending together after a while. But if we really focus, we'll begin to pick out recurring trends: common themes throughout the stories. Some of them jumps off the page (the structure of the days of creation, the genealogies, etc). But others may not be so clear. Today, I'd like us to look at the central message of the book of Genesis: a book of "**beginnings**", that, upon deeper studies, clearly has a central theme it desires us to understand.

## BD1: The Sons of Israel (GN 37)

Turn to **GN 37**. We see that God had **blessed** Joseph greatly—with dreams of future greatness, and with the love of his father, Israel—who *loved Joseph more than any other of his sons, because he was the son of his old age. And he made him a robe of many colors.* (GN 37.3)

But then came the **sins** of his brothers: the jealousy, conspiracy—culminating in the selling of their own flesh and blood for *twenty shekels of silver* (GN 37.28b). The sons of Israel should have known better: yet they could not bring themselves to act better. But while God's careful hand protects and preserves Joseph, things don't go so well for his brothers—as the famine prophesied in Pharaoh's dreams arrives,

and is *severe over all the earth (GN 41.57)* The scheming and sins of the brothers result in terrible **consequences**: near certain starvation for them, their flocks, and their families.

Yet even here, **God gives a glimmer of hope**: Joseph has risen in power and influence in Egypt—second only to Pharaoh, himself, and in an amazing moment of God’s providential care, he forgives his brothers: *“Do not fear; for am I in the place of God? 20 As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today. (GN 50.19b-20)*

## **BD2: Lot and the Sins of Sodom and Gomorrah (GN 17-19)**

But in truth, God’s providential protection of Joseph should have been no surprise. For his life and care was but an echo of what had come before in **GN 17-19**. God had blessed Abraham with covenant promises—*God said to him, 4 “Behold, my covenant is with you, and you shall be the father of a multitude of nations. 5 No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations.* But while Abraham had been **blessed**, and in him was a promise of great blessing to the nations and to his family. But a part of that family was in danger: for within eyesight of Abraham’s camp were the cities of Sodom and Gomorrah, where his nephew **Lot**, lived: *the Lord said, “Because the outcry against Sodom and Gomorrah is great and their sin is very grave, (GN 18.20a)*—a sin that would have grave **consequences**: even to the destruction of the city and all its people. Abraham appeals to God for mercy for the city should only **ten** righteous be *found there*. And God accepts this appeal: but there are not even ten: there are, ultimately, only three: Lot, and his two daughters. But even here: God gives a glimmer of hope—saving these three as *God remembers Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived. (GN 3.29b)*

## **BD3: Hagar (GN 16)**

But, God’s providential protection of Lot amidst the sins of Sodom and Gomorrah should have been no surprise. For his life and God’s deliverance of him was, again, but an echo of what had come still earlier in **GN**—this time, back in **GN 16**. God had promised Abram a son—a **blessing** in his old age, and Sarai longed for that blessing to be fulfilled: *“Behold now, the Lord has prevented me from bearing children. Go in to my servant; it may be that I shall obtain children by her.” (GN 16.2b)* But from that blessing came another all-too-human **mess**: her giving of her maid to Abram to bear a son the only way she could imagine it could come. And it worked! After a fashion. But after the woman conceives, contempt and spite was born as the **consequence** for this sin between the maid and her mistress. And the woman fled the mistreatment she faced at the hands of Sarai: expecting death in the wilderness **(GN 16.6-7)**.

And yet, even in this, **God gives a glimmer of hope**: *The angel of the Lord also said to her, “I will surely multiply your offspring so that they cannot be numbered for multitude.” 11 And the angel of the Lord said to her, “Behold, you are pregnant and shall bear a son. You shall call his name Ishmael, because the Lord has listened to your affliction. (GN 16.10-11)* This woman and her son: a family born out of the consequence of human sin and error, God makes into something incredible—something grand!

## **BD4: Abraham (GN 12)**

But again, this should have been of no surprise to the woman or to Abraham: for this was but another echo of the way God had performed his wonders on the people of His promise: *And I will make of you a great nation, and I will bless you and make your*

*name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.” (GN 12.2-3)*

3 A land, a nation, a name: all **blessings** God had given to this simple man, Abram. But then, as a hint of the challenges to come, came famine and fear, driving Abram down into Egypt—a foreshadow of what would come to Israel, as a whole. And out of fear and uncertainty, he **sinned**—lying to Pharaoh, presenting his wife, Sarai, as his sister out of fear for his own life.

And again, we see the **consequences** break upon the land: *the Lord afflicted Pharaoh and his house with great plagues because of Sarai, Abram’s wife. (GN 12.17)* Suddenly, the very thing Abram was fearful—that he’d anger and bring wrath from Pharaoh—happens due to the action he took to avoid it. But even in this, again, **God provides a glimmer of hope**: leaving Egypt with *sheep, oxen, male donkeys, male servants, female servants, female donkeys, and camels. (GN 12.16b)*

## **BD5: The Exiles at the Tower of Babel (GN 11)**

Likely, Abram left Egypt confident: knowing having seen the pattern God had laid out already through His interaction with His people—for he’d already have heard the stories of how God had acted towards His people in Babylon. Turn to **GN 11**. Humanity is united: all with *one language and the same words (GN 11.1b)*. How many great and wonderful things mankind could have been capable of should this **blessing** of unity have been combined with godliness. But, unfortunately, it was not to be. Instead, mankind, sinned: refusing God’s command to fill the earth and, instead, stubbornly and sinfully choosing to **build** themselves *a city and a tower with its top in the heavens, and...make a name for themselves, lest they be dispersed over the face of the whole earth. (GN 11.4b)* Instead of avoiding being scattered over the earth, they ensured it: and the **consequences** of their sins results in them being cast to all the corners of the world, their language confused.

But even in this, **God provides a glimmer of hope**—for from this scattering would come Terah: and from Terah, Abram. And from him, *all the nations of the world would be blessed.*

## **BD6: The Flood and the Family of Noah (GN 9)**

But again, this would not have surprised them had they known their history: for within living memory, they had known the stories of Noah. Turn to **GN 6**. Humanity had begun to *multiply on the face of the land and daughters were born to them (GN 6.1b)* God’s **blessing** continued in this multiplication! But alongside of this, came **sin**: and as a result of the wickedness of mankind, *that every intention of the thoughts of his heart was only evil continually (GN 6.5b)*, came the greatest and most terrible **consequence** of all: the most destructive act of God in history, the flood.

But even in this, **God provides a glimmer of hope**: as he raises up Noah, a preacher of righteousness, to bring life through the flood and to restore a future and a hope for the image-bearers of God. A hope signified in the bow in the sky, and the word of the Lord: *Then Noah built an altar to the Lord and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar. 21 And when the Lord smelled the pleasing aroma, the Lord said in his heart, “I will never again curse the ground because of man, for the intention of man’s heart is evil from his youth. Neither will I ever again strike down every living creature as I have done. 22 While the earth remains,*