

An Attempt To Listen To God

Christ In All The Scriptures
Genesis

By

Rowan Jennings

Christ In All The Scriptures - Genesis

Genesis always reminds me of a Christmas morning or a child at his or hers birthday party. There are gifts all beautifully wrapped and as the child sees them, there is built up excitement upon excitement. This is how Genesis is to me. It is a book filled with developing enlightenments, development of God's program, and the constant seeking by Satan to counter check God's purposes. It contains the first seed manifestations of our Lord, and in them there are no disappointment. In this our first study of "Christ in all the Scriptures", we are aware that the manifestations of our Lord always excel our anticipations. As the hymn writer wrote:

To Jesus every day I find my heart is closer drawn,
He's fairer than the glory of the gold and purple dawn;
He's all my fancy pictures in its fairest dreams, and more,
Each day He grows still sweeter than He was the day before.

Refrain:

*The half cannot be fancied this side the golden shore;
O there He'll be still sweeter than He ever was before.*

His glory broke upon me when I saw Him from afar,
He's fairer than the lily, brighter than the morning star;
He fills and satisfies my longing spirit o'er and o'er,
Each day He grows still sweeter than He was the day before.

My heart is sometimes heavy, but He comes with sweet relief,
He folds me to His bosom when I droop with blighting grief;
I love the Christ who all my burdens in His body bore,
Each day He grows still sweeter than He was the day before.

Since the subject is so vast, this meditation is only a surface consideration but which we trust may be used by the Holy Spirit to cause us to worship the Lord more worthily. They are not complete exegesis of any title or manifestation of the Lord in each book, but simply a few observations for consideration.

The Clothing of Adam and Eve

The first picture of the sacrificing Christ is when man sinned and God clothed him with skins (Gen. 3:21). How precious to trace the garments with which the Lord clothes His own. The prophet wrote: "He hath clothed me in the garments of salvation, He hath covered me with the robe of righteousness" (Isa. 61:10). By using the skins of an animal several truths come to the fore:

- a) The sacrifice was provided by God.
- b) The sacrifice was executed by God.
- c) The clothing was made by God, it was all of God.
- d) The sacrifice was already prepared in the purposes of God before man ever sinned.

Therefore, although man had only sinned once, the wages of sin was death, but God graciously provided an animal, void of any blemish. That animal (what sort it was we do not know) came under the sword of divine justice and became a substitute, a theme which will come to the fore again with the ram (Gen. 22:13). This sacrifice had its deficiencies as all the Old Testament sacrifices had, for it could never remove the guilt, prevent the flow of sin already in the human family, nor fit man to come to God. After this we never read of God and Adam in fellowship. Thank God for the sacrifice of Christ which cleanses from sin (1 Jn. 1:9); removes the guilt by the justification Christ has provided (Rom. 5:9), and fitted us for fellowship with God (1 Jn. 1:7) and with the saints in light (Col. 1:12).

Adam is by similarity and contrast a figure of Christ. The only point of similarity is that of being the head of an order of manhood. In every other aspect he is set in contrast. Paul writes: "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). It is a contrast similar to when he was writing to the Romans. He wrote: "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. For by one man's disobedience many were made

sinners, so by the obedience of one shall many be made righteousness” (Rom. 5:18-19). What a debt of love we owe Him. He became “obedient unto death, even the death of the cross” (Phil. 2:8). Furthermore, the Holy Spirit through Paul makes it clear that Adam had limitations relative to life whereas Christ has no limitations, for He says: “Adam was made a living soul; the last Adam (Christ) was made a quickening spirit (1 Cor. 15:45).

Judah

In Judah we get a glimpse of the Lord as “surety”. Judah pledged himself for his brother Benjamin (Gen. 43:9). There are two scriptures which are relevant to the Lord as the Surety:

- a) “He that is surety for a stranger shall smart for it.” (Prov. 11:15)
- b) “By so much was Jesus made a surety of a better testament.” (Heb. 7:22)

No tongue can tell nor can any mind and heart comprehend the smarting He endured as our Surety. The word translated “smart” can have several avenues of thought, two of them being “mar” and “broken”. When reading: “His visage was so marred more than any man” (Isa. 52:14), I do not believe this was speaking of that which man did to Him, but rather His appearance after the hours of darkness were past. His was a marring, a disfigurement that is beyond human mind to picture: “All my bones are out of joint” (Psa. 22:14). When there is added to this “This is my body, which is broken for you” (1 Cor. 11:24), it is evident the cross sufferings are indescribable. It is gloriously true that: “a bone of Him shall not be broken” (Ex. 12:46; Num. 9:12; Psa. 34:20; Jn. 19:36), yet, when a body has disjointed bones, while not a “bone is broken”, it is a broken body. To be my Surety He had to have that which I was deficient in, that is, moral excellency, fellowship with God, not a guilt ever committed and essentially holy in Himself, and not have the sin nature. He must also be willing to be the Surety for the better testament, and thank God He was willing to be such.

Shiloh

To me the words: “Until Shiloh come” have always been a beautiful expression. As a child I had no idea what it meant but I loved to hear it. The word “Shiloh” is a mysterious word to such an extent that it is translated as “the Sent one”; “The seed”; and “the Peaceable One”. Since it comes from a word that means tranquility, I will view it in that way and leave the reader to peruse the meditations on Christ as the “Sent One” and “the Seed”.

- a) Our Lord said: “Blessed are the peacemakers: for they shall be called the children of God.” (Matt. 5:9)
- b) On the night of His betrayal He said to His own: “My peace I leave with you.” (Jn. 14:1, 27)
- c) He is the Prince of Peace (Isa. 9:6)
- d) The Potentate of Peace (Heb 7:2)
- e) The Procurer of Peace (Col. 1:20)
- f) The Personification of Peace (Eph. 2:14-16)

Because of Him and His work we preach the “gospel of peace” (Rom. 10:15; Eph. 6:15) and we have “peace with God” (Phil. 4:7; Col. 3:15).

Melchizedek

There can be no doubt that Melchizedek is one of the most glorious of Old Testament foreshadowings of the Lord. This man is mentioned in three books of the scriptures (Gen. 14:18; Psa. 110:4; Heb. 5:6, 10; 6:20; 7:1, 10, 11, 15, 17, 21). Each of the books are separated by a thousand years, and in each case the man suddenly appears. We have no way of knowing who he was, and apart from these books, nothing is known of him, yet there is sufficient in these to enable us to see the glory of his foreshadowing.

In Genesis there are ten genealogies beginning with that of the heaven and earth (ch. 2:4) and the balance are of different people and their fathers (ch. 11:27). There are also references to the deaths of people (ch. 5:5; 9:29; 25:18) but for Melchisedec there is no record of either. This had to be so for him to be a suitable type of Christ of whom it is said:

- a) “He abideth a priest continually” (Heb. 7:3)
- b) “This man ever liveth” (Heb. 7:25)
- c) “This man hath an unchangeable priesthood” (Heb. 7:24).

His names and titles are: “King of righteousness and King of peace” (Heb. 7:2), and with that he is “the priest of the Most High God” (Gen. 14:18). Being a king/priest, he is unique and prefigures the Lord of whom it is said: “He shall sit and rule upon His throne; and He shall be a priest” (Zech. 6:13). Again we read: “A King shall reign in righteousness” (Isa. 32:1) and “Righteousness shall be the girdle of His lions” (Isa. 11:5).

Abraham and Isaac

No consideration of the types of Genesis would be complete without a consideration of Abraham and Isaac (Gen. 22:1-14). In this incident there are many beautiful truths, among which are the following:

- a) It is here there is the first mention of “love”. How beautiful are the words: “Thine only son Isaac, whom thou lovest” (Gen. 22:2). If in the picture Abraham shadows the Father and Isaac the Son, who can grasp the fulness of the love the Father had for the Son. Our Lord said: “The Father loveth the Son, and hath given all things into His hands” (Jn. 3:35), again: “The Father loveth the Son, and sheweth Him all things that Himself doeth” (Jn. 5:20).
- b) Isaac was “thine only Son”. What riches there are in this. He was the son of Mary but He was not her only son (Mk. 3:31); He is the Son of Abraham and son of David (Matt. 1:1); the “carpenter’s son” (Matt. 13:55). The widow of Nain was going to bury her “only son” (Lk. 7:12). Coming to our Lord, how full are the depths of the words: “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (Jn. 3:16). Again, “In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him (1 Jn. 4:9). Hearts ought to bow in contrition and worship as we read: “He that spared not His own Son, but delivered Him up for us all” (Rom. 8:32).
- c) The object of going to the mount was to worship. It is a point we can easily miss. Calvary was an activity of worship, indeed the supreme act of worship. It was there the Son showed what worship in its highest form is, unreserved obedience, utter purity of motive, all being done for the glory of God. God was glorified as God, and in doing so, the wonders of His love, mercy, and grace shone out.
- d) Here we get the glorious truth of substitution when the ram is placed on the altar instead of Isaac.
- e) The wood never leaves the hand of the son (v.6). It is always touching to read: “He bearing His cross went forth into a place called the place of a skull” (Jn. 19:17). He was going forth in weakness to be crucified (2 Cor. 3:3-4), yet this was to be the death of all human wisdom.
- f) The knife was never put in the hand of another. Despite the horrific character of this death, it had to be in the hand of the father. It was God Himself who gave the cup into the hands of Christ, who baptized Christ, who made Him an offering for sin. Truths beyond human comprehension.
- g) While the sacrifice here is that of the ram, yet because Isaac asks the question: “Where is the Lamb?” and Abraham answering: “God will provided himself a Lamb” (v. 8), it is only right to consider some of the aspects of Christ as the Lamb:
 - i) His superlative sufficiency. In Ex. 12:4 we read “And if the household be too little for the lamb”. The lesson is exceedingly clear, the lamb was never too little for household. “The Lamb of God, which taketh away the sin of the world.” (Jn. 1:29)
 - ii) It tells of the wonders of God’s purposes from eternity past. Peter writes: “A Lamb slain before the foundation of the world” (1 Pet. 1:20).
 - iii) His Humiliation: “He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.” (Acts 8:32)
 - iv) His Precious Sacrifice: “Ye were not redeemed with . . . silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.” (1 Pet. 1:18)
 - v) His exaltation: “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory,

- and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” (Rev. 5:13)
- vi) His Moral Qualifications: “He (the Lamb) took the book out of the right hand of Him who sat upon the throne.” (Rev. 5:7)
 - vii) Our Forever Guide: “For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” (Rev. 7:17)
 - viii) His triumph: “These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [are] called, and chosen, and faithful.” (Rev. 17:14)
- h) The Ram (Gen. 22:13)
- i) The ram indicates a number of truths, among which are, it was a male, the Hebrew word means a strong one, a Leader or a Chief. Apart from being a sacrificial animal signifying substitution (Gen. 22:13), it also indicates the dogged unrelenting determination (Dan. 8:7).

This meditation will consider Him as the One who was determined to do and fulfill the will of God.

The Will of God	Christ Fulfilling It
For Christ to come	“I came . . . not to do my own will, but the will of Him that sent me.” (Jn. 6:38)
For Christ to be raised	“Destroy this temple, and in three days I will raise it up.” (Jn. 2:19)
For Christ to do His will	“My meat is to do the will of Him that sent me, and to finish His work” (Jn. 4:34)

- a) Luke writes: “When the time was come that he should be received up, He steadfastly set His face to go to Jerusalem” (Lk. 9:51).
- b) Isaiah wrote: “The Lord God will help me . . . therefore have I set my face like a flint” (Isa. 50:7).
- c) Knowing that Lazarus had died and there had been severe opposition to Him, He goes to Bethany saying: “Are there not twelve hours in the day?” (Jn. 11:9).
- d) He was a man who was uncompromising in the declarations of the truth of God (Matt. 5:22-44); unswerving in His devotion to God (Lk. 22:42); unabating in His unveiling of God (Jn. 1:18); and unyielding to the promptings of Satan (Matt. 4:1-10).

Space forbids the consideration of:

- a) The “Seed of the woman” (Gen. 3:15)
- b) Joseph (Gen. 30:24-50:26)
- c) Abel’s offering (Gen. 4:4)
- d) Noah’s Ark (Gen. 6:14-8:19)
- e) Jacob’s Ladder (Gen. 28:2)
- f) And the Lawgiver (Gen. 49:10)

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

Copyright © 2013 by Rowan Jennings, Abbotsford, British Columbia