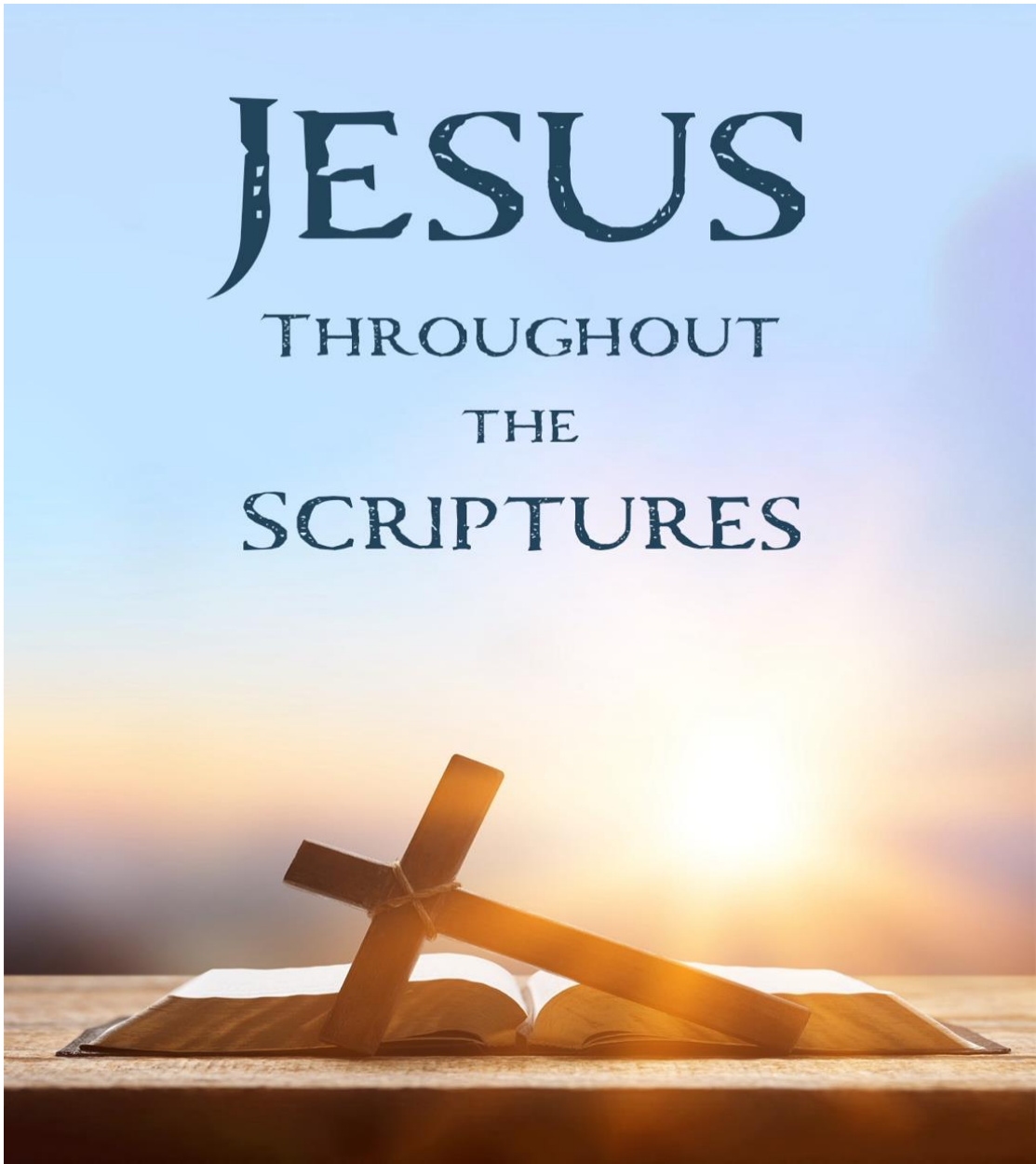


JESUS

THROUGHOUT
THE
SCRIPTURES



Part 1: Genesis

T. M. and Susie Moore

A Scriptorium Study from The Fellowship of Ailbe

Jesus throughout the Scriptures
Part 1: Genesis
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Jesus throughout the Scriptures: Genesis—Introduction

The word “Genesis” relates to a beginning. But what was beginning in this first book of the Bible? The world? People and their cultures and societies?

Or what is something more?

Indeed it was. Genesis is the beginning of the story of God’s amazing grace and redeeming love. And from the very beginning, Genesis provides hope, hope that God’s love will never fail, His promises will all be fulfilled, and our lost and lowly plight will be redeemed. Like all the books in the Old Testament, Genesis tells a true story, grounded in historical events and people. In that story we see the grace of God at work in many ways. But that story has a larger purpose, to infuse God’s people with hope for a better day of redemption and deliverance. And the Old Testament does this consistently and throughout, as we shall see in this series.

We are pleased to offer this resource at no charge to readers, but we encourage to pray and seek the Lord whether He might have you join in supporting the work of The Fellowship of Ailbe. You can use the contribute button at our website to give online, or you may send a check to The Fellowship of Ailbe, P. O. Box 8213, Essex, VT 05451.

We hope you find these studies helpful so that you grow in the grace and knowledge of our Lord and Savior Jesus Christ to increase in love for God and your neighbors.

T. M. Moore
Principal

1 Garden to Garden

Pray Psalm 33.1-5.

Rejoice in the LORD, O you righteous!
For praise from the upright is beautiful.
Praise the LORD with the harp;
Make melody to Him with an instrument of ten strings.
Sing to Him a new song;
Play skillfully with a shout of joy.
For the word of the LORD *is* right,
And all His work is *done* in truth.
He loves righteousness and justice;
The earth is full of the goodness of the LORD.

Sing Psalm 33.1-5.

(Truro: *Shout for the Blessed Jesus Reigns*)

Sing with rejoicing in the LORD, for praise becomes His righteous ones!
With harps and songs raise grateful words, and let new songs of praise be sung!

Joyfully shout! His Word is true; He does His work in faithfulness.
His love prevails the whole world through; the LORD loves truth and righteousness.

Read Genesis 1.26-28 and 2.15-25; meditate on 2.18-20.

Preparation

1. With what did God charge Adam and Eve?
2. What specific works did Adam do?

Meditation

In John 5.39, Jesus said that all Scripture testifies of Him. All the Bible points to Jesus in some way, either forward to His coming (and His second coming) or backward and around to His incarnation and ongoing work through the Spirit. Wherever we're reading or studying in Scripture, Jesus is there, like some half-hidden figure in a stereogram, pressing to reveal Himself as a reward to careful contemplators.

In this study, we're going to take Jesus up on that promise and work to hone our skills of observation and meditation as we daily work our way through the Bible, considering what passages throughout Scripture reveal about our Savior and King. Our goal in this effort is to enlarge our vision of Jesus, to see Him more clearly, to encounter Him more consistently, and thus to know, love, and serve Him with greater joy.

We begin with the creation of Adam and Eve, who were made in the image and likeness of God—human and material refractions of unseen divine realities—and placed in a garden to do the “very good” (Gen. 1.31) work of God. The account in chapter 2 is not a separate account from that in chapter 1, but a detail, slowing down and restating the action of Genesis 1.26-28.

God gave Adam the authority to name the animals—turning “things” into “somethings” by his spoken word alone. He appointed him to cultivate and defend the garden so that, ultimately, the whole earth would be a garden. He and Eve were to beget holy offspring who would develop and guard their part of the garden in perpetuity.

And all this points to Jesus, Who incarnated unseen realities, was buried in a garden and mistaken for a gardener. Now He is building His Church as a new Eden, fitting His people to be His bride and to inherit the garden of the new heavens and new earth which He is preparing for us. Through His work He reclaims a garden for His Father, and by His Word calls nothings like us into somethings—sons and daughters, disciples, witnesses, ambassadors, members of His Body, workers in His field—who look forward to a new heaven and new earth where righteousness dwells.

The story of Jesus began in a garden, is unfolding as a garden, and will be consummated in a garden where eternal life is the continuous fruit.

Treasure Old and New: Matthew 13.52; Psalm 119.162

“Who has ascended into heaven, or descended?
Who has gathered the wind in His fists?
Who has bound the waters in a garment?
Who has established all the ends of the earth?
What is His Name, and what is His Son’s Name,
if you know?” (Prov. 30.4)

Since the very beginning Jesus has been and has never not been; as the hymn writer (John Wade, 1751) so aptly described Him: *God of God, and Light of Light begotten...very God, begotten, not created...O come, let us adore Him, Christ the Lord.*

It is interesting to note that “out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them...but for Adam there was not found a helper comparable to him...so [God] took one of his ribs, and closed up the flesh in its place. Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man” (Gen. 2.19-22). To sum up, woman was the only created being not made from dirt.

It seems a foretaste of Jesus’ words to Nicodemus regarding salvation: “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’” (Jn. 3.5-7).

The first creation consisted of dirt and flesh, and regeneration occurs through flesh and Spirit.

But why do we need to be born again? Why did eternal Jesus need to leave His heavenly home to come to earth? Because the first creatures couldn’t manage obedience. Nor can we.

“Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day you eat of it you shall surely die” spiritually and physically (Gen. 2.16, 17). And you’re going to need a Savior.

*Come, Thou long expected Jesus, Born to set Thy people free;
From our fears and sins release us; Let us find our rest in Thee.
Israel’s strength and consolation, Hope of all the earth Thou art;
Dear Desire of every nation, Joy of every longing heart.*
(Charles Wesley, 1744)

The Scriptures “are they which testify of Me” (Jn. 5.39). Genesis to Revelation, all of it speaks of God’s Son—Whose Name, we know, is Jesus.

Reflection

1. What is your approach to seeing Jesus in every passage of Scripture you read?
2. Why is it important that we do this?
3. How would you describe the picture of Jesus that emerges from this study? Share that picture with someone today.

*Moses now adds, that the earth was given to man, with this condition, that he should occupy himself in its cultivation. Whence it follows that men were created to employ themselves in some work, and not to lie down in inactivity and idleness. This labor, truly, was pleasant, and full of delight, entirely exempt from all trouble and weariness ... John Calvin (1509-1564), *Commentary on Genesis 2.15**

Pray Psalm 33.18-22.

Pray that you will see the Lord Jesus in the reading for today, and that God will transform you increasingly into His image and give you grace and strength to serve Him today.

Sing Psalm 33.18-22.

(Truro: *Shout for the Blessed Jesus Reigns*)

God watches those who fear His Name, who hope upon His grace and love:

He keeps their souls from death and shame who trust in Him Who reigns above.

God is our Helper and our Shield; upon us let Your grace descend!

We hope in You; to You we yield; we trust in Jesus to the end.

2 Destroyer of the Devil

Pray Psalm 68.19-21, 32, 33.

Blessed *be* the Lord,

Who daily loads us *with benefits*,

The God of our salvation!

Selah

Our God *is* the God of salvation;

And to GOD the Lord *belong* escapes from death.

But God will wound the head of His enemies...

Sing to God, you kingdoms of the earth;

Oh, sing praises to the Lord,

Selah

To Him who rides on the heaven of heavens, *which were* of old!

Indeed, He sends out His voice, a mighty voice.

Sing Psalm 68.19, 20, 32,33.

(O Store Gud: *How Great Thou Art*)

Blessed be the LORD, our burden daily bearing,

O God, our God, our Savior and our King!

With us salvation and deliv'rance sharing,

He life from death His people daily brings.

Refrain vv. 32, 33

Sing to the LORD, O kingdoms of the earth!

Ancient of Days—praise Him on high!

Behold He speaks; His Word is going forth;

Ancient of Days—praise Him on high!

Read Genesis 3.1-15; meditate on verse 15.

Preparation

1. What will God put between the woman and the serpent?

2. What will happen to the serpent?

Meditation

Adam and Eve failed in their obedience to God, having given in to the temptation proffered by the serpent. But God's plan to create a people for Himself who would share in His joy would not be thwarted. He swore to the serpent that He would defend His people by putting "Enmity"—an abstract noun here, but personalized as "He" in the same verse)—between the offspring of the serpent and the seed of the woman. Further, while the serpent—here, undoubtedly Satan in the guise of a creature—would "bruise His [the Enmity's] heel", "He shall bruise [the devil's] head", that is, shall destroy him completely.

Adam and Eve would have been pointed forward in time to a day when the enemy of their wellbeing would be destroyed by One descending from Eve. They could not know how long this would take, but they were expected to believe God and live toward that day of deliverance by faithfully seeking and obeying Him.

From our vantage point in time, we can easily see here the promise of deliverance through the life, death, resurrection, and reign of Jesus Christ. How does Jesus destroy the devil? First, by His death and resurrection—His victory over death and its power—and then by His reign and His continuing work through

the Church to advance His Kingdom. Despite many trials, temptations, setbacks, and travails, the Church will advance and, Paul promised, Jesus Himself would crush the head of the devil under their feet (Rom. 16.20). And Jesus will finally destroy the devil upon His return (Rev. 20.7-10).

See Jesus in this verse. Hear God comforting His people and condemning their ancient foe by this one word of promise. And see Jesus as Destroyer of the devil and liberator of His people. Give thanks to God!

Treasure Old and New: Matthew 13.52; Psalm 119.162

“I AM the way, the truth, and the life. No one comes to the Father except through Me” (Jn. 14.6).

God offered His very first people the option of life. Perfect life, in perfect surroundings, with perfect circumstances...and they chose, death. “Here is everything your heart could possibly desire, just don’t toy with this one tree, because if you do, all this perfection will die.”

Just as the Law is a tutor to show us our sin (Gal. 3.24), so also, Adam and Eve needed something whereby to test their obedience. Without choices life is just blah. If obedience is forced, it is not obedience. If love is demanded, it is not love.

So, the first folks failed—miserably.

The victors became the needy victims of Satan’s wiles—and the rest is history.

Good and evil became life and death, thus, we needed a Savior—Jesus.

“God, Who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, Whom He has appointed heir of all things, through Whom also He made the worlds; Who being the brightness of His glory and the express image of His person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high...” (Heb. 1.1-3).

Because of sin, we can only come to God through His Son, Jesus, Who is the only Way, all the Truth, and eternal Life, having always been and lasting throughout all eternity.

“You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands” (Heb. 1.10); and You said to Your Son Jesus, “Sit at My right hand, till I make Your enemies Your footstool” (Ps. 110.1).

You eternally were, are, and will be The Destroyer of the Devil.

“For lo, his doom is sure; one little Word shall fell him.”

(Martin Luther, 1529)

Reflection

1. How do you crush Satan beneath your feet?
2. What happens if you don’t?
3. How do these verses increase your vision of and love for Jesus?

Christ baffled Satan’s temptations, rescued souls out of his hands. By his death he gave a fatal blow to the devil’s kingdom, a wound to the head of this serpent that cannot be healed. As the gospel gains ground, Satan falls. Matthew Henry (1662-17143), Commentary on Genesis 3.15

Pray Psalm 68.1-4, 32, 33.

Thank the Lord that He is faithful to His promises and bears your burdens day by day. Pray that you might be more like Jesus in this regard.

Sing Psalm 68.1-4, 32, 33.

(O Store Gud: How Great Thou Art)

Let God arise, let all Your foes be scattered!
Let those who hate You flee before Your face!
As smoke dissolves, as wax in flame is shattered,
let all the wicked perish in disgrace!

Refrain v. 32, 33

Sing to the LORD, O kingdoms of the earth!
Ancient of Days—praise Him on high!
Behold He speaks; His Word is going forth;
Ancient of Days—praise Him on high!

LORD, let Your righteous ones exult in glory,
let us rejoice and praise Your holy Name!
Now let us sing the Savior's old, old story—
Who life to deserts brings, we now proclaim!

Refrain

3 The Wages of Sin

Pray Psalm 32.8-11.

I will instruct you and teach you in the way you should go;
I will guide you with My eye.
Do not be like the horse or like the mule,
Which have no understanding,
Which must be harnessed with bit and bridle,
Else they will not come near you.
Many sorrows *shall be* to the wicked;
But he who trusts in the LORD, mercy shall surround him.
Be glad in the LORD and rejoice, you righteous;
And shout for joy, all *you* upright in heart!

Sing Psalm 32.8-11.

(Hendon: [Take My Life and Let It Be](#))

Teach me, LORD, how I should live; sound instruction ever give.
let me never stubborn be; let Your eye watch over me,
let Your eye watch over me.

Though the wicked wail and weep, they rejoice whose souls You keep.
Trusting, we exult with praise, joyfully singing all our days,
joyfully singing all our days!

Read Genesis 3.6, 7, 20-24; meditate on verses 7, 21.

Preparation

1. How did God clothe Adam and Eve?
2. From what did He banish them?

Meditation

Did God slaughter those innocent beasts right in front of Adam and Eve? Cut them open, spill their blood, strip off their skins before their astonished eyes? And if so, would they have been horrified to watch and to see what their sin had caused?

Covering them with skins would not take their shame away, but it would suffice for them as a token of God's favor. Because of their shame they were cast out of the garden. Because of God's grace, the death they deserved—and ultimately would experience—was inflicted on some innocent creatures, that they might be clothed with God's favor.

We hardly need to develop this further. Sin. Shame. Our efforts to cover our guilt and shame ineffectual. God's favor realized through the death of an Innocent. We looking to God with incredible gratitude, wonder, and love. He daily offering more of the beautiful covering of Jesus that we might rejoice and serve Him.

No, of course Adam and Eve could not see all the way through to Jesus. But they would have learned something about how to be freed from guilt before the Lord, something that would become a tradition among God's people, something about the relationship between sin, guilt, sacrifice, and the favor of the Lord. Something that they would weary of but continue for centuries. They might even have made some connection between the promised Enmity—their defender—and the coverings God had provided. But they

could not have worked it all out.

Jesus would end the sacrifices by His final, perfect sacrifice for our sins, where on the cross, His Enmity between death and God's people achieved complete victory.

Treasure Old and New: Matthew 13.52; Psalm 119.162

“Those who make an image, all of them are useless, and their precious things shall not profit; they are their own witnesses; they neither see nor know, that they may be ashamed. Who would form a god or mold an image that profits him nothing? The craftsman...cuts down cedars...then it shall be for a man to burn, for he will take some of it and warm himself; yes, he kindles it and bakes bread; indeed he makes a god and worships it; he makes it a carved image, and falls down to it. He burns half of it in the fire; with this half he eats meat; he roasts a roast and is satisfied. He even warms himself...and the rest of it he makes into a god, his carved image.... And no one considers in his heart, nor is there knowledge nor understanding to say, ‘I have burned half of it in the fire, yes, I have also baked bread on its coals; I have roasted meat and eaten it; and shall I make the rest of it an abomination? Shall I fall down before a block of wood?’” (Is. 44.9-19).

Since the beginning of time, the father of lies and death (Jn. 8.44), the one who has been enticing people to fall down before blocks of wood, and making them feel intelligent for doing so, has been trying to lead God's people astray.

Look at what Adam and Eve were led to do: they gave up perfection, thinking that there was more to be gotten, and all they got was the sight of their own needy nakedness. The enemy enticed them to believe they would see amazing things and all they got was the knowledge that they were bereft of clothing. Not a good trade off.

They traded everything beautiful, for hairy traveling clothes and a ticket out of Paradise.

Do we do that?
Do we fall down before blocks of wood?
Trading the perfect love of God for a lie?
The wages of sin are horrific and stupid.

But God is there, as He has been from the beginning, to clothe us with His righteous Son.

Jesus, the complete covering for our sin, said:
“I counsel you to buy from Me gold refined in the fire, that you may be rich;
and white garments, that you may be clothed,
that the shame of your nakedness may not be revealed;
and anoint your eyes with eye salve, that you may see.
As many as I love, I rebuke and chasten.
Therefore be zealous and repent.
Behold, I stand at the door and knock.
If anyone hears My voice and opens the door,
I will come in to him and dine with him,
and he with Me” (Rev. 3.18-20).

“The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Rom. 6.23).
“For it is the God Who commanded light to shine out of darkness, Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4.6).

Reflection

1. What does it mean to “put on the Lord Jesus Christ”?
2. What is the alternative to doing so?
3. Do you have a prayer partner or an accountability partner? Would you benefit from having one?

The beasts, from whose skins they were clothed, it is supposed were slain, not for man’s food, but for sacrifice, to typify Christ, the great Sacrifice. Adam and Eve made for themselves aprons of fig-leaves, a covering too narrow for them to wrap themselves in, Isaiah 28:20. Such are all the rags of our own righteousness. But God made them coats of skin, large, strong, durable, and fit for them: such is the righteousness of Christ; therefore put ye on the Lord Jesus Christ. Matthew Henry (1662-1714), Commentary on Genesis 3.21

Pray Psalm 32.1-7.

Give thanks to God that He has covered your sins with Jesus, that He is clothing you day by day more richly and completely in Him, and that one day—soon—you will see Jesus as He is and will be like Him.

Sing Psalm 32.1-7.

(Hendon: *Take My Life and Let It Be*)

Blessed are they whose sins the LORD has forgiven by His Word!
Pure their spirits are within; them He charges with no sin;
them He charges with no sin!

When in silence I remained, groaning in my sinful pain,
You Your hand upon me lay; all my strength You drained away,
all my strength You drained away.

I confessed my sin to You; You forgave me, ever true!
Let confession’s pleading sound reach You while You may be found,
reach You while You may be found!

When flood waters threaten me, You my hiding place will be.
O’er them I will rise above, buoyed by Your redeeming love,
buoyed by Your redeeming love.

4 Promise Keeper

Pray Psalm 119.49, 50.

Remember the word to Your servant,
Upon which You have caused me to hope.
This is my comfort in my affliction,
For Your word has given me life.

Sing Psalm 119.49, 50.

(Wycliff: *All for Jesus*)

LORD, remember all the good Word You have spoken unto me!
For I ever hope in You, LORD as I serve You joyfully.

This my comfort in affliction, this my comfort in all strife:
that Your Word is my redemption, giving me eternal life!

Read Genesis 12.1-3; 15.12-18; 2 Corinthians 1.20; meditate on Genesis 12.1-3.

Preparation

1. What did God promise to Abram (Abraham)?
2. How did He guarantee that?

Meditation

It's not hard to see that Abram (Abraham) was a man of faith. When God called him to leave his home, family, and country and travel to a place he would only know once he'd arrived, he didn't hesitate. The promises God made to him were so appealing because they were so astonishing that he packed up his stuff and headed west.

The promises God made to Abram in Genesis 12.1-3 are, we would say, unbelievable. Not only the promise of a new land, but also of blessing. And of becoming a great nation and having a great (influential and revered) name. And being completely protected and provided for as you extend blessings to all the families of the earth. For all time!

Yeah. That'd get my attention.

God taught Abram to look backward—to God's Word and works—and forward—to His promises—by making this covenant with him. But after arriving in his new land, Abram knew only trouble and strife (Gen. 12, 14) and he began to wonder if God's promises were true. God sealed His covenant of promise with Abram by the strange ceremony reported in Genesis 15.12-18. This was a ritual well known to the people of Abram's day, except for one thing. Whereas in a normal such ceremony each of the covenanting parties would walk the covenant path—therefore taking upon themselves the obligation to fulfill the promise of the covenant or die like the animals of the covenant path—only the emblems of God walked the path. God took upon Himself the full responsibility for fulfilling all His incredible and great and precious promises. God would keep His Word to His people, and He would do it in a way that only He could.

Jesus fulfilled all the obligations of the covenant by keeping God's Law perfectly. And He bore the judgment we deserve as violators of that Law and covenant. So that all the promises of God—all, not some—are in Jesus Christ "Yes!" and "Amen." He is the Promise Keeper for whom Abram and all Israel waited, and Whom we have now come to know.

Treasure Old and New: Matthew 13.52; Psalm 119.162

Because the promises God made to Abraham were so appealingly astonishing, he without a moment's hesitation, packed up his family and all his stuff and headed out toward the promises and the new land:

I will show you the new land.

I will make you a great nation.

I will bless you.

I will make your name great.

I will make you a blessing.

I will bless those who bless you.

I will curse those who curse you.

I will bless all the families of the earth in you (Gen. 12.1-3).

And then we read this:

“The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham...” (Matt. 1.1) and Mary's words: “My soul magnifies the Lord, and my spirit has rejoiced in God my Savior...He has helped His servant Israel, in remembrance of His mercy, as He spoke to our fathers, to Abraham and to his seed forever” (Lk. 1.46, 47, 54, 55).

We have been given the same appealing and astonishing promises. The words spoken to Abraham have trickled down to us, through the Covenant God made with him, now fulfilled in Jesus Christ, Abraham's and our, LORD and Savior.

But do we see the promises of God with the same eyes of faith that Abraham saw with?

Are we willing to leave all behind and follow Him?

God expected Abraham to do just that; and He expects us to do the same.

“If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me” (Lk. 9.23). Wherever. Whenever. However. Whoever.

God promised blessings: the blessing of forgiveness through a Redeemer Savior; and the blessing of life in His Kingdom, serving Him as King, and living in His promised land here and now, and there and then.

“Remember these, O Jacob, and Israel, for you are My servant;

I have formed you, you are My servant;

O Israel, you will not be forgotten by Me!

I have blotted out, like a thick cloud, your transgressions,
and like a cloud, your sins.

Return to Me, for I have redeemed you” (Is. 44.21, 22).

Through this Redeemer all the families of the earth will be blessed:

“For God so loved the world,
that He gave His only begotten Son,
that whoever believes in Him
should not perish but have everlasting life” (Jn. 3.16).

An attention-getting Promise, that when seen through eyes of faith, calls out “Yes and Yes”.

Always “Yes” in Jesus. To the glory of God—believed and lived by Abraham's grafted-in children.

God always keeps His promises. Sarah, Abraham's wife, was praised for her faith in God, “because she judged Him faithful Who had promised” (Heb. 11.11). Praise for our faith will follow when we too, judge Him faithful Who has promised us so great a salvation.

“For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call” (Acts 2.39).

Reflection

1. What role do the promises to Abram play in your walk with and work for the Lord?
2. How can you see that all the promises of God are fulfilled in Jesus?
3. What can you do to realize more of the precious promises of God?

The command God gave to Abram, is much the same with the gospel call, for natural affection must give way to Divine grace. Sin, and all the occasions of it, must be forsaken; particularly bad company. Here are many great and precious promises. All God's precepts are attended with promises to the obedient. Matthew Henry (1662-1714), Commentary on Genesis 12.1-3

Pray Psalm 119.51-56.

Thank God for His Word and promises. Call on Him to help you remember His Word and to live it out joyfully throughout the day.

Sing Psalm 119.51-56.

(Wycliff: *All for Jesus*)

Though the proud deride and taunt me, I will trust Your faithful Word.
Let Your judgments from of old be all my comfort, holy LORD.

Indignation grips me, Savior, for those who forsake Your Word.
All Your statutes, all Your favor, I will sing with joy, O LORD!

In the night Your Name attends me, and I keep Your holy Word;
let Your precepts all befriend me, as I keep them, glorious LORD

5 Ram in the Thicket

Pray Psalm 22.23-28.

You who fear the LORD, praise Him!
All you descendants of Jacob, glorify Him,
And fear Him, all you offspring of Israel!
For He has not despised nor abhorred the affliction of the afflicted;
Nor has He hidden His face from Him;
But when He cried to Him, He heard.
My praise *shall be* of You in the great assembly;
I will pay My vows before those who fear Him.
The poor shall eat and be satisfied;
Those who seek Him will praise the LORD.
Let your heart live forever!
All the ends of the world
Shall remember and turn to the LORD,
And all the families of the nations
Shall worship before You.
For the kingdom *is* the LORD's,
And He rules over the nations.

Sing Psalm 22.23-28.

(Darwall: *Rejoice, the Lord Is King*)

All you who fear the LORD, now praise His holy Name!
You children of His glorious Word, declare His fame!
We stand in awe of our eternal God, and on His mercy call.

For He has not despised the anguish of our King,
nor from Him hid His eyes, Who knew such suffering.
Let praise arise from all who love and serve the Ruler of the skies!

Then all the poor shall eat and praise with us the LORD.
Forever we His praise repeat and trust His Word.
Praise God above, all you who keep His vows and who His mercies love!

All nations shall repent and hasten to the LORD.
All those to whom His truth is sent shall praise His Word.
The LORD is King! His sovereign rule on high now we His people sing!

Read Genesis 22.1-14; meditate on verses 13, 14.

Preparation

1. What did Abraham intend for Isaac?
2. How did God provide instead?

Meditation

Let's begin by seeing this ram as a type of Jesus. A type is something—a thing or person or even an event—that has real meaning and significance in its own setting, but which points beyond itself to larger spiritual truths. This ram took Isaac's place. That happened and it was significant because God used this situation to allow Abraham to prove his fear of and trust in the LORD (v. 12). But, in the larger picture, the ram points to

the work of Jesus Who is our Substitute and Sacrifice. The ram died instead of Isaac, allowing him to live and bear the promises of God to the next generation.

But Isaac is also a type of Jesus. He is the first-born, the beloved of his father. Abraham was acting in accord with the instructions of God to sacrifice Isaac on this hill. Isaac bore the wood of his sacrifice, just as Jesus bore His cross. And, like Jesus, Isaac “overcame” death by the grace of God and was “resurrected” to life.

But it’s the ram which is my primary focus. We note that it was “caught in a thicket” just as Jesus became “caught” in the lowly flesh of a man. He Who spoke the worlds into existence and lived from all eternity came in mortal flesh into that which He made to become entangled with us *in sin yet without sin*. And the LORD provided “instead” of us (v. 13).

These glimpses and insights which we can gather from throughout the Scriptures illustrate in a variety of ways the plain and unmistakable teaching of Jesus and the apostles concerning Who Jesus is, what He accomplished, and the implications of that are for us.

Treasure Old and New: Matthew 13.52; Psalm 119.162.

“I will strengthen the house of Judah, and I will save the house of Joseph. I will bring them back, because I have mercy on them. They shall be as though I had not cast them aside; for I AM the LORD their God, and I will hear them” (Zech. 10.6).

This Great I AM is Whom Abraham got his strength from.

When God called to Abraham, his first response was: “Here I am” (Gen. 22.1).

And then God told him the task that was set before him to accomplish—a most horrific request.

However, Abraham set out, straightway, to do what was required of him.

Later, as he was about to sacrifice his own son, the Angel of the LORD called to him.

And what was his response this time? “Here I am” (Gen. 22.11).

Abraham was still listening, still trusting, and still obedient.

Isaiah, when the LORD questioned: “Whom shall I send, and who will go for Us?” responded: “Here I am! Send me” (Is. 6.8).

Mary, the same. When Gabriel told her of the extreme circumstances in which she would find herself, her trusting response was: “Behold, the maidservant of the Lord! Let it be to me according to your word” (Lk. 1.38). Here I am.

And Jesus. He came to earth already knowing what lay before Him, and His response? “Here I AM.”

“...for the works the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me” (Jn. 5.36).

“Father, the hour has come. Glorify Your Son, that Your Son also may glorify You...and this is eternal life, that they may know You, the only true God, and Jesus Christ Whom You have sent. I have glorified You on the earth, I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was” (Jn. 17.1-5). “Here I AM.”

Abraham, Isaiah, and Mary set a precedent for how we must obediently respond to God’s call on our lives.

Jesus Christ, the Son of God, and the Savior of the world, did what no one had done, or will ever do. His “Here I AM” accepted the burden of being “caught in the lowly flesh of a man” to bear the sins of the entire world—past, present, and future. He loved us enough, even knowing—full disclosure—of the physical pain and spiritual separation from God that He would suffer, to bear the unthinkable, and willingly proceeded.

Though even praying:

“O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will” (Matt. 26.39).

But still, “Here I AM.”

Reflection

1. How do you know when you need to say “Here I am” to the Lord?
2. How does the Lord know that you fear and trust Him? How do others know?
3. How would you explain the ram as a type of Jesus? With whom will you share this today?

Another sacrifice is provided. Reference must be had to the promised Messiah, the blessed Seed. Christ was sacrificed in our stead, as this ram instead of Isaac, and his death was our discharge. Matthew Henry (1662-1714), Commentary on Genesis 22.11-14

Pray Psalm 22.6-15.

Praise God for the sacrifice of Jesus and His saving work for the world. Pray for the progress of His Kingdom, that more people might know the blessings of knowing Him.

Sing Psalm 22.6-15.

(St. Christopher: *Beneath the Cross of Jesus*)

Despised by men, the Savior was more a worm than man.
They mocked, “He trusted God, let Him redeem Him if He can!
Let God deliver Him if He indeed delights in Him!”
Thus scorned they Jesus as He died in pain and anguish grim.

Like raging bulls they bellowed, like lions set to feast.
Each gaping mouth raged loudly like an all-consuming beast.
Like water slipped His life away, disjointed hanged He high;
His tongue clung to His jaws as He prepared His heart to die.

6 Good from Evil

Pray Psalm 16.8-11.

I have set the LORD always before me;
Because *He is* at my right hand I shall not be moved.
Therefore my heart is glad, and my glory rejoices;
My flesh also will rest in hope.
For You will not leave my soul in Sheol,
Nor will You allow Your Holy One to see corruption.
You will show me the path of life;
In Your presence *is* fullness of joy;
At Your right hand *are* pleasures forevermore.

Sing Psalm 16.8-11.

(All to Christ: [*Jesus Paid It All*](#))

You are ever with me, LORD; in You I shall not fall.
But rejoicing in Your Word, I abide within Your call.
Refrain v. 11
Make me know life's way! Pleasures fill Your hand.
Fill my life with joy each day! Before Your face I stand.

Soon Your glory I shall see, for as Jesus rose again,
You will come to gather me to my home with You in heav'n.

Refrain

Read Genesis 45.1-7; 50.20; meditate on verses acts 2.22-36.

Preparation

1. What had happened to Joseph?
2. How did God use this situation?

Meditation

In Acts 2.22-36 Peter declared to the gathered crowd that what they had intended for evil—the crucifixion of Jesus—God planned and used for good—the salvation of a people for God. Surely his words would have cued up the story of Joseph for many of his hearers.

Joseph's story foreshadows the story of Jesus. Joseph was favored by his father, as evidence by the multicolored wrap Jacob gave him (which itself recalls the rainbow of Genesis 9, a symbol of God's patience and favor). His brothers became jealous of Joseph and sold him into slavery. Joseph was now "dead" to his father and his family. But God intended good out of this. He raised Joseph, as it were, from the grave of imprisonment and exalted him to the second highest place of authority in Egypt. From that platform, Joseph was able to redeem his brothers and his family and bring much good to the world.

Joseph's gracious comment to his brothers in Genesis 50.20 points us forward to a time when a horrible and cruel act would be turned for the salvation of God's people and the blessing of the world through the death and resurrection of Jesus Christ. God would bring good out of evil, just as He had done with Joseph.

Many in that crowd in Acts 2 would have seen in Jesus an anti-type (the fulfillment of the type) of Joseph.

Like Joseph's brothers, they had acted lawlessly and cruelly; but God in His grace raised Jesus to show them mercy. No wonder "they were cut to the heart" and sought eagerly to be saved (Acts 2.37-41).

Treasure Old and New: Matthew 13.52; Psalm 119.162

Joseph was sent before his brothers to:

- preserve life
- preserve a posterity
- save lives
- bring a great deliverance (Gen. 45.1-7).

Joseph's brothers thought to rid themselves of him with evil intent; but God used their evil for good to save many people alive (Gen. 50.20).

Jesus willingly came to earth, unlike Joseph who was betrayed by his brothers and forced into a place of authority, to save our lives by a great deliverance. His deliverance encompasses and is sufficient for the whole world. All Scripture tells the same story. Jesus is there.

Our daughter Kristy uses an emoticon to show happiness that makes me laugh every time. It consists of a joy-screaming face, with expressively victorious arms, bulging eyes, one lock of upstanding hair, a pink shirt, and a yellow explosion behind it. All the recipient of said emoticon can say when in receipt is, "There she is!"

The other day when talking on the phone with her about this study of *Jesus throughout the Scriptures* she said, "This study causes the same response. Everywhere you look in the Scriptures they joyfully scream out, "There He is! Ah, there He is!" Yes, indeed. There He is.

So, too, this story of Joseph is reminding us of God's great deliverance through His Beloved Son Jesus.

"Therefore the LORD will wait,
that He may be gracious to you;
and therefore He will be exalted,
that He may have mercy on you.
For the LORD is a God of justice;
blessed are all those who wait for Him" (Is. 30.18).

After waiting, like Joseph's brothers did for food,
all mankind waited for the arrival of Jesus, the Bread of Life (Jn. 6.48).
And in God's mercy and time He sent this One of Whom He said:
"I, the LORD, have called You in righteousness,
And will hold Your hand; I will keep You
and give You as a covenant to the people,
as a light to the Gentiles, to open blind eyes,
to bring out prisoners from the prison,
those who sit in darkness from the prison house.
I AM the LORD, that is My name; and My glory I will not give to another..." (Is. 42.6-8).

On the Sabbath day, when handed the book of Isaiah, Jesus opened to this passage and read:
"The Spirit of the LORD is upon Me, because He has anointed Me
to preach the gospel to the poor; He has sent Me
to heal the brokenhearted,
to proclaim liberty to the captives
and recovery of sight to the blind,
to set at liberty those who are oppressed;

to proclaim the acceptable year of the LORD” (Lk. 4.17-19).

There I AM!

“...these are they which testify of Me” (Jn. 5.39).

Reflection

1. How have you experienced God bringing good out of evil in your own life?
2. How can such situations help improve your witness for the Lord?
3. Joseph forgave his brothers. Jesus forgave us. Is there anyone you need to forgive?

Christ’s resurrection did away the reproach of his death; Peter speaks largely upon this. Christ was God’s Holy One, sanctified and set apart to his service in the work of redemption. His death and sufferings should be, not to him only, but to all his, the entrance to a blessed life for evermore. This event had taken place as foretold, and the apostles were witnesses. Mathew Henry (1662-1714), Commentary on Acts 2.22-36

Pray Psalm 16.1-7.

Thank the Lord for saving you, directing your life into “pleasant places”, and storing up an inheritance with you among all the saints in glory. Bless the Lord and seek instruction for serving Him this day.

Sing Psalm 16.1-7, 11.

(All to Christ: [*Jesus Paid It All*](#))

Preserve me, O my God; I refuge seek in You.

You alone are all my good, my LORD and Savior true!

Refrain v. 11

Make me know life’s way! Pleasures fill Your hand.

Fill my life with joy each day! Before Your face I stand.

The saints within the earth, majestic in their day,
delight me with the worth of all they do and say.

Refrain

They endless tears shall weep who worship idols vain;
their ways I will not keep, nor speak their empty names.

Refrain

My portion and my cup are You, my Savior dear;

You help and hold me up and ever keep me near.

Refrain

I bless Your Name, O LORD; my mind instructs each night;

You teach me by Your Word and guide me in the right.

Refrain

7 Shiloh

Pray Psalm 110.1, 2.

The LORD said to my Lord,
“Sit at My right hand,
Till I make Your enemies Your footstool.”
The LORD shall send the rod of Your strength out of Zion.
Rule in the midst of Your enemies!

Sing Psalm 110.1, 2.

(Aurelia: [*The Church's One Foundation*](#))

“Sit by Me at My right hand,” the LORD says to my Lord,
“until I make Your foot stand on all who hate Your Word.”
The LORD sends strength from Zion: “Rule all Your enemies.”
While those who Him rely on go forth their LORD to please.

Read Genesis 49.1-11; meditate on verses 10, 11.

Preparation

1. How did Jacob refer to Judah?
2. How will the peoples respond to Judah?

Meditation

We have seen Jesus prophesied in Genesis as Enmity against the devil, the One Whose blood is shed to clothe us with righteousness, the fulfillment of God's promises and Keeper of God's covenant, the sacrificial Ram, and the risen One Who brings good out of evil and deliverance for His people. And there is so much more that could be noted as pointing to Jesus from the book of Genesis.

We pick up with Jacob, prophesying about the future of the tribes which would descend from his sons. We note the following about the tribe of Judah: The other tribes will look up to and praise him (v. 8). He will rule over his enemies (v. 8). He is like a lion, a lioness, and lion's whelp, feasting on his prey (v. 9). A scepter—the emblem of a king's rule—will be bestowed upon him, and a dynasty will issue from him (v. 10). That dynasty will end when “Shiloh comes”, and “Shiloh” will then assume the rule of all peoples (not “people” as in NKJV). Shiloh will be identifiable by riding on a donkey with blood-stained garments (v. 11).

The kings descending from David were all from the tribe of Judah. The Davidic dynasty was interrupted when Israel was taken into captivity, but it was taken up again by Jesus (cf. Is. 9.6, 7). Once Jesus became King, the dynasty came to an end and Jesus was exalted as King of kings and Lord of lords. God prepared a Kingdom for Jesus, and that Kingdom was given to Him upon the completion of His earthly work and His ascension into heaven (cf. Dan. 7.13, 14). Jesus is the Lion of the tribe of Judah. He is also Shiloh, a Hebrew word comprised of a contraction (*shi*) and a prepositional phrase (*lo*—no “h” on the end). Roughly translated, this means “which to Him”, or, smoothed out a bit, “which *is* for Him”. The reference is to the Kingdom which is for Shiloh, for Jesus, Who entered Jerusalem on a donkey where He shed His blood for our sins. But His blood—like wine—is for the refreshment of His people.

So our quote from Calvin is correct: This passage is about the Messiah, Jesus, Shiloh, the Lion of the tribe of Judah. His Kingdom is advancing over all the world and will continue to do so until He returns. At that time His Kingdom will come in its fullness and every knee shall bow and every tongue of all the peoples of history and the world will confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2.5-11).

Even so, come Lord Jesus, come Shiloh!

Treasure Old and New: Matthew 13.52; Psalm 119.162

To encourage new Jewish believers, the writer of Hebrews opened his letter by choosing passages from the Old Testament to show their fulfillments in Christ—to affirm that this Jesus, this Shiloh, is the long-anticipated Messiah:

For to which of the angels did He ever say:
“You are My Son, today I have begotten You?” (Heb. 1.5)

“But to the Son He says:
“Your throne, O God, is forever and ever;
A scepter of righteousness is the scepter of Your kingdom.
You have loved righteousness and hated lawlessness;
therefore God, Your God, has anointed You with the oil of gladness
more than Your companions” (Heb. 1.8, 9).

A throne and a scepter for Him—Whose it is.

He is The Deliverer to Whom this world belongs, and all who dwell therein.
“He will be great,
and will be called the Son of the Highest;
and the Lord God will give Him the throne of His father David.
And He will reign over the house of Jacob forever,
and of His kingdom there will be no end” (Lk. 1. 32, 33).

“He shall have dominion also from sea to sea...
Yes, all kings shall fall down before Him; all nations shall serve Him.
His Name shall endure forever; His Name shall continue as long as the sun.
And men shall be blessed in Him; all nations shall call Him blessed” (Ps. 72.8, 11, 17).

“...that all should honor the Son just as they honor the Father.
He who does not honor the Son does not honor the Father Who sent Him.
Most assuredly, I say to you, he who hears My word and believes in Him Who sent Me
has everlasting life, and shall not come into judgment,
but has passed from death into life” (Jn. 5.23, 24).

All by the power and prerogative of Shiloh.

Reflection

1. When you think of Jesus, enthroned in glory, how do you see Him?
2. Which of the types or prophecies of Jesus in Genesis has been most meaningful for you? Why?
3. Today, share with someone something about Jesus you have learned from Genesis.

*It is certain that the Messiah, who was to spring from the tribe of Judah, is here promised. John Calvin (1509-1564),
Commentary on Genesis 49.10*

Pray Psalm 110.3-7.

Call on the Lord to equip you for this day’s worship and to prepare you for spiritual battle for the Kingdom

of Jesus.

Sing Psalm 110.3-7.

(Aurelia: *The Church's One Foundation*)

Your people in Your power, arrayed in holiness,
like dew of morning's hour shall serve like youth refreshed.
The LORD has sworn and never will He His promise check:
"You are a priest forever after Melchizedek."

The Lord is at Your right hand to execute His wrath,
and judge all kings and all lands—doomed sinners in His path.
Then, all His foes defeated, He takes His hard-won rest,
in glorious triumph seated with us, redeemed and blessed.

Questions for Reflection or Discussion

1. What do we mean by a “type”?
2. How do types and prophecies work together to point to Jesus?
3. To which aspects of the life and work of Jesus do the types of prophecies of Genesis point?
4. Types and prophecies point forward. Why is it important for us to discern these?
5. What’s the most important lesson you have learned from seeing Jesus in the book of Genesis?

For Prayer:

The Fellowship of Ailbe

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Thank you.