

Jesus in Genesis

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If we acknowledge our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1John 1:9). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

Taken from Lesson #230 in the Basic Exegesis Series (which lesson will be integrated into Gen. 21). Our Lord, in some form or another, apart from the Christophanies, is found in Genesis 1–22 at least 17 times.

There are many illustrations of Jesus Christ, the cross of Jesus Christ or of the death of Jesus Christ in Scripture.

Jesus Christ in Genesis 1–22

Jesus Christ in Genesis

Jesus Christ the Creator is found in Gen. 1–2

Text/Commentary

Gen. 1:1, 26a In the beginning, God created the heavens and the earth...Then God said, "Let Us make man in Our image, after Our likeness."

John 1:1–3, 14 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

Col. 1:15–17 He [Jesus Christ] is the image of the invisible God, the firstborn of all creation. For by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through Him and for Him. And He is before all things, and in him all things hold together.

Jesus Christ in Genesis 1–22

Jesus Christ in Genesis	Text/Commentary
Jesus Christ as our Savior is found in Gen. 3:14–15	Gen 3:14a, 15 The LORD God said 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.” Enmity would exist between Satan and his minions and the Lord Jesus Christ. Satan would bruise the heel of Jesus in the crucifixion (not a deadly wound); Christ would bruise Satan’s head, a deadly wound.
Jesus Christ as our sacrifice in Gen. 3	Adam and the woman covered their own nakedness with leaves. God replaces these aprons with animal skins, which skins had to have come from a sacrificed animal.
Jesus Christ as our sacrifice is found in Gen. 4	Cain brings God the works of his own hands; which offering God rejects; Abel brings God a sacrificed lamb—representative of Jesus Christ, slain for us—and God has respect for that offering.
The gospel message is given to us in the names of the line of Adam in Gen. 5	If we take the meanings of the names of the line of Adam to Noah, we end up with this sentence: “ Man [is] appointed [to] mortal [ity]; purchased (or, possessed) [by] the Praise of God [Who] will descend [as the] Dedicated [One] (Who will be taken up). He dies and is sent [to the] poor [who are strong in Christ] [bringing them] rest [or, comfort, repose, consolation]. ” So here we have the gospel of Jesus Christ as well as the history of mankind hidden within the names of the chosen genealogy.
The Ark is a picture of our salvation in Gen. 6–8	The corrupted seed is outside of the ark; God’s chosen ones are inside of the ark. Although inside of the ark are preserved, as believers in Jesus Christ will be preserved. The word used for <i>ark</i> in this passage is the exact same word used in the <i>Ark of the Covenant</i> ; which is a picture of Jesus Christ. Jesus Christ <i>is</i> the ark.
Jesus Christ as our sacrifice is found at the end of Gen. 8	When Noah and his family emerge from the ark, he offers up animal sacrifices, which is a picture of the sacrifice of our Lord.
The line of Jesus Christ, as found in Gen. 5 and 11.	Gen. 5:3–31 11:10–27 This is quite an amazing thing. There are only a few linear genealogical lines which are given in Scripture. These linear lines, recorded by perhaps a half-dozen authors over a period of at least 1500 years, take us from Adam to Jesus. There are no excess linear genealogies found in the Bible.

Jesus Christ in Genesis 1–22

Jesus Christ in Genesis	Text/Commentary
<p>Jesus, the Seed of Abraham, in Gen. 12:7</p>	<p>Gal 3:16 (Green’s LTHB) But the promises were spoken to Abraham and to his Seed (it does not say, And to seeds, as of many, but as of one, "And to your Seed," which is Christ). Genesis 3:15 21:12 22:18, Rom. 9:6 Heb. 11:18</p>
<p>Melchizedek represented the Lord Jesus Christ, as the priest in Gen. 14:18–21. He would be a priest after the order of Melchizedek.</p>	<p>Jesus is a priest after the order of Melchizedek. The LORD says to My Lord: "Sit at My right hand, until I make Your enemies Your footstool." The LORD has sworn and will not change His mind, "You are a priest forever after the order of Melchizedek." (Psalm 110:1, 4). For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him...He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever (Heb. 7:1, 3). Compare Heb. 5:6, 10 6:20.</p>
<p>Jesus Christ is represented by the burnt offering that Abraham offers up. Gen. 15:7–11</p>	<p>This burnt offering seals the promises of God, which God made to Abraham; which promises represent God’s assurance of our own salvation through His covenant with us. This salvation is called the New Covenant of His Blood in 1Cor. 11:25, the Old Covenant being done away with in Christ (2Cor. 3:14).</p>
<p>In fact, the writer of Hebrews pulls together the covenant promises, the priesthood of Melchizedek, and Jesus Christ offering up Himself in Heb. 7:20–28 And it was not without an oath. For those who formerly became priests were made such without an oath, but this one was made a priest with an oath by the one who said to him: "The Lord has sworn and will not change his mind, 'You are a priest forever.'" This makes Jesus the guarantor of a better covenant. The former priests were many in number, because they were prevented by death from continuing in office, but he holds his priesthood permanently, because he continues forever. Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.</p>	
<p>The everlasting covenant that God makes with Abraham represents our everlasting covenant with God through His Son. Gen. 17:7</p>	<p>God speaking to Abraham: "And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God." (Gen. 17:7–8). Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant (Heb. 13:20).</p>

Jesus Christ in Genesis 1–22

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The destruction of Sodom and Gomorrah is a preview of the destruction of the unbeliever when Jesus Christ removes all unbelievers from the earth in the baptism of fire. Gen. 19	Rev. 11 speaks of the two witnesses who will be killed in that which is symbolically called Sodom and Egypt; and the great judgment to come upon the world is spoken of in Rev. 11:18–19.
The destruction of those in Sodom and Gomorrah also represent the final judgment of eternal fire for unbelievers, which judgment is carried out by Jesus Christ. Gen. 19	And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day—just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire (Jude 6–7). And all such judgment is given to the Son. John 5:22 2Cor. 5:10
Abraham, as a prophet (who represents God to man) and as a priest, (who represents man to God) acts as an intermediary between God and Abimelech; just as Jesus Christ is our Mediator. Recall that it is significant that these words occur for the first time right here. Gen. 20:7	As Moses promised: “The LORD your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to Him.” (Deut. 18:15). And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.” (Matt. 21:11). For there is one God, and there is one mediator between God and men, the man Christ Jesus (1Tim. 2:5).
Jesus Christ as Mediator of the New Covenant is found in Heb. 9:15 Therefore He is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.	
The unique birth of Isaac in Gen. 21 foreshadows the unique birth of our Lord.	This will be covered in detail in Gen. 21.
The offering of Isaac in Gen. 22 as a sacrifice foreshadows our Lord offering Himself on the cross for our sins.	Notice how we go directly from Isaac’s unique birth to Abraham offering up Isaac as a sacrifice to God. This is because Jesus was brought into this world to die for our sins. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed (1Peter 2:24). This will be covered in great detail in Gen. 22.
Unless otherwise noted, Scripture is from the ESV, with pronouns referring to Deity having been capitalized.	

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