

Christ in the Separate Books of the Word

by

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In **GENESIS** we shall understand the record of Creation (ch. i.), for we shall see in it the counterpart of our new creation in Christ Jesus (II Cor. v. 17).

In the light which shined out of darkness (Gen. i. 2, 3) we shall see the light which has shone "in our hearts to give the knowledge of the glory of God in the face (or person) of Jesus Christ" (II Cor. iv. 6). No wonder that those who know nothing of this spiritual light of the New Creation know nothing of the light that was created on the first day as revealed in the record of the old creation.¹ The natural man sees only a myth and an old wives' fable in the Creation record, and seems actually to prefer the Babylonian corruption of primitive truth. These "other Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. iv. 17,18). Woe be to those who follow these blind leaders, for "they shall both fall into the ditch" they have prepared for themselves by their fleshly knowledge and worldly wisdom.

In the Creator we shall see Christ (John i. 3. Col. i. 16).

In the first Adam we shall see the last Adam (I Cor. xv. 45. Rom. v. 14). In the first man we shall see "the second man, the Lord, from heaven" (I Cor. xv. 47).

1. Though the recent discovery of Radium is beginning to open our eyes and show how light can exist without the sun.

In the "seed of the woman" (Gen. iii. 15) we shall see the coming son of Abraham, the son of David, the Son of man, the Son of God; while those who are in the black darkness of Rome see either a helpless Infant, or a dead man, and a living woman – the Virgin Mary; having corrupted their Authorized Vulgate Version (in Gen. iii, 15),² to make it the foundation of this blasphemy.

In Abraham's shield we shall see the Living Word, coming, speaking, and revealing Himself to him (ch. xv. i. John viii. 56).

In Isaac we shall see Christ the true seed of Abraham (Rom. ix. 7. Gal. iii. 16). In the Annunciation to the Mother (Gen. xviii. 10. Luke i. 30-33), the miraculous conception (Gen. xviii. 14. Luke i. 35) and the pre-natal naming (Gen. xvii. 19. Matt. i. 21. Luke i. 31; ii. 21). In the projected death of the one we see the foreshadowing of the other, two thousand years before, and on the same mountain, Moriah; and this Mount, selected not by chance, or for convenience (for it was three days journey), but appointed in the Divine counsels as the site of the future altar of burnt offering (Gen. xxii. 2. I Chron. xxi. 28-xxii. 1. 2 Chron. iii. 1). In the wood laid upon Isaac (Gen. xxii. 6), and not carried by the servants or on the ass, we shall see Him who was led forth bearing His Cross (John xix. 17).

In Joseph, of whom the question was asked, "Shalt thou indeed reign over us?" we see Him of whom His brethren afterwards said, "We will not have this man to reign over us" (Luke xix. 14). But we see the sufferings of the one followed by the glory, as we shall surely see the glory of the true Joseph following His sufferings in the fulness of time (1 Pet. i. 11), of

2. Where the Hebrew masculine is misrepresented as feminine, and is thus made, as Dr. Pusey has said, the foundation of Mariolatry, and the basis of the Immaculate Conception.

which glory we shall be the witnesses, and partakers (1 Pet. iv. 13; v. 1).

We must not pursue this great subject or principle in its further details, though we have but touched the fringe of it, even in the book of Genesis. As the Lord Jesus began at Moses so have we only made a beginning, and must leave our readers to follow where we have pointed out the way.

It may be well, however, for us to indicate one or two of the leading points of the other books of the Old Testament.

EXODUS tells of the sufferings and the glory of Moses, as Genesis does of Joseph, and in both we see a type of the sufferings and glory of Christ.

Joseph's sufferings began with his rejection, his own brethren asking, "Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us?" (Gen. xxxvii. 8). Moses' sufferings began with his rejection and the question of "two men of the Hebrews," - "Who made thee a ruler and a judge over us?" (Exod. ii. 14). In all this we see the rejection of Christ by a similar question, the thought of their hearts being put into their lips, in the parable, where "his citizens hated Him and sent a message after Him saying, 'We will not have this man to reign over us'" (Luke xix. 11).

But the issue in all three cases is the same. Of each it is true, as it is said of Moses, "This Moses whom they refused, saying, 'Who made thee a ruler and a deliverer?' The same did God send to be a ruler and a judge by the hand of the angel which appeared to him in the bush (Acts vii. 35).

Even so will God surely "send Jesus Christ whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" (Acts iii. 20, 21).

Thus early, in Genesis and Exodus, we have the great subject of the sufferings and the glory of Christ more than foreshadowed (1 Pet. i. 11; iv. 13; v. 1. Luke xxiv. 26).

Exodus tells us also of Christ as the true Paschal Lamb (I Cor. v. 7, 8); as the true Priest (Exod. xxx. 10. Heb. v. 4, 5); and the true Tabernacle which the Lord pitched and not men (Heb. ix).

LEVITICUS gives us, in the offerings, a fourfold view of the Death of Christ (the Sin and Trespass Offerings being reckoned as one), as the Gospels give us a fourfold view of His life.

NUMBERS foreshadows the Son of Man come to be lifted up" (ch. xxi. 9. John iii. 14, 15); the Rock (ch. xx. 11. I Cor. x. 4); the Manna that fed them (ch. xi. 7-9. Deut. viii. 2, 3. John vi. 57, 58); and the future Star that should arise "out of Jacob" (ch. xxiv. 17. Luke i. 78. II Pet. i. 19. Rev. ii. 28; xxii. 16).

DEUTERONOMY reveals the coining Prophet "like unto Moses" (ch. xviii. 15. Acts vii. 23-26); the Rock and Refuge of His people (chs. xxxii. 4; xxxiii. 27).

JOSHUA tells of "the Captain of the Lord's host" (ch. v. 13-15. Heb. ii. 10; xii. 2) who shall triumph over all His foes; while Rahab's scarlet cord (ch. ii. 12-20) tells of His sufferings and precious blood which will shelter and preserve His people in the coming day of His war.

JUDGES tells of the Covenant Angel whose name is "Secret," i.e. "Wonderful" (ch. xiii. 18, margin; compare Isa. ix. 6, where the word is the same).

RUTH reveals the type of our Kinsman-Redeemer, the true Boaz; and the question of ch. ii. 10 is answered in Prov. xi. 15.

SAMUEL reveals the "sufferings" and rejection of David, who became a "Saviour" and a "Captain" of his followers (I Sam. xxii. 1, 2), foreshadowing David's Son and David's Lord, "the Root and the Offspring of David" (Rev. xxii. 16).

KINGS shows us the "glory which should follow," and the "greater than Solomon" (Matt. xii. 42); the "greater than the Temple" (Matt. xii. 6), where everything speaks of His glory (Ps. xxix. 9 and margin).

CHRONICLES reveals Christ as "the King's Son," rescued "from among the dead," hidden in the House of God, to be manifested in due time, "as Jehovah hath said" (II Chron. xxii. 10--xxiii. 3).

EZRA speaks of "a nail in a sure place" (ch. ix. 8), which according to Isa. xxii. 23 is used of Eliakim, who typifies Christ.

NEHEMIAH tells of the "bread from Heaven" and "water out of the Rock" (ch. ix. 15, 20), which are elsewhere used as typical of Christ (John vi. 57, 58. I Cor. x. 4).

ESTHER sees the seed preserved which should in the fulness of time be born into the world. His name is there, though concealed,³ but His will and power is manifested in defeating all enemies in spite of the unalterable law of the Medes and Persians.

JOB reveals Him as his "Daysman" or "Mediator" (ch. ix. 33); and as his "Redeemer" coming again to the earth (ch. xix. 25-27).

THE PSALMS are full of Christ. We see His humiliation and sufferings and death (Ps. xxii.), His Resurrection (Ps. xvi.), His anointing as Prophet with grace-filled lips (Ps. xlv. Luke iv. 22); as Priest after the order of Melchisedec (Ps. ex. Heb. v. 6; vi. 20; vii. 17, 21); as King enthroned over all (Ps. ii.), and His kingdom established in the earth (Ps. ciii.; cxlv., & c.).

PROVERBS reveals Christ as the "Wisdom of God" (ch. viii. I Cor. i. 24); the "Path" and "Light" of His People (ch. iv. 18); the "Surety" who smarted for His people while strangers (ch. xi. 15. Rom. v. 8-10. Eph. ii. 12. 1 Pet. ii. 11); the "strong tower" into which the righteous run and are safe (ch. xviii.

3. See The Name of Jehovah in the Book of Esther, in Four Acrostics, by the same author.

10); the friend who loveth at all times, and the brother born for adversity (ch. xvii. 17).

ECCLESIASTES tells of the "one among a thousand in the midst of all that is vanity and vexation of spirit" (ch. vii. 28).

THE SONG OF SONGS reveals Him as the true and faithful Shepherd, Lover, and Bridegroom of the Bride, who remained constant to Him in spite of all the royal grandeur and coarser blandishments of Solomon.

ISAIAH is full of the sufferings and glories of Christ. He is the "despised and rejected of men, a man of sorrows, and acquainted with grief" (ch. liii. 5); wounded for our transgressions, oppressed, afflicted, and brought as a lamb to the slaughter; cut off out of the land of the living (ch. liii. 2–9). Yet the glory shall follow. "He shall see of the travail of His soul and be satisfied" (ch. liii. 11). He will be His people's "Light" (ch. lx. 1, 2. Matt. iv. 16); "The Mighty God" (ch. ix. 6. Matt. xxviii. 18); Salvation's Well (ch. xii. 3); the King who shall "reign in righteousness" (ch. xxxii. 1, 2); Jehovah's Branch, beautiful and glorious (ch. iv. 2).

JEREMIAH tells of "the Righteous Branch," and "Jehovah our Righteousness" (ch. xxiii. 5, 6); of the "Righteous Branch" and King who shall reign and prosper (ch. xxxiii. 15).

EZEKIEL reveals Him as the true Shepherd (ch. xxxiv. 23), and as "the Prince" (ch. xxxvii. 25); the "Plant of Renown" (ch. xxxiv. 29), and "Jehovah Shammah" (ch. xlviii. 35).

DANIEL reveals Him as the "Stone" become the Head of the corner (ch. ii. 34. Ps. cxviii. 22. Isa. viii. 14. xxviii. 16. Matt. xxi. 42, 44. Acts iv. It. I Pet. ii. 4, 6). Also as the Son of Man (ch. vii. 13, 16); and "Messiah the Prince" (ch. ix. 24).

He is **HOSEA'S** true David (iii. 5), the Son out of Egypt (xi. 1);

JOEL'S "God dwelling in Zion" (ch. iii. 17);

AMOS'S Raiser of David's Tabernacle (ch. ix. 11; Acts xv. 16, 17);

OBADIAH'S "Deliverer on Mount Zion" (v. 17);

JONAH'S "Salvation" (ch. ii. 9); the "Sign" of Christ's resurrection (Matt. xii. 39-41);

MICAH'S "Breaker," "King" and "Lord" (ch. ii. 13; v. 2,5);

NAHUM'S "Stronghold in Trouble" (ch. i. 7);,

HABAKKUK'S "Joy" and "Confidence" (ch. iii. 17, 18);

ZEPHANIAH'S "Mighty God in the midst of Zion" (ch. iii. 17);

HAGGAI'S "Desire of all nations" (ch. ii. 7);

ZECHARIAH'S Smitten Shepherd; The Man, Jehovah's Fellow (ch. xiii. 7); Jehovah's "Servant-the Branch" (ch. iii. 8); "the Man whose name is the Branch" (ch. vi. 12);

MALACHI'S "Messenger of the Covenant" (ch. iii. 1); the Refiner of the Sons of Levi (ch. iii. 3); "The Sun of Righteousness" (ch. iv. 2).

Thus, the "Word" of God has one great subject.

That one great all-pervading subject is Christ; and all else stands in relation to Him. He is "the beginning and the ending" of Scripture, as of all beside.

Hence, the Word of God, at its ending, shows how the beginning all works out; and how, that to which we are introduced in Genesis is completed in Revelation.

Satan's first rebellion is implied between the first and second verses of the first chapter of Genesis, and his final rebellion is seen in Rev. xx. 7-9. His doom is pronounced in Gen. iii. 15, and is accomplished in Rev. xx. 10.

We have the primal Creation, "the world that then was," in Gen. i. 1 (II Pet. iii. 6). "The Heavens and the Earth which are

now" in Gen. i. 2, etc. (2 Pet. iii. 7). And "The New Heavens and the New Earth" in Rev. xxi. 1 (2 Pet. iii. 13).

We have "night" in Gen. i. 1; and see "no night there" in Rev. xxii. 5.

We have the "sea" in Gen. i. 10; and "no more sea" in Rev. xxi. 1.

We have the "sun and moon" in Gen. i. 16, 17; and "no need of the sun or the moon" in Rev. xxi. 23; xxii. 5.

We have the entrance of sorrow and suffering and death in Gen. iii. 16, 17; and "no more death, neither sorrow nor crying" in Rev. xxi. 4.

We have the "curse" pronounced in Gen. iii. 17; and "no more curse" in Rev. xxii. 3.

We have banishment from Paradise and the Tree of Life in Gen. iii. 22-24; and the welcome back and "right to it" in Rev. xxii. 2.

This will be sufficient⁴ to show the unity of the "Word" as a whole; and to stimulate Bible students to a further study of it on the line of this great fundamental principle.

4. More instances will be found in *The Apocalypse, or, the Day of the Lord*, republished as *Commentary on Revelation*, by Kregel Publications, pp. 58, 59.