

Ancient Words—Christ, the Light

With regards to Jesus Christ, the Bible (spanning 1500 years) can be divided into 4 parts. In part one, the Old Testament contains many places where Christ (Messiah) is foretold with verses of prophecy, life stories that are a “type” of Christ, and words that are “indicators” of Christ. In part two, the New Testament and the 4 Gospels tell of Christ Jesus’ life on earth as a living man. In part three, Acts thru Jude describe how the people responded to the life of Christ after he ascended to heaven. In the final part four, Christ Jesus reveals himself many years later to John in Revelation thru an angel and explains how a new heaven and new earth will come to be--how good will triumph over evil—how the current heaven and earth will pass away.

The first “indicator” of Christ is found in Genesis 1.3 where God speaks the first words recorded in scripture: ...And God said, “Let there be light.” This “light” was created and spoken into existence on the first day. The Hebrew word for light in verse 3 is “ore” which means total and complete illumination. The sun, moon, stars and all the lights of heaven were created on the fourth day and this “light” or “lights” (Gen 1.14-19) have a Hebrew word, “maw-ore” which means “a luminary body”. So we find the “light” (ore) spoken of on the first day is different than the “light” (maw-ore) spoken of on the fourth day. Let’s look at the “light”(ore) of the first day and see if this is an indicator of Christ Jesus.

In the book of Isaiah 9.2: “The people walking in darkness have seen a great light (ore); on those living in the land of the shadow of death, a light (ore) has dawned.” This passage is a commonly accepted prophecy of the coming Messiah and one sees that the “light “ (ore) is the same as the “light” (ore) in Gen 1.3. The Gospel of John 1.4-9 records: “In him (Jesus) was life, and that life was the light of men.” The Greek word for light in the NT is “foce” and “fotismos”. Both Greek words mean luminousness or total and complete illumination in the widest application, just like the Hebrew word “light” (ore) in the OT. Jesus himself spoke of this same “light” in John 8.12 when he gave sight to the blind man: “I am the light (foce) of the world: he that follows me shall not walk in darkness, but shall have the light (foce) of life.”

In 2 Cor 4.4-6:... “the god of this age has blinded the minds of unbelievers so that they cannot see the light (fotismos) of the gospel that displays Christ who is the image of God....For God, who said ‘Let light (foce) shine out of darkness,’ made his light (foce) shine in our hearts to give us the light (fotismos) of the knowledge of God’s glory displayed in the face of Christ...” Christ Jesus is the first light of the world, the first born of creation on the first day, and thru the Ancient Words we learn that glorious illumination created all things and is available to all men. (Col 1.15-20). Christ the Lord is the Light of Part 1 (OT), He is the Light of Part 2 (Matthew-John), He is the Light of Part 3, (Acts-Jude), and He is the Light of Revelation: “They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.” Only in Christ, thru Christ, by Christ and for Christ can man “see”. Only with Christ, from Genesis to Revelation, the Ancient Words, can man properly respond as the creature, intended in creation by our Creator. “Thy word is a lamp unto my feet and a light (ore) unto my path.” Psalm 119.105

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