

Christ Fulfills All Scripture

The Pre-Existent Word Made Flesh

Sixty-six books. Forty authors. Fifteen hundred years. Three languages. Three continents. Shepherds, kings, fishermen, physicians, tax collectors, a general, a cupbearer to a pagan king.

No editorial board. No shared meeting to coordinate. No central authority issuing a style guide. And yet when you open the Bible, you find a single story, a single trajectory, and a single person arriving at its center — exactly as announced, with the specificity of a legal contract and the beauty of a poem written by someone who knew how it ended before it began.

That person was not introduced at Bethlehem. He was present at the opening sentence of Scripture. Everything that follows is an attempt to trace that presence from the first word to the last.

The Voice at the Beginning

The first sentence of the Bible is not a theological argument. It is a statement of fact: *In the beginning, God created the heavens and the earth.* Three verses later comes the first recorded act of that creation: *And God said, Let there be light.* (Genesis 1:3)

The question worth sitting with is a simple one — who was speaking? The Gospel of John answers it with unusual directness.

In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through him, and without him was not any thing made that was made.

John 1:1–3

The creative voice of Genesis 1 is identified by John as Christ — the Word, present before creation, the agent through whom everything that exists was made. He was not a late arrival in the story. He was its author.

Genesis 1:26 adds another layer. When God says *Let us make man in our image*, the plural is not incidental. Christ was not merely the instrument of creation — he was in the divine council. Present, participating, deliberating. Paul identifies the same person in Colossians 1:15–17 as the firstborn over all creation, the one by whom and for whom all things were created, the one in whom all things hold together.

Genesis, John, and Paul — three independent witnesses across three different centuries — all pointing to the same person: the one who was there before anything else was.

Day Four and the Clock He Built

Genesis 1:14–19 records the creation of the sun, moon, and stars on the fourth day — set in the expanse of the heavens *for signs and for seasons, and for days and years*.

What is remarkable here is not merely that God made the celestial lights. It is that the one who made them was the same one they would spend millennia pointing toward. On day four of creation week, Christ built the timekeeping system that would measure the countdown to his own arrival.

There is a further correspondence worth noting. The crucifixion occurred at the end of the fourth millennium of human history. Day four of creation week — the sun made, the great timekeeper set in the sky — corresponds to the fourth millennium, when the Sun of Righteousness arrived and was crucified. The physical sun, created on day four to govern and mark time, points forward to the one Malachi calls by that name — who would come at the precise moment the celestial calendar had been measuring toward.

The Sun of Righteousness shall arise with healing in his wings.

Malachi 4:2

The Creator embedded the sign of his own coming into the structure of creation week itself. The physical and the prophetic occupy the same number because the same mind designed both.

The Name That Spans Both Testaments

In Exodus 3, Moses encounters God at the burning bush and asks for a name to bring back to the people of Israel. The answer he receives is unlike any name in human experience.

God said to Moses, I AM WHO I AM. Say this to the people of Israel: I AM has sent me to you.

Exodus 3:14

The name is not descriptive. It is ontological. It does not say what God does or where he lives. It says what he is — the self-existent one, standing outside of time, dependent on nothing, requiring no origin and no explanation. I AM.

Fourteen centuries later, Christ is in the temple courts in Jerusalem, debating with the religious leaders. They invoke Abraham as their authority. He responds with something that stops the conversation entirely.

Truly, truly, I say to you, before Abraham was, I am.

John 8:58

He does not say *before Abraham was, I was*. The past tense would be remarkable enough. He uses the present tense — the divine name. The same name given to Moses at the burning bush. The people in the room heard it immediately. That is why they reached for stones.

The I AM of Exodus and the I AM of John 8 are the same person across fourteen centuries. The God who revealed himself to Moses in the wilderness is the one who walked into Jerusalem and announced himself in the temple. The through-line from Genesis 1 to Exodus 3 to John 8 is a single identity — consistently present, consistently the same.

The Fulfillment Pattern

If the argument were only about Christ's pre-existence, it would already be substantial. But the canon does not merely establish who he was before the incarnation — it announces, in extraordinary detail, exactly what he would do when he arrived.

The Passover lamb, instituted in Exodus 12, was never merely a meal. It was a declaration about a death that had not yet happened. Every lamb slain at every Passover for fifteen centuries was pointing forward to the one John the Baptist would identify at the Jordan: *Behold, the Lamb of God, who takes away the sin of the world*. The sign and the thing signified finally occupied the same moment in history at the same Passover full moon.

Daniel's prophecy of seventy weeks is more precise still. Written in the sixth century BC, it measured the exact period from the decree to restore and rebuild Jerusalem to the arrival and death of the Anointed One. The calculation runs from 457 BC to AD 27 — the baptism of Jesus, precisely on schedule. He came on time because the timetable was his. He had built the clock on day four. He had written the prophecy through Daniel. He arrived at the appointed moment.

The fulfillments are not vague. They are specific enough to be falsifiable — and they are not false.

The cumulative weight of these specifics is not primarily a theological argument. It is a mathematical problem. The probability that one person fulfills this many precise predictions by accident collapses past any reasonable threshold. What remains as an explanation is that the author of the prophecies knew who was coming — because the author and the one coming are not ultimately separate.

The Road to Emmaus

Luke 24 gives us the interpretive key that Christ himself used for reading his own fulfillment of Scripture. On the afternoon of the resurrection, two disciples are walking from Jerusalem to Emmaus, devastated. They had believed he was the one to redeem Israel, and instead he had been executed. They have the facts. They do not have the framework.

A stranger joins them on the road. They do not recognize him. He asks what they are discussing. They recount the events of the past three days. And then he responds with something that would change everything about how they read their Bibles for the rest of their lives.

And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

Luke 24:27

He does not give them new information. He shows them what was already there. Moses and all the prophets — the Law, the Psalms, the prophetic writings — all of it, concerning himself. The disciples had read these texts their entire lives. They knew them. What they had not understood was who they were about.

When they arrive at Emmaus and he breaks bread with them, they finally recognize him — and he vanishes. Their immediate response is telling:

Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?

Luke 24:32

The burning heart is not mysticism. It is what happens when the signposts finally point to the person they were always pointing to, and you recognize him. This is not an unusual experience.

It is the intended experience. The Scriptures were designed to do exactly what they did to those two disciples — not to produce informed minds only, but burning hearts.

The Warning and the Final Promise

The arc of Scripture does not close gently. It closes at the end of the canon — with Revelation 22 — and what it says there is worth taking seriously.

Revelation 22:18–19 declares the integrity of the canon inviolable. Nothing is to be added to the words of this book. Nothing is to be taken away. The word that begins with *Let there be light* in Genesis 1 ends here with its borders firmly established. It is not a document open to revision. It is the sealed testimony of the one who authored it.

Then comes the final verse of the canon's final chapter. The last recorded words of Jesus Christ in Scripture.

He who testifies to these things says, Surely I am coming soon.

Revelation 22:20

The one who spoke light into existence at the opening of Genesis speaks last in Revelation — and the last word is a promise to return. He was present at the first sentence of the story. He speaks the last sentence of the story. The first word and the last word belong to him.

The canon opened with his voice. It closes with his voice. Same voice. Same person. He was not introduced at Bethlehem. He was always already here — and he is coming back.

The Danger of Knowing Without Recognizing

There is a warning embedded in the John 8 passage that is easy to miss. The people Christ was debating when he said *I AM* were not biblical illiterates. They were the most rigorous students of Scripture in the ancient world. They had memorized the Torah. They had built an elaborate interpretive tradition to ensure they never violated a single commandment. Their entire lives were organized around the word.

And they missed him entirely.

It is possible to possess Scripture without encountering the person Scripture is about. You can know the map without knowing the territory. You can study the signpost without ever looking in the direction it points. The religious leaders of the first century are not a cautionary tale about irreligion. They are a cautionary tale about religion without recognition.

The Emmaus road offers the alternative — approaching the word not as a text to master but as the address of someone to meet.

The disciples on the road to Emmaus already had all the same information. What changed was who was doing the explaining. When Christ opened the Scriptures to them, the same texts they had read their entire lives suddenly pointed somewhere they had never looked. Their hearts burned because recognition is not the same thing as information.

The invitation the Scriptures extend — from Genesis 1:3 to Revelation 22:20 — is not primarily an invitation to correct doctrine. It is an invitation to recognize the person who has been present on every page. Take one prophecy. Read it before you read the gospel account it corresponds to. Let the distance between the writing and the fulfillment be real to you. Then ask whether what you are reading is better explained by coincidence or by an author who was present at both ends.

The answer the canon gives — from the first word to the last — is that it was always the same author. And he is still speaking.

"And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself." — Luke 24:27