

Jesus Christ

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Miracles of Christ: Eusebius' Ecclesiastical History, Book 1 Chap 13, Book 4 Chap 3.

N2 to Mt. 16.20, p1022. "Then charged he his disciples that they should tell no man that he was Jesus the Christ." (The disciples had been proclaiming Jesus as the Christ, i.e. the covenanted King of a kingdom promised to the Jews, and "at hand." The church, on the contrary, must be built upon testimony to Him as crucified, risen from the dead, ascended, and made "Head over all things to the church." Eph 1:20-23. The former testimony was ended, the new testimony was not yet ready, because the blood of the new covenant had not yet been shed, but our Lord begins to speak of His death and resurrection Mt 16:21. It is a turning-point of immense significance: *Margin:* Jesus Omit "Jesus.").

1. Advents, the two

N2 TO Ge. 3.15, p9 "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (The chain of references which begins here includes the promises and prophecies concerning Christ which were fulfilled in His birth and works at His first advent. See, for line of unfulfilled promises and prophecies: "Christ (second advent)" De 30:3. Cmt. on Ac 1:11 "Kingdom" Ge 1:26-28; Zec 12:8 "Kingdom (N.T.)" Lu 1:31; 1Co 15:28 "Day of the Lord" Isa 2:10; Re 19:11).

N1 p62 (* * * Joseph is peculiarly the type of Christ in His first advent, rejection, death, resurrection, and present exaltation among the Gentiles, but unrecognized of Israel. * * *).

N2 to Psm 16, p605, (The 16th Psalm is a prediction of the resurrection of the King. As a prophet David understood that, not at His 1st advent, but at some time subsequent to His death & resurrection Messiah would assume the Davidic throne. See Acts 2.25-31, with Luke. 1, 32, 33, and Acts 15.13-17. See "Davidic Covenant," 2 Sam. 7.14, *refs.*; "Kingdom (O.T.)," Zech. 12.8.). N2 p620 to Psm. 45 (This Psalm looks forward to the advent in glory. * * *).

N2 p 620 to Psalm 45.1: This great psalm of the King, with Psalms 46.-47., obviously looks forward to the advent in glory. The reference in Heb 1:8-9 is not so much to the anointing as an event Mt 3:16-17 as to the permanent state of the King. Cf. Isa 11:1-2. The divisions are: (1) The supreme beauty of the King (Ps 45:1-2); (2) the coming of the King in glory Ps 45:3-5; Re 19:11-21. (3) the deity of the King and character of His reign Ps 45:6-7; Heb 1:8-9; Isa 11:1-5. (4) as associated with Him in earthly rule, the queen is presented, Ps 45:9-13 and in that relation the King is not called Elohim Cmt. on Ge 1:1 as in verse 6, but Adonai, the husband name of Deity. (5) the virgin companions of the queen, who would seem to be the

Jewish remnant. Cmt. on Ro 11:5. **Re 14:1-4** are next seen **Ps 45:14-15**, and (6) the Psalm closes with a reference to the earthly fame of the King. See Psalm 68., next in order of the Messianic Psalms.

“THE PROPHETICAL BOOKS” p711 of Scofield Bible (“... But as the King is also Son of Abraham (Mt 1:1), the promised Redeemer, and as redemption is only through the sacrifice of Christ, so messianic prophecy of necessity presents Christ in a twofold character--a suffering Messiah (e.g. Isa. 53.), and a reigning Messiah (e.g. Isa. 11.). This duality, suffering and glory, weakness and power, involved a mystery which perplexed the prophets (1Pe 1:10-12; Lu 24.26.27).

“The solution of that mystery lies, as the New Testament makes clear, in the two advents--the first advent to redemption through suffering; the second advent to the kingdom glory, when the national promises to Israel will be fulfilled (Mt 1:21-23; Lu 2:28-35; 24:46-48, with Lu 1:31-33, 68-75; Mt 2:2,6; 19:27,28 Ac 2:30-32; 15:14-16). The prophets indeed describe the advent in two forms which could not be contemporaneous (e.g. Zec 9:9; contra, 14.1-9), but to them it was not revealed that between the advent to suffering, and the advent to glory, would be accomplished certain "mysteries of the kingdom" (Mt 13:11-16), not that, consequent upon Messiah's rejection, the new Testament Church would be called out. These were, to them, "mysteries hid in God" (Eph 3:1-10)....

“The keys which unlock the meaning of prophecy are: the two advents of Messiah, the advent to suffer (Ge 3:15; Ac 1:9), and the advent to reign (De 30:3; Ac 1:9-11); the doctrine of the Remnant (Isa 10:20, refs), the doctrine of the day of the Lord (Isa 2:10-22; Re 19:11-21), and the doctrine of the Kingdom (O.T., Ge 1:26-28; (Cmt. on Zec 12:8; N.T., Lu 1:31-33; (Cmt. on 1Co 15:28). note). The pivotal chapters, taking prophecy as a whole, are, Deut. 28., 29., 30.; Ps 2.; Dan. 2.,7.

“The whole scope of prophecy must be taken into account in determining the meaning of any particular passage (2Pe 1:20). Hence the importance of first mastering the great themes above indicated, which, in this edition of the Scriptures, may readily be done by tracing through the body of the prophetic writings the subjects mentioned in the preceding paragraph. The detail of the "time of the end," upon which all prophecy converges, will be more clearly understood if to those subjects the student adds the Beast (Da 7:8; Re 19:20), and Armageddon (">Re 16:14; 19:17, Cmt. on Re 19:17).”

N1 to Isa. 11.1, p723. “Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:” (The order of events in Isa. 10., 11., is noteworthy. Isa. 10. gives the distress of the Remnant in Palestine in the great tribulation. Ps 2:5; Re 7:14 and the approach and destruction of the Gentile host under the Beast. Da 7:8; Re 19:20. Is. 11. immediately follows with its glorious picture of the kingdom-age. Precisely the same order is found in Re 19., 20. (See "Kingdom," O.T., Ge 1:26-28; Zec 12:8 N.T. Lu 1:31-33; 1Co 15:28. Also Cmt. on Mt 3:2 Cmt. on Mt 6:33.

That nothing of this occurred at the first coming of Christ is evident from a comparison of the history of the times of Christ with this and all the other parallel prophecies. So far from regathering dispersed Israel and establishing peace in the earth, His crucifixion was soon followed (A.D. 70) by the destruction of Jerusalem, and the utter scattering of the Palestinian Jews amongst the nations.).

Isa.42. See N1 p750 to Isa. 42.1: “There is a twofold account of the Coming Servant: (1) he is represented as weak, despised, rejected, slain: (2) and also as a mighty conqueror, taking vengeance on the nations and restoring Israel (e.g. Isa 40:10; 63:1-4). The former class of passages relate to the first advent, and are fulfilled; the latter to the second advent, and are unfulfilled.”

N1 to Isa. 61.2, p766 (two advents in one view)”

“Note that Jesus suspended the reading of this passage in the synagogue at Nazareth (Lk. 4.16-21) at the comma in the middle of Isa. 61.2. The first advent, therefore, opened the day of *grace*, “the acceptable year of Jehovah,” but does not fulfill the day of *vengeance*. That will be taken up when Messiah returns (2 Thes. 1.7-10). Cr. Isa. 34.8; 35-4-10. The last verse, taken with the 4th, gives the historic connection: the vengeance precedes the regathering of Israel, and synchronizes with the day of the LORD (Is. 2.10-22; Rev. 19.11-21; also Isa. 63.1-6).”

Isa. 63. *The day of vengeance.*

N1 to Jer. 23 p795. (This final restoration is shown to be accomplished after a period of unexampled tribulation Jer 30:3-10 and in connection with the manifestation of David's righteous Branch Jer 23:5 who is also Jehovah-tsidkenu Jer 23:6. The restoration here foretold is not to be confounded with the return of a feeble remnant of Judah under Ezra, Nehemiah, and Zerubbabel at the end of the 70 years Jer 29:10. At His first advent Christ, David's righteous Branch Lu 1:31-33 did not "execute justice and judgment in the earth," but was crowned with thorns and crucified. Neither was Israel the nation restored, nor did the Jewish people say, "The Lord our righteousness." Cf. Ro 10:3. The prophecy is yet to be fulfilled. Ac 15:14-17.).

Joel 2.30-32. *Signs preceding the second advent and the day of the LORD.* (Cf. Isa. 13.9, 10; 24.21-23; Ezk. 32.7-10; Mt. 24.29, 30).

N2 to Micah 5.1, p948 "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek." (The "word of the Lord that came to Micah" Mic 4:1 having described the future kingdom Mic 4:1-8 and glanced at the Babylonian captivities Mic 4:9-10 goes forward into the last days to refer to the great battle (see "Armageddon,") ">Re 16:14, Cmt. on Re 19:17 which immediately precedes the setting up of the Messianic kingdom (see "Kingdom (O.T.)," Ge 1:26 Cmt. on Zec 12:8 also, "Kingdom (N.T.), Lu 1:31-33; 1Co 15:28.

Mic 5:1-2 forms a parenthesis in which the "word of the Lord" goes back from the time of the great battle (yet future) to the birth and rejection of the King, Messiah-Christ Mt 27:24-25,37. This is followed by the statement that He will "give them up until the time that she which travaileth hath brought forth" (Mic 5:3). There is a twofold "travail" of Israel: (1) that which brings forth the "man child" (Christ) Re 12:1-2; and (2) that which, in the last days, brings forth a believing "remnant" out of the still dispersed and unbelieving nation Mic 5:3; Jer 30:6-14; Mic 4:10. Both aspects are combined in Isa. 66. In Mic 5:7 we have the "man-child" (Christ) of Re 12:1-2 in Mic 5:8-15 the remnant, established in kingdom blessing. The meaning of Mic 5:3 is that, from the rejection of Christ at His first coming Jehovah will give Israel up till the believing remnant appears; then He stands and feeds in His proper strength as Jehovah (Mic 5:4); He is the defence of His people as in Mic 4:3,11-13 and afterward the remnant go as missionaries to Israel and to all the world. Mic 5:7-8; Zec 8:23.).

Zep. 3.15 speaks of the 2nd advent. Both advents are in Zechariah's prophecy.

N2 to Zep. 3.15 p961. "The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more." (That this, and all like passages in the Prophets (see "kingdom (O.T.)," Gen 1.26; Zech. 12.8), cannot refer to anything which occurred at the first coming of Christ is clear from the context. The precise reverse was true. See Isa. 11.1, *note*.)

Headnote to Zec., p 965: "Both advents of Christ are in Zechariah's prophecy (Zech. 9.9 with Mt. 21.1-11 and Zech. 14.3, 4)."

N1 p967 to Zech. 3.1-7 (Refusal of the Jews to abandon self-righteousness for the righteousness of God blinded them to the presence of the BRANCH in their midst at His first advent (Rom. 10.1-4; 11.7,8(Cf. Zech. 6.12-15, which speaks of the manifestation of the BRANCH in glory (v. 13) as the Priest-King, when Israel will receive Him. See Heb. 5.6, *note*); N2 p 973 to Zech. 9.9: Presentation of Christ as King at His first advent.

Zec. 11.1-6. The first advent and rejection of Messiah, and the result: the wrath.

Zec. 11.7-14. *The cause of the wrath, the rejection of Messiah.* (30 pieces of silver for Christ's betrayal cast into potter's field.).

N1 p975 to Zec. 11.7. 1st advent and rejection of Messiah & the result: the wrath. “And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.” (The scene belongs to the first advent. Beauty and Bands--literally "graciousness and union"; the first signifying God's attitude toward His people Israel, in sending His Son Mt 21:37 the second, His purpose to reunite Judah and Ephraim Eze 37:15-22. Christ, at His first advent, came with grace Joh 1:17 to offer union Mt 4:17 and was sold for thirty pieces of silver Zec 11:12-13. "Beauty" (i.e. graciousness) was "cut in sunder" (Zec 8:10-11), signifying that Judah was abandoned to the destruction foretold in Zec 11:1-6 and fulfilled A.D. 70. After the betrayal of the Lord for thirty pieces of silver (Zec 11:12-13) "Bands" (i.e. union) was broken (Zec 11:14), signifying the abandonment, for the time, of the purpose to reunite Judah and Israel. The order of Zech. 11. is, (1) the wrath against the land (Zec 11:1-6), fulfilled in the destruction of Jerusalem after the rejection of Christ Lu 19:41-44; (2) the cause of that wrath in the sale and rejection of Christ vs. (Zec 11:7-14); (3) the rise of the "idol shepherd," the Beast Da 7:8; Re 19:20 and his destruction (Zec 11:15-17).)

Zec. 11.7-14. *The cause of the wratah, the rejection of Messiah.*

Zec. 12.10. *The Spirit poured out: the pierced One revealed to the delivered remnant.* “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. ”

Headnote to Malachi. Like Zechariah, Malachi sees both advents, and predicts two forerunners (Mal. 3.1 and 4.5, 6).

N1 to Mal. 3.1, **p982.** “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.” (The f.c. of **Mal 3:1** is quoted of John the Baptist **Mt 11:10**; **Mr 1:2**; **Lu 7:27** but the second clause, "the Lord whom ye see," etc., is **nowhere quoted** in the N.T. The reason is obvious: in everything save the fact of Christ's first advent, the latter clause awaits fulfilment ">**Hab 2:20**. **Mal 3:2-5** speak of judgment, not of grace. Malachi, in common with other O.T. prophets, saw both advents of Messiah blended in one horizon, but did not see the separating interval described in Mt. 13. consequent upon the rejection of the King **Mt 13:16-17**. Still less was the Church-age in his vision **Eph 3:3-6**; **Col 1:25-27**. "My messenger" **Mal 3:1** is John the Baptist; the "messenger of the covenant" is Christ in both of His advents, but with especial reference to the events which are to follow His return.).

Mt. 1.18, margin note b: “Matthew 1:18 Now the birth of Iesus Christ was on this wise: When as his mother Mary was espoused to Ioseph (before they came together) shee was found with childe of the holy Ghost.” (*Christ (First Advent)* Mt. 2.1-6. (Ge. 3.15; Acts 1.9))

N1, 2 to Mt. 8.2, p1005. “And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.” (N1: The King, having in Chapters 5.-7. declared the principles of the kingdom, makes proof, in Chapters 8., 9., of His power to banish from the earth the consequences of sin, and to control the elements of nature. N2. Gr. Kurios. The first occurrence of the word is applied to Jesus with His evident sanction. In itself the word means "master," and is so used of mere human relationships in, e.g. Mt 6:24; 15:27; Mr 13:35; Eph 6:9 Both uses, divine and human, are brought together in Col 4:1. It is the Gr. equivalent of the Heb. "Adonai." Cmt. on Ge 15:2, and is so used by Jesus Christ in Mt 22:35-43. In the N.T. the distinctive uses of Kurios (Lord) are: (1) As the N.T. translation of the Heb. Jehovah (Lord), e.g. Mt 1:20; 2:15; 3:3; 4:7; 11:25; 21:9; Mr 12:29-30; Lu 1:68; 2:9. (2) Jesus Himself so uses Kurios, e.g. Mt 4:7; 11:25; Mr 12:11. (3) But the great use of Kurios is as the divine title of Jesus, the Christ. In this sense it occurs in the N.T. 663 times. That the intent is to identify Jesus Christ with the O.T. Deity is evident from Mt 3:3; 12:8; 21:9; Ps 118:26; Mt 22:43-45; Lu 1:43; Joh 20:28; Ac 9:5; 13:33. (Psa.2.). Cmt. on Joh 20:28.).

N1 p1015 t Mt. 13.17 “For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” (The King makes known the separation of his appearances through parables.)(**N1, p 1015:** The O.T. prophets saw in blended vision the rejection and crucifixion of the King (see "Christ, sacrifice,) Ge. 4:4, Heb. 10:18, *note*), and also His glory as David's Son. (Zec. 12:8, *note*), but "what manner of *time* the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should *follow*," was not revealed to them--only that the vision was not for themselves (1Pe. 1:10-12). That revelation Christ makes in these parables. A period of time is to intervene between His sufferings and His glory. That interval is occupied with the "mysteries of the kingdom of heaven" here described. *Margin:* righteous Righteousness. Ro 10:10, *note*.)

N1 p1028 to Mt. 21.4 (The King's final and official offer of Himself according to Zech. 9.9. Acclaimed by so unthinking multitude whose real belief is expressed in verse 11, but with no welcome from the official representatives of the nation, He was soon to hear the multitude shout: “Crucify Him.”)

N2 p1077 to Lk. 4.19 (A comparison with the passage quoted, Isa. 61.1, 2, affords an instance of the exquisite accuracy of Scripture. Jesus stopped at, “the acceptable year of the Lord,” which is connected with the first advent and the dispensation of grace (Gen. 3.15; Acts 1.11, *note*); “the day of vengeance of our God” belongs to the second advent (Deut. 30.3; Acts 1.11 *note*) and judgment.)

Luke 17. 22-37. Jesus foretells his second coming. Deut. 30.3; Acts 1.9-11, *note*.)

N1 p1135 to Jn. 14.3 (Promise to come for His saints. Not his return to glory to the earth. Here, He comes for His saints (1 Thes. 4.14-17), there (e.g. Mt. 24, 29, 30) He comes to judge the nations, etc.).

N1 p1148 to Acts 1.11. [“The two Advents—Summary: (1) The O.T. foreview of the coming Messiah is in two aspects—that of rejection and suffering (as, e.g., in Isa. 53), and that of earthly glory and power (as, e.g. in Isa. 11; Jer. 23; Ezk. 37). Often these two aspects blend in one passage (e.g. Ps. 2). The prophets themselves were perplexed by this seeming contradiction (1 Pet. 1.10, 11). It was solved by partial fulfillment. In due time the Messiah, born of a virgin according to Isaiah, appeared among men and began His ministry by announcing the predicted kingdom as “at hand (Mt. 4.17, *note*). The rejection of King and kingdom followed.. (2) Thereupon the rejected King announced His approaching crucifixion, resurrection, departure, and return (Mt. 12.38-40; 16.1-4, 27; Lk. 12.35-46; 17.20-36; 18.31-34; 19.12-27; Mt. 24, 25.). (3) He uttered predictions concerning the course of events between His departure and return (Mt. 13.1-50; 16.18; 24.4-26). (4) This promised return of Christ becomes a prominent theme in Acts, Epistles, and Revelation.

“Taken together, the N.T. teachings concerning the return of Jesus Christ may be summarized as follows: (1) That the return is an event, not a process, and is personal and corporeal (Mt. 23, 29; 25.30; 25.31; Mk. 14.62; Lk. 17.24; John 14.3; Acts 1.11; Phil 3.20, 21; 1 Thes. 1.10; 4.14-17). (2) His coming has a threefold relation: to the church, to Israel, to the nations.

“(a) To the church the descent of the Lord into the air to raise the sleeping and change the living saints is set forth as a constant expectation and hope (Mt. 24.36-44, 48-51; 25.13; 1 Cor. 15.51; Phil. 3.20; 1 Thes. 1.10; 4.14-17; 1 Tim. 6.14; Tit. 2.13; Rev. 22.20).

“(b) To Israel, the return of the Lord is predicted to accomplish the yet unfulfilled prophecies of her national regathering, conversion, and establishment in peace and power under the Davidic Covenant (Acts 15.14-17 with Zech. 14.1-9). See “Kingdom (O.T.),” 2 Sam. 7.8-17; Zech. 13.8, *note*; Lk. 1.31-33; 1 Cor. 15.24, *note*.

“(c) To the Gentile nations the return of Christ is predicted to bring the destruction of the present political world-system (Dan. 2.34, 35; Rev. 9. 19.11, *note*); the judgement of Mt. 25.31-46, followed by world-wide Gentile conversion and participation in the blessings of the kingdom (Isa. 2.2-4; 11.10; 60.3; Zech. 8.3, 20, 23; 14.16-21)”].

N1 p1212 to 1 Cor. 1.7 (The word “*epiphaneia*,” meaning an appearing is used of both advents); Lk. 17.22-37; Lk 21.27-8.

Lk. 4.16-21 & N2 p1077 thereto (Jesus reads from Isa. 61.1, 2. Stops at the part connected w/the 1st advent.

Jn. 16.16-33 (Christ speaks of his death, resurrection, and 2d advent.)

Rev. 19.11-16 (The second coming of Christ in glory.)

N4 p1348 to Rev. 19.17-19 (The battle of Armageddon.)

N1 p1349 (The day of Jehovah (called, also, "that day," and "the great day") is that lengthened period of time beginning with the return of the Lord in glory * * *).

2. Son of man

See **N2 p602** (to v4-6 of Psalm 8) to Psalm 8.5 "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (In Psa 2. Christ was presented as Jehovah's Son and King, rejected and crucified but yet to reign in Zion. In Psa 8., while His deity is fully recognized (**Ps 8:1**), Psa. 110 with **Mt 22:41-46** He is seen as Son of man **Ps 8:4-6** who, "made for a little *while* lower than the angels, " is to have dominion over the redeemed creation **Heb 2:6-11**. The authority here is racial and Adamic, rather than purely divine as in Psa 2., or Davidic as in Psa 89. That which the first man lost, the second man and "last Adam" more than regained. **Heb 2:6-11** in connection with Psa. 8., and **Ro 8:17-21** show that the "many sons" whom He is bringing to glory, are joint heirs with Him in both the royal right of Psa. 2. and the human right of Heb. 2. See Psa. 16., next in order of the Messianic Psalms. *Margin: angel Cmt. on Heb 1:4.*)

N1 p841 to Ezekiel 2 "1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee." ("Son of man," used by our Lord of Himself seventy-nine times, is used by Jehovah ninety one times when addressing Ezekiel. (1) In the case of our Lord the meaning is clear: it is His racial name as the representative Man in the sense of **1Co 15:45-47**. The same thought, implying transcendence of mere Judaism, is involved in the phrase when applied to Ezekiel. Israel had forgotten her mission. *Cmt. on Ge 11:10 Eze 5:5-8*. Now, in her captivity, Jehovah will not forsake His people, but He will remind them that they are but a small part of the race for whom He also cares. Hence the emphasis upon the word "man." The Cherubim "had the likeness of a man" **Eze 1:5** and when the prophet beheld the throne of God, he saw "the likeness as the appearance of a **man** above upon it" **Eze 1:26**. *Cmt. on Mt 8:20 Re 1:12-13*.

"(2) As used of Ezekiel, the expression indicates, not what the prophet is in himself, but what he is to God; a son of man (a) chosen, (b) endued with the Spirit, and (c) sent of God. All this is true also of Christ who was, furthermore, the representative man--the head of regenerate humanity.")

N1 p1006 to Mt. 8.20: "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Cf. on Eze 2:1, *note*. Our Lord thus designates Himself about eighty times. It is His racial name as the representative Man, in the sense of 1Co 15:45-47 as Son of David is distinctly his Jewish name, and Son of God His divine name. Our Lord constantly uses this term as implying that his mission (e.g.) Mt 11:19; Lu 19:10. His death and resurrection (e.g.) Mt 12:40; 20:18; 26:2 and His second coming (e.g.) Mt 24:37-44; Lu 12:40 transcended in scope and result all merely Jewish imitations. When Nathanael confesses him as "King of Israel," our Lord's answer is, "Thou shalt see greater things. . . the angels of God ascending and descending upon the Son of man." When His messengers are cast out by the Jews, His thought leaps forward to the time when the Son of man shall come, not then to Israel only but to the race Mt 10:5; 8:23. It is in this name, also, that universal judgment is committed to Him Joh 5:22,27. It is also a name indicating that in Him is fulfilled the O.T. foreview of blessing through a coming man. *Cmt. on Ge 1:26 Ge 3:15; 12:3; Ps 8:4; 80:17; Isa 7:14; 9:6; 32:2; Zec 13:7; Isa 32:2; Zec 13:7.*"

See pp. 6- of *The Jews, the Gentiles, and the Church of God in the Gospel of Matthew*, by Robert Govett (Miami Springs, Florida: Schottle Publishing Co., Inc., 1989).

Headnote to Luke: "Luke is the Gospel of the human-divine One, as John is of the divine-human One. The key-phrase is "Son of man," and the key-verse Lu 19:10. "For the Son of man is come to seek and to save that which was lost." In harmony with this intent, Luke relates those things concerning Jesus which demonstrate how entirely human He was. His genealogy is traced to Adam, and the most detailed account is given of His mother, and of His infancy and boyhood. The parables peculiar to Luke have distinctively the human and the seeking note. But Luke is careful to guard the Deity and Kingship of Jesus Christ Lu 1:32-35. Luke, then, is the Gospel of "the man whose name is The BRANCH" Zec 6:12."

3. Christ and the Gentiles

N2 to Is. 42.6, p750 "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;" (The prophets connect the Gentiles with Christ in a threefold way: (1) as the Light He brings salvation to the Gentiles Lu 2:32; Ac 13:47-48; (2) as the "Root of Jesse" He is to reign over the Gentiles in His kingdom. Isa 11:10; Ro 15:12. He saves the Gentiles, which is the distinctive feature of this present age. Ro 11:17-24; Eph 2:11-12 He reigns over the Gentiles in the kingdom-age, to follow this. See "Kingdom (O.T.)," Ge 1:26-28; Zec 12:8. (3) Believing Gentiles in the present age, together with believing Jews, constitute "the church which is His body." Cmt. on Eph 3:6)

N1 to Isa. 44.28, p753. *The prophecy concerning Cyrus, and the restoration under Ezra & Nehemiah.* (Cf. I Ki. 13.2, where Josiah was mentioned by name 300 yrs. before his birth.)

Isaiah 45.1-4 "1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; 2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: 3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel. 4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."

N2 p753 to Is. 45.1: "The only instance where the word is applied to a Gentile. Nebuchadnezzar is called the 'servant' of Jehovah Jer 25:9; 27:6; 43:10 This, with the designation 'My shepherd' Isa 44:28 also a Messianic title, marks Cyrus as that startling exception, a Gentile type of Christ. The points are: (1) both are irresistible conquerors of Israel's enemies. Isa 45:1; Re 19:19-21; (2) both are restorers of the holy city Isa 44:28; Zec 14:1-11; (3) through both is the name of the one true God glorified Isa 45:6; 1Co 15:28."

Is. 49.1-7 (2) *The Holy One, Israel's Redeemer.*

N1 to Ex. 2.2, p72 "And the woman conceived, and bare a son: and when she saw him that he *was* a goodly *child*, she hid him three months." (Moses, type of Christ the Deliverer Isa 61:1; Lu 4:18; 2Co 1:10; 1Th 1:10. (1) A divinely chosen deliverer Ex 3:7-10; Ac 7:25; Joh 3:16. (2) Rejected by Israel he turns to the Gentiles Ex 2:11-15; Ac 7:25; 18:5; 28:17-28. (3) During his rejection he gains a Gentile bride Ex 2:16-21; Mt 12:14-21; 2Co 11:2; Eph 5:30-32. (4) Afterward he again appears as Israel's deliverer, and is accepted Ex 4:29-31; Ro 11:14-26; Ac 15:14-17. (5) Officially, Moses typifies Christ as Prophet Ac 3:22-23. Advocate Ex 32:31-35; 1Jo 2:1-2, Intercessor Ex 17:1-6; Heb 7:25 and Leader, or King De 33:4-5; Isa 55:4; Heb 2:10 while, in relation to the house of God, he is in contrast with Christ. Moses was faithful as a servant over another's house; Christ as a Son over His own house Heb 3:5-6.)

N1 to Ex. 12.11, p 84 "Exodus 12:11 And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD'S passover." (The Passover, type of Christ our Redeemer Ex 12:1-28; Joh 1:29; 1Co 5:6-7; 1Pe 1:18-19: (1) The lamb must be without blemish, and to test this it was kept up for four days Ex 12:5-6. So our Lord's public life, under hostile scrutiny, was the testing which proved his holiness Lu 11:53-54; Joh 8:46; 18:38. (2) The Lamb thus tested must be slain Ex 12:6; Joh 12:24; Heb 9:22. (3) The blood must be applied Ex 12:7 This answers to

appropriation by personal faith, and refutes universalism Joh 3:36. (4) The blood thus applied of itself, without anything, constituted a perfect protection from judgment Ex 12:13; 1Jo 1:7; Heb 10:10,14. (5) The feast typified Christ as the bread of life, answering to the memorial supper. Mt 26:26-28; 1Co 11:23-26. To observe the feast was a duty and privilege, but not a condition of safety. As a matter of fact, the bread was not eaten by the Israelites on the night in which, nevertheless, they were preserved from the judgment upon the firstborn. Ex 12:34-39.)

N1 to Ex. 15.25, p89 “And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,” (These bitter waters were in the very path of the Lord's leading, and stand for the trials of God's people, which are educatory and not punitive. The "tree" is the cross Ga 3:13 which became sweet to Christ as the expression of the Father's will Joh 18:11. When our Marahs are so taken we cast the "tree" into the waters. Ro 5:3-4.)

N1 to Ex. 25.9, p101 “According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.” (The tabernacle, speaking comprehensively, is explained in the N.T. as typical in three ways: (1) of the Church as a habitation of God through the Spirit Ex 25:8; Eph 2:19-22; (2) of the believer 2Co 6:16; (3) as a figure of things in the heavens Heb 9:23-24. **In detail, all speaks of Christ:** (1) **The ark, in its materials, acacia-wood Cmt. on Ex 26:15 and gold, is a type of the humanity and deity of Christ.** (2) **In its contents, a type of Christ,** as: (a) having God's law in His heart Ex 25:16; (b) the wilderness food (or portion) of His people Ex 16:33; (c) Himself the resurrection, of which Aaron's rod is the symbol Nu 17:10. (3) In its use the ark, especially the mercy-seat, was a type of God's throne. That it was, to the sinning Israelite, a throne of; grace and not of judgment was due to the mercy-seat formed of gold and sprinkled with the blood of atonement, which vindicated the law, and divine holiness guarded by the cherubim Ge 3:24. Cmt. on Eze 1:5 See PROPITIATION, Cmt. on Ro 3:25)

N2 to Ex. 25.10, p101 “Exodus 25:10 And they shall make an ark of shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.” (All begins with the ark, which, in the completed tabernacle, was placed in the holy of holies, because, in revelation, God begins from Himself, working outward toward man; as, in approach, the worshipper begins from himself, moving toward God in the holy of holies. The same order is followed in the Levitical offerings (Le 1-5.). In approach man begins at the brazen altar, type of the Cross, where, in the fire of judgment, atonement is made. *Margin: make an ark* The most inclusive type of Christ, Gold = Deity; wood = humanity. History: Nu 3:31; 10:33; Jos 3:3-15; 6:11; Jg 20:27; 1Sa 3:3; 4:1-11; 5:1-10; 6:1-21; 7:1-2; 2Sa 6:2-17; 7:2; 15:24-29; 1Ki 8:1-21 not carried to Babylon, 2Ki 24:13; 2Ch 35:3, not mentioned in Ezra or Neh. Where is it? Re 11:19. *Margin: shittim wood* i.e. acacia.)

SEE THE FILE “TABERNACLE” FOR ALL NOTES ON THE TABERNACLE.

N1 to Ex. 28.1, p106 “And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.” (Type of Christ, our High Priest. Christ is a priest after the order of Melchizedek, but He executes his priestly office after the pattern of Aaron. Heb. 7. gives the order; Heb. 9., the pattern. Cmt. on Ge 14:18.)

N2 to Ex. 30.1, p110 “And thou shalt make an altar to burn incense upon: *of* shittim wood shalt thou make it.” (Altar of incense, type of Christ our intercessor Joh 17:1-26; Heb 7:25 through whom our own prayers and praises ascend to God Heb 13:15; Re 8:3-4 and of the believer-priest's sacrifice of praise and worship Heb 13:15.)

N2 to Ex. 30.18, p111 “Thou shalt also make a laver of brass, and his foot *also* of brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.” (Laver, type of Christ cleansing us from defilement, and from "every spot or wrinkle or any such

thing" **Joh 13:2-10**; **Eph 5:25-27**. It is significant that the priests could not enter the holy place after serving at the brazen altar till hands and feet were cleansed.)

N1 to Le. 25.49, p 161 "Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself." (The Kinsman-Redeemer. The word goel is used to indicate both the redemption-- "to free by paying," and the Redeemer--"the one who pays." The case of Ruth and Boaz Ru 2:1; 3:10-18; 4:1-10 perfectly illustrates this beautiful type of Christ. See "Redemption, Cmt. on Isa 59:20. *Margin*: redeem Heb. "goel," Redemp. (Kinsman type). Cmt. on Isa 59:20.)

See N1, 2 to Nu. 6.1-2, p173-4. "And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:" (**Note 1**: There is a beautiful moral order in chapters 6.-7.; separation, **Nu 6:1-12**, worship, **Nu 6:13-21**, blessing, **Nu 6:22-27** service, **Nu 7:1-89**. See **Heb 13:12-16**.) (**Note 2**: The Nazarite (more accurately Nazirite, one separated) was a person of either sex separated wholly unto the Lord. Abstention from wine, the symbol of mere natural joy **Ps 104:15** was the expression of a devotedness which found all its joy in the Lord (cf) **Ps 87:7**; **97:12**; **Hab 3:18**; **Phm 1:25,25,25**. The long hair, naturally a reproach to man **1Co 11:14** was at once the visible sign of the Nazarite's separation, and of his willingness to bear reproach for Jehovah's sake. The type found its perfect fulfilment in Jesus, who was "holy, harmless, undefiled and separate from sinners" **Heb 7:26** who was utterly separated unto the Father **Joh 1:18**; **6:38** who allowed no mere natural claim to hinder or divert Him. **Mt 12:46-50**.)

N1 to Nu. 19.2, p192 "This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, *and* upon which never came yoke:" (The red heifer: Type of the sacrifice of Christ as the ground of the cleansing of the believer from the defilement contracted in his pilgrim walk through this world, and illustration of the method of his cleansing. The order is: (1) the slaying of the sacrifice; (2) the sevenfold sprinkling of the blood, typical public testimony before the eyes of all of the complete and never-to-be-repeated putting away of all the believer's sin as before God. Heb 9:12-14; 10:10-12. (3) the reduction of the sacrifice to ashes which are preserved and become a memorial of the sacrifice; (4) the cleansing from defilement (sin has two aspects--guilt and uncleanness) by sprinkling with the ashes mingled with water. Water is a type of both the Spirit and the Word. Joh 7:37-39. Eph 5:26. The operation typified is this: the Holy Spirit used the Word to convict the believer of some evil allowed in his life to the hindering of his joy, growth, and service. Thus convicted, he remembers that the guilt of his sin has been met by the sacrifice of Christ 1Jo 1:7. Instead, therefore, of despairing, the convicted believer judges and confesses the defiling thing as unworthy a saint, and is forgiven and cleansed Joh 13:3-10; 1Jo 1:7-10.)

N1 to Nu. 21.9, p195 "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Cmt. on Ge 3:14. The serpent is a symbol of sin judged; brass speaks of the divine judgment, as in the brazen altar Cmt. on Ex 27:1, note (2) and self-judgment, as in the laver of brass. The brazen serpent is a type of Christ "made sin for us" Joh 3:14-15; 2Co 5:21 in bearing our judgment. Historically, the moment is indicated in the cry: "My God, My God, why hast Thou forsaken Me?" Mt 27:46.)

N1 to Jos. 1.1, p259 "Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying," (Joshua (Je-hoshua, meaning Jehovah-Saviour) is a type of Christ, the "Captain of our salvation" Heb 2:10-11. The more important points are: (1) he comes after Moses Joh 1:17; Ro 8:3; 10:4-5; Heb 7:18-19; Ga 3:23-25. (2) He leads to victory. Ro 8:37; 2Co 1:10; 2:14. (3) He is our Advocate when we have suffered defeat Jos 7:5-9; 1Jo 2:1. (4) He allots our portions Eph 1:11; 4:8-11.)

N2 to Jos. 5.11, p263 "And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day." (The manna is a type of Christ in humiliation, known "after the flesh," giving his flesh that the believer might have life Joh 6:49-51 while the "old corn of the land" is Christ apprehended as risen, glorified, and seated in the heavenlies. Occupation with Christ on

earth, "crucified through weakness," tends to a wilderness experience. An experience befitting the believer's place in the heavenlies demands an apprehension of the power of His resurrection 2Co 5:16; 13:4; Php 3:10; Eph 1:15-23. It is the contrast between "milk" and "meat" in Paul's writings. 1Co 3:1-2; Heb 5:12-14; 6:1-3.)

N2 to I Chr. 17.7, p475 "Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, *even* from following the sheep, that thou shouldest be ruler over my people Israel:" (David is here, as often, a type of his Son after the flesh (Mt. 1.1; Rom. 1.3), Jesus the Shepherd-King. At His first coming He took the shepherd's place, first in death (John 10.11), and now in resurrection power (Heb. 13.20). At His return He will take the place of "ruler of Israel" (Isa. 11.10-12; Jer. 23.5-8; Lk. 1.32, 33; Acts 15.14-17). this is the precise order of Psalms 22, 23, 24. In the first the good Shepherd is giving His life for the sheep; in the second He is caring for the sheep; in the third He comes to reign as King of Glory.

N1 to Is. 40.1, p747: "The first two verses of Isa. 40. give the key-note of the second part of the prophecy of Isaiah. The great theme of this section is Jesus Christ in His sufferings, and the glory that shall follow in the Davidic kingdom. (See "Christ in O.T.," sufferings,) Ge 4:4; Heb 10:18 glory, 2Sa 7:8-15; Zec 12:8 Since Israel is to be regathered, converted, and made the centre of the new social order when the kingdom is set up, this part of Isaiah appropriately contains glowing prophecies concerning these events. The full view of the redemptive sufferings of Christ (e.g. Isa. 53) leads to the evangelic strain so prominent in this part of Isaiah. (e.g. Isa 44:22; 55:1-3).

"The change in style, about which so much has been said, is no more remarkable than the change of theme. A prophet who was also a patriot would not write of the sins and coming captivity of his people in the same exultant and joyous style which he would use to describe their redemption, blessing, and power. In Joh 12:37-44 quotations from Isa. 53. and 6. are both ascribed to Isaiah."

N1 & 2 to Is. 59.20, p765 "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD." (Redemption: Kinsman type, summary. The **goel**, or Kinsman-Redeemer, is a beautiful type of Christ.

(1) The kinsman redemption was of **persons**, and an **inheritance** Le 25:48,25; Ga 4:5; Eph 1:7,11,14

(2) The Redeemer must be a kinsman Le 25:48-49; Ru 3:12-13; Ga 4:4; Heb 2:14-15.

(3) The Redeemer must be able to redeem Ru 4:4-6; Jer 50:34; Joh 10:11,18

(4) Redemption is effected by the **goel** paying the just demand in full Le 25:27; 1Pe 1:18-19; Ga 3:13.
Cmt. on Ex 14:30 Cmt. on Ro 3:24

Note 2. The **time** when the "Redeemer shall come to Zion" is fixed, relatively, by Ro 11:23-29 as following the completion of the Gentile Church. That is also the order of the great dispensational passage, Ac 15:14-17. In both, the return of the Lord to Zion follows the outcalling of the Church.)

Is. 50 (5) *The humiliation of the Holy One.*

Is. 52.13-15 (8) *Jehovah's Servant, marred and afterward exalted.*

Is. 53. *The vicarious sacrifice of Christ.*

N1 to Is. 41.2 p749 "Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow." (Three servants of Jehovah are mentioned in Isaiah: (1) David # Isa 37:35; (2) Israel

the nation Isa 41:8-16; 43:1-10; 44:1-8; 45:4; 48:20; (3) Messiah Isa 42:1-12, Is 49., entire chapter, but note especially Isa 49:5-7, where the Servant Christ restores the servant nation; Isa 50:4-6; 52:13-15; 53:1-12. Israel the nation was a faithless servant, but restored and converted will yet thresh mountains. Against the Servant Christ no charge of unfaithfulness or failure is brought. Cmt. on Isa 42:1.)

N2 to Zec. 9.9, p973. Presentation of Christ as King at His first advent. “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” (The events following this manifestation of Christ as King are recorded in the Gospels. The real faith of the multitude who cried, "Hosanna" is given in Mt 21:11 and so little was Jesus deceived by His apparent reception as King, that He wept over Jerusalem and announced its impending destruction (fulfilled A.D. 70; Lu 19:38-44. The same multitude soon cried, "Crucify Him."

N3 to Zec. 9.10, p973 “And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.” (Having introduced the King in Zec 9:9, Zec 9:10 and the verses which follow look forward to the end-time and kingdom. Except in verse 9, this present age is not seen in Zechariah.)

Headnote to Mt. “The scope and purpose of the book are indicated in the first verse. Matthew is the "book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (MT. 1.1). This connects him at once with two of the most important of the Old Testament Covenants: the Davidic Covenant of kingship, and the Abrahamic Covenant of promise. 2Sa 7:8-16; Ge 15:18. Of Jesus Christ in that twofold character, then, Matthew writes. Following the order indicated in the first verse, he writes first of the King, the son of David; then of the Son of Abraham, obedient unto death, according to the Isaac type Ge 22:1-18; Heb 11:17-19.

“But the prominent character of Christ in Matthew is that of the covenanted King, David's "righteous Branch" Jer 23:5; 33:15. Matthew records His genealogy; His birth in Bethlehem the city of David, according to Mic 5:2, the ministry of His forerunner according to Malachi Mal 3:1. His rejection by Israel; and His predictions of His second coming in power and great glory.

Only then (MT 26.-28.) does Matthew turn to the earlier covenant, and record the sacrificial death of the son of Abraham.

“This determines the purpose and structure of Matthew. It is peculiarly the Gospel for Israel; and, as flowing from the death of Christ, a Gospel for the whole world.

“Matthew falls into three principal divisions:

“I. The manifestation to Israel and rejection of Jesus Christ the Son of David, born King of the Jews, 1.1-25.46. The subdivisions of this part are:

- (1) The official genealogy and birth of the King, 1. 1-25;
- (2) the infancy and obscurity of the King, 2. 1-23;
- (3) the kingdom "at hand," 3. 1-12.50 (the order of events of this subdivision is indicated in the text);
- (4) the mysteries of the kingdom, 13. 1-52;

N2 & 3 p994 to Mt. 1.16: “And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.” (2 The changed expression here is important. It is no longer, "who begat," but, "Mary, of whom was born Jesus." Jesus was not begotten of natural generation.” “3 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.” “Christ (Christos=anointed), the Greek form of the Hebrew ‘Messiah’ Da 9:25-26 is the official name of our Lord, as Jesus is his human name Lu 1:31; 2:21. The name, or title, ‘Christ’ connects Him with the entire O.T. foreview Cmt. on Zec 12:8 of a coming prophet De 18:15-19, Priest Ps 110:4 and king 2Sa 7:7-10. As these were typically anointed with oil 1Ki 19:16; Ex 29:7; 1Sa 16:13 so Jesus was anointed with the Holy Spirit Mt 3:16; Mr 1:10-11; Lu 3:21-22; Joh 1:32-33 thus becoming officially "the Christ.)

N1 to Mt. 2.2 p995 "Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." ("The King" is one of the divine titles Ps 10:16 and so used in the worship of the Church 1Ti 1:17 but Christ is never called "King of the Church." He is "King of the Jews" Mt 2:2 and Lord and "Head of the Church" Eph 1:22-23 Cmt. on Mt 16:18 Cmt. on Heb 12:23 Mt 16:18; Heb 12:23.)

N3 to Mt. 4.1, p999. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." (The temptation of Christ, the "last Adam" 1Co 15:45 is best understood when contrasted with that of the "first man Adam." Adam was tempted in his place of lord of creation, a lordship with but one reservation, the knowledge of good and evil Ge 1:26; 2:16-17. Through the woman he was tempted to add that also to his dominion. Falling, he lost all. But Christ had taken the place of a lowly Servant, acting only from and in obedience to the Father. Php 2:5-8; Joh 5:19; 6:57; 8:28,54 Cmt. on Isa 41:8 that He might redeem a fallen race and a creation under the curse Ge 3:17-19; Ro 8:19-23. Satan's one object in the threefold temptation was to induce Christ to act from Himself, in independency of His Father. The first two temptations were a challenge to Christ from the god of this world to prove Himself indeed the Son of God (Mt 4:3,6). The third was the offer of the usurping prince of this world to divest himself of that which rightfully belonged to Christ as Son of man and Son of David, on the condition that He accept the sceptre on Satan's world-principles (cf. Joh 18:36). Cmt. on Re 13:8. Christ defeated Satan by a means open to His humblest follower, the intelligent use of the word of God (Mt 4:4,7). In his second temptation Satan also used Scripture, but a promise available only to one in the path of obedience. The scene give emphasis to the vital importance of "rightly dividing the word of truth" 2Ti 2:15.)

N1 p. 1000 to Mt. 5.17 "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Christ's relation to the law of Moses may be thus summarized: (1) He was made under the law Ga 4:4; (2) He lived in perfect obedience to the law Joh 8:46; Mt 17:5; 1Pe 2:21-23; (3) he was a minister of the law to the Jews, clearing it from rabbinical sophistries, enforcing it in all its pitiless severity upon those who professed to obey it (e.g.) Lu 10:25-37 but confirming the promises made to the fathers under the Mosaic Covenant Ro 15:8; (4) He fulfilled the types of the law by His holy life and sacrificial death Heb 9:11-26; (5) He bore, vicariously, the curse of the law that the Abrahamic Covenant might avail all who believe Ga 3:13-14; (6) He brought out by His redemption all who believe from the place of servants under the law into the place of sons Ga 4:1-7; (7) He mediated by His blood the New Covenant of assurance and grace in which all believers stand Ro 5:2; Heb 8:6-13 so establishing the "law of Christ" Ga 6:2 with its precepts of higher exaltation made possible by the indwelling Spirit.)

N2 to Mt. 8.2, p1005 "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean." (Gr. Kurios. The first occurrence of the word is applied to Jesus with His evident sanction. In itself the word means "master," and is so used of mere human relationships in, e.g. Mt 6:24; 15:27; Mr 13:35; Eph 6:9 Both uses, divine and human, are brought together in Col 4:1. It is the Gr. equivalent of the Heb. "Adonai." Cmt. on Ge 15:2, and is so used by Jesus Christ in Mt 22:35-43. In the N.T. the distinctive uses of Kurios (Lord) are: (1) As the N.T. translation of the Heb. Jehovah (Lord), e.g. Mt 1:20; 2:15; 3:3; 4:7; 11:25; 21:9; Mr 12:29-30; Lu 1:68; 2:9. (2) Jesus Himself so uses Kurios, e.g. Mt 4:7; 11:25; Mr 12:11. (3) But the great use of Kurios is as the divine title of Jesus, the Christ. In this sense it occurs in the N.T. 663 times. That the intent is to identify Jesus Christ with the O.T. Deity is evident from Mt 3:3; 12:8; 21:9; Ps 118:26; Mt 22:43-45; Lu 1:43; Joh 20:28; Ac 9:5; 13:33. (Psa.2.). Cmt. on Joh 20:28.)

N1 to Mt. 12.3, p1012. "But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;" (Jesus' action Mt 12:1-7 is highly significant. "What David did" refers to the time of his rejection and persecution by Saul. 1Sa 21:6. Jesus here is not so much the rejected Saviour as the rejected King; hence the reference to David.).

N2 to Mt. 12.18, p1012. "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles." (This too is most significant. The rejected King of Israel will turn to the Gentiles (cf.) Mt 10:5-6. In fulfilment this awaited

the official rejection, crucifixion, and resurrection of Christ, and the final rejection of the risen Christ. Lu 24:46-47; Ac 9:15; 13:46; 28:25-28; Ro 11:11.).

N2 p1312 to I Pe. 2.8 “And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.” (Christ crucified is the Rock: (1) Smitten that the Spirit of life may flow from Him to all who will drink Ex 17:6; 1Co 10:4; Joh 4:13; 7:37-39. (2) To the church the foundation and chief corner Stone Eph 2:20. (3) To the Jews at His first coming a "stumbling stone" Ro 9:32-33; 1Co 1:23. (4) to Israel at His second coming the "headstone of the corner" Zec 4:7. (5) To the Gentile world-power the smiting "stone cut out without hands" Da 2:34. (6) In the divine purpose the Stone which, after the destruction of Gentile world-power, is to grow and fill the earth. (7) To unbelievers the crushing Stone of judgment. Mt 21:44.)

4. Adam (The first and last Adam)

Adam: Genesis 2:7 “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

N2 to Psm. 8.5 “For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.” (In Psa 2. Christ was presented as Jehovah's Son and King, rejected and crucified but yet to reign in Zion. In Psa 8., while His deity is fully recognized (**Ps 8:1**), Psa. 110 with **Mt 22:41-46** He is seen as Son of man **Ps 8:4-6** who, "made for a little *while* lower than the angels, " is to have dominion over the redeemed creation **Heb 2:6-11**. The authority here is racial and Adamic, rather than purely divine as in Psa 2., or Davidic as in Psa 89. That which the first man lost, the second man and "last Adam" more than regained. **Heb 2:6-11** in connection with Psa. 8., and **Ro 8:17-21** show that the "many sons" whom He is bringing to glory, are joint heirs with Him in both the royal right of Psa. 2. and the human right of Heb. 2. See Psa. 16., next in order of the Messianic Psalms. *Margin: angel Cmt. on Heb 1:4.*)

N1 to Isa. 4.2, p716 “In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.” (A name of Christ, used in fourfold way: (1) "The Branch of Jehovah" (Isa 4:2), that is, the "Immanuel" character of Christ Isa 7:14 to be fully manifested to restored and converted Israel after His return in divine glory Mt 25:31; (2) the "Branch of David" Isa 11:1; Jer 23:5; 33:15 that is, the Messiah, "of the seed of David according to the flesh" Ro 1:3 revealed in His earthly glory as King of kings, and Lord of lords; (3) Jehovah's "Servant, the Branch" Zec 3:8 Messiah's humiliation and obedience unto death according to Isa 52:13-15; 53:1-12; Php 2:5-8; (4) the "man whose name is the Branch" Zec 6:12-13 that is His character as Son of man, the "**last Adam,**" the "**second Man**" 1Co 15:45-47 reigning, as Priest-King, over the earth in the dominion given to and lost by the first Adam. Matthew is the Gospel of the "Branch of David"; Mark of "Jehovah's Servant, the Branch"; Luke of "the man whose name is the Branch"; John of "the Branch of Jehovah.")

N3 p 997 to Mt. 4.1 “Matthew 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.” (The temptation of Christ, the "last Adam" **1Co 15:45** is best understood when contrasted with that of the "first man Adam." Adam was tempted in his place of lord of creation, a lordship with but one reservation, the knowledge of good and evil **Ge 1:26; 2:16-17**. Through the woman he was tempted to add that also to his dominion. Falling, he lost all. But Christ had taken the place of a lowly Servant, acting only from and in obedience to the Father. **Php 2:5-8; Joh 5:19; 6:57; 8:28,54 Cmt. on Isa 41:8** that He might redeem a fallen race and a creation under the curse **Ge 3:17-19; Ro 8:19-23**. Satan's one object in the threefold temptation was to induce Christ to act from Himself, in independency of His Father. The first two temptations were a challenge to Christ from the god of this world to prove Himself indeed the Son of God (**Mt 4:3,6**). The third was the offer of the usurping prince of this world to divest himself of that which rightfully belonged to Christ as Son of man and Son of David, on the condition that He accept the sceptre on Satan's world-principles (cf. **Joh 18:36**). **Cmt. on Re 13:8**. Christ defeated Satan by a means open to His humblest follower, the intelligent use of the word of God (**Mt 4:4,7**). In his second temptation Satan also used Scripture, but a promise available only to one in the path of obedience. The scene give emphasis to the vital importance of "rightly dividing the word of truth" **2Ti 2:15**.)

John 1:4: "In him was life; and the life was the light of men."

John 5:21: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

John 10:10: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more."

John 12:24 "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

I John 5.12:12 He that hath the Son hath life; and he that hath not the Son of God hath not life."

John 3:6: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Romans 5.12-19: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, *so is* the gift: for the judgment was by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Christ's relationship to the Law of Moses: N1 to Mt. 5.17 p1000 "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Christ's relation to the law of Moses may be thus summarized: (1) He was made under the law Ga 4:4; (2) He lived in perfect obedience to the law Joh 8:46; Mt 17:5; 1Pe 2:21-23; (3) he was a minister of the law to the Jews, clearing it from rabbinical sophistries, enforcing it in all its pitiless severity upon those who professed to obey it (e.g.) Lu 10:25-37 but confirming the promises made to the fathers under the Mosaic Covenant Ro 15:8; (4) He fulfilled the types of the law by His holy life and sacrificial death Heb 9:11-26. (5) He bore, vicariously, the curse of the law that the Abrahamic Covenant might avail all who believe Ga 3:13-14; (6) He brought out by His redemption all who believe from the place of servants under the law into the place of sons Ga 4:1-7; (7) He mediated by His blood the New Covenant of assurance and grace in which all believers stand Ro 5:2; Heb 8:6-13 so establishing the "law of Christ" Ga 6:2 with its precepts of higher exaltation made possible by the indwelling Spirit.)

N4 p1197 to Ro. 5.14 (see Ro. 5.12-21) (Broadly, the contrast is: Adam: sin, death; Christ: righteousness, life. Adam drew down into his ruin the old creation Ro 8:19-22 of which he was lord and head. Christ brings into moral unity with God, and into eternal life, the new creation of which he is Lord and Head. Eph 1:22-23. Even the animal and material creation, cursed for man's sake. Ge 3:17 will be delivered by Christ. Isa 11:6-9; Ro 8:19-22.)

N1 to Ro. 6.6, p1198 "Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin." (The expression occurs elsewhere, in Eph 4:22; Col 3:9 and always means the man of old, corrupt human nature, the inborn tendency to evil in all men. In Ro 6:6 it is the natural man himself; in Eph 4:22; Col 3:9 his ways. Positionally, in the reckoning of God, the old man is crucified, and the believer is exhorted to make this good in experience, reckoning it to be so by definitely "putting off" the old man and "putting on" the new Col 3:8-14; Eph 4:24, Cmt. on Eph 4:24, note 3.)

N2 p1200 to Romans 7:15 “For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.” (The apostle personifies the strife of the two natures in the believer, the old or Adamic nature, and the divine nature received through the new birth 1 Pet. 1:23; 2 Pet. 1:4; Gal. 2:20; Col. 1:27. The "I" which is Saul of Tarsus, and the "I" which is Paul the apostle are at strife, and "Paul" is in defeat. In Chapter 8, this strife is effectually taken up on the believer's behalf by the Holy Spirit Rom. 8:2; Gal. 5:16-17 and Paul is victorious. *Contra*, Eph. 6:12 where the conflict is not fleshly, but spiritual.)

N2 p1213 to 1Cor. 2.14 “*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*” (Paul divides men into three classes: *psuchikos*, "of the senses" Jas. 3:15; Jude 1:19 or "natural," i.e. the Adamic man, unrenewed through the new birth John 3:3,5 *pneumatikos*, "spiritual," i.e. the renewed man as Spirit-filled and walking in the Spirit in full communion with God Eph. 5:18-20 and *sarkikos*, "carnal," "fleshly," i.e. the renewed man who, walking "after the flesh," remains a babe in Christ 1 Cor. 3:1-4. The natural man may be learned, gentle, eloquent, fascinating, but the spiritual content of Scripture is absolutely hidden from him; and the fleshly, or carnal, Christian is able to comprehend only its simplest truths, "milk" (1 Cor. 3:2.))

Natural: Paul's characteristic word for the unrenewed man (1 Cor. 2.14).

1 Co. 3.1-4 *A carnal state prevents spiritual growth.* “ And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able. For ye are yet carnal: for whereas *there* is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?”

1 Co. 10.1-14 “1-7: Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.”

N2 p. 1226 to 1 Co. 15.22: “For as in Adam all die, even so in Christ shall all be made alive.” (Adam was a contrasting type of Christ, **1Co 15:45-47**; **Ro 5:14-19**. (1) "The first man Adam was made a living soul" **Ge 2:7**, i.e. he derived life from another, that is, God. "The last Adam was a life-giving spirit." So far from deriving life, He was Himself the fountain of life, and He gave that life to others "**>Joh 1:4**; **5:21**; **10:10**; **12:24**; **1Jo 5:12**. (2) In origin the first man was of the earth, earthy; the Second Man is the Lord from heaven. (3) Each is the head of a creation, and these also are in contrast: in Adam all die; in Christ all will be made alive; the Adamic creation is "flesh"; the new creation, "spirit." **Joh 3:6**.)

1 Co. 15.45-50: “45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. 48 As *is* the earthy, such are they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”

5 Christ, “the bread of life”

N1 to Ex. 16.35, p91 “And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.” (Manna, type of Christ as the "bread of life," come down from heaven to die "for the life of the world." Joh 6:35,48-51. A

"small" thing Ex 16:14 having but the taste of "fresh oil." Nu 11:8 or "wafers with honey" Ex 16:31, it typifies Christ in humiliation as presented in Matthew, Mark, and Luke; "having no form nor comeliness; . . . no beauty that we should desire him" Isa 53:2. But as such He must be received by faith if we would be saved Joh 6:53-58. To meditate upon Christ as He went about among men, doing not His own will but the will of the Father Joh 6:38-40 is to feed on the manna. This is, of necessity, the spiritual food of young believers, and answers to "milk" 1Co 3:1-2. But Christ in glory, and the believer's present and eternal association with Him there, answers to "the old corn of the land" Jos 5:11 the "meat" of Heb 5:13-14 or Christ as presented in the Epistles of Paul. (Cf) 2Co 5:16.)

6. Christ, the rock or stone

N2 to Ex. 17.6, p91 "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." (The rock, type of life through the Spirit by grace: (1) Christ the Rock 1Co 10:4. (2) The people utterly unworthy Ex 17:2; Eph 2:1-6. (3) Characteristics of life through grace: (a) free (John 4.10; Rom. 6.23; Eph. 2.8); (b) abundant (Rom. 5.20; Psalms 105.41; John 3.16); (c) near (Rom 10.8); (d) the people had only to take (Isa. 55.1). The smitten-rock aspect of the death of Christ looks toward the outpouring of the Holy Spirit as a result of accomplished redemption, rather than toward our *guilt*. It is the affirmative side of John 3.16. to perish" speaks of atoning blood; "but have" speaks of life bestowed.)

N1 to Ex. 20.8, p193 : "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink." (See Ex 17:5. Cmt. on Ex 17:5. The rock (Christ) 1Co 10:4 once smitten, needs not to be smitten (crucified) again. Moses' act exalted himself Nu 20:10 and implied (in type) that the one sacrifice was ineffectual, thus denying the eternal efficacy of the blood Heb 9:25; 10:3,11-12. The abundant water (grace reaching the need of the people, despite the error of their leader) tells of refreshing and power through the Spirit.)

N1 to Ps. 118.22, p657 "Psalms 118:22 The stone *which* the builders refused is become the head stone of the corner." (See "Christ (as Stone)," Cmt. on Ex 17:6. Cmt. on 1Pe 2:8. Psalm 118 looks beyond the rejection of the Stone (Christ) to His final exaltation in the kingdom (**Ps 118:22**). See Psalm 2, first of the Messianic Psalms.)

Paragraph 2 to N1 Daniel 2.31, p900 "" (The smiting Stone **Da 2:34-35** destroys the Gentile world-system (in its final form) by a sudden and irremediable blow, not by the gradual processes of conversion and assimilation; and then, and not before, does the Stone become a mountain which fills "the whole earth." (Cf. **Da 7:26-27**). Such a destruction of the Gentile monarchy-system did not occur at the first advent of Christ. On the contrary, He was put to death by the sentence of an officer of the fourth empire, which was then at the zenith of its power. Since the crucifixion the Roman empire has followed the course marked out in the vision, but Gentile world dominion still continues, and the crushing blow is still suspended. The detail of the end-time is given in **Da 7:1-28**, and Re 13.-19. It is important to see (1) that Gentile world-power is to end in a sudden catastrophic judgment (see "Armageddon," **Re 16:14; 19:21**); (2) that it is immediately followed by the kingdom of heaven, and that the God of the heavens does not set up His kingdom till after the destruction of the Gentile world-system. It is noteworthy that Gentile world-dominion begins and ends with a great image. **Da 2:31; Re 13:14-15**.)

Daniel 2.31-35 "Daniel 2:31-35 Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof was terrible. This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Daniel 2:45 “Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.”

N2 to Mt. 21.44, p1029 “And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.” (Christ as the "Stone" is revealed in a threefold way: (1) To Israel Christ, coming not as a splendid monarch but in the form of a servant, is a stumbling stone and rock of offence. Isa 8:14-15; Ro 9:32-33; 1Co 1:23; 1Pe 2:8; (2) to the church, Christ is the foundation stone and the head of the corner 1Co 3:11; Eph 2:20-22; 1Pe 2:4-5; (3) to the Gentile world-powers (see "Gentiles," Lu 21:24; Re 16:19 He is to be the smiting-stone of destruction Da 2:34. Israel stumbled over Christ; the church is built upon Christ; Gentile world- dominion will be broken by Christ. See "Armageddon" ">Re 16:14; 19:19. *Margin:* Or, Whosoever falls on this stone shall be crushed together *i.e. the Jews Isa 8:14; Ro 9:32-33; 1Co 1:23* but on whomsoever it may fall, he will be scattered as dust (Gr. "winnowed," *i.e. the Gentile nations, Da 2:34-35,45 Cmt. on Da 2:35.*)

Mk. 12.10 “And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:”

Ac. 4:5-12 Peter’s address to the Sanhedrin: “And it came to pass on the morrow, that their rulers, and elders, and scribes, And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. **This is the stone which was set at nought of you builders, which is become the head of the corner.** Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Bold emphasis mine)

N2 to I Pe. 2.8, p1312 “And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.” (Christ crucified is the Rock: (1) Smitten that the Spirit of life may flow from Him to all who will drink Ex 17:6; 1Co 10:4; Joh 4:13; 7:37-39. (2) To the church the foundation and chief corner Stone Eph 2:20. (3) To the Jews at His first coming a "stumbling stone" Ro 9:32-33; 1Co 1:23. (4) to Israel at His second coming the "headstone of the corner" Zec 4:7. (5) To the Gentile world-power the smiting "stone cut out without hands" Da 2:34. (6) In the divine purpose the Stone which, after the destruction of Gentile world-power, is to grow and fill the earth. (7) To unbelievers the crushing Stone of judgment. Mt 21:44.)

7. The Branch

N1 to Isa. 4.2, p716 “In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.” (A name of Christ, used in fourfold way: (1) "The Branch of Jehovah" (Isa 4:2), that is, the "Immanuel" character of Christ Isa 7:14 to be fully manifested to restored and converted Israel after His return in divine glory Mt 25:31; (2) the "Branch of David" Isa 11:1; Jer 23:5; 33:15 that is, the Messiah, "of the seed of David according to the flesh" Ro 1:3 revealed in His earthly glory as King of kings, and Lord of lords; (3) Jehovah's "Servant, the Branch" Zec 3:8 Messiah's humiliation and obedience unto death according to Isa 52:13-15; 53:1-12; Php 2:5-8; (4) the "man whose name is the Branch" Zec 6:12-13 that is His character as Son of man, the "last Adam," the "second Man" 1Co 15:45-47 reigning, as Priest-King, over the earth in the dominion given to and lost by the first Adam. Matthew is the Gospel of the "Branch of David"; Mark of "Jehovah's Servant, the Branch"; Luke of "the man whose name is the Branch"; John of "the Branch of Jehovah.")

Is. 11.1-5 “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.”

N1 p967 to Zech. 3.1-7 (The fifth vision discloses: (1) The change from self-righteousness to the righteousness of God Cmt. on Ro 3:21 of which Paul's experience, Php 3:1-9 is the illustration, as it is also the foreshadowing of the conversion of Israel. (2) In type, the preparation of Israel for receiving Jehovah's "BRANCH" Cmt. on Isa 4:2. The refusal of the Jews to abandon self-righteousness for the righteousness of God blinded them to the presence of the BRANCH in their midst at His first advent Ro 10:1-4; 11:7-8 Cf. Zec 6:12-15 which speaks of the manifestation of the BRANCH in glory (v. 13) as the Priest-King, when Israel will receive Him. Cmt. on Heb 5:6. *Margin: angel Cmt. on Heb 1:4.*)

Zec. 3.8-10. *Jehovah's servant the BRANCH.*

Zec. 3.8-9 “8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. 9 For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.”

N1 to Zec. 6.11, p970 “Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;” (Following the earth-judgments symbolized in the horsed chariots (Zec 6:1-8) comes the manifestation of Christ in His kingdom glory (Zec 6:9-15). This is the invariable prophetic order: first the judgments of the day of the Lord Isa 2:10-22; Re 19:11-21 then the kingdom (cf) Ps 2:5-6; Isa 3:24-26; 4:2-6; 10:33; 11:1-10; Re 19:19-21; 20:4-6. This is set forth symbolically by the crowning of Joshua, which was not a vision, but actually done (cf) Isa 8:3-4; Eze 37:16-22. The fulfilment in the BRANCH will infinitely transcend the symbol. He "shall bear the glory" Zec 6:13; Mt 16:27; 24:30; 25:31 as the Priest-King on His own throne (Zec 6:12-13; Heb 7:1-3). Christ is now a Priest, but still in the holiest within the veil Le 16:15; Heb 9:11-14,24 and seated on the Father's throne Re 3:21. He has not yet come out to take His own throne Heb 9:28. The crowns made for the symbolical crowning of Joshua were to be laid up in the temple as a memorial to keep alive this larger hope of Israel.)

Zech. 6.12. “And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:”

HEADNOTE TO MATTHEW, P993. “But the prominent character of Christ in Matthew is that of the covenanted King, David's "righteous Branch" Jer 23:5; 33:15. Matthew records His genealogy; His birth in Bethlehem the city of David, according to Mic 5:2, the ministry of His forerunner according to Malachi Mal 3:1. His rejection by Israel; and His predictions of His second coming in power and great glory.”

HEADNOTE TO MARK. ... THEME. The scope and purpose of the book are evident from its contents. In it Jesus is seen as the mighty Worker, rather than as the unique Teacher. It is the Gospel of Jehovah's "Servant the Branch" Zec 3:8 as Matthew is the Gospel of the "Branch. . unto David" Jer 33:15. ...

HEADNOTE TO LUKE. THEME. Luke is the Gospel of the human-divine One, as John is of the divine-human One. The key-phrase is "Son of man," and the key-verse Lu 19:10. "For the Son of man is come to seek and to save that which was lost." In harmony with this intent, Luke relates those things concerning Jesus which demonstrate how entirely human He was. His genealogy is traced to Adam, and the most detailed account is given of His mother, and of His infancy and boyhood. The parables peculiar to Luke

have distinctively the human and the seeking note. But Luke is careful to guard the Deity and Kingship of Jesus Christ Lu 1:32-35. Luke, then, is the Gospel of "the man whose name is The BRANCH" Zec 6:12.

Micah 5.1-2. *Parenthesis: the birth and rejection of the King.* (Cf. Mt. 2.1-6; 27.24, 25, 37.)

Micah 5.3. *Interval between the rejection and return of the King. End of parenthesis.*

8. "THE FOUR GOSPELS" Scofield on p 989:

The Four Gospels

The four Gospels record the eternal being, human ancestry, birth, resurrection, and ascension of Jesus the Christ, Son of God, and Son of Man. They record also a selection from the incidents of His life, and from His words and works. Taken together, they set forth, not a biography, but a Personality.

These two facts, that we have in the four Gospels a complete Personality, but not a complete biography, indicate the spirit and intent in which we should approach them. What is important is that through these narratives we should come to see and know Him whom they reveal. It is of relatively small importance that we should be able to piece together out of these confessedly incomplete records Joh 21:25 a connected story of His life. For some adequate reason -- perhaps lest we should be too much occupied with "Christ after the flesh"-- it did not please God to cause to be written a biography of His Son. The twenty-nine formative years are passed over in a silence which is broken but once, and that in but twelve brief verses of Luke's Gospel. It may be well to respect the divine reticencies.

But the four Gospels, though designedly incomplete as a story, are divinely perfect as a revelation. We may not through them know everything that He did, but we may know the Doer. In four great characters, each of which completes the other three, we have Jesus Christ Himself. The Evangelists never describe Christ--they set Him forth. They tell us almost nothing of what they thought about Him, they let Him speak and act for himself.

This is the essential respect in which these narratives differ from mere biography or portraiture. "The words that I speak unto you, they are spirit, and they are life." The student in whom dwells an ungrieved Spirit finds here the living Christ.

The distinctive part which each Evangelist bears in this presentation of the living Christ is briefly noted in separated Introductions, but it may be profitable to add certain general suggestions.

I. The Old Testament is a divinely provided Introduction to the New; and whoever comes to the study of the four Gospels with a mind saturated with the Old Testament foreview of the Christ, His person, work, and kingdom, will find them open books.

For the Gospels are woven of Old Testament quotation, allusion, and type. The very first verse of the New Testament drives the thoughtful reader back to the Old; and the risen Christ sent His disciples to the ancient oracles for an explanation of His sufferings and glory Lu 24:27,44-45. One of His last ministries was the opening of their understandings to understand the Old Testament.

Therefore, in approaching the study of the Gospels the mind should be freed, so far as possible, from mere theological concepts and presuppositions. Especially is it necessary to exclude the notion--a legacy in

Protestant thought from post apostolic and Roman Catholic theology--that the church is the true Israel, and that the Old Testament foreview of the kingdom is fulfilled in the Church.

Do not, therefore, assume interpretations to be true because familiar. Do not assume that "the throne of David" Lu 1:32 is synonymous with "My Father's throne" Re 3:21 or that "the house of Jacob" Lu 1:33 is the Church composed both of Jew and Gentile.

II. The mission of Jesus was, primarily, to the Jews Mt 10:5; 15:23-25; Joh 1:11 He was "made under the law" Ga 4:4 and was a "minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" Ro 15:8 and to fulfil the law that grace might flow out.

Expect, therefore, a strong legal and Jewish colouring up to the cross. Mt 5:17-19; 6:12 cf Eph 4:32; Mt 10:5; 15:22-28; Mr 1:44; Mt 23:2 The Sermon on the Mount is law, not grace, for it demands as the condition of blessing Mt 5:3-9 that perfect character which grace, through divine power, creates Ga 5:22-23

III. The doctrines of grace are to be sought in the Epistles, not in the Gospels; but those doctrines rest back upon the death and resurrection of Christ, and upon the great germ-truths to which He gave utterance, and of which the Epistles are the unfolding. Furthermore, the only perfect example of perfect grace is the Christ of the Gospels.

IV. The Gospels do not unfold the doctrine of the Church. The word occurs in Matthew only. After His rejection as King and Saviour by the Jews, our Lord, announcing a mystery until that moment "hid in God" Eph 3:3-10 said, "I will build my church." Mt 16:16,18 It was, therefore, yet future; but His personal ministry had gathered out the believers who were, on the day of Pentecost, by the baptism with the Spirit, made the first members of "the church which is his body" 1Co 12:12-13; Eph 1:23

The Gospels present a group of Jewish disciples, associated on earth with a Messiah in humiliation; the Epistles a Church which is the body of Christ in glory, associated with Him in the heavenlies, co-heirs with Him of the Father, co-rulers with Him over the coming kingdom, and, as to the earth, pilgrims and strangers 1Co 12:12-13; Eph 1:3-14,20-23; 2:4-6; 1Pe 2:11

V. The Gospels present Christ in His three offices of Prophet, Priest and King.

As Prophet His ministry does not differ in kind from that of the Old Testament prophets. It is the dignity of His person that which makes him the unique Prophet. Of old, God spoke through the prophets; now He speaks in the Son. Heb 1:1-2. The old prophet was a voice from God; the Son is God himself. De 18:18-19

The prophet in any dispensation is God's messenger to His people, first to establish truth, and secondly, when they are in declension and apostasy to call them back to truth. His message, therefore, is, usually, one of rebuke and appeal. Only when these fall on deaf ears does he become a foreteller of things to come. In this, too, Christ is at one with the other prophets. His predictive ministry follows His rejection as King.

The sphere and character of Christ's Kingly Office are defined in the Davidic Covenant 2Sa 7:8-16 and refs, as interpreted by the prophets, and confirmed by the New Testament. The latter in no way abrogates or modifies either the Davidic Covenant or its prophetic interpretation. It adds details which were not in the prophet's vision. The Sermon on the Mount is an elaboration of the idea of "righteousness" as the predominant characteristic of the Messianic kingdom. Isa 11:2-5; Jer 23:5; 33:14-16 The Old Testament prophet was perplexed by seeing in one horizon, so to speak, the suffering and glory of Messiah. 1Pe 1:10-11 The New Testament shows that these are separated by the present church-age, and points forward to the Lord's return as the time when the Davidic Covenant of blessing through power will be fulfilled Lu 1:30-33; Ac 2:29-36; 15:14-17 just as the Abrahamic Covenant of blessing through suffering was fulfilled at His first coming. Ac 3:25; Ga 3:6-14.

Christ is never called King of the Church. "The King" is indeed one of the divine titles, and the Church in her worship joins Israel in exalting "the king, eternal, immortal, invisible." **Ps 10:16; 1Ti 1:17**. But the church is to reign with Him. The Holy Spirit is now calling out, not the subjects, but the co-heirs and co-rulers of the kingdom **2Ti 2:11-12; Re 1:6; 3:21; 5:10; Ro 8:15-18; 1Co 6:2-3**

Christ's priestly office is the complement of His prophetic office. The prophet is God's representative with the people; the priest is the people's representative with God. Because they are sinful he must be a sacrificer; because they are needy he must be a compassionate intercessor. **Heb 5:1; 8:1-3**

So Christ, on the cross, entered upon his high-priestly work, offering Himself without spot unto God **Heb 9:14** as now He compassionates His people in an ever-living intercession **Heb 7:23**. Of that intercession, John 17 is the pattern. **Joh 17:1-26**.

VI. Distinguish, in the Gospels, interpretation from moral application. Much in the Gospels which belongs in strictness of interpretation to the Jew or the kingdom is yet such a revelation of the mind of God, and so based on eternal principles, as to have a moral application to the people of God, whatever their position dispensationally. It is always true that the "pure in heart" are happy because they "see God," and that "woe" is the portion of the religious formalists whether under law or grace.

VII. Especial emphasis rests upon that to which all four Gospels bear a united testimony. That united testimony is sevenfold:

1. In all alike is revealed the one unique Personality. The one Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. But not only so; for Matthew's King is also Servant, Man, and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King and Servant, and God; and John's eternal Son is also King, and Servant, and Man.

The pen is a different pen; the incidents in which He is seen are sometimes different incidents; the distinctive character in which He is presented is a different character; but He is always the same Christ. That fact alone would mark these books as inspired.

2. All the Evangelists record the ministry of John the Baptist.

3. All record the feeding of the five thousand.

4. All record Christ's offer of Himself as King, according to Micah.

5. All record the betrayal by Judas; the denial by Peter; the trial, crucifixion, and literal resurrection of Christ. And this record is so made as to testify that the death of Christ was the supreme business which brought Him into the world; that all which precedes that death is but preparation for it; and that from it flow all the blessings which God ever has or ever will bestow upon man.

6. All record the resurrection ministry of Christ; a ministry which reveals Him as unchanged by the tremendous event of his passion, but a ministry keyed to a new note of universality, and of power.

7. All point forward to His second coming.

The Crucifixion

N1 to Mt. 27.33, p1041 (The order of events at the crucifixion:(1) the arrival at Golgotha **Mt 27:33; Mr 15:22; Lu 23:33; Joh 19:17**. (2) the offer of the stupefying drink refused **Mt 27:34; Mr 15:23**. (3) Jesus is

crucified between two thieves Mt 27:35-38; Mr 15:24-28; Lu 23:33-38; Joh 19:18-24. (4) He utters the first cry from the cross, "Father, forgive," etc. Lu 23:34. (5) The soldiers part His garments Mt 27:35; Mr 15:24; Lu 23:34; Joh 19:23. (6) The Jews mock Jesus Mt 27:39-44; Mr 15:29-32; Lu 23:35-38. (7) The thieves rail on Him, but one repents and believes Mt 27:44; Mr 15:32; Lu 23:39-43. (8) The second cry from the cross, "To-day shalt thou be with me," etc. Lu 23:43. (9) The third cry, "Woman, behold thy son" Joh 19:26-27. (10) The darkness Mt 27:45; Mr 15:33; Lu 23:44. (11) The fourth cry, "My God," etc. Mt 27:46-47; Mr 15:34-36. (12) The fifth cry, "I thirst" Joh 19:28. (13) The sixth cry, "It is finished" Joh 19:30. (14) The seventh cry, "Father, into thy hands," etc. Lu 23:46. (15) Our Lord dismisses his spirit Mt 27:50; Mr 15:37; Lu 23:46; Joh 19:30. Cmt. on Mt 26:57)

The order of events surrounding the resurrection

The order of events, combining the four narratives, is as follows: Three women, Mary Magdalene, and Mary the mother of Jesus, and Salome, start for the sepulchre, followed by other women bearing spices. The three find the stone rolled away, and Mary Magdalene goes to tell the disciples. Lu 23:55-24:9; +1">Joh 20:1-2. Mary, the mother of James and Joses, draws nearer the tomb and sees the angel of the Lord Mt 28:2. She goes back to meet the other women following with the spices. Meanwhile Peter and John, warned by Mary Magdalene, arrive, look in, and go away Joh 20:3-10. Mary Magdalene returns weeping, sees the two angels and then Jesus Joh 20:11-18 and goes as He bade her to tell the disciples. Mary (mother of James and Joses), meanwhile, has met the women with the spices and, returning with them, they see the two angels. Lu 24:4-5; Mr 16:5. They also receive the angelic message, and, going to seek the disciples, are met by Jesus. +2">Mt 28:8-10.

Margin: end of Lit. end of the sabbaths. The sabbaths end, the first day comes. Cmt. on Mt 12:1. Also see, Joh 20:19; Ac 20:7; 1Co 16:2; Re 1:10. Margin: other Mary Supposed to be Mary the mother of James and Joses.

The order of our Lord's appearances

The **order of our Lord's appearances** would seem to be: On the day of his resurrection:

(1) To Mary Magdalene Joh 10:14-18. (2) To the women returning from the tomb with angelic message +2">Mt 28:8-10. (3) To Peter, probably in the afternoon Lu 24:34; 1Co 15:5. (4) To the Emmaus disciples toward evening Lu 24:13-31. (5) To the apostles, except Thomas Lu 24:36-43; Joh 20:19-24.

Eight days afterward:

(1) to the apostles, Thomas being present Joh 20:24-29. In Galilee: (1a) To the seven by the Lake of Tiberias Joh 21:1-23. (2) On a mountain, to the apostles and five hundred brethren 1Co 15:6.

At Jerusalem and Bethany again: (1) To James 1Co 15:7. (2) To the eleven Mt 28:16-20; Mr 16:14-20; Lu 24:33-53; Ac 1:3-12.

To Paul: (1) Near Damascus Ac 9:3-6; 1Co 15:8. (2) In the temple Ac 22:17-21; 23:11.

To Stephen outside Jerusalem Ac 7:55.

To John on Patmos Re 1:10-19.
