

The Four-fold Presentation of Christ in the Gospels

THE GOSPEL	MATT	MARK	LUKE	JOHN
Christ in this Gospel	King	Servant	Man	God
The sprout	a righteous branch unto David Jer. 23:5; 33:15	My servant the branch Zech 3:8	a man whose name is the branch Zech. 6:13	a branch of Jehovah Isa. 4:2
The four living creatures, symbols of the judicial power of God invested in Christ	lion (strength)	ox (steadiness)	face of a man (intelligent)	flying eagle (rapidity)
characteristic word	quotations from OT ¹⁷	straightway	certain	I am
Colors of the robe put on Him	scarlet (kingly glory)	purple (imperial glory)	gorgeous (perfection)	purple (imperial glory)
Offerings	trespass (Psa. 69)	sin (Psa. 22)	peace (Psa. 85)	burnt (Psa. 40)
	meal			
sweet incense	onycha	galbanum	stacte	frank-incense
anointing oil	cassia (500)	cinnamin (250)	calumus (250)	
	myrrh (500)			

I suggest that the reason for the purple robe in both Mark and John to be in accord with this:

17. The perpetual quotation of and reference to the Old Testament scriptures is evident to the most careless reader, with *ina* when it is the object of the passage cited, *opos* when it is an accomplishment of it, *tote* when it is only an instance of the thing (*Collected Writings* 29:118).

. . . Christ Jesus; who being in the form of God did not esteem it an object of rapine to be on an equality with God {John's gospel}; but emptied himself taking on a bondman's form {Mark's gospel}, taking his place in the likeness of men; and having been found in fashion as a man, humbled himself, becoming obedient unto death, and [that the] death of [the] cross. Wherefore God has highly exalted him {to be the wearer of the purple} . . . (Phil. 2:5-9).

No doubt it is significant that the largest offering for both the sin-offering (Mark's gospel) and the burnt-offering (John's gospel) was the bullock (the ox), signifying the servant character. But that servant (Mark's gospel) is very God (John's gospel) and into the hands of the Son of God become the Son of Man has been committed authority to execute judgment (John 5:27). The Lord Jesus shall discharge perfectly the millennial reign as Servant and Son.

The sweet incense typifies the unspeakable glory and value of Christ's person that rose up from the hot coals taken from the altar; rose up in connection with the blood sprinkled on, and before, the mercy seat on which was the Shekinah of glory. Indeed, the cloud of the incense enveloped the Shekinah -- and He that sitteth between the cherubim looked out through that cloud of the incense upon His people. It typifies the glory and value of Christ's person imparting that value and glory to the blood. It was only the glory of His person that could so meet the glory of the Shekinah. See Lev. 16.

Ed.