the affections of the spouse after Him. But both  
Jesus’ titles are taken from the Old Testament.  
 Before (i. 1), this book was spoken of as given to  
“the servants of God”: now, to “the churches.”  
The churches are a far narrower class than “the servants of God.” But the book was at first sent only to  
“the churches”: for Israel in that day was only the  
unbelieving shadow of its former self. Till the churches  
are removed, there are none but those bodies to listen  
to God’s testimony.  
 Jesus takes two titles in relation to David. He is  
“the offspring” of the king of Israel: He was a man  
of David’s race. This is God’s testimony against the  
Gnostic deceit, that the Christ was not born, but a  
spirit that came on Jesus after His baptism. It is  
God’s witness against the Swedenborgians, who hold  
that the Saviour after His resurrection has put off all  
that which He received from His mother Mary. This  
truth Timothy, who dwelt among Gnostics, was to  
affirm and to hold fast, “Remember that Jesus *Christ*  
[not ‘Jesus’ alone] has been raised up from the dead,  
*of the seed of David*, according to my Gospel” (2 Tim.  
ii. 8; Rom. i. 3).  
 Jesus is “the root of David.” Before David came  
into being, Jesus existed. John viii. 55-59. He  
is the Son of God, the Creator of David. Thus, and  
thus only, can we answer the sacred enigma which  
Jesus set before the unbelievers of Israel. Jews would  
admit that the Messiah was David’s son: but  
how was He also David’s Lord? Matt. xxii. 41-46.  
 He is “the bright and morning star.”  
 Our Lord takes three titles.  
 He fulfils the promise uttered by Balaam. “There  
shall come a *star* out of Jacob, and a sceptre shall rise  
out of Israel” (Num. xxiv. 17). He is the *ruling* star of