Why Four Gospels?

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Why Four Gospels?

Arthur W. Pink

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Foreword

It is now upwards of twelve years since the writer first read Mr.

Andrew Jukes' book on the Gospels, wherein he so ably outlined the

various characters, in which the four Evangelists, severally, present

the Lord Jesus Christ. Since then we have continued, with ever

increasing delight, to trace out for ourself, the various features

which are peculiar to each Gospel.

It has been our privilege to give a series of Bible readings on the

design and scope of the Gospels, to various companies, both in England

and in this country; and many have been the requests for us to publish

them in book form. We have hesitated to do this, because Mr. Jukes,

fifty years ago, had already dealt with this subject with better

success than we could hope to achieve. Since his day, a number of

others have written upon the same theme, though not with the same

perspicuity and helpfulness. Really, Mr. Jukes covered the ground so

thoroughly (at least in its broad outlines) that for any later writer

who would present anything approaching a bird's-eye view of the four

Gospels, is was well-nigh impossible to avoid going over much of the

ground covered by the original pioneer, and repeating much of what he

first, under God, set forth to such good effect. It is only because Mr.

Jukes' work is unknown to many whom we hope to reach, that we now

present these studies to the Christian public. We have worked

diligently on the subject for ourself, and have sought to thoroughly

assimilate that which we received first from the writing of the above

mentioned, while adding, also, our own findings.

In sending forth this little book, much of which has been gathered up

from the labors of another, we are reminded of the words of the Apostle

Paul to Timothy, his son in the faith: "And the things that thou hast

heard of me among many witnesses, the same commit thou to faithful men"

(2 Tim. 2:2). And again: "But continue thou in the things which thou

hast learned and hast been assured of, knowing of whom thou hast

learned them" (2 Tim. 3:14).

We are fully assured that there is very much in the four Gospels which

manifest the Divine perfections and distinctive beauties of each one,

which has not yet been brought forth by those who have sought to

explore their inexhaustible depths; that there is here a wide field for

diligent research, and that those who will pursue this study,

prayerfully, for themselves, will be richly rewarded for their pains.

May it please God to stir up an increasing number of His people to

"search" this portion of His holy Word which reveal, as nowhere else,

the excellencies of His blessed Son, which were so signally displayed

by Him during the years that He tabernacled among men.

Arthur W. Pink,

Swengel, Pa.

1921

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Introduction

Why four Gospels? It seems strange that such a question needs to be

asked at this late date. The New Testament has now been in the hands of

the Lord's people for almost two thousand years, and yet, comparatively

few seem to grasp the character and scope of its first four books. No

part of the Scriptures has been studied more widely than have the four

Gospels: innumerable sermons have been preached from them, and every

two or three years sections from one of the Gospels is assigned as the

course for study in our Sunday Schools. Yet, the fact remains, that the

peculiar design and character of Matthew, Mark, Luke, and John, is

rarely perceived even by those most familiar with their contents.

Why four Gospels? It does not seem to have occurred to the minds of

many to ask such a question. That we have four Gospels which treat of

the earthly ministry of Christ is universally accepted, but as to why

we have them, as to what they are severally designed to teach, as to

their peculiar characteristics, as to their distinctive beauties--these

are little discerned and even less appreciated. It is true that each of

the four Gospels has much in common to all: each of them deals with the

same period of history, each sets forth the teaching and miracles of

the Saviour, each describes His death and resurrection. But while the

four Evangelists have much in common, each has much that is peculiar to

himself, and it is in noting their variations that we are brought to

see their true meaning and scope and to appreciate their perfections.

Just as a course in architecture enables the student to discern the

subtle distinctions between the Ionic, the Gothic, and the Corinthian

styles--distinctions which are lost upon the uninstructed; or, just as

a musical training fits one to appreciate the grandeur of a

master-production, the loftiness of its theme, the beauty of its

chords, the variety of its parts, or its rendition--all lost upon

un-initiated; so the exquisite perfections of the four Gospels are

unnoticed and unknown by those who see in them nothing more than four

biographies of Christ.

In carefully reading through the four Gospels it soon becomes apparent

to any reflecting mind that in none of them, nor in the four together,

do we have anything approaching a complete biography of our Saviour's

earthly ministry. There are great gaps in His life which none of the

Evangelists profess to fill in. After the record of His infancy,

nothing whatever is told us about Him till He had reached the age of

twelve, and after the brief record which Luke gives of Christ as a boy

in the Temple at Jerusalem, followed by the statement that His parents

went to Nazareth and that there He was "subject unto them" (Luke 2),

nothing further is told us about Him until He had reached the age of

thirty. Even when we come to the accounts of His public ministry it is

clear that the records are but fragmentary; the Evangelists select only

portions of His teachings and describe in detail but a few of His

miracles. Concerning the full scope of all that was crowded into His

wonderful life, John gives us some idea when he says, "And there are

also many other things which Jesus did, the which, if they should be

written every one, I suppose that even the world itself could not

contain the books that should be written" (John 21:25).

If then the Gospels are not complete biographies of Christ, what are

they? The first answer must be, Four books inspired, fully inspired, of

God; four books written by men moved by the Holy Spirit; books that are

true, flawless, perfect. The second answer is that, the four Gospels

are so many books, each complete in itself, each of which is written

with a distinctive design, and that which is included in its pages, and

all that is left out, is strictly subordinated to that design,

according to a principle of selection. In other words, nothing whatever

is brought into any one of the Gospels save that which was strictly

relevant and pertinent to its peculiar theme and subject, and all that

was irrelevant and failed to illustrate and exemplify its theme was

excluded. The same plan of selection is noticeable in every section of

the Holy Scriptures.

Take Genesis as an example. Why is it that the first two thousand years

of history are briefly outlined in its first eleven chapters, and that

the next three hundred years is spread out over thirty-nine chapters?

Why is it that so very little is said about the men who lived before

the Flood, whereas the lives of Abraham and Isaac, Jacob and Joseph are

described in such fulness of detail? Why is it that the Holy Spirit has

seen well to depict at greater length the experiences of Joseph in

Egypt than He devoted to the Account of Creation? Take, again, the

later historical books. A great deal is given us concerning the varied

experiences of Abraham's descendants, but little notice is taken of the

mighty Nations which were contemporaneous with them. Why is it that

Israel's history is described at such length, and that of the

Egyptians, the Hittites, the Babylonians, the Persians, and the Greeks,

is almost entirely ignored? The answer to all of these questions is

that, the Holy Spirit selected only that which served the purpose

before Him. The purpose of Genesis is to explain to us the origin of

that Nation which occupies so prominent a place in the Old Testament

Scriptures, hence, the Holy Spirit hurries over, as it were, the

centuries before Abraham was born, and then proceeds to describe in

detail the lives of the fathers from which the Chosen Nation sprang.

The same principle obtains in the other books of the Old Testament.

Because the Holy Spirit is there setting forth the dealings of God with

Israel, the other great nations of antiquity are largely ignored, and

only come into view at all as they directly concerned the Twelve-Tribed

people. So it is in the four Gospels: each of the Evangelists was

guided by the Spirit to record only that which served to set forth

Christ in the particular character in which He was there to be viewed,

and that which was not in keeping with that particular character was

left out. Our meaning will become clearer as the reader proceeds.

Why four Gospels? Because one or two was not sufficient to give a

perfect presentation of the varied glories of our blessed Lord. Just as

no one of the Old Testament typical personages (such as Isaac or

Joseph, Moses or David) give an exhaustive foreshadowment of our Lord,

so, no one of the four Gospels presents a complete portrayal of

Christ's manifold excellencies. Just as no one or two of the five great

offerings appointed by God for Israel (see Lev. 1-6) could, by itself,

represent the many-sided sacrifice of Christ, so no one, or two, of the

Gospels could, by itself, display fully the varied relationships which

the Lord Jesus sustained when He was here upon earth. In a word, the

four Gospels set Christ before us as filling four distinct offices. We

might illustrate it thus. Suppose I was to visit a strange town in

which there was an imposing city-hall, and that I was anxious to convey

to my friends at home the best possible idea of it. What would I do? I

would use my camera to take four different pictures of it, one from

each side, and thus my friends would be able to obtain a complete

conception of its structure and beauty. Now that is exactly what we

have in the four Gospels. Speaking reverently, we may say that the Holy

Spirit has photographed the Lord Jesus from four different angles,

viewing Him in four different relationships, displaying Him as

perfectly discharging the responsibilities of four different offices.

And it is impossible to read the Gospels intelligently, to understand

their variations, to appreciate their details, to get out of them what

we ought, until the reader learns exactly from which angle each

separate Gospel is viewing Christ, which particular relationship

Matthew or Mark shows Him to be discharging, which office Luke or John

shows Him to be filling.

The four Gospels alike present to us the person and work of our blessed

Saviour, but each one views Him in a distinct relationship, and only

that which served to illustrate the separate design which each

Evangelist had before him found a place in his Gospel; everything else

which was not strictly germane to his immediate purpose was omitted. To

make this still more simple we will use another illustration. Suppose

that today four men should undertake to write a "life" of ex-president

Roosevelt, and that each one designed to present him in a different

character. Suppose that the first should treat of his private and

domestic life, the second deal with him as a sportsman and hunter of

big game, the third depict his military prowess and the fourth traced

his political and presidential career. Now it will be seen at once that

these four biographers while writing of the life of the same man would,

nevertheless, view him in four entirely different relationships.

Moreover, it will be evident that these biographers would be governed

in the selection of their material by the particular purpose each one

had before him: each would include only that which was germane to his

own specific viewpoint, and for the same reason each would omit that

which was irrelevant. For instance: suppose it was known that Mr.

Roosevelt, as a boy, had excelled in gymnastics and athletics which of

his biographers would mention this fact? Clearly, the second one, who

was depicting him as a sportsman. Suppose that as a boy Mr. Roosevelt

had frequently engaged in fistic encounters, which one would make

mention of it? Evidently, the one who was depicting his military

career, for it would serve to illustrate his fighting qualities. Again,

suppose that when a college-student Mr. R. had displayed an aptitude

for debating, which biographer would refer to it? The fourth, who was

treating of his political and presidential life. Finally, suppose that

from youth upwards, Mr. R. had manifested a marked fondness for

children, which of his biographers would refer to it? The first, for he

is treating of the ex-president's private and domestic life.

The above example may serve to illustrate what we have in the four

Gospels. In Matthew, Christ is presented as the Son of David, the King

of the Jews, and everything in his narrative centers around this truth.

This explains why the first Gospel opens with a setting forth of

Christ's royal genealogy, and why in the second chapter mention is made

of the journey of the wise men from the East, who came to Jerusalem

inquiring "Where is He that is born King of the Jews?", and why in

chapters five to seven we have what is known as "The Sermon on the

Mount" but which, in reality, is the Manifesto of the King, containing

an enunciation of the Laws of His Kingdom.

In Mark, Christ is depicted as the Servant of Jehovah, as the One who

through equal with God made Himself of no reputation and "took upon Him

the form of a servant." Everything in this second Gospel contributes to

this central theme, and everything foreign to it is rigidly excluded.

This explains why there is no genealogy recorded in Mark, why Christ is

introduced at the beginning of His public ministry (nothing whatever

being told us here of His earlier life), and why there are more

miracles (deeds of service) detailed here than in any of the other

Gospels.

In Luke, Christ is set forth as the Son of Man, as connected with but

contrasted from the sons of men, and everything in the narrative serves

to bring this out. This explains why the third Gospel traces His

genealogy back to Adam, the first man, (instead of to Abraham only, as

in Matthew), why as the perfect Man He is seen here so frequently in

prayer, and why the angels are seen ministering to Him, instead of

commanded by Him as they are in Matthew.

In John, Christ is revealed as the Son of God, and everything in this

fourth Gospel is made to illustrate and demonstrate this Divine

relationship. This explains why in the opening verse we are carried

back to a point before time began, and we are shown Christ as the Word

"in the beginning," with God, and Himself expressly declared to be God;

why we get here so many of His Divine titles, as "The only begotten of

the Father," the "Lamb of God," the "Light of the world" etc.; why we

are told here that prayer should be made in His Name, and why the Holy

Spirit is here said to be sent from the Son as well as from the Father.

It is a remarkable fact that this fourfold presentation of Christ in

the Gospels was specifically indicated through the Old Testament seers.

Conspicuous among the many prophecies of the Old Testament are those

which spoke of the coming Messiah under the title of "the Branch." From

these we may select four which correspond exactly with the manner in

which the Lord Jesus is looked at, respectively, in each of the four

Gospels:--

In Jer. 23:5 we read, "Behold, the days come, saith the Lord, that I

will raise unto DAVID a righteous Branch, and a King shall reign and

prosper, and shall execute judgment and justice in the earth." These

words fit the first Gospel as glove fits hand.

In Zech. 3:8 we read, "Behold, I will bring forth My Servant the

Branch." These words might well be taken as a title for the second

Gospel.

In Zech. 6:12 we read, "Behold the Man whose name is the Branch." How

accurately this corresponds with Luke's delineation of Christ needs not

to be pointed out.

In Isaiah 4:2 we read, "In that day shall the Branch of the Lord be

beautiful and glorious." Thus, this last quoted of these Messianic

predictions, which spoke of the Coming One under the figure of "the

Branch," tallies exactly with the fourth Gospel, which portrays our

Saviour as the Son of God.

But, not only did Old Testament prophecy anticipate the four chief

relationships which Christ sustained on earth, the Old Testament types

also foreshadowed this fourfold division. In Gen. 2:10 we read "And a

river went out of Eden to water the garden; and from thence it was

parted, and became into four heads." Note carefully the words "from

thence." In Eden itself "the river" was one, but "from thence" it "was

parted"and became into four heads. There must be some deeply hidden

meaning to this, for why tell us how many "heads" this river had? The

mere historical fact is without interest or value for us, and that the

Holy Spirit has condescended to record this detail prepares us to look

beneath the surface and seek for some mystical meaning. And surely that

is not far to seek. "Eden" suggests to us the Paradise above: the

"river" which "watered" it, tells of Christ who is the Light and Joy of

Heaven. Interpreting this mystic figure, then, we learn that in Heaven

Christ was seen in one character only--"The Lord of Glory"--but just as

when the "river" left Eden it was parted and became "four heads" and as

such thus watered the earth, so, too, the earthly ministry of the Lord

Jesus has been, by the Holy Spirit, "parted into four heads" in the

Four Gospels.

Another Old Testament type which anticipated the fourfold division of

Christ's ministry as recorded in the four Gospels may be seen in Ex.

26:31, 32, "And thou shalt make a vail of blue, and purple, and

scarlet, and fine twined linen of cunning work: with cherubim shall it

be made. And thou shalt hang it upon four pillars of shittim wood

overlaid with gold: their hooks shall be of gold, upon the four sockets

of silver." From Heb. 10:19, 20 we learn that the "veil" foreshadowed

the Incarnation, God manifest in flesh--"through the veil, that is to

say, His flesh." It is surely significant that this "veil" was hung

upon "four pillars of shittim wood overlaid with gold:" the wood,

again, speaking of His humanity, and the gold of His Deity. Just as

these "four pillars" served to display the beautiful veil, so in the

four Gospels we have made manifest the perfections of the only-begotten

of the Father tabernacling among men.

In connection with the Scripture last quoted, we may observe one other

feature--"with cherubim shall it be made." The veil was ornamented,

apparently, with the "cherubim" embroidered upon it in colors of blue,

purple, and scarlet. In Ezek. 10:15, 17, etc. the cherubim are termed

"the living creature:" this enables us to identify the "four beasts" of

Rev. 4:6 for rendered literally the Greek reads "four living

creatures." These "living creatures" or "cherubim" are also four in

number, and from the description which is furnished of them in Rev. 4:7

it will be found that they correspond, most remarkably with the various

characters in which the Lord Jesus Christ is set forth in Matthew,

Mark, Luke and John.

"And the first living creature was like a lion, and the second living

creature like a calf, and the third living creature had a face as a

man, and the fourth living creature was like a flying eagle" (Rev.

4:7). The first cherubim, then, was like "a lion" which reminds us at

once of the titles which are used of Christ in Rev. 5:5--"The Lion of

the Tribe of Judah, the Root of David." The lion, which is the king

among the beasts is an apt symbol for portraying Christ as He is

presented in Matthew's Gospel. Note also that the Lion of the Tribe of

Judah is here termed "the Root of David." Thus the description given in

Rev. 4:7 of the first "cherubim" corresponds exactly with the character

in which Christ is set forth in the first Gospel, viz., as "the Son of

David," the "King of the Jews." The second cherubim was "like a calf"

or "young ox." The young ox aptly symbolizes Christ as He is presented

in Mark's Gospel, for just as the ox was the chief animal of service in

Israel, so in the second Gospel we have Christ presented in lowliness

as the perfect "Servant of Jehovah." The third cherubim "had a face as

a man," which corresponds with the third Gospel where our Lord's

Humanity is in view. The fourth cherubim was "like a flying eagle:" how

significant! The first three--the lion, young ox, and man,--all belong

to the earth, just as each of the first three Gospels each set forth

Christ in an earthly relationship; but this fourth cherubim lifts us up

above the earth, and brings the heavens into view! The eagle is the

bird that soars the highest and symbolizes the character in which

Christ is seen in John's Gospel, viz., as the Son of God. Incidentally

we may observe how this description of the four cherubim in Rev. 4:7

authenticates the arrangement of the four Gospels as we have them in

our Bibles, evidencing the fact that their present order is of Divine

arrangement as Rev. 4:7 confirms!

We would call attention to one other feature ere closing this

Introduction and turning to the Gospels themselves. Behold the wisdom

of God displayed in the selection of the four men whom He employed to

write the Gospels. In each one we may discern a peculiar suitability

and fitness for his task.

The instrumental selection by God to write this first Gospel was

singularly fitted for the task before him. Matthew is the only one of

the four Evangelists who presents Christ in an official relationship,

namely, as the Messiah and King of Israel, and Matthew himself was the

only one of the four who filled an official position; for, unlike Luke,

who was by profession a physician, or John who was a fisherman, Matthew

was a tax-gatherer in the employ of the Romans. Again; Matthew presents

Christ in Kingdom connections, as the One who possessed the title to

reign over Israel; how fitting, then, that Matthew, who was an officer

of and accustomed to look out over a vast empire, should be the one

selected for this task. Again; Matthew was a publican. The Romans

appointed officials whose duty it was to collect the Jewish taxes. The

tax-gatherers were hated by the Jews more bitterly than the Romans

themselves. Such a man was Matthew. How feelingly, then, could he write

of the One who was "hated without a cause"! and set forth the

Messiah-Saviour, as "despised and rejected" by His own nation. Finally,

in God appointing this man, who by calling was connected with the

Romans, we have a striking anticipation of the grace of God reaching

out to the despised Gentiles.

Mark's Gospel sets before us the Servant of Jehovah, God's perfect

Workman. And the instrument chosen to write this second Gospel seems to

have held an unique position which well fitted him for his task. He was

not himself one of the apostles, but was rather a servant of an

apostle. In 2 Tim. 4:11 we have a scripture which brings this out in a

striking manner--"Take Mark, and bring him with thee: for he is

profitable to me for the ministry." Thus the one who wrote of our Lord

as the Servant of God, was himself one who ministered to others!

Luke's Gospel deals with our Lord's Humanity, and presents Him as the

Son of Man related to but contrasted from the sons of men. Luke's

Gospel is the one which gives us the fullest account of the

virgin-birth. Luke's Gospel also reveals more fully than any of the

others the fallen and depraved state of human nature. Again; Luke's

Gospel is far more international in its scope than the other three, and

is more Gentilish than Jewish--evidences of this will be presented when

we come to examine his Gospel in detail. Now observe the

appropriateness of the selection of Luke to write this Gospel. Who was

he? He was neither a fisherman nor a tax-gatherer, but a "physician"

(see Col. 4:14), and as such, a student of human nature and a

diagnostician of the human frame. Moreover, there is good reason to

believe that Luke himself was not a Jew but a Gentile, and hence it was

peculiarly fitting that he should present Christ not as "the Son of

David" but as "The Son of Man."

John's Gospel presents Christ in the loftiest character of all, setting

Him forth in Divine relationship, showing that He was the Son of God.

This was a task that called for a man of high spirituality, one who was

intimate with our Lord in a special manner, one who was gifted with

unusual spiritual discernment. And surely John, who was nearer to the

Saviour than any of the twelve, surely John "the disciple whom Jesus

loved," was well chosen. How fitting that the one who leaned on the

Master's bosom should be the instrument to portray Christ as "The

only-begotten Son, which is in the bosom of the Father"! Thus may we

discern and admire the manifold wisdom of God in equipping the four

"Evangelists" for their honorous work.

Ere closing this Introduction we would return once more to our opening

query--Why four Gospels? This time we shall give the question a

different emphasis. Thus far, we have considered, "Why four Gospels?

And we have seen that the answer is, In order to present the person of

Christ in four different characters. But we would now ask, Why four

Gospels? Why not have reduced them to two or three? Or, why not have

added a fifth? Why four? God has a wise reason for everything, and we

may be assured there is a Divine fitness in the number of the Gospels.

In seeking to answer the question, Why four Gospels, we are not left to

the uncertainties of speculation or imagination. Scripture is its own

interpreter. A study of God's Word reveals the fact (as pointed out by

others before us), that in it the numerals are used with definite

precision and meaning. "Four" is the number of the earth. It is,

therefore, also, the world number. We subjoin a few illustrations of

this. There are four points to earth's compass--nor the, east, south,

and west. There are four seasons to earth's year--spring, summer,

autumn, and winter. There are four elements connected with our

world--earth, air, fire, and water. There have been four, and only

four, great world-empires--the Babylonian, the Medo-Persian, the

Grecian, and the Roman. Scripture divides earth's inhabitants into four

classes--"kindred, and tongue, and people, and nation" (Rev. 5:9 etc.).

In the Parable of the Sower, our Lord divided the field into four kinds

of soil, and later He said, "the field is the world." The fourth

commandment has to do with rest from all earth's labors. The fourth

clause in what is known as the Lord's prayer is, "Thy will be done on

earth." And so we might go on. Four is thus the earth number. How

fitting, then, that the Holy Spirit should have given us four Gospels

in which to set forth the earthly ministry of the Heavenly One.

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The Gospel of Matthew

Matthew's Gospel breaks the long silence that followed the ministry of

Malachi the last of the Old Testament prophets. This silence extended

for four hundred years, and during that time God was hid from Israel's

view. Throughout this period there were no angelic manifestations, no

prophet spake for Jehovah, and, though the Chosen People were sorely

pressed, yet were there no Divine interpositions on their behalf. For

four centuries God shut His people up to His written Word. Again and

again had God promised to send the Messiah, and from Malachi's time and

onwards the saints of the Lord anxiously awaited the appearing of the

predicted One. It is at this point Matthew's Gospel is to present

Christ as the Fulfiller of the promises made to Israel and the

prophecies which related to their Messiah. This is why the word

"fulfilled" occurs in Matthew fifteen times, and why there are more

quotations from the Old Testament in this first Gospel than in the

remaining three put together.

The position which Matthew's Gospel occupies in the Sacred Canon

indicates its scope: it follows immediately after the Old Testament,

and stands at the beginning of the New. It is therefore a connecting

link between them. Hence it is transitionary in its character, and more

Jewish than any other book in the New Testament. Matthew reveals God

appealing to and dealing with His Old Testament people; presents the

Lord Jesus as occupying a distinctively Jewish relationship; and, is

the only one of the four Evangelists that records Messiah's express

declaration, "I am not sent but unto the lost sheep of the House of

Israel" (15:24). The numerical position given to Matthew's Gospel in

the Divine library confirms what has been said, for, being the fortieth

book it shows us Israel in the place of probation, tested by the

presence of Messiah in their midst.

Matthew presents the Lord Jesus as Israel's Messiah and King, as well

as the One who shall save His people from their sins. The opening

sentence gives the key to the book--"The book of the generation of

Jesus Christ, the Son of David, the Son of Abraham." Seven times the

Lord Jesus is addressed as "Son of David" in the Gospel, and ten times,

altogether, is this title found there. "Son of David" connects the

Saviour with Israel's throne, "Son of Abraham" linking Him with

Israel's land--Abraham being the one to whom Jehovah first gave the

land. But nowhere after the opening verse is this title "Son of

Abraham" applied to Christ, for the restoration of the land to Israel

is consequent upon their acceptance of Him as their Saviour--King, and

that which is made prominent in this first Gospel is the presentation

of Christ as King--twelve times over is this title here applied to

Christ.

Matthew is essentially the dispensational Gospel and it is impossible

to over-estimate its importance and value. Matthew shows us Christ

offered to the Jews, and the consequencesof their rejection of Him,

namely, the setting aside of Israel, and God turning in grace to the

Gentiles. Rom. 15:8, 9 summarizes the scope of Matthew's Gospel--"Jesus

Christ was a minister of the circumcision for the truth of God, to

confirm the promises made unto the fathers; And that the Gentiles might

glorify God for His mercy." Christ was not only born of the Jews, but

He was born, first, to the Jews, so that in the language of their

prophet they could exclaim, "Unto us a Child is born, unto us a Son is

given" (Isa. 9:6). Matthew's Gospel explains why Israel, in their later

books of the New Testament, is seen temporally cast off by God, and why

He is now taking out from the Gentiles a people for His name; in other

words, it makes known why, in the present dispensation, the Church has

superseded the Jewish theocracy. It supplies the key to God's dealings

with the earth in this Age: without a workable knowledge of this first

Gospel it is well-nigh impossible to understand the remaining portions

of the New Testament. We turn now to consider some of the outstanding

features and peculiar characteristics of Matthew's Gospel.

The first thing which arrests our attention is the opening verse. God,

in His tender grace, has hung the key right over the entrance. The

opening verse is that which unlocks the contents of this Gospel--"The

book of the generation of Jesus Christ the Son of David, the Son of

Abraham." The first five English words here are but two in the

Greek--"Biblos geneseos." These two words indicate the peculiarly

Jewish character of the earlier portions of this Gospel, for it is an

Old Testament expression. It is noteworthy that this expression which

commences the New Testament is found almost at the beginning of the

first book in the Old Testament, for in Gen. 5:1 we read, "This is the

book of the generations of Adam." We need hardly say that this word

"generation" signifies the history of." These two "books"--the book of

the generation of Adam, and the book of the generation of Jesus

Christ--might well be termed the Book of Death and the Book of Life.

Not only does the whole Bible center around these two books, but the

sum of human destiny also. How strikingly this expression, found at the

beginning of Genesis and the beginning of Matthew, brings out the Unity

of the two Testaments!

In the book of Genesis we have eleven different "generations" or

histories enumerated, beginning with the "generations of the heavens

and the earth," and closing with the "generations of Jacob"--see 2:4;

5:1; 6:9; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9; 37:2--thus dividing

the first book of the Bible into twelve sections, twelve being the

number of Divine government, which is what is before us in Genesis--God

in sovereign government. From Exodus to Daniel we find government

entrusted, instrumentally, to Israel, and from Daniel onwards it is in

the hands of the Gentiles; but in Genesis we antedate the Jewish

theocracy, and there government is found directly in the hands of God,

hence its twelvefold division. Twice more, namely, in Num. 3:1 and Ruth

4:18, do we get this expression "the generation of," making in the Old

Testament thirteen in all, which is the number of apostasy, for that is

all the Law revealed! But, as we have seen, this expression occurs once

more (and there for the last time in Holy Writ) in the opening verse of

the New Testament, thus making fourteen in all, and the fourteenth is

"the book of the generation of Jesus Christ." How profoundly

significant and suggestive this is! Fourteen is 2 x 7, and two

signifies (among its other meanings) contrast or difference, and seven

is the number of perfection and completeness--and what a complete

difference the Coming of Jesus Christ made!

"The book of the generation of Jesus Christ, the Son of David, the Son

of Abraham" (Matt. 1:1). These titles of our Saviour have, at least, a

threefold significance. In the first place, both of them connect Him

with Israel: "Son of David" linking Him with Israel's Throne, and "Son

of Abraham" with Israel's Land. In the second place, "Son of David"

limits Him to Israel, whereas "Son of Abraham" is wider in its scope,

reaching forth to the Gentiles, for God's original promise was that in

Abraham "shall all the families of the earth be blessed" (Gen. 12:3).

In the third place, as Dr. W.L. Tucker has pointed out, these titles

correspond exactly with the twofold (structural) division of Matthew's

Gospel. [1] Up to 4:16 all is Introductory, and 4:17 opens the first

division of the book, reading, "From that timeJesus began to preach,

and to say, Repent: for the Kingdom of heaven is at hand." This section

treats of the Official ministry of Christ and presents Him as "the Son

of David." The second section commences at 16:21 and reads, "From that

time forth Jesus began to show unto His disciples, how that He must go

unto Jerusalem, and suffer many things of the elders and chief priests

and scribes, and be killed, and be raised again the third day." This

section treats, primarily, of the Sacrificial work of Christ, and views

Him as "the Son of Abraham," typified, of old, by Isaac--laid on the

altar.

Having dwelt at some length on the opening verse of our Gospel, we may

next notice that the remainder of the chapter down to the end of verse

17 is occupied with the Genealogy of Jesus Christ. The prime

significance of this is worthy of our closest attention, for it fixes

with certainty the character and dominant theme of this Gospel. The

very first book of the New Testament opens a long list of names! What a

proof that no un-inspired man composed it! But God's thoughts and ways

are ever different from ours, and ever perfect too. The reason for this

Genealogy is not far to seek. As we have seen, the opening sentence of

Matthew contains the key to the book, intimating plainly that Christ is

here viewed, first, in a Jewish relationship, fully entitled to sit on

David's Throne. How then is His title established? By showing that,

according to the flesh, He belonged to the royal tribe: by setting

forth His Kingly line of descent. A King's title to occupy the throne

depends not on the public ballot, but lies in his blood rights.

Therefore, the first thing which the Holy Spirit does in this Gospel is

to give us the Royal Genealogy of the Messiah, showing that as a lineal

descendant of David He was fully entitled to Israel's Throne.

The Genealogy recorded in Matt. 1 gives us not merely the human

ancestry of Christ, but, particularly, His royal line of descent, this

being one of the essential features which differentiates it from the

Genealogy recorded in Luke 3. The fundamental design of Matt. 1:1-17 is

to prove Christ's right to reign as King of the Jews. This is why the

genealogy is traced no further back than Abraham, he being the father

of the Hebrew people. This is why, in the opening verse, the order is

"Jesus Christ, the Son of David, the Son of Abraham," instead of "the

Son of Abraham, the Son of David" as might be expected from the order

which immediately follows, for there we start with Abraham and work up

to David. Why, then, is this order reversed in the opening verse? The

answer must be that David comes first because it is the Kingly line

which is here being emphasised! This also explains why, in verse 2 we

read "Abraham begat Isaac; and Isaac begat Jacob, and Jacob begat Judah

and his brethren." Why should Judah alone be here singled out for

mention from the twelve sons of Jacob? Why not have said "Jacob begat

Reuben and his brethren"? for he was Jacob's firstborn." If it be

objected that the birthright was transferred from Reuben to Joseph,

then we ask, why not have said "Jacob begat Joseph"? especially as

Joseph was his favorite son. The answer is, Because Judah was the royal

tribe, and it is the Kingly line which is here before us. Again: in

verse 6 we read, "And Jesse begat David the King: and David the king

begat Solomon of her that had been the wife of Uriah." Of all those who

reigned over Israel whose names are here recorded in Matthew 1, David

is the only one that is denominated "King," and he, twice over in the

same verse! Why is this, except to bring David into special prominence,

and thus show us the significance of the title given to our Lord in the

opening verse--"the Son of David."

There are many interesting features of this Genealogy which we must now

pass over, but its numerical arrangement calls for a few brief

comments. The Genealogy is divided into three parts: the first section,

running from Abraham to David, may be termed the period of Preparation;

the second section running from Solomon to the Babylonian captivity,

may be called the period of Degeneration; while the third period,

running from the Babylonian captivity till the Birth of Christ, may be

named the period of Expectation. The numeral three signifies, in

Scripture, manifestation, and how appropriate this arrangement was

here, for not until Christ appears is God's purpose concerning Abraham

and his seed fully manifested. Each of these three sections in the

Royal Genealogy contains fourteen generations, which is 2 x 7, two

signifying (among its slightly varied meanings) testimony or competent

witness, and seven standing for perfection. Again we may admire the

consonancy of these numerals in this genealogy of Christ, for only in

Him do we get perfect testimony--the "Faithful and True Witness."

Finally, be it observed, that 14 x 3 gives us 42 generations in all

from Abraham to Christ, or 7 x 6, seven signifying perfection, and six

being the number of man, so that Christ--the forty-second from

Abraham--brings us to the Perfect Man!! How microscopically perfect is

the Word of God!

"And Jacob begat Joseph the husband of Mary, of whom was born Jesus,

who is called Christ" (Matt. 1:16). Matthew does not connect Joseph and

Jesus as father and son, but departs from the usual phraseology of the

genealogy so as to indicate the peculiarity, the uniqueness, of the

Saviour's birth. Abraham might begat Isaac, and Isaac begat Jacob, but

Joseph the husband of Mary did not begat Jesus, instead, we read, "Now

the birth of Jesus Christ was on this wise: when as His mother Mary was

espoused to Joseph, before they came together, she was found with child

of the Holy Spirit" (1:18). As Isaiah had foretold (7:14) seven hundred

years before, Messiah was to be born of "the virgin." But a virgin had

no right to Israel's throne, but Joseph had this right, being a direct

descendant of David, and so through Joseph, His legal father (for be it

remembered that betrothal was as binding with the Jews as marriage is

with us) the Lord Jesus secured His rights, according to the flesh, to

be King of the Jews.

Coming now to Matt. 2 we may observe that we have in this chapter an

incident recorded which is entirely passed over by the other

Evangelists, but which is peculiarly appropriate in this first Gospel.

This incident is the visit of the wise men who came from the East to

honor and worship the Christ Child. The details which the Holy Spirit

gives us of this visit strikingly illustrate the distinctive character

and scope of Matthew's Gospel. This chapter opens as follows, "Now when

Jesus was born in Bethlehem of Judea in the days of Herod the King,

behold, there came wise men from the east to Jerusalem, 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." Notice, these wise men came not

inquiring, "Where is He that is born the Saviour of the world?", nor,

"Where is the Word now incarnate?", but instead, "Where is He that is

born King of the Jews?" The fact that Mark, Luke and John are entirely

silent about this, and the fact that Matthew's Gospel does record it,

is surely proof positive that this First Gospel presents Christ in a

distinctively Jewish relationship. The evidence for this is cumulative:

there is first the peculiar expression with which Matthew opens--"the

book of the generation of," which is an Old Testament expression, and

met with nowhere else in the New Testament; there is the first title

which is given to Christ in this Gospel--"Son of David;" there is the

Royal Genealogy which immediately follows; and now there is the record

of the visit of the wise men, saying, "Where is He that is born King of

the Jews?" Thus has the Spirit of God made so plain and prominent the

peculiarly Jewish character of the opening chapters of Matthew's Gospel

that none save those who are blinded by prejudice can fail to see its

true dispensational place. Thus, too, has He rendered excuseless the

foolish agitation which is now, in certain quarters, being raised, and

which tends only to confuse and confound.

But there is far more in Matt. 2 than the recognition of Christ as the

rightful King of the Jews. The incident therein narrated contains a

foreshadowment of the reception which Christ was to meet with here in

the world, anticipating the end from the beginning. What we find here

in Matt. 2 is really a prophetic outline of the whole course of

Matthew's Gospel. First, we have the affirmation that the Lord Jesus

was born "King of the Jews;" then we have the fact that Christ is found

not in Jerusalem, the royal city, but outside of it; then we have the

blindness and indifference of the Jews to the presence of David's Son

in their midst--seen in the fact that, first, His own people were

unaware that the Messiah was now there among them, and second, in their

failure to accompany the wise men as they left Jerusalem seeking the

young Child; then we are shown strangers from a far-distant land with a

heart for the Saviour, seeking Him out and worshipping Him; finally, we

learn of the civil ruler filled with hatred and seeking His life. Thus,

the incident as a whole marvellously foreshadowed Christ's rejection by

the Jews and His acceptance by the Gentiles. Thus do we find epitomized

here the whole burden of Matthew's Gospel, the special purpose of which

is to show Christ presenting Himself to Israel, Israel's rejection of

Him, with the consequent result of God setting Israel aside for a

season, and reaching out in grace to the despised Gentiles.

Next we read, "And when they were departed, behold the angel of the

Lord appeareth to Joseph in a dream, saying, Arise and take the young

Child and His mother, and flee into Egypt, and be thou there until I

bring thee word: for Herod will seek the young Child to destroy Him"

(2:13). Observe that it is Joseph and not Mary that figures so

prominently in the first two chapters of Matthew, for it was not

through His mother, but through His legal father that the Lord Jesus

acquired His title to David's throne--compare Matt. 1:20, where Joseph

is termed "son of David"! It should also be pointed out that Matthew

is, again, the only one of the four Evangelists to record this journey

into Egypt, and the subsequent return to Palestine. This is profoundly

suggestive, and strikingly in accord with the special design of this

First Gospel, for it shows how Israel's Messiah took the very same

place as where Israel's history as a Nation began!

"But when Herod was dead, behold, an angel of the Lord appeareth in a

dream to Joseph in Egypt, Saying, Arise, and take the young Child and

His mother, and go into the land of Israel: for they are dead which

sought the young Child's life. And he arose, and took the young Child

and His mother, and came into the land of Israel" (2:19-21). Once more

we discover another line which brings out the peculiarly Jewish

character of Matthew's delineation of Christ. This is the only place in

the New Testament where Palestine is termed "the land of Israel," and

it is significantly proclaimed as such here in connection with Israel's

King, for it is not until He shall set up His Throne in Jerusalem that

Palestine shall become in fact, as it has so long been in promise, "the

Land of Israel." Yet how tragically suggestive is the statement that

immediately follows here, and which closes Matt. 2. No sooner do we

read of "the land of Israel" than we find "But" as the very next word,

and in Scripture, "but" almost always points a contrast. Here we read,

"But when he heard that Archelaus did reign in Judea in the room of his

father Herod, he was afraid to go thither: notwithstanding, being

warned of God in a dream, he turned aside into the parts of Galilee:

And he came and dwelt in a city called Nazareth: that it might be

fulfilled which was spoken by the prophets, He shall be called a

Nazarene" (2:21-23). Nazareth was the most despised place in that

despised province of Galilee, and thus we see how early the Messiah

took the place of the despised One, again foreshadowing His rejection

by the Jews--but mention of "Nazareth" follows, be it observed, mention

of "the land of Israel."

Matthew 3 opens by bringing before us a most striking character: "In

those days"--that is, while the Lord Jesus still dwelt in despised

Nazareth of Galilee--"came John the Baptist, preaching in the

wilderness of Judea." He was the predicted forerunner of Israel's

Messiah. He was the one of whom Isaiah had said should prepare the way

for the Lord, and this by preparing a people to receive Him by such

time as He should appear to the public view. He came "in the spirit and

power of Elijah" (Luke 1:17), to do a work similar in character to that

of the yet future mission of the Tisbite (Matt. 4:5, 6).

John addressed himself to the Covenant people, and restricted himself

to the land of Judea. He preached not in Jerusalem but in the

wilderness. The reason for this is obvious: God would not own the

degenerate system of Judaism, but stationed His messenger outside all

the religious circles of that day. The "wilderness" but symbolized the

barrenness and desolation of Israel's spiritual condition.

The message of John was simple and to the point--"Repent ye." It was a

call for Israel to judge themselves. It was a word which demanded that

the Jews take their proper place before God, confessing their sins.

Only thus could a people be made ready for the Lord, the Messiah. The

Call to Repentance was enforced by a timely warning--"Repent ye, for

the Kingdom of Heaven is at hand." Observe, "Repent ye" not because

"the Saviour is at hand," not because "God incarnate is now in your

midst," and not because "A new Dispensation has dawned;" but because

"the Kingdom of Heaven" was "at hand." What would John's hearers

understand by this expression? What meaning could those Jews attach to

his words? Surely the Baptist did not employ language which, in the

nature of the case, it was impossible for them to grasp. And yet we are

asked to believe that John was here introducing Christianity! A wilder

and more ridiculous theory it would be hard to imagine. If by the

"Kingdom of Heaven" John signified the Christian dispension, then he

addressed those Jewish hearers in an unknown tongue. We say it with

calm deliberation, that if John bade his auditors repent because the

Christian dispensation was then being inaugurated, he mocked them, by

employing a term which not only must have been entirely un-intelligible

to them, but utterly mis-leading. To charge God's messenger with doing

that is perilously near committing a sin which we shrink from naming.

What then, we ask again, would John's hearers understand him to mean

when he said, "Repent ye, for the Kingdom of Heaven is at hand"?

Addressing, as he was, a people who were familiar with the Old

Testament Scriptures, they could place but one meaning upon his words,

namely, that he was referring to the Kingdom spoken of again and again

by their prophets--the Messianic Kingdom. That which should distinguish

Messiah's Kingdom from all the kingdoms that have preceded it, is this:

all the kingdoms of this world have been ruled over by Satan and his

hosts, whereas, when Messiah's Kingdom is established, it shall be a

rule of the Heavens over the earth.

The question has been raised as to why Israel refused the Kingdom on

which their hearts were set. Did not the establishing of Messiah's

Kingdom mean an end of the Roman dominion? and was not that the one

thing they desired above all others? In reply to such questions several

things must be insisted upon. In the first place, it is a mistake to

say that Israel "refused" the Kingdom, for, in strict accuracy of

language, the Kingdom was never "offered" to them--rather was the

Kingdom heralded or proclaimed. The Kingdom was "at hand" because the

Heir to David's throne was about to present Himself to them. In the

second place, before the Kingdom could be set up, Israel must first

"Repent," but this, as is well known, is just what they, as a nation,

steadily refused to do. As we are expressly told in Luke 7:29, 30. "And

all the people that heard him, and the publicans, justified God, being

baptized with the baptism of John. But the Pharisees and lawyers

rejected the counsel of God against themselves, being not baptized of

him." In the third place, the reader will, perhaps, see our meaning

clearer if we illustrate by an analogy: the world today is eagerly

longing for the Golden Age. A millennium of peace and rest is the great

desideratum among diplomats and politicians. But they want it on their

own terms. They desire to bring it about by their own efforts. They

have no desire for a Millennium brought about by the personal return to

earth of the Lord Jesus Christ. Exactly so was it with Israel in the

days of John the Baptist. True, they desired to be delivered from the

Roman dominion. True, they wished to be freed for ever from the Gentile

yoke. True, they longed for a millennium of undisturbed prosperity in a

restored Palestine, but they did not want it in GOD's terms.

The ministry of John the Baptist is referred to at greater or shorter

length in each of the four Gospels, but Matthew is the only one who

records this utterance "Repent ye, for the Kingdom of heaven is at

hand." To ignore this fact is to fail in "rightly dividing the Word of

truth." It is to lose sight of the characteristic distinctions which

the Holy Spirit has been pleased to make in the four Gospels. It is to

reduce those four independent delineations of Christ's person and

ministry to a meaningless jumble. It is to lay bare the incompetency of

a would-be-teacher of Scripture as one who is not a "scribe who is

instructed unto the Kingdom of heaven" (Matt. 13:52).

John's baptism confirmed his preaching. He baptized "unto repentance,"

and in Jordan, the river of death. Those who were baptized "confessed

their sins" (Mark 1:5), of which death was the just due, the "wages"

earned. But Christian baptism is entirely different from this: there,

we take not the place of those who deserve death, but of those who show

forth the fact that they have, already, died with Christ.

It is beyond our present purpose to attempt a detailed exposition of

this entire Gospel, rather shall we single out those features which are

characteristic of and peculiar to this first Gospel. Accordingly, we

may notice an expression found in 3:11, and which occurs nowhere else

in the New Testament outside of the four Gospels, and this is the more

remarkable because a portion of this very verse is quoted in the Acts.

Speaking to the Pharisees and Sadducees who had "come to his baptism,"

but whom the Lord's forerunner quickly discerned were not in any

condition to be baptized; who had been warned to flee from the wrath to

come, and therefore were in urgent need of bringing forth "fruit meet

for repentance" (in their case, humbling themselves before God,

abandoning their lofty pretensions and self righteousness, and taking

their place as genuine self-confessed sinners), and to whom John had

said, "Think not to say within yourselves, We have Abraham to our

father: for I say unto you, that God is able of these stones to raise

up children unto (not God, be it noted, but) Abraham" (v. 9); to them

John announced: but he that cometh after me is mightier than I, whose

shoes I am not worthy to bear: He shall baptize you with the Spirit and

fire."

In Acts 1, where we behold the risen Lord in the midst of His

disciples, we read, "And, being assembled together with them, commended

them that they should not depart from Jerusalem, but wait for the

promise of the Father, which, saith He, ye have heard of Me. For John

truly baptized with water: but ye shall e baptized with the Holy Spirit

not many days hence" (vv. 4, 5). His forerunner had declared that

Christ should baptize Israel with "the Holy Spirit and fire," yet,

here, the Lord speaks only of the disciples being baptized with the

Holy Spirit. Why is this? Why did the Lord Jesus omit the words "and

fire"? The simple answer is that in Scripture "fire" is, invariably,

connected with Divine judgment. Thus, the reason is obvious why the

Lord omits "and fire" from His utterance recorded in Acts 1. He was

about to deal, not in judgment but, in grace! It is equally evident why

the words "and fire" are recorded by Matthew, for his Gospel, deals,

essentially with Dispensational relationships, and makes known much

concerning End-time conditions. God is yet to "baptize" recreant Israel

"with fire," the reference being to the tribulation judgments, during

the time of "Jacob's Trouble." Then will the winnowing fan be held by

the hand of the rejected Messiah, and then "He will thoroughly purge

His floor, and gather His wheat into the darner: but He will burn up

the chaff with unquenchable fire" (Matt. 3:12). How manifestly do the

words last quoted define for us the baptism of "fire"!

The silence of the risen Lord as to the "fire" when speaking to the

disciples about "the baptism of the Spirit," has added force and

significance when we find that Mark's Gospel gives the substance of

what Matthew records of the Baptist's utterance, while omitting the

words "and fire"--"There cometh One mightier than I after me, the

latchet of whose shoes I am not worthy to stoop down and unloose. I

indeed have baptized you with water: but He shall baptize you with the

Holy Spirit" (Mark 1:7, 8). Why is this? Because, as we have pointed

out, "fire" is the well-known symbol of God's judgment (often displayed

in literal fire), and Mark, who is presenting Christ as the Servant of

Jehovah, was most obviously led of the Spirit to leave out the words

"and fire," for as Servant He does not execute judgment. The words "and

with fire" are found, though, in Luke, and this, again, is most

significant. For, Luke is presenting Christ as "The Son of Man," and in

John 5 we read, "And hath given Him authority to execute judgment also

because He is the Son of Man" (v. 27). How strikingly, then, does the

inclusion of the words "and fire" in Matthew and Luke, and their

omission in Mark, bring out the verbal inspiration of Scripture over

the instruments He employed in the writing of God's Word!

The closing verses of Matt. 3 show us the Lord Jesus, in marvellous

grace, taking His place with the believing remnant of Israel: "Then

cometh Jesus from Galilee to Jordan unto John, to be baptized of him"

(3:13). John was so startled that, at first, he refused to baptize

Him--so little do the best of men enter into the meaning of the things

of God--"But John forbad Him, saying, I have need to be baptized by

Thee, and comest Thou to me?" (3:14). Observe once more, that Matthew

is the only one of the Evangelists which mentions this shrinking of the

Baptist from baptizing the Lord Jesus. Appropriately does it find a

place here, for it brings out the royal dignity and majesty of Israel's

Messiah. As to the meaning and significance of the Saviour's baptism we

do not now enter at length, suffice it here to say that it revealed

Christ as the One who had come down from heaven to act as the

Substitute of His people, to die in their stead, and thus at the

beginning of His public ministry He identifies Himself with those whom

He represented, taking His place alongside of them in that which spoke

of death. The descent of the Holy Spirit upon Him attested Him, indeed,

as the true Messiah, the Anointed One (see Acts 10:38), and the audible

testimony of the Father witnessed to His perfections, and fitness for

the Work He was to do.

The first half of Matt. 4 records our Lord's Temptation, into which we

do not now enter. The next thing we are told is, "Now when Jesus had

heard that John was cast into prison, He departed into Galilee; And

leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea

coast, in the borders of Zebulon and Naphtali" (4:12, 13), and this in

order that a prophecy of Isaiah's might be fulfilled. And then we read,

"From that time Jesus began to preach, and to say, Repent: for the

Kingdom of heaven is at hand" (4:17). It would seem that the words

"from that time" refer to the casting of the Baptist into prison.

John's message had been, "Repent ye, for the Kingdom of heaven is at

hand" (3:2), and now that His forerunner had been incarcerated, the

Messiah Himself takes up identically the same message--the proclamation

of the Kingdom. In keeping with this, we read, "And Jesus went about

all Galilee teaching in their synagogues, and preaching the Gospel

(not, be it noted, the "Gospel of the Grace of God"--Acts 20:24; nor

"the Gospel of Peace"--Eph. 6:15; but "the Gospel") of the Kingdom, and

healing all manner of sickness and all manner of disease among the

people" (4:23).

Our Lord's miracles of healing were not simply exhibitions of power, or

manifestations of mercy, they were also a supplement of His preaching

and teaching, and their prime value was evidential. These miracles,

which are frequently termed "signs," formed an essential part of

Messiahs credentials. This is established, unequivocally, by what we

read in Matt. 11. When John the Baptist was cast into prison, his faith

as to the Messiahship of Jesus wavered, and so he sent two of His

disciples unto Him, asking, "Art Thou He that should come, or do we

look for another?" (11:2). Notice, carefully, the Lord's reply, "Go and

show John again those things which ye do hear and see: The blind

receive their sight, and the lame walk, the lepers are cleansed, and

the deaf hear, the dead are raised up, and the poor have the Gospel

preached to them" (11:4, 5). Appeal was made to two things: His

teaching and His miracles of healing. The two are linked together,

again, in 9:35--"And Jesus went about all the cities and villages,

teaching in their synagogues, and preaching the Gospel of the Kingdom,

and healing every sickness, and every disease among the people." And,

again, when the Lord sent forth, the Twelve, "But go rather to the lost

sheep of the House of Israel. And as ye go, preach, saying, The Kingdom

of heaven is at hand. Heal the sick, raise the dead, cast out demons;

freely ye have received, freely give" (10:6-8). Miracles of healing,

then, were inseparately connected with the Kingdom testimony. They were

among the most important of "The Signs of the times" concerning which

the Messiah reproached the Pharisees and Sadducees for their failure to

discern (see Matt. 16:1-3). Similar miracles of healing shall be

repeated when the Messiah returns to the earth, for we read in Is.

35:4-6, "Say to them that are of a fearful heart, Be strong, fear not:

behold, your God will come with vengeance, even God with a recompense;

He will come and save you (i.e., the godly Jewish remnant of the

tribulation period). Then the eyes of the blind shall be opened, and

the ears of the deaf shall be unstopped. Then shall the lame man leap

as a hart, and the tongue of the dumb sing." It should be diligently

observed that Matthew, once more, is the only one of the four

Evangelists that makes mention of the Lord Jesus going forth and

preaching "The Gospel of the Kingdom," as he is the only one that

informs us of the Twelve being sent out with the message to the lost

sheep of the House of Israel, "The Kingdom of heaven is at hand." How

significant this is! and how it indicates, again, the peculiarly Jewish

character of these opening chapters of the New Testament!

As the result of these miracles of healing Messiah's fame went abroad

throughout the length and breadth of the Land, and great multitudes

followed Him. It is at this stage, we read, "And seeing the multitudes,

He went up into a mountain: and when He was set, His disciples came

unto Him: and He opened His mouth, and taught them" (5:1, 2). We are

tempted to pause here, and enter into a detailed examination of this

important, but much misunderstood portion of Scripture--the "Sermon on

the Mount." But we must not depart from the central design of this

book, hence a few words by way of summary is all we shall now attempt.

The first thing to be remarked is that "the Sermon on the Mount"

recorded in Matt. 5 to 7 is peculiar to this first Gospel, no mention

of it being made in the other three. This, together with the fact that

in Matthew the "Sermon on the Mount" is found in the first section of

the book, is sufficient to indicate its dispensational bearings.

Secondly, the place from whence this "Sermon" was delivered affords

another key to its scope. It was delivered from a "mountain." When the

Saviour ascended the mount He was elevated above the common level, and

did, in symbolic action, take His place upon the Throne. With Matt. 5:1

should be compared 17:1--it was upon a mountain that the Messiah was

"transfigured," and in that wonderous scene we behold a miniature and

spectacular setting forth of "the Son of Man coming in His Kingdom"

(see 16:28). Again, in 24:3, we find that it was upon a mountain that

Christ gave that wondrous prophecy (recorded in 24 and 25) which

describes the conditions which are to prevail just before the Kingdom

of Christ is set up, and which goes on to tell of what shall transpire

when He sits upon the Throne of His glory. With these passages should

be compared two others in the Old Testament which clinch what we have

just said. In Zech. 14:4 we read, "And His feet shall stand in that day

upon the mount of Olives," the reference being to the return of Christ

to the earth to set up His Kingdom. Again, in Psalm 2 we read that God

shall yet say, in reply to the concerted attempt of earth's rulers to

prevent it, "Yet have I set My King upon My holy Hill of Zion." [2]

The "Sermon on the Mount" sets forth the Manifesto of the King. It

contains the "Constitution" of His Kingdom. It defines the character of

those who shall enter into it. It tells of the experiences through

which they pass while being fitted for that Kingdom. It enunciates the

laws which are to govern their conduct. Theauthority of the King is

evidences by His "I say unto you," repeated no less than fourteen times

in this "Sermon." The effect this had upon those who heard Him is

apparent from the closing verses, "And it came to pass, when Jesus had

ended these sayings, the people were astonished at His doctrine: for He

taught them as One having authority, and not as the scribes" (7:28,

29).

Another line of evidence which brings out Christ's authority (ever the

most prominent characteristic in connection with a King), which is very

pronounced in this Gospel, is seen in His command over the angels. One

thing found in connection with kings is the many servants they have to

wait upon them and do their bidding. So we find here in connection with

"the Son of David." In Matt. 13:41 we read, "The Son of man shall send

forth His angels, and they shall gather out of His Kingdom all things

that offend, and them which do iniquity." Observe that here these

celestial servants are termed not "the angels," but, specifically, "His

angels," that is, Messiah's angels, and that they are sent forth in

connection with "His Kingdom." Again, in 24:30, 31 we read, "And they

shall see the Son of Man coming in the clouds of heaven with power and

great glory (this, at His return to earth to establish His Kingdom).

And He shall send His angels with a great sound of a trumpet, and they

shall gather together His elect from the four winds, from one end of

heaven to the other." And, again in 26:53, "Thinkest thou that I cannot

now pray to (better, "ask") My Father, and He shall presently

(immediately) give Me more than twelve legions of angels?" Matthew, be

it particularly noted, is the only one that brings out this feature.

Still another line of evidence of the Kingly majesty of Christ should

be pointed out. As it is well known, kings are honored by the homage

paid them by their subjects. We need not be surprised, then, to find in

this Gospel, which depicts the Saviour as "the Son of David," that

Christ is frequently seen as the One before whom men prostrated

themselves. Only once each in Mark, Luke, and John, do we read of Him

receiving worship, but here in Matthew no less than ten times! See 2:2,

8, 11; 8:2; 9:18; 14:33; 15:25; 20:20; 28:9, 17.

Coming now to Matt. 10 (in 8 and 9 we have the Authentication of the

King by the special miracles which He wrought), in the opening verses

we have an incident which is recorded in each of the first three

Gospels, namely, the selection and sending forth of the Twelve. But in

Matthew's account there are several characteristic lines found nowhere

else. For instance, only here do we learn that when the Lord sent them

forth, He commanded them, saying, "Go not into the way of the Gentiles,

and into any city of the Samaritans enter ye not: But go rather to the

lost sheep of the House of Israel" (10:5, 6). Perfectly appropriate is

this here, but it would have been altogether out of place in any of the

others. Notice, also, that the Lord added, "And as ye go, preach,

saying, The Kingdom of heaven is at hand." How the connection in which

this expression is found defines for us its dispensational scope! It

was only to "the lost sheep of the House of Israel" they were to say

"The Kingdom of heaven is at hand"!

In Matt. 12 we have recorded the most remarkable miracle the Messiah

performed before His break with Israel. It was the healing of a man

possessed of a demon, and who, in addition, was both dumb and blind.

Luke, also, records the same miracle, but in describing the effects

this wonder had upon the people who witnessed it, Matthew mentions

something which Luke omits, something which strikingly illustrates the

special design of his Gospel. In the parallel passage in Luke 11:14 we

read, "And He was casting out a demon, and it was dumb. And it came to

pass, when the demon was gone out, the dumb spake; and the people

wondered," and there the beloved physician stops. But Matthew says,

"And all the people were amazed, and said, Is not this the Son of

David?" (12:23). Thus we see, again, how that the bringing out of the

Kingship of Christ is the particular object which Matthew, under the

Holy Spirit, had before him.

In Matt. 13 we find the seven parables of the Kingdom (in its "mystery"

form), the first of which is the well known parable of the Sower, the

Seed, and the Soils. Both Mark and Luke also record it, but with

characteristic differences of detail. We call attention to one point in

Christ's interpretation of it. Mark reads, "The Sower soweth the Word"

(4:14). Luke says, "Now the parable is this: the Seed is the Word of

God" (8:11). But Matthew, in harmony with his theme says, "Hear ye

therefore the parable of the Sower. When anyone heareth the Word of the

Kingdom" etc. (13:18, 19). This is but a minor point, but how it brings

out the perfections of the Holy Writ, down to the minutest detail! How

evident it is that no mere man, or number of men, composed this Book of

books! Well many we sing, "How firm a foundation, ye saints of the

Lord, is laid for your faith in His excellent Word."

In Matt. 15 we have the well known incident of the Cananitish woman

coming to Christ on the behalf of her demon-distressed daughter. Mark

also mentions the same, but omits several of the distinguishing

features noted by Matthew. We quote first Mark's account, and then

Matthew's, placing in italics the expressions which show forth the

special design of his Gospel. "A certain woman whose young daughter had

an unclean spirit, heard of Him, and came and fell at His feet. The

woman was a Greek, a Syrophenician by nation; and she besought Him that

He would cast forth the demon out of her daughter. But Jesus said unto

her, Let the children first be filled: for it is not meet to take the

children's bread, and to cast it unto the dogs. And she answered and

said unto Him, Yes, Lord; yet the dogs under the table eat of the

children's crumbs. And He said unto her, For this saying go thy way:

the demon is gone out of thy daughter" (Mk. 7:25-29). "Behold, a woman

of Canaan came out of the same coasts, and cried unto Him saying, Have

mercy on me, O Lord, Thou Son of David: my daughter is grievously vexed

with a demon. But He answered her not a word (for, as a Gentile, she

had no claim upon Him as the "Son of David"). And His disciples came

and besought Him, saying, Send her away; for she crieth after us. But

He answered and said, I am not sent but unto the lost sheep of the

House of Israel. Then came she and worshipped Him, saying Lord, help

me. But He answered and said, It is not meet to take the children's

bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs

eat of the crumbs, which fall from their master's table. Then Jesus

answered and said unto her, O woman great is thy faith: be it unto thee

even as thou wilt" (Matt. 15:22-28).

In the opening verse of Matt. 16 we read of how the Pharisees and

Sadducees came to Christ tempting Him, and desiring that He would show

them a sign from heaven. Mark and Luke both refer to this, but neither

of them record that part of our Lord's reply which is found here in

verse 2 and 3--"He answered and said unto them, When it is evening, ye

say, It will be fair weather: for the sky is red. And in the morning,

It will be foul weather to day: for the sky is red and lowring. O ye

hypocrites, ye can discern the face of the sky; but can ye not discern

the Signs of the Times?" The "signs of the times" were the fulfillment

of the Old Testament predictions concerning the Messiah. Every proof

had been given to Israel that He was, indeed, the promised One. He had

been born of a "virgin," in Bethlehem, the appointed place; a

forerunner had prepared His way, exactly as Isaiah had foretold; and,

in addition, there had been His mighty works, just as prophecy had

fore-announced. But the Jews were blinded by their pride and

self-righteousness. That Matthew alone makes mention of the Messiah's

reference to these "Signs of the Times" is still another evidence of

the distinctively Jewish character of his Gospel.

In Matt. 16:18 and 18:17 the "church" is twice referred to, and Matthew

is the only one of the four Evangelists which makes any direct mention

of it. This has puzzled many, but the explanation is quite simple. As

previously pointed out, the great purpose of this first Gospel is to

show how Christ presented Himself to the Jews, how they rejected Him as

their Messiah, and what were the consequences of this, namely, the

setting aside of Israel by God for a season, and His visiting the

Gentiles in sovereign grace to take out of them a people for His name.

Thus, are we here shown how that, and why, the Church has, in this

dispensation, superseded the Jewish theocracy.

In Matt. 20 we have recorded the parable of the Householder, who went

out and hired laborers for His vineyard, agreeing to pay them one penny

for the day. Matthew is the only of the Evangelists that refers to this

parable, and the pertinency of its place in his Gospel is clear on the

surface. It brings out a characteristic of the Kingdom of Christ. The

parable tells of how, at the end of the day, when the workers came to

receive their wages, there was complaining among them, because those

hired at the eleventh hour received the same as those who had toiled

all through the day--verily, there is nothing new under the sun, the

dis-satisfaction of Labor being seen here in the first century! The

Owner of the vineyard vindicated Himself by reminding the dis-contented

workers that He paid to each what they had agreed to accept, and then

inquired, "Is it not lawful for Me to do what I will with Mine own?"

Thus did He, as Sovereign, insist on His rights to pay what He pleased,

no one being wronged thereby.

In Matt. 22 we have the parable of the wedding feast of the King's Son.

A parable that is very similar to this one is found in Luke's Gospel,

and while there are many points of resemblance between them, yet are

there some striking variations. In Luke 14:16 we read, "Then said He

unto him, A certain man made a great supper, and bade many." Whereas,

in Matt. 22:2 we are told, "The Kingdom of heaven is like unto a

certain King, which made a marriage for His Son." At the close of this

parable in Matthew there is something which finds no parallel whatever

in Luke. Here we read, "And when the King came in to see the guests, He

saw there a guest which had not on a wedding garment: And He saith unto

him, Friend, how comest thou in hither not having a wedding garment?

And he was speechless. Then said the King to His servants, Bind him

hand and foot, and take him away, and cast him into outer darkness:

there shall be weeping, and gnashing of teeth" (22:11-13). How this

brings out the authority of the King needs scarcely to be pointed out.

The whole of Matt. 25 is peculiar to this first Gospel. We cannot now

dwell upon the contents of this interesting chapter, but would call

attention to what is recorded in verses 31 to 46. That the contents of

these verses is found nowhere else in the four Gospels, and its

presence here is another proof of the design and scope of Matthew's.

These verses portray the Son of man seated upon the throne of His

glory, and before Him are gathered all nations, these being divided

into two classes, and stationed on His right and left hand,

respectively. In addressing each class we read, "Then shall the King

say" etc. (see verses 34 and 40).

There are a number of items concerning the Passion of the Lord Jesus

recorded only by Matthew. In 26:59, 60 we read, "Now the chief priests,

and elders, and all the council, sought false witnesses against Jesus,

to put Him to death. But found none. At the last came two false

witnesses"--two, because that was the minimum number required by the

law, in order that the truth might be established. It is interesting to

note how frequently the two witnesses are found in Matthew. In 8:28 we

read, "And when He was come to the other side into the country of the

Gergesenes, there met Him two possessed with demons"--compare Mark 5:1,

2, where only one of these men is referred to. Again in 9:27 we read,

"And when Jesus departed thence two blind men followed Him"

etc.--compare Mark 10:46. In 11:2 we are told, "When John had heard in

the prison the works of Christ, he sent two of his disciples." Finally,

in 27:24 we find Pilate's testimony to the fact that Christ was a "just

man," but in 27:19 we also read, "His wife sent unto him, saying, Have

thou nothing to do with that just man." And this, as well as the others

cited above, is found only in Matthew. Again, in 26:63, 64 we find a

characteristic word omitted and said unto Him, I adjure thee by the

living God, that Thou tell us whether Thou be the Christ, the Son of

God. Jesus said unto him, Thou hast said: nevertheless I say unto you,

Hereafter shall ye see the Son of man sitting on the right hand of

power, and coming in the clouds of heaven." Here only are we told that

the guilty Jews cried, "His blood be on us, and on our children"

(27:25). And again, Matthew is the only one that informs us of the

enmity of Israel pursuing their Messiah even after His death--see

27:62-64.

The closing chapter of this Gospel is equally striking. No mention is

made by Matthew of the Ascension of Christ. This, too, is in perfect

accord with the theme and scope of this Gospel. The curtain falls here

with the Messiah still on earth, for it is on earth, and not in heaven,

that the Son of David shall yet reign in glory. Here only is recorded

the Lord's word, "All power is given unto Me in heaven and in earth"

(28:18)--for "power" is the outstanding mark of a king. Finally, the

closing verses form a fitting conclusion, for they view Christ, on a

"mountain,"commanding and commissioning His servants to go forth and

disciple the nations, ending with the comforting assurance, "Lo, I am

with you alway, even unto the end of the Age."

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[1] Dr. Tucher calls attention to the literary divisions of Matthew's

Gospel: the dispensational break occurring at the close of chapter 12.

[2] In marked contrast from Matthew's "Sermon on the Mount" is Luke's

"Sermon in the Plain"--6:17 etc. How significant and appropriate! Luke

presents the Lord Jesus as "Son of Man," born in a manger, and entering

into the sorrows and sufferings of men. How fitting, then, that here He

should be heard speaking from "the Plain"--the common level, rather

than from "the Mount," the place of eminence!

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The Gospel of Mark

Mark's Gospel differs widely from Matthew's, both in character and

scope. The contrasts between them are marked and many. Matthew has

twenty-eight chapters, Mark but sixteen. Matthew abounds in parables,

Mark records but few. Matthew portrays Christ as the Son of David, Mark

delineates Him as the humble but perfect Servant of Jehovah. Matthew is

designed particularly (not exclusively) for the Jew, whereas Mark is

specially appropriate for Christian workers. Matthew sets forth the

Kingly dignity and authority of Christ, Mark views Him in His lowliness

and meekness. Matthew depicts Him as testing Israel, Marks shows Him

ministering to the Chosen People. This is one reason why, no doubt,

that Mark's Gospel is the second book in the New Testament--like

Matthew's, it views Him in connection with the Old Testament people of

God. Luke's Gospel, has a wider scope, looking at Christ in relation to

the human race. While in John, He is shown to be the Son of God,

spiritually related to the household of faith. In turning now to look

at the contents of this second Gospel in some detail, we would notice,

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I. Things Omitted from Mark's Gospel.

1. Just as the skill of a master artist is discovered in the objects

which he leaves out of his picture (the amateur crowding in everything

on to the canvass for which he can find room), so the discerning eye at

once detects the handiwork of the Holy Spirit in the various things

which are included and omitted from different parts of the Word.

Notably is this the case with Mark's Gospel. Here we find no Genealogy

at the commencement, as in Matthew; the miraculous Conception is

omitted, and there is no mention made of His birth. Fancy a whole

Gospel written and yet no reference to the Saviour's birth in it! At

first glance this is puzzling, but a little reflection assures one of

the Divine wisdom which directed Mark to say nothing about it. Once we

see what is the special design of each separate Gospel, we are the

better enabled to appreciate their individual perfections. The birth of

Christ did not fall within the compass of this second Gospel, nor did

the record of His genealogy. Mark is presenting Christ as the Servant

of Jehovah, and in connection with a servant a genealogy or particulars

of birth are scarcely points of interest or importance. But how this

demonstrates the Divine Authorship of the books of the Bible! Suppose

the Genealogy had been omitted by Matthew, and inserted by Mark, then,

the unity of each Gospel would have been destroyed. But just as the

Creator placed each organ of the body in the wisest possible place, so

the Holy Spirit guided in the placing of each book in the Bible (each

member in this Living Organism), and each detail of each book. For the

same reason as the Genealogy is omitted, nothing is said by Mark of the

visit of the wise men, for a "servant" is not one that receives homage!

Mark also passes over what Luke tells us of Christ as a boy of twelve

in the temple of Jerusalem, and His subsequent return to Nazareth,

where He continued in subjection to His parents, for, while these are

points of interest in connection with His humanity, they were

irrelevant to a setting forth of His Servanthood.

2. In Mark's Gospel we find no Sermon on the Mount. Matthew devotes

three whole chapters to it, but Mark records it not, though some of its

teachings are found in other connections in this second Gospel. Why,

then, we may ask, is this important utterance of Christ omitted by

Mark? The answer must be sought in the character and design of the

"Sermon." As we have pointed out, the Sermon on the Mount contains the

King's Manifesto. It sets forth the laws of His Kingdom, and describes

the character of those who are to be its subjects. But Mark is

presenting Christ as the perfect Workman of God, and a servant has no

"Kingdom," and frames no "laws." Hence the appropriateness of the

"Sermon" in Matthew, and the Divine wisdom in its exclusion from Mark.

3. Mark records fewer Parables than Matthew. In Mark there are but four

all told, whereas in Matthew there are at least fourteen. Mark says

nothing about the Householder hiring laborers for His vineyard,

claiming the right to do as He wills with that which is His own; for,

as God's Servant, He is seen in the place of the Laborer, instead of in

the position where He hires others. Mark omits all reference to the

parable of the Marriage of the King's Son, at the close of which He is

seen giving orders for the man without the wedding-garment to be bound

and cast into the outer darkness--such is not the prerogative of a

Servant. All reference to the parable of the Talents is omitted by

Mark, for as God's Servant He neither gives talents nor rewards for the

use of them. Each of these parables, and many others all found in

Matthew, are excluded by Mark, and their omission only serves to bring

out the minute perfections of each Gospel.

4. In Mark nothing whatever is said of Christ's command over angels,

and His right to send them forth to do His bidding; instead we find

here "the angels ministered unto Him" (1:13).

5. Here there is no arraignment of Israel, and no sentence is passed

upon Jerusalem as in the other Gospels. Again, in Matt. 23 the "Son of

David" utters a most solemn sevenfold "Woe"--"Woe unto you scribes and

Pharisees, hypocrites," "Woe unto you, ye blind guides" etc., He says

there; but not a word of this is found in Mark. The reason for this is

obvious. It is not the part of the Servant to pass judgment on others,

but "to be gentle unto all, apt to teach, patient" (2 Tim. 2:24). We

have another striking illustration of this same characteristic in

connection with our Lord cleansing the Temple. In Matt. 21:12 we read,

"And Jesus went into the temple of God, and cast out all them that sold

and bought in the temple, and overthrew the tables of the money

changers, and the seats of them that sold doves," and immediately

following this we are told, "And He left them, and went out of the city

into Bethany; and He lodged there" (21:17). But in Mark it is simply

said, "And Jesus entered into Jerusalem, and into the temple: and when

He had looked round about upon all things, and now the eventide was

come, He went out unto Bethany with the twelve" (11:11). Mark is

clearly writing of the same incident. He refers to the Lord entering

the temple, but says nothing about Him casting out those who bought and

sold there, nor of Him overthrowing the tables. How striking is this

omission. As the Messiah and King it was fitting that He should cleanse

the defiled Temple, but in His character of Servant it would have been

incongruous!

6. The omission of so many of the Divine titles from this second Gospel

is most significant. In Mark, He is never owned as "King" save in

derision. In Mark, we do not read, as in Matthew, "They shall call His

name Emmanuel, which being interpreted is, God with us," and only once

is He here termed "the Son of David." It is very striking to observe

how the Holy Spirit has avoided this in the second Gospel. In

connection with the "Triumphant Entry into Jerusalem," when recording

the acclamations of the people, Matthew says, "And the multitudes that

went before, and that followed, cried, saying, Hosanna to the Son of

David: Blessed is He that cometh in the name of the Lord; Hosanna in

the highest" (21:9). But in Mark's account we read, "And they that went

before, and they that followed, cried, saying, Hosanna: Blessed is He

that cometh in the name of the Lord: Blessed be the Kingdom of our

father David, that cometh in the name of the Lord: Hosanna in the

highest" (11:9, 10). Thus it will be seen that the Servant of God was

not hailed here as "the Son of David." Side by side with this, should

be placed the words used by our Lord when announcing, a week

beforehand, His "transfiguration." In Matthew's account, we read that

He told His disciples, "Verily I say unto you, There be some standing

here, which shall not taste of death, till they see the Son of Man

coming in His Kingdom." But, here in Mark, we are told that He said to

the disciples, "Verily I say unto you, That there be some of them that

stand here, which shall not taste of death, till they have seen the

Kingdom of God come with power" (9:1). How significant this is! Here it

is simply the "Kingdom of God" that is spoken of, instead of Christ's

own Kingdom!

But that which is most noteworthy here in connection with the titles of

Christ, is the fact that He is so frequently addressed as "Master,"

when, in the parallel passages in the other Gospels, He is owned as

"Lord." For example: in Matt. 8:25 we read, "And His disciples came to

Him, and awoke Him, saying Lord, save us; we perish;" but in Mark, "And

they awake Him, and say unto Him, Master, carest Thou not that we

perish?" (4:38). Following the announcement of His coming death,

Matthew tells us, "Then Peter took Him, and began to rebuke Him,

saying, Be it far from Thee, Lord: this shall not be unto Thee"

(16:22). But in Mark it reads, "And Peter took Him, and began to rebuke

Him" (8:32), and there it stops. On the Mount of Transfiguration, Peter

said, "Lord, it is good for us to be here" (17:4); but Mark says, "And

Peter answered and said to Jesus, Master, it is good for us to be here"

(9:5). When the Saviour announced that one of the Twelve would betray

Him, Matthew tells us, "And they were exceeding sorrowful, and began

every one of them to say unto Him, Lord, is it I?" (26:22); but Mark

tells us, "And they began to be sorrowful, and to say unto Him, one by

one, "Is is I?" (14:19). These are but a few of the examples which

might be adduced, but sufficient have been given to bring out this

striking and most appropriate feature of Mark's Gospel.

7. It is deeply interesting and instructive to note the various

circumstances and events connected with our Lord's sufferings which are

omitted from Mark. Here, as He entered the awful darkness of

Gethsemane, He says to the three disciples, "Tarry ye here, and watch"

(14:34), not "watch with Me," as in Matthew, for as the Servant He

turns only to God for comfort; and here, nothing is said at the close,

of an angel from Heaven appearing and "strengthening" Him, for as

Servant He draws strength from God alone. No mention is made by Mark of

Pilate's "I find no fault in Him," nor are we told of Pilate's wife

counselling her husband to have nothing to do with "this Just Man," nor

do we read here of Judas returning to the priests, and saying, "I have

betrayed innocent blood;" all of these are omitted by Mark, for the

Servant must look to God alone for vindication. Nothing is said in Mark

of the women following Christ as He was led to the place of execution,

"bewailing and lamenting Him" (Luke 23:27), for sometimes the suffering

Servant of God is denied the sympathy of others. The words of the dying

thief, "Lord, remember me when Thou comest into Thy Kingdom" are here

omitted, for in this Gospel, Christ is neither presented as "Lord" nor

as One having a "Kingdom." The Saviour's triumphant cry from the Cross,

"It is finished" is also omitted. At first sight this seems strange,

but a little reflection will discover the Divine wisdom for its

exclusion. It is not for the Servant to say when his work is

finished--that is for God to decide! We pass on now to notice

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II. Things Which are Characteristic of Mark.

1. Mark's Gospel opens in a manner quite different from the others. In

Matthew, Luke and John, there is what may be termed a lengthy

Introduction, but in Mark it is quite otherwise. Matthew records

Christ's genealogy, His birth, the visit and homage of the wise men,

the flight into Egypt, and subsequent return and sojourn in Nazareth;

describes at length both His baptism and temptation, and not till we

reach the end of the fourth chapter do we arrive at His public

ministry. Luke opens with some interesting details concerning the

parentage of John the Baptist, describes at length the interview

between the angel and the Saviour's mother previous to His birth,

records her beautiful Song, tells of the angelic visitation to the

Bethlehem shepherds at Christ's birth, pictures the presentation of the

Child in the temple, and refers to many other things; and not until we

reach the fourth chapter do we come to the public ministry of the

Redeemer. So, too, in John. There is first a lengthy Prologue, in which

is set forth the Divine glories of the One who became flesh; then

follows the testimony of His forerunner to the Divine dignity of the

One he had come to herald; then we have described a visit to John of a

delegation sent from Jerusalem to inquire as to who he was; finally,

there is the witness of the Baptist to Christ as the Lamb of God: and

all this before we here read of Him calling His first disciples. But

how entirely different is the opening of the second Gospel. Here there

is but a brief notice of the Baptist and his testimony, a few words

concerning Christ's baptism and His temptation, and then, in the

fourteenth verse of the first chapter we read, "Now after that John was

put in prison, Jesus came into Galilee, preaching the gospel of the

Kingdom of God." The first thirty years of His life here on earth are

passed over in silence, and Mark at once introduces Christ at the

beginning of His public ministry. Mark presents Christ actually

serving.

2. The opening verse of Mark is very striking: "The beginning of the

Gospel of Jesus Christ, the Son of God." Observe, it is not here "the

Gospel of the Kingdom" (as in Matthew), but "the Gospel of Jesus

Christ." How significant that it is added "the Gospel of Jesus Christ,

the Son of God." Thus has the Holy Spirit guarded His Divine glory in

the very place where His lowliness as the "Servant" is set forth. It is

also to be remarked that this word "Gospel" is found much more

frequently in Mark than in any of the other Gospels. The term "Gospel"

occurs twelve times in all in Matthew, Mark, Luke, and John, and no

less than eight of these are found in Mark, so that the word "Gospel"

is found twice as often in Mark as in the other three added together!

The reason for this is obvious: as the Servant of Jehovah, the Lord

Jesus was the Bearer of good news, the Herald of glad tidings! What a

lesson to be taken to heart by all of the servants of God to-day!

3. Another characteristic term which occurs with even greater frequency

in this second Gospel is the Greek word "Eutheos," which is variously

translated "forthwith, straightway, immediately" etc. Notice a few of

the occurrences of this word in the first chapter alone: "And

straightway coming up out of the water, He saw the heavens opened, and

the Spirit like a dove descending upon Him" (v. 10). "And immediately

the Spirit driveth Him into the wilderness" (v. 12). "And when He had

gone a little further thence, He saw James the son of Zebedee, and John

his brother, who also were in the ship mending their nets, And

straightway He called them" (vv. 19, 20). "And they went into

Capernaum; and straightway on the sabbath day He entered into the

synagogue, and taught" (v. 21). "And forthwith when they were come out

of the synagogue, they entered into the house of Simon" (v. 29). "And

He came and took her by the hand, and lifted her up, and immediately

the fever left her" (v. 31). "And He straightly charged him, and

forthwith sent him away" (v. 43). In all, this word is found no less

than forty times in Mark's Gospel. It is a most suggestive and

expressive term, bringing out the perfections of God's Servant by

showing us how He served. There was no tardiness about Christ's

service, but "straightway" He was ever about His "Father's business."

There was no delay, but "forthwith" He performed the work given Him to

do. This word tells of the promptitude of His service and the urgency

of His mission. There was no holding back, no reluctance, no slackness,

but a blessed "immediateness" about all His work. Well may we learn

from this perfect example which He has left us.

4. The way in which so many of the chapters open in this second Gospel

is worthy of our close attention. Turn to the first verse of chapter 2,

"And again He entered into Capernaum after some days." Again, the first

verse of chapter 3, "And He entered again into the synagogue." So in

4:1, "And He began again to teach by the seaside." So in 5:1, "And they

came over unto the other side of the sea." This is seemingly a trivial

point, and yet, how unique! It is now more than ten years since the

writer first observed this feature of Mark's Gospel, and since then,

many hundreds of books, of various sorts, have been read by him, but

never once has he seen a single book of human authorship which had in

it one chapter that commenced with the word "And." Test this, reader,

by your own library. Yet here in Mark's Gospel no less than twelve of

its chapters begun with "And"!

"And," as we know, is a conjunction joining together two other parts of

speech; it is that which links two or more things together. The service

of Christ, then, was characterized by that which "And" signifies. In

other words, His service was one complete and perfect whole, with no

breaks in it. Ah, how unlike ours! Yours and mine is so disjointed. We

serve God for a time, and then there comes a slackening up, a pause, a

break, which is followed by a period of inactivity, before we begin

again. But not so with Christ. His service was a series of perfect

acts, fitly joined together, without a break or blemish. "And," then as

characterizing the service of Christ, tells of ceaseless activity. It

speaks of the continuity of His labors. It shows us how He was "instant

in season and out of season." It reveals how He never grew weary of

well doing. May God's grace cause the "And" to have a more prominent

place in our service for Him.

5. In the former section we have pointed out how that Mark records

fewer parables than Matthew, and we may add, fewer than Luke too. But,

on the other hand, Mark describes more miracles. This, also, is in

keeping with the design and scope of this second Gospel. Parables

contained our Lord's teachings, whereas the miracles were a part of His

active ministry. Service consists more of deeds than teaching, doing

rather than speaking. How often our service is more with our lips than

our hands. We are big talkers and little doers!

Mark records just four parables, and it is a most significant thing

that each of them has to do, directly, with service. The first is the

parable of the Sower, and this views the Saviour as going forth with

the Word (4:3-20). The second parable is that of the Seed cast into the

ground, which sprang up and grew, and brought forth first the blade,

then the ear, after that the full corn in the ear, and finally was

harvested (4:26-29). The third parable is that of the Mustard-seed

(4:30-32). The fourth is that of the Wicked Husbandmen who mistreated

the Owner's servants, and ended by killing His well-beloved Son

(12:1-9). Thus it will be seen, that each has to do with ministry or

service: the first three with sowing Seed, and the last with the

Servant going forth "that He might receive of the husbandman of the

fruit of the vineyard."

6. In Mark's Gospel, the hand of Christ is frequently mentioned, and

this is peculiarly appropriate in the Gospel which treats of His

service. It might well be termed, the Ministry of the Hand. How

prominent this feature is here may be seen by consulting the following

passages. "And He came and took her by the hand, and lifted her up; and

immediately the fever left her" (1:31). "And Jesus, moved with

compassion, put forth His hand, and touched him, and saith unto him, I

will; be thou clean" (1:41. "And He took the damsel by the hand, and

said unto her, Talitha cumi: which is, being interpreted, Damsel, I say

unto thee, arise" (5:41). "And they bring unto Him one that was deaf,

and had an impediment in his speech; and they beseech Him to put His

hand upon him" (7:32). How beautiful is this. Divinely enlightened,

these people had learned of the tenderness and virtue of His hand.

Again we read, "And He cometh to Bethsaida; and they bring a blind man

unto Him, and besought Him to touch him"(8:22). They, too, had

discovered the blessedness and power of His touch. "And He took the

blind man by the hand, and led him out of the town. After that He put

His hands again upon his eyes, and made him look up: and he was

restored, and saw every man clearly" (8:23, 25). Once more we read,

"But Jesus took him by the hand, and lifted him up; and he arose"

(9:27). How blessed for every believer to know that he is safely held

in that same blessed Hand (John 10:28).

7. The Holy Spirit has also called special attention in this Gospel to

the eyes of the perfect Servant. "And when He had looked round about on

them with anger, being grieved for the hardness of their hearts" (3:5).

How those Holy eyes must have flashed upon those who would condemn Him

for healing on the Sabbath day the man with the withered hand! "And He

looked round about on them which sat about Him, and said, Behold My

mother and My brethren! For whosoever shall do the will of God, the

same is My brother, and My sister, and My mother" (3:34, 35). This time

the Saviour's eyes turned upon His disciples, and what love must have

appeared in them as He turned and beheld those who had forsaken all to

follow Him! "But when He had turned about and looked on His disciples,

He rebuked Peter, saying, Get thee behind Me, Satan" (8:33). What a

touch in the picture is this--before He rebuked Peter, He, first,

turned, and "looked" on His disciples! Concerning the rich young ruler

who came to Him, we read here (and here only)," Then Jesus beholding

him, loved him" (10:21). What Divine pity and compassion must have

shone in His eyes at that moment! So again in 11:11 we read, "And Jesus

entered into Jerusalem, and into the temple, and when He had looked

round upon all things, and now the eventide was come, He went out into

Bethany with the twelve." How those eyes must have blazed with

righteous indignation, as He beheld the desecration of the Father's

house! These passages which mention the Saviour "looking" and

"beholding", tell us of His thoughtfulness, His attention to detail,

His thoroughness. Next we will notice,

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III. The Manner in which Christ Served.

In order to discover the manner in which Christ served, we must examine

closely the details of what the Holy Spirit has recorded here for our

learning and profit, and for the benefit of our readers we shall

classify those under suitable headings.

1. Christ served with marked Unostentation.

"And Simon and they that were with him followed after Him. And when

they had found Him, they said unto Him, All men seek for Thee. And He

said unto them,Let us go into the next towns, that I may preach there

also: for therefore came I forth" (Mark 1:36-38). This incident

occurred near the beginning of our Lord's public ministry. He had

wrought some mighty works, many of the sick had been healed, and His

fame had gone abroad. In consequence, great throngs of people sought

for Him. He was, for a brief season, the popular Idol of the hour. But

what was His response? Instead of remaining where He was to receive the

plaudits of a fickle crowd, He moves away to preach in other towns. How

unlike many of us today! When we are well received, when we become the

center of an admiring crowd, our desire is to remain there. Such a

reception is pleasing to the flesh; it panders to our pride. We like to

boast of the crowds that attend our ministry. But the perfect Servant

of God never courted popularity, He shunned it! And when His disciples

came and told Him--no doubt with pleasurable pride--"All men seek for

Thee," His immediate response was, "Let us go"!

At the close of Mark 1 we read of a leper being cleansed by the great

Physician, and, dismissing him, He said, "See thou say nothing to any

man: but go thy way, shew thyself to the priest, and offer for thy

cleansing those things which Moses commanded, for a testimony unto

them." How utterly unlike many of His servants to day, who spare no

pains or expense to advertise themselves! How entirely different we are

from the One who said, "I receive not honor from men" (John 5:41)! No;

He ever wrought with an eye single to God's glory. Notice, farther, how

this comes out again in the sequel to the above miracle. The healed

leper heeded not the admonition of his Benefactor, instead, we read,

"But he went out, and began to publish it much, and to blaze abroad the

matter." How gratifying this would have been to most of us! But not so

with Him who sought only the Father's glory. Instead of following the

man who had been healed, to become the Object of the admiring gaze and

flattering remarks of the leper's friends and neighbors, we read, that

"Jesus could no more openly enter into the city, but was without in

desert places"! Are we not to learn from this, that when people begin

to "blaze abroad" what God has wrought through us, it is time for us to

move on, lest we receive the honor and glory which is due Him alone!

In full harmony with what has just been before us in the closing verses

of Mark 1, we read in the first verses of the next chapter, "And again

He entered into Capernaum, after some days, and it was noised that He

was in the house," for, evidently, the healed leper belonged to that

highly favored town. Hence it was that we here find Him seeking the

privacy and quietude of the "house." So again in 3:19 we read, "And

they (Christ and the apostles) went into an house." His reason for

doing this, here, was to escape from the crowd, as is evident from the

words which immediately follow, "And the multitude cometh together

again." Again in 7:17 we are told, "And when He was entered into the

house from the people." His life was not lived before the footlights,

but quietly and unobtrusively He went about doing the Father's will.

What a word is this--"And when He was entered into the house from the

people"! And how different from some of His servants today, whose one

great aim seems to be the seeking of the patronage of "the people," and

the soliciting of their favors! So, again in 9:28 we read, "And when He

was come into the house, His disciples asked Him privately, Why could

not we cast him out?" (9:28). And once more in 9:33, we read "And He

came to Capernaum: and being in the house He asked them, What was it

that ye disputed among yourselves by the way?" Mark, we may add, is the

only one of the four Evangelists that makes this repeated reference to

"the house." It is just one of the smaller lines in the picture that

serves to bring out the Unostentation of the perfect Servant.

In the closing verses of Mark 7 we have recorded the miracle of Christ

restoring one that was deaf and had an impediment in his speech. And in

chapter eight is recorded the healing of the blind man, who, at the

first touch of the Lord's hands saw men as trees walking, but who, at

the second touch, "saw every man clearly." Mark is the only one that

records either of these miracles. One reason for their inclusion here,

is seen in a feature that is common to them both. In 7:36 we are told,

"And He charged them that they should tell no man: but the more He

charged them, so much the more a great deal they published it."

Concerning the latter we read, "And He sent him away to his house,

saying, Neither go into the town, nor tell it to any in the town"

(8:26). What a lesson for all of us: perfect service is rendered to God

alone, and often is unseen, unappreciated, unthanked by man. The

Servant of Jehovah threw a veil over His gracious acts.

2. Christ served with great Tenderness.

This comes out so often in this second Gospel. We single out four

examples, and the better to appreciate them, we quote first the

parallel references in the other Gospels, before noticing Mark's

account. "And Simon's wife's mother was taken with a great fever; and

they besought Him for her. And He stood over her, and rebuked the

fever; and it left her; and immediately she arose and ministered unto

them" (Luke 4:38, 39). "But Simon's wife's mother lay sick of a fever,

and anon they tell Him of her. And He came and took her by the hand,

and lifted her up; and immediately the fever left her, and she

ministered unto them" (Mark 1:30, 31). What a beautiful line in the

picture is this! How it shows us that Christ's service was no mere

perfunctory one, performed with mechanical indifference, but that He

came near to those to whom He ministered and entered, sympathetically,

into their condition.

In Luke 9 we read of the father who sought out the Lord Jesus on behalf

of his demon-possessed son, and in healing him we read, "And Jesus

rebuked the unclean spirit, and healed the child, and delivered him

again to his father" (9:42). But Mark brings into his picture a

characteristic line which Luke omitted, "But Jesus took him by the

hand, and lifted him up, and he arose" (9:27). There was no aloofness

about the perfect Servant. How this rebukes the assumed

self-superiority of those who think it beneath their dignity to shake

hands with those to whom they have ministered the Word! To take some

people "by the hand" is to get nearer their hearts. Let us seek to

serve as Christ did.

In Matt. 18:2 we read, "And Jesus called a little child unto Him, and

set him in the midst of them; and when He had taken him in His arms, He

said unto them" (9:36). Again, in Matt. 19:13-15 we are told, "Then

were there brought unto Him little children, that He should put His

hands on them, and pray: and the disciples rebuked them. But Jesus

said, Suffer little children, and forbid them not, to come unto Me, for

of such is the kingdom of heaven. And He laid His hands on them, and

departed thence." But once more we may observe how that Mark adds a

line all his own, "And they brought young children to Him, that He

should touch them: and His disciples rebuked those that brought them.

But when Jesus saw it, He was much displeased, and said unto them,

Suffer the little children to come unto Me, and forbid them not: for of

such is the kingdom of God. Verily I say unto you, Whosoever shall not

receive the kingdom of God as a little child, he shall not enter

therein. And He took them up in His arms, put His hands upon them, and

blessed them" (10:13-16). What tenderness do these acts display! And

what an example He has left us!

3. Christ served encountering great Opposition.

Here we shall take a rapid review of Mark's reference to this feature

of his theme, instead of commenting on each passage, though a remark

here and there will, perhaps, not be out of place.

"But there were certain of the scribes sitting there, and reasoning in

their hearts (there are usually a few such in most congregations), Why

does this man thus speak blasphemies?" (2:6, 7). "And when the scribes

and Pharisees saw Him eat with publicans and sinners, they said unto

His disciples, How is it that He eateth and drinketh with publicans and

sinners?" (2:16). "And the Pharisees said unto Him, behold why do they

on the sabbath day that which is not lawful?" (2:24). The servant of

God must expect to be misunderstood and encounter criticism and

opposition. "And they watched Him whether He would heal him on the

sabbath day" (3:2). And the servant of God is still watched by

unfriendly eyes! "And the Pharisees went forth, and straightway took

counsel with the Herodians against Him, how they might destroy Him"

(3:6). Every faction of the peoples was "against" Him. "And the scribes

which came down from Jerusalem said, He hath Beelzebub, and by the

prince of the demons casteth He out demons" (3:22). The servant may

expect to be called hard names. "And they began to pray Him to depart

out of their coasts" (5:17). Christ was not wanted. His testimony

condemned His hearers. So will it be now with every servant of God that

is faithful. "And they laughed Him to scorn" (5:40). To be sneered and

jeered at, then, is nothing new: sufficient for the disciple to suffer

what his Master did before him. "And they were offended at Him" (6:3).

The Christ of God did not suit everybody; far from it. But let us see

to it that we give none other occasion for "offense" than He did! "And

He could there do no mighty work, save that He laid His hands upon a

few sick folk, and healed them" (6:5). The servant of God will come to

some places which are unfavorable for effective ministry, and where the

unbelief of the profest people of the Lord will hinder the Spirit of

God." Then came together unto Him the Pharisees, and certain of the

scribes, which came from Jerusalem. And when they saw some of His

disciples eat bread with defiled, that is to say, with unwashen hands,

they found fault" (7:1, 2). Nevertheless, the Lord Jesus declined to

respect their "traditions," refusing to allow His disciples to be

brought into bondage thus. Well for God's servants now if they

disregard the "touch not, taste not, handle not" of men, yet must they

be prepared to be "found fault" with as the result. "And the Pharisees

came forth, and began to question with Him, seeking of Him a sign from

heaven, tempting Him" (8:11). So, too, will the emissaries of the Enemy

seek now to entangle and ensnare the servants of God. Compare Mark

10:2. "And the scribes and chief priests heard it, and sought how they

might destroy Him: for they feared Him, because all the people was

astonished at His doctrine" (11:18). They were jealous of His

influence. And human nature has not changed since then! "And they come

again to Jerusalem: and as He was walking in the temple, there came to

Him the chief priests and the scribes, and the elders. And say unto

Him, By what authority doest Thou these things? and who gave Thee this

authority?" (11:27, 28). How history repeats itself! From what College

have you graduated? and in which Seminary were you trained? are the

modern form of this query. "And they sent unto Him certain of the

Pharisees, and of the Herodians, to catch Him in His words" (12:13).

And some of their descendants still survive, and woe be to the man who

fails to pronounce their shiboleths! What a list this is! and we have

by no means exhausted it; see further 12:18; 12:28; 14:1, etc. All the

way through, the perfect Servant of God was dogged by His enemies; at

every step He encountered opposition and persecution in some form. And

these things are all recorded for our instruction. The Enemy is not

dead. God's servants today are called to tread a similar path.

4. Christ Served with much Self-Sacrifice.

"And the multitude cometh together again, so that they could not so

much as eat bread" (3:20). So thoroughly was He at the disposal of

others. How completely did He know what it was to spend and be spent!

"And the same day, when the even was come, He saith unto them, Let us

pass over into the other side. And when they had sent away the

multitude, they took Him, even as He was into the ship" (4:35, 36). How

touching is this! A study of the context, with the parallel passages in

the other Gospel, shows this evening here was the close of a busy and

crowded day. From early morn till sunset, the Master had been

ministering to others, and now He is so weary and worn from His labors

He had to be "taken"--led and lifted--into the ship! "Even as He

was"--how much do these words cover? Ah, Christian worker, next time

you come to the close of a full day of service for God, and your mind

is tired and your nerves are quivering, remember that thy Lord, before

thee, knew what it was to lay down (see 4:38) so tired that even the

storm awoke Him not!

"And He said unto them, Come ye yourselves apart into a desert place

and rest a while: for there were many coming and going, and they had NO

leisure so much as to eat" (6:31). That is how the perfect Workman of

God served. Ever attent in being about His Father's business: no rest,

no leisure, at times so thronged that He went without His meals.

Christ's service cost Him something. Note how this comes out in the

next quotations. "And when He had looked round about on them with

anger, being grieved for the hardness of their hearts" (3:5). He was no

frigid Stoic. "And looking up to heaven He sighed, and saith unto him,

Ephphatha, that is, Be opened" (7:34). Christ's service was not

rendered formally and perfunctarily; but He entered, sympathetically,

into the condition of the sufferer. "And He sighed deeply in His

spirit, and saith, Why doth this generation seek after a sign?" (8:12).

Thus did He take to heart the sad unbelief of those to whom He

ministered. He suffered inwardly as well as outwardly.

"And the multitude cometh together again, so that they could not so

much as eat bread. And when His friends heard of it, they went out to

lay hold on Him: for they said, He is beside Himself" (3:20, 21). So

incapable were they of entering into the thoughts of God. They sought

to check Him in the accomplishing of God's will. Their purpose was well

meant, no doubt, but it was a zeal "without knowledge." What a warning

is this for all of God's servants. Watch out for well intentioned

"friends" who, lacking in discernment, may seek to hinder the one who

is completely yielded to God, and who, like the apostle Paul, "counts

not his life dear unto himself" (Acts 20:24).

5. Christ Served in an Orderly manner.

This comes out, in an incidental way, in several statements which are

found only in Mark. We single out but two. In 6:7 we read, "And He

called unto Him the twelve, and began to send them forth by two and

two." Again; when about to feed the hungering multitude, we are told,

"And He commanded them to make them all sit down by companies upon the

green grass. And they sat down in ranks, by hundreds, and by fifties"

(6:39, 40). What attention to details was this! And how it rebukes much

of our slipshod work! If Scripture enjoins, "Whatsoever thine hand

findeth to do, do it with thy might," then, surely our service for God

calls for our most careful and prayerful attention! God is never the

author of "confusion," as Christ's example here plainly shows.

6. Christ's Service was prompted by Love.

"And Jesus, moved with compassion, put forth His hand, and touched him.

(the leper), and said unto him, I will; be thou clean" (1:41). "And

Jesus, when He came out, saw much people, and was moved with compassion

toward them, because they were as sheep not having a shepherd; and He

began to teach them many things" (6:34). "I have compassion on the

multitude, because they have now been with Me three days, and have

nothing to eat" (8:1). Mark is the only one of the Evangelists that

brings this lovely and touching line into the picture. And O how it

rebukes the writer for his hardness of heart, and cold indifference to

the perishing all around! How little real "compassion" one finds today!

"Then Jesus beholding him (the rich young man) loved him" (Mark 10:21).

Mark is the only one who tells us this, as though to show that without

"love" service is barren.

7. Christ's Service was preceeded by Prayer.

"And in the morning, rising up a great while before day, He went out,

and departed into a solitary place, and there prayed" (1:35). Mark is

the only one that records this. And how significant that this statement

is placed in his first chapter, as though to let us into the secret of

the uniqueness and perfectness of Christ's service!

There is much more that is peculiar to this second Gospel which we now

pass over. In closing here we would call attention to the manner in

which Mark concludes:--"And they (the apostles) went forth, and

preached everywhere, the Lord working with them, and confirming the

Word with signs following. Amen" (16:20). How significant and

appropriate! The last view we have here of God's perfect Servant, He is

still "working," now, not alone, but "with them" His servants.

Our study of this lovely view of Christ will have been in vain, unless

it has brought home to our hearts with new power the admonition of God

through His apostle, "Therefore, my beloved brethren, be ye stedfast,

unmoveable, always abounding in the work of the Lord, forasmuch as ye

know that your labor is not in vain in the Lord" (1 Cor. 15:58).

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The Gospel of Luke

The numerical position which Luke occupies in the Sacred Canon,

supplies a sure key to its interpretation. It is the third book in the

New Testament, and the forty-second in the Bible as a whole. Each of

these numbers are profoundly significant and suggestive in this

connection. Three is the number of manifestation, and particularly, the

manifestation of God and His activities. It is in the Three Persons of

the Blessed Trinity that the one true and living God is fully revealed.

Hence, also, three is the number of resurrection, for resurrection is

when life is fully manifested. Appropriately, then, is Luke's Gospel

the third book of the New Testament, for here it is we are shown, as

nowhere else so fully, God manifest in flesh. But Luke's Gospel is also

the forty-second book in the Bible as a whole, and this is, if

possible, even more significant, for 42 is 7 x 6, and seven stands for

perfection while six is the number of man: putting the two together we

get the Perfect Man! And this is precisely what the Holy Spirit brings

before us in this forty-second book of the Bible. What an evidence this

is, not only of the Divine inspiration of Scripture but, that God has

unmistakably superintended the placing of the different books in the

Sacred Canon just as we now have them!

Luke's Gospel is concerned with the Humanity of our Lord. In Matthew,

Christ is seen testing Israel, and that is why his Gospel has the first

place in the New Testament, as being the necessary link with the Old.

In Mark, Christ appears as serving Israel, and that is why his Gospel

is given the second place. But in Luke, the writer's scope is enlarged:

here Christ is seen in racial connections as the Son of Man, contrasted

from the sons of men. In John, Christ's highest glory is revealed, for

there He is viewed as the Son of God, and, as connected not with

Israel, not with men as men, but with believers. Thus we may admire the

Divine wisdom in the arrangement of the four Gospels, and see the

beautiful gradation in their order. Matthew is designed specially for

the Jews; Mark is peculiarly suited to God's servants; Luke is adapted

to men as men--all men; while John's is the one wherein the Church has

found its chief delight.

Luke's Gospel, then, is the Gospel of Christ's Manhood. It shows us God

manifest in flesh. It presents Christ as "The Son of Man." It views the

Lord of glory as having come down to our level, entering into our

conditions (sin excepted), subject to our circumstances, and living His

life on the same plane as ours is lived. Yet, while He is here seen

mingling with men, at every point He appears in sharp contrast from

them. There was as great a difference between Christ as the Son of Man,

and any one of us as a son of man, as there is now between Him as the

Son of God, and any believer as a son of God. That difference was not

merely relative, but absolute; not simply incidental, but essential;

not one of degree, but of kind. "The Son of Man" predicts the

uniqueness of His humanity. The humanity of our Lord was miraculously

begotten, it was intrinsically holy in its nature, and therefore, saw

not corruption in death. As The Son of Man, He was born as none other

ever was, He lived as none other did, and He died as none other ever

could.

The humanity of Christ, like everything else connected with His

peerless person, needs to be discussed with profound reverence and

care. Speculation concerning it is profane. Rash conjectures about it

must not be allowed for a moment. All that we can know about it is what

has been revealed in the Scriptures. Had some of our theologians

adhered more rigidly to what the Holy Spirit has said on the subject,

had they exercised more care in "holding fast the form of sound words,"

much that has been so dishonoring to our Lord had never been written.

The person of the God-Man is not presented to our view for intellectual

analysis, but for the worship of our hearts. It is not without good

reason that we have been expressly warned, "great is the Mystery of

Godliness. God was manifest in flesh" (1 Tim. 3:16).

As we prayerfully examine the written word it will be found that Divine

care has been taken to guard the perfections of our Lord's humanity,

and to bring out its holy character. This appears not only in

connection with the more direct references to His person, but also in

the types and prophecies of the Old Testament. The "lamb," which

portrayed Him as the appointed Sacrifice for sin, must be "without spot

and blemish," and the very houses wherein the lamb was eaten, must have

all leven (emblem of evil) carefully excluded from them. The "manna,"

which spoke of Christ as the Food for God's people, is described as

being "white" in color (Ex. 16:31). The Meal offering, which directly

pointed to the Humanity of Christ, was to be only of "fine flour" (Lev.

2:1), that is, flour without any grit or unevenness; moreover, it was

to be presented to the Lord accompanied with "oil" and "frankincense,"

which were emblems of the Holy Spirit, and the fragrance of Christ's

person. Joseph, the most striking of all the personal types of the Lord

Jesus, was, we are told, "A goodly person, and well favored" (Gen.

39:6).

This same feature is noticeable in the prophecies which referred to the

humanity of the Coming One. It was a "virgin" in whose womb He should

be conceived (Is. 7:14). As the Incarnate One, God spake of Him thus:

"Behold My Servant, whom I uphold; Mine Elect, in whom My soul

delighteth; I have put My Spirit upon Him" (Is. 42:1). Touching the

personal excellencies of the Son of Man, the Spirit of prophecy

exclaimed, "Thou art farier than the children of men: grace is poured

into Thy lips: therefore God hath blessed Thee for ever" (Ps. 45:2).

Concerning the Sinlessness of Him who was cut off out of the land of

the living, it was affirmed, "He hath done no violence, neither was any

deceit found in His mouth" (Is. 53:9). Looking forward to the time when

His humanity should pass through death without corruption, it was said,

"His leaf also shall not wither" (or, "fade," margin), Ps.

1:3--contrast with this, "We all do fade as a leaf" (Is. 64:6).

Coming now to the New Testament, we may observe how carefully God has

distinguished the Man Christ Jesus from all other men. In 1 Tim. 3:16

we read, "Great is the mystery of godliness: God was manifest in the

flesh." It is remarkable that in the Greek there is no definite article

here: what the Holy Spirit really says is, "God was manifest in flesh."

Manifest in "flesh" He was, but not in the flesh, for that would point

to fallen human nature, shared by all the depraved descendants of Adam.

Not in the flesh, but in flesh, sinless and holy flesh, was God

"manifest." O the marvellous minute accuracy of Scripture! In like

manner we read again concerning the humanity of Christ, "What the law

could not do in that it was weak through the flesh, God sending His own

Son in the likeness of sin's flesh (Greek): Rom. 8:3. The spotless and

perfect humanity of the Saviour was not sinful like ours, but only

after its "likeness" or outward form. As Heb. 7:26 declares He was

"holy, harmless, undefiled, separate from sinners." Separate from

sinners He was, both in the perfect life He lived here. He "knew no

sin" (2 Cor. 5:21); He "did not sin" (1 Pet. 2:22); He was "without

sin" (Heb. 4:15); therefore could He say, "The prince of this world

(Satan) cometh and hath nothing in Me" (John 14:30).

In keeping with the theme of Luke's Gospel, it is here we have the

fullest particulars concerning the miraculous birth of the Lord Jesus.

Here we read, "In the sixth month (how significant is this number here,

for six is the number of man) the angel Gabriel was sent from God unto

a city of Galilee, called Nazareth, To a virgin espoused to a man whose

name was Joseph, of the house of David; and the virgin's name was Mary"

(Luke 1:26, 27). Twice over is it here recorded that Mary was a

"virgin." Continuing, we read, "And the angel came in unto her, and

said, Hail, thou art highly favored, the Lord is with thee: blessed art

thou among women." This troubled Mary, for she wondered at this strange

salutation. The angel continued, "Fear not, Mary, for thou hast found

favor with God. And, behold, thou shalt conceive in thy womb, and bring

forth a son, and shalt call His name Jesus." In reply, Mary asked, "How

shall this be, seeing I know not a man?" And the angel answered, "The

Holy Spirit shall come upon thee, and the power of the Highest shall

overshadow thee: therefore also that holy thing which shall be born of

thee shall be called the Son of God" (Luke 1:35).

The coming of the Holy Spirit "upon" a person is always, in Scripture,

to effect a supernatural, a Divine work. The promise of the angel to

Mary that the power of the Highest should "overshadow" her, suggests a

double thought: she should be protected by God Himself, and how this

promise was fulfilled Matt. 1:19, 20 informs us; while it is also a

warning that the modus operandi of this miracle is hidden from us. The

words of the angel to Mary "that holy thing which shall be born of

thee," have been a sore puzzle to the commentators. Yet the meaning of

this expression is very simple. It refers not, concretely, to our

Lord's person, but instead, abstractly, to His humanity. It calls

attention to the uniqueness of His humanity. It is in pointed contrast

from ours. Put these words of Luke 1:35 over against another expression

in Is. 64:6 and their meaning will be clear--We are all as an unclean

thing." Our human nature, looked at abstractly, (that is, apart from

its personnel acts) is, essentially, "unclean," whereas that which the

Son of God took unto Himself, when He became incarnate, was incapable

of sinning (which is merely a negative affirmation), but it was

inherently and positively "holy." Therein the humanity of Christ

differed from that of Adam. Adam, in his unfallen state, was merely

innocent (a negative quality again), but Christ was holy. Perhaps it

may be well for us to offer a few remarks at this point concerning the

Saviour's "temptation."

We are frequently hearing of preachers making the statement that our

Lord could have yielded to the solicitations of Satan, and that to

affirm He could not is to rob the account of His conflict with the

Devil of all meaning. But this is not only a mistake, it is a serious

error. It dishonors the person of our blessed Lord. It denies His

impeccability. It impeaches His own declaration that Satan had

"nothing" in Him--nothing to which he could appeal. If there had been a

possibility of the Saviour yielding to the Devil that season in the

wilderness, then for forty days the salvation of all God's elect (to

say nothing of the outworking of God's eternal purpose) was in

jeopardy; and surely that is unthinkable. But, it is asked, If there

was no possibility of Christ yielding, wherein lay the force of the

Temptation? If He could not sin, was it not a meaningless performance

to allow Satan to tempt Christ at all? Such questions only betray the

deplorable ignorance of those who ask them.

It ought to be well understood that the word "tempt" has a double

significance, a primary and secondary meaning, and it is the

application of the secondary meaning of the term as it is used in

Matthew 4 and the parallel passages, which had led so many into error

on this point. The word "tempt" literally means "to stretch out" so as

to try the strength of anything. It comes from the Latin word

"tendo"--to stretch. Our English word attempt, meaning to try, brings

out its significance. "Tempt," then, primarily signifies "to try, test,

put to the proof." It is only in its secondary meaning that it has come

to signify "to solicit to evil." In Gen. 22:1 we read, "And it came to

pass after these things, that God did tempt Abraham." But God did not

solicit Abraham to evil, for, "God cannot be tempted with evil, neither

tempteth He (in this sense) any man" (Jas. 1:13). So, too, we read,

"Then was Jesus led up of the Spirit into the wilderness to be tempted

of the Devil" (Matt. 4:1). The purpose of this Temptation was not to

discover whether or not the Saviour would yield to Satan, but to

demonstrate that He could not. Its design was to display His

impeccability, to show forth the fact that there was "nothing" in Him

to which Satan could appeal. It was in order that Christ might be tried

and proven: just as the more you crush a rose, the more its fragrance

is evidenced, so the assaults of the Devil upon the God-Man only served

the more to bring out His perfections, and thus reveal Him as fully

qualified to be the Saviour of sinners.

That the Saviour could not sin, does not rob the Temptation of its

meaning, it only helps us discern its true meaning. It is because He

was the Holy One of God that He felt the force of Satan's fiery darts

as no sinful man ever could. It is impossible to find an analogy in the

human realm for the Lord Jesus was absolutely unique. But let us

attempt to illustrate the principle which is here involved. Is it true

that in proportion as a man is weak morally that he feels the force of

a temptation? Surely not. It is the man who is strong morally that

feels the force of it. A man who is weakened in his moral fiber by sin,

is weakened in his sensitiveness in the presence of temptation. Why

does the young believer ask, "How is it that since I became a Christian

I am tempted to do wrong a hundred times more than I was formerly?" The

correct answer is, he is not; but the life of Christ within him has

made him keener, quicker, more sensitive to the force of temptation.

The illustration fails, we know; but seek to elevate the principle to

an infinite height, and apply it to Christ, and then instead of saying

that because He had no sin and could not sin His temptation, therefore,

was meaningless, you will perhaps discover a far deeper meaning in it,

and appreciate as never before the force of the words, "He Himself hath

suffered, being tempted" (Heb. 2:18). Should it be asked further: But

does not this rob the Saviour of the capacity to sympathize with me

when I am tempted? The answer is, A thousand times No! But it is to be

feared that this last question is really an evasion. Does not the

questioner, deep down in his heart, really mean, Can Christ sympathize

with me when I yield to temptation? The question has only to be stated

thus to answer it. Being holy, Christ never sympathizes with sin or

sinning. Here then is the vital difference: when Christ was tempted He

"suffered," but when we are drawn away by temptation we enjoy it. If,

however, we seek grace to sustain us while we are under temptation, and

are not drawn away by it, then shall we suffer too, but then we also

have a merciful and faithful High Priest who is able, not only to

sympathize with us but to, "succor them that are tempted" (Heb. 2:18).

Our digression has been rather a lengthy one, but necessary, perhaps,

in a consideration of the Humanity of Christ, one postulate of which is

His impeccability.

As previously stated, Luke's Gospel is wider in its range than either

of the two which precede it, in both of which Christ is viewed in

connection with Israel. But here there are no national limitations. The

"Son of David" of the first Gospel, widens out into the "Son of Man" in

the third Gospel. As "Son of Man" He is the Catholic Man. He is linked

with, though separated from, the whole human race. Luke's Gospel,

therefore, is in a special sense the Gentile Gospel, as Matthew's is

the Jewish Gospel. It is not surprising to find, then, that the writer

of it was himself, in all probability, a Gentile--the only one in all

the Bible. It is generally conceded by scholars that Luke is an

abbreviation of the Latin "Lucanus" or "Lucius." His name is twice

found in the Pauline Epistles in a list of Gentile names, see 2 Tim.

4:10-12 and Philemon 24. It is also noteworthy that this third Gospel

is addressed, not to a Jew, but to a Gentile, by name "Theophilus,"

which means "Beloved of God." It is in this Gentile Gospel, and nowhere

else, that Christ is presented as the good "Samaritan." Obviously, this

would have been quite out of place in Matthew's Gospel, but how

thoroughly accordant is it here! So, too, it is only here that we are

told that "Jerusalem shall be trodden down of the Gentiles, until the

times of the Gentiles be fulfilled" (Luke 21:24). And again, it is in

this Gospel that, in describing End-time conditions, we learn that

Christ spake to His disciples this parable: "Behold the fig tree, and

all the trees" (21:29). Matthew mentions the former (24:32), as the fig

tree' is the well known symbol of Israel, but Luke, alone, adds "and

all the trees," thus bringing out the international scope of his

Gospel. Other illustrations of this same feature will be discovered by

the careful student.

Returning to the central theme of this Gospel, we may observe that "the

Son of Man" links Christ with the earth. It is the title by which

Christ most frequently referred to Himself. Not once did any one else

ever address Him by this name. The first occurrence of this title is

found in the Old Testament, in the 8th Psalm, where we read, "What is

man that Thou art mindful of Him? and the Son of Man that Thou visitest

him? For Thou hast made him a little lower than the angels, and hast

crowned him with glory and honor. Thou madest him to have dominion over

the works of Thy hands; Thou hast put all things under his feet" (vv.

4-6). The immediate reference is to Adam, in his unfallen condition,

and refers to his Headship over all the lower orders of creation. It

speaks of earthly dominion, for "Have dominion over the fish of the

sea, and over the fowl of the air, and over every living thing that

moveth upon the earth" (Gen. 1:28), is what God said to our first

parent in the day that he was created. But from this position of

"dominion" Adam fell, and it was (among other things, to recover the

dominion that Adam had lost, that our Lord became incarnate. Thus the

eighth Psalm, as is evident from its quotation in Hebrews 2, finds its

ultimate fulfillment in "the Second Man." But, before this Second Man

could be "crowned with glory and honor," He must first humble Himself

and pass through the portals of death. Thus the "Son of Man" title

speaks first of humiliation, and ultimately of dominion and glory.

"The Son of Man" occurs 88 times in the New Testament (which is a very

significant number, for 8 signifies a new beginning, and it is by the

Second Man the beginning of the new "Dominion" will be established),

and it is deeply interesting and instructive to trace out the

connections in which it occurs. It is found for the first time in the

New Testament in Matt. 8:20, where the Saviour says, "The foxes have

holes, and the birds of the air have nests; but the Son of Man hath not

where to lay His head." Here attention is called to the depths of

humiliation into which the Beloved of the Father had entered: the One

who shall yet have complete dominion over all the earth, when here

before, was but a homeless Stranger. The second occurrence of this

title helps to define its scope--"The Son of Man hath power on earth to

forgive sins" (Matt. 9:6). The last time it is found in Matthew's

Gospel is in 26:64--"Hereafter shall ye see the Son of Man sitting on

the right hand of power, and coming in the clouds of heaven." Here we

are carried forward to the time when the Lord Jesus shall return to

these scenes, not in weakness and humiliation, but in power and glory.

In John 3:13 there is a statement made which proves that the Son of Man

was God as well, "And no man hath ascended up to Heaven, but He that

came down from Heaven, even the Son of Man which is in Heaven." Nowhere

in the Epistles (save in Heb. 2 where Ps. 8 is quoted) is this title

found, for the Church has a heavenly calling and destiny, and is linked

to the Son of God in Heaven, and not to the Son of Man as He is related

to the earth. The last time this title occurs in Scripture is in Rev.

14:14, where we read, "And I looked, and behold a white cloud, and upon

the cloud One sat like unto the Son of Man, having on His head a golden

crown." What a contrast is this from the first mention of this title in

the New Testament where we read of Him not having where to lay "His

head"!

It is now high time for us to turn from these generalizings and

consider some features of Luke's Gospel in more detail. To begin with,

we may observe, as others have noticed, how distinctive and

characteristic is the Preface to this third Gospel: "For as much as

many have taken in hand to set forth in order a declaration of those

things which are most surely believed among us, even as they delivered

them unto us, which from the beginning were eyewitnesses, and ministers

of the Word: It seemed good to me also, having had perfect

understanding of all things from the very first to write unto thee, in

order, most excellent Theophilus, that thou mightest know the certainty

of those things, wherein thou hast been instructed" (1:1-4).

What a contrast is this from what we have at the commencement of the

other Gospels. Here more pronouncedly than elsewhere, we see the human

element in the communication of God's revelation to us. The human

instrument is brought plainly before us. Luke speaks of his personal

knowledge of that of which he is about to treat. He refers to what

others had done before him in this direction, but feels the need of a

more orderly and full setting forth of those things which were most

surely believed. But apparently he was quite unconscious of the fact,

as he sat down to write to his friend Theophilus, that he was being

"moved" (better, "borne along") by the Holy Spirit, or that he was

about to communicate that which should be of lasting value to the whole

Church of God. Instead, the Divine Inspirer is hidden here, and only

the human penman is seen. Strikingly appropriate is this in the Gospel

which treats not of the official glories of Christ, nor of His Deity,

but of His Manhood. There is a marvellous analogy between the written

Word of God and the Incarnate Word, the details of which are capable of

being extended indefinitely. Just as Christ was the God-Man, Divine yet

human, so the Holy Scriptures though given "by inspiration of God"

were, nevertheless, communicated through human channels; but, just as

Christ in becoming Man did so without being contaminated by sin, so

God's revelation has come to us through human medium without being

defiled by any of their imperfections. Moreover, just as it is here in

Luke's Gospel that our Lord's humanity is brought so prominently before

us, so it is here that the human element in the giving of the Holy

Scriptures is most plainly to be seen.

There are many other things of interest and importance to be found in

this first chapter of Luke which we cannot now consider in detail, but

we would point out, in passing, how the human element prevails

throughout. We may notice, for instance, how that here God is seen on

more intimate terms with those whom He addresses than in Matt. 1.

There, when communicating with Joseph, He did so in "dreams," but here,

when sending a message to Zacharias, it is by an angel, who speaks to

the father of the Baptist face to face. Still more intimate is God's

communication to Mary, for here the angel speaks not to the mother of

our Lord in the temple, but more familiarly, in the home--an intimation

of how near God was about to come to men in His marvellous grace.

Again; far more is told us of Mary here than elsewhere, and Luke is the

only one who records her song of joy which followed the great

Annunciation, as he alone records the prophecy of Zacharias, uttered on

the occasion of the naming of his illustrious son. Thus, the emotions

of the human heart are here manifested as they were expressed in song

and praise.

The opening verses of Luke 2 are equally characteristic and

distinctive. Here we are told, "And it came to pass in those days, that

there went out a decree from Caesar Augustus, that all the world should

be taxed. And this taxing was first made when Cyrenius was governor of

Syria. And all went to be taxed, every one into his own city. And

Joseph also went up from Galilee, out of the city of Nazareth, into

Judea, unto the city of David, which is called Bethlehem; because he

was of the house and lineage of David: to be taxed with Mary his

espoused wife" (Luke 2:1-5). We shall look in vain for anything like

this in the other Gospels. Here the Lord of glory is contemplated not

as the One who had come to reign, but instead, as One who had descended

to the level of other men, as One whose mother and legal father were

subject to the common taxation. This would have been altogether out of

keeping with the theme and scope of Matthew's Gospel, and a point of no

interest in Mark, but how thoroughly in accord with the character of

Luke's Gospel!

"And she brought forth her firstborn son, and wrapped Him in swaddling

clothes, and laid Him in a manger; because there was no room for them

in the inn" (Luke 2:7). Luke is the only one of the four evangelists

who tells us of this--a point of touching interest concerning His

humanity, and one that is worthy of our reverent contemplation. Why was

it the Father suffered His blessed Son, now incarnate, to be born in a

stable? Why were the cattle of the field His first companions? What

spiritual lessons are we intended to learn from His being placed in a

manger? Weighty questions are these admitting, perhaps, of at least a

sevenfold answer.

(a) He was laid in a manger because there was no room in the inn. How

solemnly this brings out the world's estimate of the Christ of God.

There was no appreciation of His amazing condescension. He was not

wanted. It is so still. There is no room for Him in the schools, in

society, in the business world, among the great throngs of pleasure

seekers, in the political realm, in the newspapers, nor in many of the

churches. It is only history repeating itself. All that the world gave

the Saviour, was a stable for His cradle, a cross on which to die, and

a borrowed grave to receive His murdered body.

(b) He was laid in a manger to demonstrate the extent of His poverty.

"For ye know the grace of our Lord Jesus Christ, that, though He was

rich, yet for your sakes He became poor, that ye through His poverty

might be rich" (2 Cor. 8:9). How "poor" He became, was thus manifested

at the beginning. The One who, afterwards, had not where to lay His

head, who had to ask for a penny when He would reply to His critics

about the question of tribute, and who had to use another man's house

when instituting the Holy Supper, was, from the first, a homeless

Stranger here. And the "manger" was the earliest evidence of this.

(c) He was laid in a manger in order to be Accessible to all. Had He

been in a palace, or in some room in the Temple, few could have reached

Him without the formality of first gaining permission from those who

would have been in attendance at such places. But none would have any

difficulty in obtaining access to a stable; there He would be within

easy reach of poor and rich alike. Thus, from the beginning, He was

easy to approach. No intermediaries had first to be passed in order to

reach Him. No priest had to be interviewed before entre could be

obtained to His presence. Thus it was then; and so it is now, thank

God.

(d) He was laid in a manger so as to foreshadow the Character of those

among whom He had come. The stable was the place for beasts of the

field, and it was into their midst the newly-born Saviour came. And how

well did they symbolize the moral character of men! The beasts of the

field are devoid of any spiritual life, and so have no knowledge of

God. Such, too, was the condition of both Jews and Gentiles. And how

beastlike in character were those into whose midst the Saviour came:

stupid and stubborn as the ass or mule, cunning and cruel as the fox,

grovelling and filthy as the swine, and ever thirsting for His blood as

the more savage of the animals. Fittingly, then, was He placed amid the

beasts of the field at His birth.

(e) He was laid in a manger to show His contempt for Worldly riches and

pomp. We had thought it more fitting for the Christ of God to be born

in a palace, and laid in a cradle of gold, lined with costly silks. Ah,

but as He Himself reminds us in this same Gospel, "that which is highly

esteemed among men, is abomination in the sight of God" (Luke 16:15).

And what an exemplification of this truth was given when the infant

Saviour was placed, not in a cradle of gold but, in an humble manger.

(f) He was laid in a manger to mark His identification with human

suffering and wretchedness. The One born was "The Son of Man." He had

left the heights of Heaven's glory and had descended to our level, and

here we behold Him entering the human lot at its lowest point. Adam was

first placed in a garden, surrounded by the exquisite beauties of

Nature as it left the hands of the Creator. But sin had come in, and

with sin all its sad consequences of suffering and wretchedness.

Therefore, does the One who had come here to recover and restore what

the first man lost, appear first, in surroundings which spoke of abject

need and wretchedness; just as a little later we find Him taken down

into Egypt, in order that God might call His Son from the same place as

where His people Israel commenced their national history in misery and

wretchedness. Thus did the Man of Sorrows identify Himself with human

suffering.

(g) He was laid in a manger because such was the place of Sacrifice.

The manger was the place where vegetable life was sacrificed to sustain

animal life. Fitting place was this, then, for Him who had come to be

the great Sacrifice, laying down His life for His people, that we might

through His death be made alive. Remarkably suggestive, therefore, and

full of emblematic design, was the place appointed by God to receive

the infant body of the incarnate Saviour.

It is only in Luke's Gospel that we read of the shepherds who kept

watch over their flocks by night, and to whom the angel of the Lord

appeared, saying, "Fear not: for, behold, I bring you good tidings of

great joy, which shall be to all people. For unto you is born this day

in the city of David a Saviour, which is Christ the Lord" (2:10, 11).

Note that the One born is here spoken of not as "The King of the Jews,"

but as "a Saviour, which is Christ the Lord"--titles which reach out

beyond the confines of Israel, and take in the Gentiles too.

Again, it is only here in Luke that we behold the Saviour as a Boy of

twelve going up to Jerusalem, and being found in the Temple "sitting in

the midst of the doctors, both hearing them, and asking them questions"

(2:46). How intensely human is this! Yet side by side with it there is

a strong hint given that he was more than human, for we read, "And all

that heard Him were astonished at His understanding and answers." So,

too, it is only here that we are told, "And He went down with them (His

parents), and was subject unto them" (2:51). How this brings out the

excellencies of His humanity, perfectly discharging the

responsibilities of every relationship which He sustained to men as

well as to God! And how strikingly appropriate is the closing verse of

this chapter--"And Jesus increased in wisdom and stature and in favor

with God and man"! There is nothing like this in any of the other

Gospels; but Luke's would have been incomplete without it. What proofs

are these that Luke, as the others, was guided by the Spirit of God in

the selection of his materials!

Luke 3 opens by presenting to us the person and mission of John the

Baptist. Matthew and Mark have both referred to this, but Luke adds to

the picture his own characteristic lines. Only here do we read that it

was "in the fifteenth year of the reign of Tiberius Caesar, Pontius

Pilate being governor of Judea, and Herod being tetrarch of Galilee,

and his brother Philip tetrarch of Iturea and of the region of

Trachonitis, and Lysanias the tetrarch of Abilena, Annas and Caiaphas

being the high priests, the Word of God came unto John, the son of

Zacharias in the wilderness" (3:1, 2)--points of historic interest in

connection with these human relationships. So, too, it is only here

that we read of other human relationships of "the people" who asked

John "What shall we do?" (3:10), of the "publicans" who asked him the

same question (3:12), and of "the soldiers" is also to be noted, that

only here is the Lord Jesus directly linked with "all the people" when

He was baptized, for we read, "Now when all the people were baptized,

it came to pass that Jesus also being baptized" (3:21), thus showing

Him as the One who had come down to the common level. And again, it is

only here we are told of the age of the Saviour when He entered upon

His public ministry (3:23), this being another point of interest in

connection with His humanity.

Luke 3 closes with a record of the Genealogy of the Son of Man, and

noticeable are the differences between what we have here, and what is

found in Matt. 1. There, it is the royal genealogy of the Son of David,

here it is His strictly personal genealogy. There, it is His line of

descent through Joseph which is given, here it is His ancestry through

Mary. There, His genealogy is traced forwards from Abraham, here it is

followed backwards to Adam. This is very striking, and brings out in an

unmistakable manner the respective character and scope of each Gospel.

Matthew is showing Christ's relation to Israel, and therefore he goes

back no farther than to Abraham, the father of the Jewish people; but

here, it is His connection with the human race that is before us, and

hence his genealogy in Luke is traced right back to Adam, the father of

the human family. But notice, particularly, that at the close it is

said, "Adam was the son of God" (3:38). Thus the humanity of Christ is

here traced not merely back to Adam, but through Adam directly to God

Himself. How marvellously this agrees with the words of the Lord Jesus

as found in Heb. 10:5--"A body hast Thou prepared Me"!

Luke 4 opens by telling us "And Jesus being full of the Holy Spirit

returned from Jordan, and was led by the Spirit into the wilderness,

being tempted forty days of the Devil." Only here do we learn that the

Saviour was "full of the Holy Spirit" as He returned from the Jordan.

Then follows the account of the Temptation. It will be observed by the

close student that between Matthew and Luke there is a difference in

the order of mention of Satan's three attacks upon Christ. In Matthew

the order is, first the asking of the Lord Jesus to turn the stones

into bread, second the bidding Him cast Himself down from the pinnacle

of the Temple, and third the offer to Him of all the kingdoms of this

world on the condition of worshipping Satan. But here in Luke we have

first the request to make the stones into bread, second the offer of

the kingdoms of the world, and third the challenge for Him to cast

Himself down from the pinnacle of the temple. The reason for this

variation is not hard to find. In Matthew, the order is arranged

climactically, so as to make Rulership over all the kingdoms of the

world the final bait which the Devil dangled before the Son of David.

But in Luke we have, no doubt, the chronological order, the order in

which they actually occurred, and these correspond with the order of

temptation of the first man and his wife in Eden, where the appeal was

made, as here in Luke, to the lust of the flesh, the lust of the eyes,

and the pride of life--see 1 John 2:16 and compare Gen. 3:6. We may

also note that Luke is the only one to tell us that "Jesus returned in

the power of the Spirit into Galilee" (4:14), showing that the old

Serpent had utterly failed to disturb the perfect fellowship which

existed between the incarnate Son of God upon earth and His Father in

Heaven. After the horrible conflict was over, the Lord Jesus returned

to Galilee in the unabated "power of the Spirit."

Following the account of the Temptation, Luke next tells us, "And He

came to Nazareth, where He had been brought up: and, as His custom was,

He went into the synagogue on the Sabbath day, and stood up for to

read" (4:16). Luke again, is the only one that mentions this, it being

another point of interest in connection with our Lord's Manhood,

informing us, as it does, of the place where He had been "brought up,"

and showing us how He had there been wont to occupy Himself on each

Sabbath day. In the words that follow there is a small line in the

picture which is very significant and suggestive: "And there was

delivered unto Him the book of the prophet Isaiah. And when He had

opened the book, He found the place where it was written, The Spirit of

the Lord is upon Me" etc. The book, be it noted, did not open magically

at the page He desired to read from, but, like any other, the Son of

Man turned the pages until He had "found the place" required!

Others have called attention to another thing which occurred on this

occasion and which was profoundly suggestive. There in the synagogue at

Nazareth the Saviour read from the opening words of Isaiah 61, and it

will be found by comparing the record of the prophet with the Lord's

reading as recorded in Luke 4, that He stopped at a most significant

point. Isaiah says the Spirit of the Lord was upon Him to "preach" good

tidings unto the meek to proclaim the acceptable year of the Lord, and

the day of vengeance of our God;" but in Luke 4 we find the Saviour

read that the Spirit of the Lord was upon Him to "preach" the gospel to

the poor to proclaim the acceptable year of the Lord," and there He

stopped, for immediately following we are told, "He closed the book."

He ceased His reading from Isaiah in the midst of a sentence; He

concluded at a comma! Why was it that He did not complete the verse,

and add, "The Day of Vengeance of our God"? The answer is, Because such

did not fall within the scope of His mission at His first Advent. The

"Day of Vengeance" is yet future. The Lord Jesus was setting us an

example of "rightly dividing the Word of Truth" (2 Tim. 2:15). As the

Saviour closed the book that day in Nazareth's synagogue, He declared,

"This day is this Scripture fulfilled in your ears" (Luke 4:21), and

that which was then "fulfilled" was the portion He had read to them

from Isaiah 61:1, 2; the remainder of Is. 61:2 was not then fulfilled,

for it has to do with that which is yet future: hence, He read it not.

It should be added that the next time we find the Lord Jesus with a

"book" in His hands is in Rev. 5:7, and there we read of Him opening

it--see Rev. 6:1 etc.--and the striking thing is that when the Lord

opens that book the Day of God's Vengeance, so long delayed, then

commences! These points have been brought out by others before us, but

we have not seen it intimated that Luke is the only one of the four

Evangelists to refer to this incident. Not only was there a

dispensational reason why the Lord Jesus read not the whole of Is. 61:2

in the Nazareth synagogue that day, but it was peculiarly fitting that

the one whose happy task it was to present the human perfections of

Christ, should note our Lord's silence concerning the Day of God

"vengeance"!

It is beyond our present purpose to attempt even a running exposition

of each chapter of this third Evangel. We are not seeking to be

exhaustive, but simply suggestive, calling attention to some of the

more outstanding features of Luke's Gospel. There is so much here that

is not found in the other three Gospels, that to examine in detail

every distinctive feature would call for a large volume. As this would

defeat our object, we shall be content to single out a few things here

and there.

Luke 7 records the raising of the widow of Nain's son. None of the

others mention this. There are several lines in this picture which

serve to bring out that which is central in Luke's Gospel, namely,

human need, human relationships, and human sympathies. Thus we may note

that the one here raised by Christ was "the only son of his mother" and

that she was a "widow;" that when the Lord saw her "weep not"; that

before He commanded the dead to "Arise," He first "came and touched the

bier," and that after the dead one was restored to life, the Saviour

"delivered him to his mother."

In Luke 8:2, 3 we are told, "And certain women which had been healed of

evil spirits and infirmities, Mary called Magdalene, out of whom went

seven demons, and Joanna the wife of Chuza, Herod's steward, and

Susanna, and many others, which ministered unto Him of their

substance." How this shows us the place which our blessed Lord had

taken as the Son of Man! Nothing like this is found in the other

Gospels, and that for a very good reason. It would have been beneath

the dignity of the King of the Jews to be "ministered unto" with the

substance of women; it would be out of place in Mark's Gospel, for

there the Holy Spirit shows us that the Servant must look to God only

for the supply of His every need; while John, of course, would not

mention it, for he sets forth the Divine glories of our Lord. But it is

perfectly appropriate, and illuminative too, in the Gospel which treats

of Christ's humanity.

Above we have noted that Luke informs us the one raised from death by

Christ at Nain was a widow's "only son," and we may now notice two

other examples from this Gospel where the same feature is mentioned.

The first is in connection with the daughter of Jairus. Matthew says,

"While He spake these things unto them, behold, there came a certain

ruler, and worshipped Him saying, My daughter is even now dead" (9:18).

Mark tells us, "Behold, there cometh one of the rulers of the

synagogue, Jairus by name; and when he saw Him, saying, My little

daughter lieth at the point of death" (5:22, 23). But Luke gives

additional information, "And, behold, there came a man named Jairus,

and he was a ruler of the synagogue: and he fell down at Jesus' feet,

and besought Him that He would come into his house: for he had one only

daughter, about twelve years of age, and she lay a dying" (8:41, 42).

The second example is in connection with the demon possessed child,

whose father sought relief at the hands of Christ's disciples. Matthew

says, "And when they were come to the multitude, there came to Him a

certain man, kneeling down to Him, and saying, Lord, have mercy on my

son: for he is lunatic, and sore vexed: for ofttimes he falleth into

the fire, and oft into the water. And I brought him to Thy disciples,

and they could not cure him" (17:14-16). But Luke tells us, "And,

behold, a man of the company cried out, saying, Master, I beseech Thee,

look upon my son: for he is mine only child. And, lo, a spirit taketh

him, and he suddenly crieth out; and it teareth him that he foameth

again, and bruising him hardly departeth from him. And I besought Thy

disciples to cast him out; and they could not" (9:38-40). Thus in each

case Luke calls attention to the fact that it was an "only child" that

was healed, thereby appealing to human sympathies.

Luke is the only one who records the exquisite story of the Good

Samaritan ministering to the wounded traveller, and there are many

lines in the picture of this incident which bring out, strikingly, the

distinctive character of this third Gospel. First, we are shown the

traveller himself falling among thieves, who strip him of his raiment,

wound him, and depart, leaving him half dead. How this brings out the

lawlessness, the avarice, the brutality, and the heartlessness of

fallen human nature! Next, we hear of the priest who saw the pitiable

state of the wounded traveller, lying helpless by the road, yet did he

"pass by on the other side." The priest was followed by a Levite who,

though he "came and looked on" on the poor man that was in such sore

need of help, also "passed by on the other side." Thus we behold the

selfishness, the callousness, the cruel indifference of even religious

men toward one who had such a claim upon their sympathies. In blessed

contrast from these, we are shown the grace of the Saviour who, under

the figure of a "Samaritan," is here seen moved "with compassion" as He

came to where the poor traveller lay. Instead of passing by on the

other side, He goes to him, binds up his wounds, sets him on His own

beast, and brings him to an inn, where full provision is made for him.

So does this incident, summarize as it were, the scope of this entire

Gospel, by showing the infinite contrast that existed between the

perfect Son of Man and the fallen and depraved sons of men.

In Luke 11 we read of the unclean spirit who goes out of a man, and

later, returns to his house, to find it "swept and garnished." Then, we

are told, this unclean spirit takes with him seven other spirits more

wicked than himself, and they "enter in and dwell there; and the last

state of that man is worse than the first" (11:24-26). Matthew also

refers to this in 12:43-45 in almost identical language, but it is very

significant to observe that Luke omits a sentence with which Matthew

closes his narrative. There in Matt. 12 we find the Lord applied the

incident to the Jewish nation by saying, "Even so shall it be also unto

this wicked generation" (or "race"). This was the dispensational

application, which limits it to Israel. But appropriately does Luke

omit these qualifying words, for in his Gospel this incident has a

wider application, a moral application, representing the condition of a

more extensive class, namely, those who hear the Gospel, and reform,

but who are never regenerated. Such may clean up their houses, but

though they are "swept and garnished," yet they are still empty--the

Spirit of God does not indwell them! They are like the foolish virgins,

who, though they mingled with the wise virgins and carried the lamp of

public profession, yet had they no oil (emblem of the Holy Spirit) in

their vessels. Such cases of reformation though at first they appear to

be genuine instances of regeneration, ultimately prove to be but

counterfeits, and at the last their condition is worse than it was at

the beginning--they have been deceived by their own treacherous hearts

and deluded and blinded by Satan, and in consequence, are far harder to

reach with the Truth of God.

In Luke 12 we have an incident recorded which is similar in principle

to Luke's notice of our Lord's omission of the closing words of Is.

61:2 when reading from this scripture in the synagogue at Nazareth.

Here we find that a certain man came to Christ and said, "Master, speak

to my brother, that he divide the inheritance with me" (12:13). But the

Master refused to grant this request and said, "Man, who made Me a

judge or a divider over you?" The reason why Luke is the only one to

mention this is easily seen. It would have been incongruous for Matthew

to have referred to an incident wherein the Lord Jesus declined to

occupy the place of authority and act as the administrator, of an

inheritance; as it would have been equally out of place for Mark to

have noticed this case where one should have asked the Servant to

officiate as "judge and divider." But it is fitting it should have

found a place in this Third Gospel, for the words of Christ on this

occasion, "Who made Me a judge or a divider over you?" only show us,

once more, the lowly place which He had taken as "The Son of Man."

In Luke 14 there is recorded a parable which is found nowhere else:

"And He put forth a parable to those which were bidden, when He marked

how they chose out the chief rooms; saying unto them, When thou art

bidden of any man to a wedding, sit not down in the highest room, lest

a more honorable man than thou be bidden of him; And he that bade thee

and him come and say to thee, Give this man place; and thou begin with

shame to take the lowest room. But when thou art bidden, go and sit

down in the lowest room; that when he that bade thee cometh, he may say

unto thee, Friend, go up higher: then shalt thou have worship (or

"glory") in the presence of them that sit at meat with thee. For

whosoever exalteth himself shall be abased; and he that humbleth

himself shall be exalted" (vv. 7-11). How thoroughly is this parable in

accord with the character and scope of Luke's Gospel! First, it

ministers a much needed rebuke upon the general tendency of fallen

human nature to seek out the best places and aim at positions of honor

and glory. Secondly, it inculcates the spirit of meekness and modesty,

admonishing us to take the lowly place. And thirdly, it is an obvious

shadowing forth of that which the Lord of glory had done Himself,

leaving as He had, the position of dignity and glory in Heaven, and

taking the "lowest" place of all down here.

In accordance with the fact that Luke's Gospel is the third book of the

New Testament (the number which stands for manifestation), we may

notice that in the fifteenth chapter we have a parable which reveals to

us the Three Persons of the Godhead, each actively engaged in the

salvation of a sinner. It is very striking that it is one parable in

three parts which, taken together, makes fully manifest the One true

God in the Person of the Father, the Son, and the Holy Spirit.

Luke 15 may well be entitled, God seeking and saving the lost. In the

third part of this parable, which deals with the "prodigal Son," we are

shown the sinner actually coming into the presence of the Father, and

there receiving a cordial welcome, being suitably clothed, and given a

place at His table in happy fellowship. In what precedes we learn of

that which was necessary on the part of God before the sinner could

thus be reconciled. The second part of the parable brings before us the

work of the Holy Spirit, going after the one dead in sins and

illuminating him, and this under the figure of a woman who, with a

light in her hand (emblematic of the Lamp of God's Word), seeks

diligently till she finds that which was lost. Notice, particularly,

that her work was inside the house, just as the Holy Spirit works

within the sinner. In the first part of the parable we are shown that

which preceded the present work of God's Spirit. The ministry of the

Spirit is the complement to the Work of Christ, hence, at the beginning

of the chapter, the Saviour Himself is before us, under the figure of

the Shepherd, who went forth to seek and to save the sheep that was

lost. Thus, the first part of the parable tells of God's Work for us,

as the second tells of God's work in us, the third part making known

the blessed result and happy sequel. So, in this one parable in three

parts, we have revealed the One God in the Three Persons of the Holy

Trinity, fully manifested in the work of seeking and saving the lost.

In full accord with what has just been before us in Luke 15, though in

marked and solemn contrast, we find that in the next chapter the Lord

Jesus makes fully manifest the state of the lost after death. Nowhere

else in the four Gospels do we find, as here, the lifting of the veil

which separates and hides from us the condition of those who have

passed into the next world. Here the Lord gives us a specimen case of

the present torments of the lost, in the experiences of the "rich man"

after death. We read "In hell he lift up his eyes, being in torments,

and seeth Abraham afar off, and Lazarus in his bosom. And he cried and

said, Father Abraham, have mercy on me, and send Lazarus that he may

dip the tip of his finger in water, and cool my tongue; for I am

tormented in this flame. But Abraham said, Son, remember that thou in

thy lifetime receivest thy good things, and Lazarus evil things: but

now he is comforted, and thou art tormented. And beside all this,

between us and you there is a great gulf fixed: so that they which

would pass from hence to you cannot; neither can they pass to us, that

would come from thence" (vv.23-26). Here we learn that the damned, even

now, are in a place of suffering; that they are "in torments;" that the

misery of their awful lot is accentuated by being enabled to "see" the

happy portion of the redeemed; that there is, however, an impassible

gulf fixed between the saved and the lost, which makes it impossible

for the one to go to the other; that memory is still active in those

that are in Hell, so that they are reminded of the opportunities

wasted, while they were upon earth; that they cry for mercy and beg for

water to allay their fiery sufferings, but that this is denied them.

Unspeakably solemn is this, and a most pointed warning to all still

upon earth to "flee from the wrath to come" and to take refuge in the

only One who can deliver from it.

Passing on now to the nineteenth chapter we may observe how Luke there

records something that is absent from the other Gospels. "And when He

was come near, He beheld the city, and weep over it, Saying, If thou

hadst known, which belong unto thy peace! but now they are hid from

thine eyes" (vv.41, 42). How this brings out the human sympathies of

the Saviour! As He looked upon Jerusalem, and foresaw the miseries

which were shortly to be its portion, the Son of Man wept. He was no

stoic, but One whose heart was full of compassion for the sufferers of

earth.

In drawing to a close, we would notice seven features which are

particularly prominent in this Gospel, and which are in striking accord

with its particular theme and scope:--

1. The full description here given of fallen human nature.

Luke's is the Gospel of our Lord's Manhood, and, as He is the true

Light shining amid the darkness, it is here also that the

characteristics of our corrupt human nature are shown up as nowhere

else. Luke's special design is to present the Lord Jesus as the Son of

Man contrasted from the sons of men. Hence it is that the depravity,

the impotency, the degradation and the spiritual deadness of all the

members of Adam's fallen race is brought out here with such fullness

and clearness. It is here, and here only, we read that, until the

miracle-working power of God intervened, the mother of John the Baptist

was barren--apt symbol of fallen human nature with its total absence of

spiritual fruit; and that his father, though a priest, was filled with

unbelief when God's messenger announced to him the forth-coming

miracle. It is only here that we read of all the world being "taxed"

(Luke 2:1), which tells, in suggestive symbol, of the burdens imposed

by Satan on his captive subjects. It is only here that we read that

when Mary brought forth her Son, there was "no room for them in the

inn," signifying the world's rejection of the Saviour from the

beginning. It is only here we are told that when the Lord Jesus came to

Nazareth and read in the synagogue from the prophet Isaiah, adding a

comment of His own, that "All they in the synagogue, when they heard

these things, were filled with wrath, And rose up, and thrust Him out

of the city, and led Him unto the brow of the hill whereon their city

was built, that they might cast Him down headlong" (4:28, 29): thus did

those who ought to have known Him the best, manifest the terrible

enmity of the carnal mind against God and His Christ. It is only here

that we read, "And it came to pass, when He was in a certain city,

behold a man full of leprosy: who seeing Jesus fell on his face, and

besought Him, saying Lord, if Thou wilt, Thou canst make me clean"

(5:12). In the other Gospels reference is made to this same incident,

but Luke alone tells us that the subject of this miracle was full of

leprosy. "Leprosy" is the well known figure of sin, and it is only in

Luke that man's total depravity is fully revealed. It is only in Luke

that we hear of the disciples of Christ asking permission to call down

fire from Heaven to consume those who received not the Saviour

(9:51-55). It is only here that Christ, in the well known parable of

the Good Samaritan, portrays the abject condition of the natural man,

under the figure of the one who, having fallen among thieves, had been

stript of his raiment, sorely wounded, and left by the wayside half

dead. It is only here that we read of the Rich Fool who declared, "I

will say to my soul, Soul, thou hast much goods laid up for many years;

take thine ease, eat, drink, and be merry" (12:19), for such is the

invariable tendency of the boastful human heart. So, too, it is only

here that in Luke 15 the sinner is likened unto a lost sheep--an animal

so senseless that once it is lost, it only continues to stray farther

and farther away from the fold. It is only here that we find the

Saviour drawing that matchless picture of the Prodigal Son, who so

accurately depicts the sinner away from God, having wasted his

substance in riotous living, and who, reduced to want, finds nothing in

the far country to feed upon, except the husks which the swine did eat.

It is only here that we learn of the heartless indifference of the rich

man who neglected the poor wretch that lay at his gate full of sores.

It is only here that the self-righteousness of man is fully disclosed

in the person of the Pharisee in the Temple (Luke 18). And so we might

go on. But sufficient has been said to prove our statement at the head

of this paragraph.

2. The Manner in which Luke introduces his Parables, etc.

In perfect accord with the character and scope of His Gospel, we find

that Luke introduces most of his parables, also various incidents

narrated by him, as well as certain portions of our Lord's teachings,

in a way quite peculiar to himself. By comparing the parallel passages

in the other Gospels, and by noting the words we now place in italics,

this will be apparent to the reader.

In Luke 5:12, we are told, that "a man full of leprosy" came to Christ

to be healed, whereas Matthew, when describing the same incident,

merely says, "there came a leper" to Him (8:2). Again, in 8:27 we read,

"When He went forth to land, there met Him out of the city, a certain

man, which had demons a long time, and ware no clothes, neither abode

in any house, but in the tombs;" whereas Matt. 8:28 reads, "And when He

was come to the other side into the country of the Gergessenes, there

met Him (not "two men," but) two possessed with demons coming out of

the tombs" etc. Again, in 8:41 we read, "There came a man named Jairus,

and he was a ruler of the synagogue: and he fell down at Jesus' feet,"

whereas Mark 5:22 says, "There cometh one of the rulers of the

synagogue, Jairus by name; and when he saw Him, he fell at His feet."

In Luke 9:57 we read, "And it came to pass, that, as they went in the

way, a certain man said unto Him, Lord, I will follow Thee

whithersoever Thou goest," whereas Matt. 8:19 reads, "And a certain

scribe came, and said unto Him, Master, I will follow Thee

whithersoever Thou goest." In Luke 9:62 we find that the Lord said, "No

man (not "disciple," be it noted), having put his hand to the plough,

and looking back, is fit for the kingdom of God." In 19:35 we read, "As

He was come nigh unto Jericho, a certain blind man sat by the wayside

begging," but in Mark 10:46 we are told, "As He went out of Jericho

with His disciples and a great number of people, blinded Bartimaeus,

the son of Timaeus, sat by the wayside begging."

Coming now to the parables, note the striking way in which they are

introduced here: "And He spake also a parable unto them: No man putteth

a piece of a new garment upon an old" etc. (5:36). "A certain man went

down from Jerusalem to Jericho, and fell among thieves" etc. (10:30).

"And He spake a parable unto them, saying, The ground of a certain rich

man brought forth plentifully" etc. (12:16). "He spake also this

parable: A certain man had a fig tree planted in his vineyard" etc.

(13:6). "Then said He unto him, A certain man made a great supper" etc.

(14:16). "And He spake this parable unto them, saying, What man of you,

having a hundred sheep" etc. (15:3, 4). "And He said, A certain man had

two sons" etc. (15:11). "And He said also unto His disciples, There was

a certain rich man, which had a steward" etc. (16:1). "There was a

certain rich man, which was clothed in purple and fine linen" etc.

(16:19). "And He spake a parable to them to this end, that men (not

"believers") ought always to pray, and not to faint" etc. (18:1). "Then

began He to speak to the people of this parable; A certain man planted

a vineyard" etc. (20:9). "And He spake also this parable unto certain

which trusted in themselves that they were righteous, and despised

others. Two men went up into the Temple to pray" etc. (18:9, 10). Thus

we see how the human element is emphasized here.

3. The references to Christ as "The Son of Man."

It is only in this Gospel we read that the Saviour said to the

Pharisees, "The days will come, when ye shall desire to see one of the

days of the Son of Man, and ye shall not see it" (17:22). It is only in

this Gospel we find that the Saviour put the question, "When the Son of

Man cometh, shall He find faith on the earth?" (18:8). It is only in

this Gospel we find that the Saviour said to His followers, "Watch ye

therefore, and pray always, that ye may be accounted worthy to escape

all these things that shall come to pass, and to stand before the Son

of Man" (21:36). And it is only in this Gospel we find that the Saviour

said to Judas in the garden, "Betrayest thou the Son of Man with a

kiss?" (22:14).

It is, perhaps even more striking to notice that Luke records a number

of instances where our Lord referred to Himself as "The Son of Man"

where, in the parallel passages in the other Gospels this title is

omitted. For example, in Matt. 16:21 we read, "From that time forth

began Jesus to show unto His disciples, how that He must go unto

Jerusalem, and suffer many things of the elders and chief priests and

scribes, and be killed, and be raised again the third day;" whereas, in

Luke 9:22 we learn that He said unto His disciples, "The Son of Man

must suffer many things, and be rejected of the elders and chief

priests and scribes, and be slain, and be raised the third day." Again;

in Matt. 5:11 the Lord said to His disciples, "Blessed are ye, when men

shall revile you, and persecute you, and shall say all manner of evil

against you falsely, for My sake;" whereas, in the parallel passage in

Luke we read, "Blessed are ye, when men shall hate you, and when they

shall separate you from their company, and shall reproach you, and cast

out your name as evil, for the Son of Man's sake" (6:22). Again; in

Matt. 10:32 we read, "But whatsoever shall confess Me before men, him

will I confess before My Father which is in Heaven;" whereas in Luke

12:8 we are told, "Whosoever shall confess Me before men, him shall the

Son of Man confess before the angels of God." Once more; in John 3:17

we are told, "For God sent not His Son into the world to condemn the

world; but that the world through Him might be saved;" whereas, in Luke

9:56 we read, "For the Son of Man is not come to destroy men's lives,

but to save them." How these examples bring out the verbalperfections

of Holy Writ!

4. The Lord is referred to as "the Friend" of publicans and sinners.

It is only Luke who tells us, "And Levi made Him a great feast in his

own house: and there was a great company of publicans and of others

that sat down with them" (5:29). It is only here we learn that Christ

said to the querulous Jews, "For John the Baptist came neither eating

bread nor drinking wine, and ye say, He hath a demon. The Son of Man is

come eating and drinking; and ye say, Behold a gluttonous man, and a

winebidder, a Friend of publicans and sinners!" (7:33, 34). It is only

in this Gospel we find that the Saviour's critics openly murmured, and

said, "This Man receiveth sinners,and eateth with them" (15:2). And it

is only here we are told that because Zaccheus had joyfully received

the Saviour into his house "they all murmured, saying, That He was gone

to be guest with a man that is a sinner"(19:7).

It is beautiful to notice the graduation pointed by the Holy Spirit in

the last three passages quoted above. In 7:34 Christ is simply "The

Friend of publicans and sinners." In 15:2 it was said, "This Man

receiveth sinners and eateth with them." But in 19:7 we are told, "He

was gone to be guest with a man that is a sinner"! Thus did God make

even the wrath of man to praise Him.

5. The Lord is here portrayed as a Man of Prayer.

It is indeed striking to see how often the Saviour is seen engaged in

prayer in this Gospel. The following passages bring this out: "Now when

all the people were baptized, it came to pass that Jesus also being

baptized, and praying, the heaven was opened" (3:21). "And He withdrew

Himself into the wilderness, and prayed" (5:16). "And it came to pass

in those days, that He went out into a mountain to pray, and continued

all night in prayer to God" (6:12). "And it came to pass about an eight

days after these sayings, He took Peter and John and James, and went up

into a mountain to pray. And as He prayed, the fashion of His

countenance was altered" (9:28, 29). "And it came to pass, that, as He

was praying in a certain place, when He ceased, one of His disciples

said unto Him, Lord, teach us to pray" (11:1). "And the Lord said,

Simon, Simon, behold, Satan hath desired to have you, that he may sift

you as wheat: But I have prayed for thee, that thy faith fail not"

(22:31, 32). "And He was withdrawn from them about a stone's cast, and

kneeled down, and prayed. And being in an agony He prayed more

earnestly" (22:41, 44). "Then said Jesus, Father, forgive them for they

know not what they do" (23:34): only here do we find Him praying thus

for His murderers. Add to these examples the fact that Luke alone

records our Lord's teaching on Prayer which is found in 11:5-8, that he

only tells us of His parable on Importunity in prayer (18:1-7), and

that he alone tells us of the two men who went up to the Temple to

pray, and it will be seen what a prominent place prayer has in Luke's

Gospel.

6. Christ is frequently seen here Eating food.

"And one of the Pharisees desired Him that He would eat with him. And

He went into the Pharisee's house and sat down to meat" (7:36). "And as

He spake, a certain Pharisee besought Him to dine with him: and He went

in, and sat down to meat" (11:37). "And it came to pass, as He went

into the house of one of the chief Pharisees to eat breadon the Sabbath

day, they watched Him" (14:1). "And when they say it, they all

murmured, saying, That He was gone to be guest with a man that is a

sinner" (19:7). "And it came to pass, as He sat at meat with them, He

took bread, and blessed it, and brake, and gave to them" (24:30). "And

they gave Him a piece of a broiled fish, and of an honeycomb. And He

took it, and did eat before them" (24:42, 43). It scarcely needs to be

pointed out that these examples demonstrated the reality of His

Manhood.

7. The Circumstances connected with His Death and Resurrection.

The awful hour spent in Gethsemane is described in this third Gospel

with a fullness of detail which is not found in the others. Luke is the

only one that tells us, "And there appeared an angel unto Him from

heaven, strengthening Him;" as he is the only one to say, "And being in

agony He prayed more earnestly: and His sweat was as it were great

drops of blood falling down to the ground" (22:43, 44). Then followed

the Arrest, and as they were all leaving the Garden, we read, "And one

of them smote the servant of the high priest, and cut off his ear. And

Jesus answered and said, Suffer ye thus far, and He touched his ear,

and healed him" (22:50, 51). The other Evangelists record this incident

of the smiting of the high priest's servant, but only Luke shows us the

tenderness of the Saviour, full of compassion toward the suffering of

others, right to the last.

Luke is the only one to tell us, "And there followed Him a great

company of people, and of women, which also bewailed and lamented Him.

But Jesus turning unto them said, Daughters of Jerusalem, weep not for

Me, but weep for yourselves, and for your children" (23:27, 28).

Appropriately, does this find a place here, bringing out, as it does,

human emotions and sympathies. Luke is the only one to designate the

place where the Saviour was crucified by its Gentile name--"And when

they were come to the place, which is called Calvary, there they

crucified Him" (23:33). And, again, Luke tells us, "A superscription

also was written over Him in letters of Greek, and Latin, and Hebrew,

This is the King of the Jews" (23:38). How this hints at the

international scope of this third Gospel! Matthew and Mark give no hint

of the "superscription" being written in the world-languages of the

day; though John does, for he, again, presents Christ in connection

with "the world." Luke is the only one to describe the conversion of

the dying robber, and to record his witness to the Human perfections of

the Lord Jesus: "This Man hath done nothing amiss" (23:41). So, too, it

is only here we find a similar testimony borne by the Roman centurion:

"Now when the centurion saw what was done, he glorified God, saying,

Certainly this was a righteous Man" (23:47).

After His resurrection from the dead, it is only Luke who mentions that

long walk of the Saviour with the two disciples, and of the familiar

intercourse which they had together as they journeyed to Emmaus. And

Luke is the only one who presents the Lord to our view as eating food

after He had risen in triumph from the grave.

It only remains to add a brief word concerning the characteristic

manner in which this third Gospel closes. Luke alone tells us, "And He

led them out as far as to Bethany, and He lifted up His hands, and

blessed them" (24:50)--a beautiful touch is this! Then we are told,

"And it came to pass, while He blessed them, He was parted from them,

and carried up into Heaven" (24:51). Note, particularly, that Luke says

that the Son of Man was "carried up into Heaven," not that He ascended!

And then the curtain falls to the strains of the expressions of human

joy and praise: "And they worshipped Him, and returned to Jerusalem

with great joy: and were continually in the Temple, praising and

blessing God. Amen" (24:52, 53).

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The Gospel of John

As we turn to the fourth Gospel we come to entirely different ground

from that which we have traversed in the other three. True, the period

of time which is covered by it, is the same as in the others; true,

that some of the incidents that have already been looked at will here

come before us again; and true it is that he who has occupied the

central position in the narratives of the first three Evangelists, is

the same One that is made preeminent by John; but otherwise, everything

here is entirely new. The fourth Gospel is more elevated in its tone,

its viewpoint is more exalted, its contents bring before us spiritual

relationships rather than human ties, and higher glories are revealed

as touching the peerless person of the Saviour. In each of the first

three Gospels, Christ is viewed in human connections, but no so in the

fourth. Matthew presents Him as the Son of David; Mark, as the perfect

Workman of God; Luke, as the Son of Man; but John unveils His Divine

glories. Again; Matthew writes, particularly, for the Jews; Mark, is

specially adapted to God's servants; Luke's is written for men as men;

but John's Gospel is concerned with the Family of God.

John's Gospel is the fourth book of the New Testament, and four is 3+1.

The numerals of Scripture are not employed fortuitously, but are used

with Divine discrimination and significance. The reverent student is

not left free to juggle with them at his own caprice, nor may he give

to them an arbitrary meaning, so as to fit in with any private

interpretations of his own. If he is honest, he will gather his

definitions from the manner in which they are employed in Scripture

itself. Thus, whether our statement that four is 3+1 is an arbitrary

assertion or not, must be determined by its support, or lack of it, in

the Word. The numeral four is used two ways in the Bible. First, its

meaning as a whole number, and second, its meaning as a distributive

number. In its first usage, four is the world number, the number of the

earth and all things therein, the number of the creature, as such; and

hence, it comes to signify, Universality. But in its second usage, the

distributive, when employed in connection with a series, it is

frequently divided into three and one. Four is rarely, if ever an

intensified two; that is, its significance does not represent 2x2.

The last paragraph sounds somewhat academical, we fear, but its force

may become more apparent as we apply its principles to our present

subject. The four Gospels form a series, and the character of their

contents obviously divide them into a three and a one, just as in the

four kinds of soil in the parable of the Sower, representing four

classes of hearers of the Word, are a series, and similarly

divided--three barren and one fruitful. As we have seen, the first

three Gospels have that in common which, necessarily, binds them

together--each looking at Christ in human connections. But the fourth

is clearly distinguished from the others by presenting Christ in a

Divine relationship, and therefore it stands separated from the others.

This conclusion is established beyond all doubt, when we observe that

the character of its contents is in perfect accord with the

significance of the numeral one. One speaks, primarily, of God: "Hear,

O Israel: the Lord our God is one Lord" (Deut. 6:4). And again: "And

the Lord shall be King over all the earth: in that day shall there be

one Lord, and His name one" (Zech. 14:9). In all languages one is the

symbol of unity: it excludes all others. The first of the ten

commandments, therefore, was: "Thou shalt have no other gods before Me"

(Ex. 20:3). So in John's Gospel, the one following the other three, it

is the Godhead of Christ which is in view.

Each book in the Bible has a prominent and dominant theme which is

peculiar to itself. Just as each member in the human body has its own

particular function, so every book in the living Body of Divine Truth

has its own special purpose and mission. The theme of John's Gospel is

the Deity of Christ. Here, as nowhere else so fully, the Godhead of the

Lord Jesus is presented to our view. That which is outstanding in this

fourth Gospel is the Divine Sonship of our Saviour. In this Gospel we

are shown that the One born at Bethlehem, who walked this earth for

over thirty years, who was crucified at Calvary, and who forty-three

days later departed from these scenes, was none other than "the

Only-Begotten of the Father." The evidence presented for this is

overwhelming, the proofs almost without number, and the effect of

contemplating them must be to bow our hearts in worship before "The

great God, and our Saviour Jesus Christ" (Titus 2:13).

Here is a theme worthy of our most reverent and prayerful attention. If

such Divine care was taken, as we saw in the previous chapter, to guard

the perfections of our Lord's humanity, equally so, has the Holy Spirit

seen to it that there should be no uncertainty concerning the

affirmation of the absolute Deity of our Saviour. Just as the Old

Testament prophets made known that the Coming One should be a Man, and

a perfect Man, so did Messianic prediction also give plain intimation

that He would be more than a Man. Through Isaiah, God foretold that

unto Israel a Child should be born, and unto them a Son should be

given, and that "the government shall be upon His shoulder: and His

name shall be called Wonderful, Counsellor, The mighty God, the Father

of the ages (Heb.), the Prince of Peace" (9:6). Through Micah, He

declared, "But thou, Bethlehem Ephratah, though thou be little among

the thousands of Judah, yet out of thee shall He come forth unto Me

that is to be Ruler in Israel: whose goings forth have been from the

days of eternity"--marginal rendering (5:2)! Through Zechariah, He said

"Awake, O Sword, against My Shepherd, and against the Man that is My

Fellow, saith the Lord of hosts" (13:7). Through the Psalmist, He

announced, "The Lord said unto my Lord, Sit Thou at My right hand,

until I make Thine enemies Thy footstool" (110:1). And again, when

looking forward to the time of the second Advent, "The Lord hath said

unto Me, Thou art My Son; this day have I begotten Thee" (or, "brought

Thee forth") 2:7.

Coming now to the New Testament we may single out two or three of the

most explicit witnesses to the Deity of Christ. In Rom. 9, where the

apostle is enumerating the peculiar privileges of Israel, he says in

verse 5, "Whose are the fathers, and of whom as concerning the flesh

Christ came, who is over all, God blessed for ever. Amen." In 1 Cor. 15

we are told, "And the first man is of the earth, earthy, but the second

Man is the Lord from Heaven" (v. 47). In Col. 1:16 we read, "For by Him

were all things created, that are in heaven, and that are in earth,

visible and invisible, whether they be thrones, or dominions, or

principalities or powers: all things were created by Him and for Him;"

and again, in 2:9, "For in Him dwelleth all the fullness of the Godhead

bodily." In Heb. 1 we learn that "God, who at sundry times and in

divers manners spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by His Son, whom He hath

appointed Heir of all things, by whom also He made the worlds; Who

being the Brightness of His glory, and the express Image of His person,

and upholding all things by the Word of His power, when He had by

Himself purged our sins, sat down on the right hand of the Majesty on

high" (Heb. 1:1-3). While in Rev. 19:16 we are informed that when He

comes back to earth again, "He hath on His vesture and on His thigh a

name written, King of Kings, and Lord of lords." A more emphatic,

positive, and unequivocal testimony to the absolute Deity of Christ

could not be borne.

In these days of widespread departure from the Truth, it cannot be

insisted upon too strongly or too frequently that the Lord Jesus Christ

is none other than the Second Person in the Holy Trinity. Vicious but

specious are the attacks now being made upon this cardinal article in

the faith once for all delivered to the saints. Satan, who poses as an

angel of light, is now sending forth his ministers "transformed as the

ministers of righteousness." Men who are loudly trumpeting their faith

in the verbal inspiration of Scripture, and who even profess to believe

in the vicarious Sacrifice of Christ are, nevertheless, denying the

absolute Godhood of Him whom they claim to be serving: they repudiate

His essential Deity, they deny His Eternality, and reduce Him to the

level of a mere creature. It was concerning men of this class that the

Holy Spirit said, "For such are false apostles, deceitful workers,

transforming themselves into the apostles of Christ" (2 Cor. 11:13).

In keeping with the special theme of the fourth Gospel, it is here that

we have the fullest unveiling of Christ's Divine glories. It is here we

behold Him dwelling "with God" before time began and before ever a

creature was formed (1:1, 2). It is here that He is denominated "the

Only Begotten of the Father' (1:14). It is here John the Baptist bears

record that "this is the Son of God" (1:34). It is here we read, "This

beginning of miracles did Jesus in Cana of Galilee, and manifested

forth His glory" (2:11). It is here we are told that the Saviour said,

"Destroy this temple, and in three days I will raise it up" (2:19). It

is here we read that God sent His Son into the world, not to condemn

but to save (3:17). It is here we learn that Christ declared, "For as

the Father raiseth up the dead, and quickeneth them; even so the Son

quickeneth whom He will. For the Father judgeth no man, but hath

committed all judgment unto the Son: That all men should honor the Son,

even as they honor the Father. He that honoreth not the Son honoreth

not the Father which hath sent Him" (5:21-23). It is here that we find

Him affirming, "For the Bread of God is He which cometh down from

Heaven, and giveth life unto the world" (6:35). It is here we find Him

saying, "Before Abraham was, I am" (8:58). It is here that we find Him

declaring, "I and Father are One" (10:30). It is here we hear Him

saying, "He that hath seen Me, hath seen the Father" (14:9). It is here

He promises "Whatsoever ye shall ask in My name, that will I do, that

the Father may glorified in the Son" (14:13). It is here that He asks,

"And now, O Father, glorify Thou Me with Thine own Self with the glory

which I had with Thee before the world was" (17:5).

Before we take up John's Gospel in detail, and examine some of the more

prominent lines in his delineation of Christ's person and ministry, a

few words should be said concerning the dispensational scope and

bearings of this Gospel. It should be evident at once that this one is

quite different from the other Gospels. There, Christ is seen in a

human relationship, and as connected with an earthly people; but here,

He is viewed in a Divine relationship, and as connected with a heavenly

people. It is true that the mystery of the one Body is not unfolded

here, rather is it the family of God which is in view. It is also true

that the Heavenly Calling is not fully disclosed, yet are there plain

intimations of it--what else can be said, for example of the Lord's

words which are found in 14:2, 3?--"In My Father's House are many

mansions: if it were not so, I would have told you. I go to prepare a

place for you. And if I go and prepare a place for you, I will come

again, and receive you unto Myself; that where I am, there ye may be

also."

In the first three Gospels, Christ is seen connected with the Jews,

proclaiming the Messianic kingdom, a proclamation which ceased,

however, as soon as it became evident that the Nation had rejected Him.

But here, in John's Gospel, His rejection is announced at the

beginning, for in the very first chapter we are told, "He came unto His

own, and His own received Him not. It is, therefore, most significant

to note that John's Gospel, which instead of presenting Christ in

connection with Israel, views Him as related to believers by spiritual

ties, was not written until after A.D. 70, when the Temple was

destroyed, and the Jews dispersed throughout the world!

The dispensational limitations which attach to much that is found in

the first three Gospels, do not hold good with John's Gospel, for as

Son of God, He can be known only by believers as such. On this plane

the Jew has no priority. The Jews claim upon Christ was purely a fleshy

one, whereas believers are related to the Son of God by spiritual

union. The Son of David, and the Son of Man titles link Christ to the

earth, but the "Son of God" connects Him with the Father in Heaven;

hence, in this fourth Gospel, the earthly kingdom is almost entirely

ignored. In harmony with these facts we may observe, that it is only

here in John's Gospel we hear of Christ saying, "And other sheep I

have, which are not of this (i.e., the Jewish) fold. Them also I must

bring, and they shall hear My voice; and there shall be one fold (i.e.,

the Christian fold), and one Shepherd" (10:16). It is only here in John

we learn of the wider scope of God's purpose in the Death of His Son,

"Being high priest that year, he prophesied that Jesus should die for

that nation; And not for that nation only, but that also He should

gather together in one the children of God that were scattered abroad"

(11:51, 52). It is only here in John that we have fully unfolded the

relation of the Holy Spirit to believers. And it is only here in John

that we have recorded our Lord's High Priestly prayer, which gives a

sample of His present intercession on high. These considerations, then,

should make it abundantly clear that the dispensational bearings of

John's Gospel are entirely different from the other three.

Coming now to a closer view of this fourth Gospel we may observe how

striking are its opening verses: "In the beginning was the Word, and

the Word was with God, and the Word was God. The same was in the

beginning with God. All things were made by Him; and without Him was

not anything made that was made" (1:1-3). How entirely different is

this from what we find in the introductory statements in the other

Gospels! John starts, immediately, by presenting Christ as the Son of

God, not as the Son of David, or the Son of Man. John takes up back to

the beginning, and shows that our Lord had no beginning, for He was in

the beginning. John goes right back behind creation, and shows that

Christ was Himself the Creator.

Every clause in these opening verses is worthy of our closest

attention. First, the Lord Jesus is here termed, "The Word." The

significance of this title may, perhaps, be most easily grasped by

comparing with it what is said in v. 18 of this first chapter of John.

Here we are told: "No man hath seen God at any time; the Only Begotten

Son, which is in the bosom of the Father, He hath declared Him," or

"told Him out." Christ is the One who came here to tell out God. He

came here to make God intelligible to men. As we read in Heb. 1: "God,

who at sundry times and in divers manners spake in time past unto the

fathers by the prophets, Hath in these last days spoken unto us by His

Son." Christ is the final Spokesman of God. Again; the force of this

title of Christ, "the Word," may be discovered by comparing it with the

name given to the Bible--the Word of God. What are the Scriptures? They

are, the Word of God. And what does that mean? This: that the

Scriptures reveal God's mind, express His will, make known His

perfections, and lay bare His heart. This is precisely what the Lord

Jesus Christ has done for the Father. But let us enter a little more

into detail:

(a) A "word" is a medium of manifestation. I have in my mind a thought,

but others know not its nature. But the moment I clothe that thought in

words, it becomes cognizable. Words, then, make objective, unseen

thoughts. This is precisely what the Lord Jesus has done, as the "Word"

Christ has made manifest the invisible God. Christ is God clothed in

perfect humanity.

(b) A "word" is a means of communication. By means of words I transmit

information to others. By words I express myself, make known my will,

and impart knowledge. So, Christ as the "Word," is the Divine

Transmitter, communicating to us the Life and Love of God.

(c) A "word" is a method of revelation. By his words a speaker reveals

both his intellectual caliber and his moral character. It is by our

words we shall be justified, and by our words we shall be condemned.

And Christ, as the "Word," fully reveals the attributes and the

character of God. How fully He has revealed God! He has displayed His

power: He has manifested His wisdom: He has exhibited His holiness: He

has made known His grace: He has unveiled His heart. In Christ, and

nowhere else, is God fully and finally revealed.

But was not God fully revealed in Nature? "Revealed," yes; but "fully

revealed," no. Nature conceals as well as reveals. Nature is under the

Curse, and is far different now from what it was in the day that it

left the hands of the Creator. Nature is imperfect to day, and how can

that which is imperfect be a perfect medium for manifesting the

infinite perfections of God. The ancients had Nature before them, and

what did they learn of God? Let that altar, which the apostle beheld in

one of the great centers of ancient culture and learning, make

answer--"To the unknown God," is what he found inscribed thereon. No;

in Christ, and in and by Him alone, is God fully and finally revealed.

But lest this figurative expression--"the Word"--should convey to us an

inadequate conception of the Divine person of the Lord Jesus, the Holy

Spirit goes on to say, in the opening verse of this Gospel, "And the

Word was with God." This denotes His separate Personality, and also

indicates His essential relation to the Godhead. He was not "in God."

And, as though this were not strong enough, the Spirit expressly adds,

"And the Word was God." Not an emanation from God, but none other than

God. Not merely a manifestation of God, but God Himself made manifest.

Not only the Revealer of God, but God Himself revealed. A more

unequivocal affirmation of the essential Deity of the Lord Jesus Christ

it is impossible to imagine. Granted, that we are in the realm of

mystery, yet, the force of what is here affirmed of the absolute

Godhead of Christ cannot be honestly evaded. As to how Christ can be

the Revealer of God, and yet God Himself revealed; as to how He can be

"with God," and yet be God, are high mysteries that our finite minds

are no more capable of fathoming than we can understand how that God

can be without beginning. What is here stated in John 1:1, is to be

received by simple, unquestioning faith.

Next we read, "All things were made by Him; and without Him (apart from

Him) was not anything made that was made" (1:3). Here, again, the

absolute Deity of Christ is emphatically affirmed, for creation is

ascribed to Him, and none but God can create. Man, despite all his

proud boasts and lofty pretensions, is utterly unable to create even a

blade of grass. If, then, Christ is the Creator, He must be God.

Observe, too, that the whole of Creation is here attributed to the Son

of God--"all things were made by Him." This would not be true, if He

were Himself a creature, even though the first and highest. But nothing

is excepted--"all things were made by Him." Just as He was

Eternal--before all things--so was He the Originator of all things.

Again we are told, "In Him was life; and the life was the Light of

men." This follow, necessarily, from what has been said in the previous

verse. If Christ created all things, He must be the Fount of life. He

is the Life-Giver. But more: "The Life was the light of men." What this

means is made clear in the verses that follow. "There was a man (in

contrast from "the Word," who is God) sent from God, whose name was

John," and he, "Came for a witness, to bear witness of the Light, that

all through him might believe" (1:6, 7). Compare with these words what

we are told in 1 John 1:5, "God is Light, and in Him is no darkness at

all." The conclusion, then, is irresistible, that the Lord Jesus is

none other than God, the Second Person in the Holy Trinity.

But we pass now to the fourteenth verse of this opening chapter of

John. Having shown the relation of our Lord to Time--without beginning;

having declared His relation to the Godhead--a separate Person of the

Trinity, but Himself also God; having defined His relation to the

Universe--the Creator of it, and the great Life-Giver; having stated

His relation to Men--the One who is their God, their "Light," having

announced that the Baptist bore witness to Him as the Light; and having

described the reception which He met with here upon earth--unknown by

the world, rejected by Israel, but received by a people who were "born

of God," the Holy Spirit goes on to say, "And the Word was made

(better, "became") flesh, and dwelt (tabernacled) among us, and we

beheld His glory, the glory as of the Only Begotten of the Father, full

of grace and truth." This verse announces the Divine incarnation, and

brings out, once more, the Divine glories of the One born of Mary.

"The Word became flesh." He became what He was not previously. He did

not cease to be God, but He became Man. becoming Man, He "tabernacled"

among men. He pitched His tent here for thirty-three years. And then we

are told that the testimony of those whose eyes Divine power had

opened, was, "We beheld His glory." The language of this verse takes us

back in thought to the Tabernacle which was pitched in the wilderness,

of old. The Tabernacle was the place of Jehovah's abode in the midst of

Israel. It was here that He made His dwelling-place. The Tabernacle was

where God met with His people, hence was it termed "the Tent of

Meeting." There, within the Holy of Holies was the Shekinah Glory

manifested. The Lord Jesus Christ was the Anti-type. He was, in His own

person, the Meeting-place between God and men. And just as the

Shekinah--the visible and glorious manifestation of Jehovah--was seen

in the Holy of Holies, so those who came near to Christ, in faith,

"beheld His glory." The Lord Jesus was God manifest in the flesh,

displaying "the glory as of the Only Begotten of the Father." For, as

the 18th verse goes on to say, "No man hath seen God at any time; the

Only Begotten Son, which is in the bosom of the Father, He hath

declared Him." Thus, the essential Deity of the One born at Bethlehem

is, once more, expressly affirmed.

Next we have the witness of John the Baptist. This is quite different

from what we find in the other Gospels. Here there is no Call to

Repentance, there is no announcement of "The kingdom of heaven" being

at hand, and there is no mention of Christ Himself being baptized by

His forerunner. Instead of these things, here we find John saying,

"Behold the Lamb of God, which taketh away the sin of the world"

(1:29). And again he says, "And I saw, and bare record that this is the

Son of God" (1:34). It is also to be noted that when referring to the

anointing of Christ with the Holy Spirit, a word is used which is not

found in the other Gospels: "And John bare record, saying, I saw the

Spirit descending from Heaven like a dove, and it abode upon Him"

(1:32). The Spirit did not come upon Him and then leave again, as with

the prophets of old: it "abode," a characteristic and prominent word in

John's Gospel (see particularly chapter 15), having to do with the

Divine side of things, and speaking of Fellowship. We have the same

word again in 14:10--"Believest thou not that I am in the Father, and

the Father in Me? the words that I speak unto you I speak not of

Myself: but the Father that dwelleth ("abideth," it should be) in Me,

He doeth the works."

The first chapter closes by describing the personal Call (not the

ministerial call in the other Gospels) of the first disciples of the

Lord. Here only do we read of Christ saying to Nathaniel, "Before that

Philip called thee, when thou wast under the fig tree, I saw thee"

(1:48): thus manifesting His Omniscience. Here only do we find recorded

Nathaniel's witness to Christ. "Rabbi, Thou art the Son of God; Thou

art the King of Israel" (1:49). And here only did Christ tell His

disciples that, in the coming Day they should "see Heaven open, and the

angels of God ascending and descending on the Son of Man" (1:51).

Coming now to the second chapter, we find described there the first

miracle performed by the Lord Jesus, namely, the turning of the water

into wine. John alone records this, for only God can fill the human

heart with that Divine joy, of which the wine was here the emblem. In

this miracle we are shown the "Word" at work. He, Himself, did nothing.

He simply told the servants what to do, and at His word the wonder was

performed. The special point in connection with this miracle is stated

in v. 11, "This beginning of miracles did Jesus in Cana of Galilee, and

manifested forth His glory; and his disciples believed on Him."

In the remainder of this chapter we witness Christ cleansing the

Temple. Here, again, John brings into the picture his own distinctive

lines. Here only do we find the Lord terming the Temple "My Father's

house" (v. 16). Here only do we find Him saying, in reply to the

challenge of His critics for a sign, "Destroy this temple (meaning His

body), and in three days I will raise it up" (v. 19). And, here only do

we read, "Now when He was in Jerusalem at the Passover, in the feast,

many believed in His name, when they saw the miracles which He did. But

Jesus did not commit Himself unto them, because He knew all, and needed

not that any should testify of man: for He knew what was in man" (vv.

23-25). What a proof was this of His Deity! Only He "knew what was in

man." Compare with this the words of 1 Kings 8:39--"Hear Thou in Heaven

Thy dwelling place, and forgive, and do, and give to every man

according to his ways, whose heart Thou knowest--for Thou, even Thou

only, knowest the hearts of all the children of men." In thus reading

the hearts of men, what a demonstration did the Saviour give, that He

was God manifest in flesh!

John 3 records the interview of Nicodemus with Christ--something not

found in the other three Gospels. In full accord with the scope of this

Gospel, we find the Saviour here speaking to Nicodemus not of faith or

repentance, but of the New Birth, which is the Divine side in

salvation, declaring that, "Except a man be born again, he cannot see

the kingdom of God." And only here in the four Gospels do we read, "God

so loved the world, that He gave his Only Begotten Son, that whosoever

believeth in Him should not perish, but have everlasting life" (3:16).

In John 4 we find another incident that is not described elsewhere,

namely, the Lord's dealings with the poor Samaritan adulteress. And

here, once more, we behold flashes of His Divine glory shining forth.

He tells her, "Whosoever drinketh of the water that I shall give him

shall never thirst; but the water that I shall give him shall be in him

a well of water springing up into everlasting life" (v. 14). He

manifests His omniscience by declaring, "Thou hast had five husbands;

and he whom thou now hast is not thy husband" (v. 18). He speaks to her

of worshipping the Father "in spirit and in truth." He reveals Himself

to her as the great "I am" (v. 26). He brings her from death unto life,

and out of darkness into His own marvellous light. Finally, He proved

His oneness with the Father by affirming, "My meat is to do the will of

Him that sent Me, and to finish His work" (4:34).

John 5 opens by recording the healing of the impotent man who had an

infirmity thirty-eight years. None of the other Evangelists make

mention of it. This miracle evidenced "the Word" at work again. He does

nothing to the poor sufferer, not even laying hands upon him. He simply

speaks the authoritative and healing word, "Rise, take up thy bed, and

walk," and "immediately," we read, "the man was made whole, and took up

his bed, and walked" (v. 9). The miracle was performed on the Sabbath

day, and the Lord's enemies used this as an occasion of criticism. Not

only so, but we read, "Therefore did the Jews persecute Jesus, and

sought to slay Him, because He had done these things on the Sabbath

day" (v. 16). We also read in the other Gospels, of Christ being

condemned because He transgressed the Jews' traditions respecting the

Sabbath. But there, we find a very different reply from Him than what

is recorded here. There, He insisted on the right of performing works

of mercy on the Sabbath. There, too, He appealed to the priests

carrying out their Temple duties on the Sabbath. But here He takes

higher ground. Here, He says, "My Father woreth hitherto, and I work"

(v. 17). The meaning of these words could not be mistaken. Christ

reminded His critics, how that His "Father" worked on the Sabbath day,

worked in connection with His government of the universe, in

maintaining the orderly course of Nature, in sending rain, and so on.

And because He was one with "the Father," He insisted that what was

right for the Father to do, was equally right for Him to do. That this

was the force of His reply, is clear from the next verse, "Therefore

the Jews sought the more to kill Him, because He not only had broken

the Sabbath, but said also that God was His Father, making Himself

equal with God" (5:18). In the remaining verses of the chapter we find

that Christ continued to affirm His absolute equality with the Father.

The sixth chapter opens by describing a miracle, which is narrated by

each of the other Evangelists, the Feeding of the five thousand. But,

here, it is followed by a lengthy discourse which is not recorded

elsewhere. Here the Lord presents Himself as "The Bread of God," which

had come down from Heaven to give life unto the world. He here declares

that He alone can satisfy the needy soul of man: "And Jesus said unto

them, I am the Bread of Life: he that cometh to Me shall never hunger;

and he that believeth on Me shall never thirst" (v. 35). We cannot now

follow the details of this wonderful chapter, but it will be evident to

the student that it is the Divine side of things which is here dwelt

upon. For example: it is here we are told that the Saviour said, "No

man can come to Me, except the Father which hath sent Me draw him" (v.

44). It is here we are told that "Jesus knew from the beginning who

they were that believed not, and who should betray him" (v. 64). And it

is here we learn that when many of the disciples "went back and walked

no more with Him," and He said to the twelve, "Will ye also go away?"

that Peter replied, "Lord, to whom shall we go? Thou hast the words of

eternal life" (v. 68).

The seventh chapter brings before us Christ at Jerusalem during the

feast of tabernacles. There is much here that is of deepest interest,

but it is beside our present purpose to give a complete exposition. We

are not here writing a brief commentary on John, rather are we

attempting to point out that which is distinctive and characteristic in

this fourth Gospel. Notice, then, one or two lines in this scene which

serve to emphasize the Divine glories of Christ. We are told that,

about the middle of the feast, "Jesus went up into the Temple, and

taught." His teaching must have been exceedingly impressive, for we

read, "And the Jews marvelled, saying, How knoweth this man letters,

having never learned" (v. 15). But, arresting as was His manner of

delivery, what He said only served to bring out the enmity of those who

heard Him: "Then they sought to take Him: but no man laid hands on Him,

because His hour was not yet come" (v. 30). How striking this is, and

how thoroughly in accord with the central theme of John's Gospel!

bringing out, as it does, the Divine side, by showing us God's complete

control over the enemies of His Son. Next, we read "In the last day,

that great day of the feast, Jesus stood and cried, saying, If any man

thirst, let him come unto Me, and drink. He that believeth on Me, as

the Scripture hath said, out of his belly shall flow rivers of living

water" (vv. 37, 38). How this brings out the Divine sufficiency of

Christ! None but God could make such a claim as that. Finally, we may

observe here, that when the Pharisees heard that many of the people

believed on Him, they "sent officers to take Him" (vv. 31, 32). How

striking was the sequel: "Then came the officers to the chief priests

and Pharisees; and they said unto them, Why have ye not brought Him?

The officers answered, Never man spake like this Man" (vv. 45, 46).

John 8 opens by recording the incident of the woman taken in adultery,

brought to Christ by the scribes and Pharisees. Their motive in doing

this was an evil one. It was not that they were zealous of upholding

the claims of God's law, but that they sought to ensnare God's Son.

They set a trap for Him. They reminded Him that Moses had given

commandment that such as this woman should be stoned--"but what sayest

Thou?" they asked. He had declared that, "God sent not His Son into the

world to condemn the world; but that the world through Him might be

saved" (John 3:17). Would He, then, suffer this guilty adulteress to

escape the penalty of the Law? If so, what became of His other claim,

"Think not that I am come to destroy, but to fulfill" (Matt. 5:17)? It

seemed as though He was caught on the horns of a dilemma. If He gave

the word for her to be stoned, where was grace? On the other hand, if

He allowed her to go free, where was righteousness? Ah, how blessedly

did His Divine wisdom appear, in the masterly manner in which He dealt

with the situation. Said He to them that sought to trap Him, "He that

is without sin among you, let him first cast a stone at her." It was

"the Word" at work again, the Divine Word, for we read, "And they which

heard Him, being convicted by their conscience, went out one by one,

beginning at the eldest, even unto the last: and Jesus was left alone,

and the woman standing in the midst" (v. 9). The was was now open for

Him to display His mercy. The Law required two "witnesses" at least;

but none were left. To the woman He said, "Where are those thine

accusers? hath no man condemned thee?" And she answered, "No man,

Lord." And then, to manifest His holiness He said, "Neither do I

condemn thee: go, and sin no more" (v. 11). Thus, do we here behold His

glory, "the glory as of the Only Begotten of the Father, full of grace

and truth." Then followed that lovely discourse in which Christ

proclaimed Himself as "The Light of the world," saying, "he that

followeth Me shall not walk in darkness, but shall have the light of

life" (v. 12). This was peculiarly appropriate to the occasion, for He

had just given proof that He was such, by turning the searching Light

of God upon the conscience of those who accused the adulteress.

What follows in the next chapter is closely linked to that which has

just been before us. Here Christ gives sight to a man who had been

blind from his birth, and immediately before He gives light to the

darkened eyes of this man, He uses the occasion to say, again, "As long

as I am in the world, I am the light of the world" (9:5). The sequel to

this miracle had both its pathetic and its blessed sides. The one who

had had his eyes opened was brought to the Pharisees, and after a

lengthy examination they excommunicated him, because of the bold

testimony he had borne to his Benefactor. But we are told, "Jesus heard

that they had cast him out; and when He had found Him, He said unto

him, Dost thou believe on the Son of God? And he answered and said, Who

is he, Lord, that I might believe on Him? And Jesus said unto him, Thou

hast both seen Him, and He it is that talketh with thee. And he said,

Lord, I believe. And he worshipped Him" (vv. 35-37). Thus did Christ

graciously evidence that when God begins a good work in a soul, He

ceases not until it has been perfected. The chapter closes with a most

solemn word against those who opposed Christ, in which we behold the

Light blinding: "And Jesus said, For judgment I am come into this

world, that they which see not might see; and that they which see might

be made blind" (v. 39).

John 10 is the chapter in which Christ is revealed as the Good

Shepherd, and there is much in it which brings out His Divine glories.

Here He presents Himself as the Owner of the fold, and makes it known

that believers, under the figure of sheep, belong to Him. They are His

property, as well as the objects of His tender solicitude. They know

Him, and they are known of Him. His, is the Voice they follow, and the

voice of strangers they heed not. For the sheep He will lay down His

life. But, be it carefully noted, the Saviour declares, "No man taketh

it from Me, but I lay it down of Myself. I have power to lay it down,

and I have power to take it again" (v. 18). No mere man could have made

good such a claim as this. Nor could any mere human teacher say to his

disciples, "And I give unto them eternal life; and they shall never

perish, neither shall any pluck them out of My hand" (v. 28). That He

was more than Man, that He was God the Son, incarnate, is expressly

affirmed in the words with which the Saviour here closed His

discourse--"I and Father are one" (v. 30).

John 11 brings us to what, perhaps, was the most wonderful miracle that

our Lord performed, while here on earth, namely, the Raising of

Lazarus. Record of this was, appropriately, reserved for the fourth

Gospel. The others tell us of the raising of the daughter of Jairus,

just dead; and Luke mentions the raising of the widow of Nain' son, as

his body was on the way to the cemetery; but John only records the

raising of Lazarus, who had been in the grave four days, and whose body

had already begun to corrupt. Signally did the performance of this

miracle demonstrate Christ to be the Son of God. Here, too, we behold

"the Word" at work. The daughter of Jairus He took by the hand;

concerning the widow's son, we read, "He touched the bier;" but here He

did nothing but speak: first, to the spectators to remove the stone

which lay over the entrance to the grave, and then to Lazarus, He

cried, "Come forth."

John 12 brings us to the close of our Lord's public ministry as it is

followed in this Gospel. The chapter opens with a scene which has won

the hearts of all who have gazed by faith upon it. The Saviour is seen

in a Bethany home, where deep gratitude made Him a supper, and Lazarus

is also one of the guests. After the meal was over, Mary anointed His

feet with fragrant ointment that was "very costly," and wiped His feet

with her hair. It is very striking to notice the differences between

Matthew's account of this incident and what is recorded here. It is

only John who tells us that Lazarus sat at the table with the Lord; it

is only John who says that "Martha served," and it is only John who

gives the name of this devoted woman who expressed such love for

Christ: here everything is "made manifest' by the Light. Moreover, note

particularly, that Matthew says the woman poured the ointment "on His

head" (26:7), but here in John, we are told, she "anointed the feet of

Jesus" (12:3). The two accounts are not contradictory, but

supplementary. Both are true, but we see the hand of the Holy Spirit

controlling each Evangelist to record only that which was in keeping

with his theme. In Matthew it is the King who is before us, hence it is

His "head" that is anointed; but in John we are shown the Son of God,

and therefore does Mary here take her place at His "feet"!

John 13 is in striking contrast with what is found at the beginning of

the previous chapter. There, we behold the feet of the Lord; here we

see the feet of His disciples. There, we saw His feet anointed; here,

the feet of the disciples are washed. There, the feet of Christ were

anointed with fragrant and costly ointment; here the feet of the

disciples are washed with water. There, the feet of the feet of the

Lord was washed by another; but here, the feet of the disciples are

washed by none other than the Son of God Himself. And observe that the

anointing of His feet comes before the washing of the disciples' feet,

for in all things He must have the preeminence. And what a contrast is

here presented! The "feet" speak of the walk. The feet of the disciples

were soiled: their walk needed to be cleansed. Not so with the Lord of

glory: His walk emitted nought but a sweet fragrance to the Father.

At first sight it appears strange that this lowly task of washing the

disciples feet should be recorded by John. And yet the very fact that

it is recorded here supplies the surest key to the interpretation of

its significance. The act itself only brought out the amazing

condescension of the Son of God, who would stoop so low as to perform

the common duties of a slave. But the mention of this incident by John

indicates there is a spiritual meaning to the act. And such, indeed,

there was. The "feet," as we have seen, point to the walk, and "water"

is the well known emblem of the written Word. Spiritually, the act

spoke of Christ maintaining the walk of His disciples, removing the

defilements which unfit them for communion with a holy God. It was

members of His Church that were here being cleansed by the Head "with

the washing of water by the Word" (Eph. 5:26). How fitting, then, that

this should have found a place in this fourth Gospel, for who but a

Divine Person is capable of cleansing the walk of believers and

maintaining their fellowship with the Father!

In the remainder of John 13 and to the end of chapter 16 we have what

is known as the Lord's "Pascal discourse." This, too, is peculiar to

John, and almost everything in it brings out the Divine glories of the

Saviour. It is here that He says to the disciples, "Ye call Me Master

and Lord: and ye say well; for so I am" (13:13). It is here that Christ

said, anticipating the Cross, "Now is the Son of Man glorified, and God

is glorified in Him" (13:31). It is here that He speaks of going away

to "prepare a place" for His people (14:2, 3). It is here He invites

His disciples to pray in His name (14:13). It is here He says, "Peace I

leave with you, My peace I give unto you: not as the world giveth, give

I unto you" (14:27). It is here that He says so much about

fruit-bearing, under the beautiful figure of the Vine. It is here that

He speaks of "The Comforter whom I will send unto you from the Father"

(15:26). And it is here that He declares of the Holy Spirit, "He shall

glorify Me: for He shall receive of Mine, and shall show it unto you"

(16:14).

John 17 contains what is known as the High Priestly prayer of Christ.

Nothing like it is found in the other Gospels. It gives us a specimen

of His present ministry on High. Here we find the Saviour saying,

"Father, the hour is come; glorify Thy Son, that Thy Son also may

glorify Thee" (v. 1). Here He speaks of Himself as the One given "power

over all flesh" (v. 2). Here He is inseparably linked with "the only

true God" (v. 3). Here He speaks (by way of anticipation) of having

"finished" the work given Him to do (v. 4). Here He asks, "O Father,

glorify Thou Me with Thine own self with the glory which I had with

Thee before the world was" (v. 5). Here He prays for His own beloved

people: for their preservation from evil, for the supply of their every

need, for their sanctification and unification. His perfect equality

with the Father is evidenced when He says, "Father, I will that they

also, whom Thou hast given Me, be with Me where I am; that they may

behold My glory, which Thou hast given Me: for Thou lovest Me before

the foundation of the world" (v. 24).

The remaining chapters will be considered in another connection, so we

pass on now to notice some of the general features which characterize

this Gospel in its parts and as a whole.

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I. Things Omitted from John's Gospel.

While examining the second Gospel, we dwelt at some length upon the

different things of which Mark took no notice, and saw that the items

excluded made manifest the perfections of his particular portrayal of

Christ. Here, too, a similar line of thought may be followed out at

even greater length. Much that is found in the first three Gospels is

omitted by John, as being irrelevant to his special theme. Some of the

more outstanding of these we shall now consider:

1. In John's Gospel there is no genealogy, neither His legal through

Joseph, nor his personal through Mary. Nor is there any account of His

birth. Instead, as we have seen, He was "In the beginning." For a

similar reason, John is silent about Herod's attempt to slay the Christ

Child, about the flight into Egypt, and subsequent return to Galilee.

Nothing is said about the Lord Jesus as a Boy of twelve, in the midst

of the doctors in the Temple. No reference is made to the years spent

at Nazareth, and no hint is given of Christ working at the carpenter's

bench before He began His public ministry. All these are passed over as

not being germane.

2. Here, there is no description of His baptism. Mark refers to the

Lord Jesus being baptized by his forerunner, and Matthew and Luke each

describe at length the attendant circumstances. John's reason for

saying nothing about this is obvious. In His baptism, Christ, in

condescending grace, took His place alongside of His needy people,

saying to the one who baptized Him, "Thus it becometh us to fulfill all

righteousness" (Matt. 3:15).

3. John says nothing about the Temptation. Here, again, we may observe

the superintending hand of the Holy Spirit, guiding the different

Evangelists in the selection of their material. Each of the first three

Gospels make mention of the season spent by Christ in the wilderness,

where He was tempted for forty days of the Devil. But John is silent

about it. And why? Because John is presenting Christ as God the Son,

and "God cannot be tempted" (Jas. 1:13).

4. There is no account of His transfiguration. At first sight this

seems strange, but a little attention to details will reveal the reason

for this. The wonderful scene witnessed by the three disciples upon the

holy mount, was not an unveiling of His Divine glories, but a miniature

representation, a spectacular showing forth of the Son of Man coming in

His kingdom (see Matt. 16:28 etc.). But the earthly kingdom does not

fall within the scope of this Gospel. Here, it is spiritual and

heavenly relationships which are made most prominent.

5. Here there is no Appointing of the Apostles. In the other Gospels we

find the Lord Jesus selecting, equipping, and sending forth the Twelve,

to preach, and to heal; and in Luke we also read of Him sending out the

Seventy. But here, in harmony with the character of this Gospel, all

ministry and miracle working is left entirely in the hands of the Son

of God.

6. Never once is Christ here seen praying. This does not come out so

clearly in our English translation as it does in the original Greek. In

John's Gospel we never find the word associated with Christ which

signifies taking the place of a supplicant; instead, the word "erotos"

is used, and this word denotes "speaking" as to an equal. It is very

striking to compare what each Evangelist records following the miracle

of the Feeding of the five thousand: Matt. says, "And when He had sent

the multitudes away, He went up into a mountain apart to pray" (14:23).

Mark says, "When He had sent them away, He departed into a mountain to

pray" (6:46). Luke also follows his narration of this miracle with the

words, "And it came to pass, as He was alone praying" (9:8). But when

we come to the fourth Gospel, we read, "He departed again to a mountain

Himself alone" (6:15), and there John stops!

The contents of John 17 may seem to contradict what we have just said

above, but really it is not so. At the beginning of the chapter we

read, "Jesus lifted up His eyes to Heaven, and said, Father, the hour

is come; glorify Thy Son, that Thy Son also may glorify Thee" (v. 1).

And at its close we read that He said, "Father I will that they also,

whom Thou hast given Me, be with Me where I am" (v. 24). Thus He spoke

to the Father as to an Equal.

7. We never read in John's Gospel of "The Coming of the Son of Man,"

and for the same reason as this, He is never addressed as "The Son of

David" here. The Coming of the Son of Man always has reference to His

return to the earth itself, coming back to His earthly people. But here

we read, not of a restored Palestine, but of the "Father's House" and

its "many mansions," of Christ going on High to prepare a place "for

His heavenly people, and of Him coming back to receive them unto

Himself, that there may they be also.

8. We never find the word "Repent" in John. In the other Gospels this

is a term of frequent occurrence; what, then, is the reason for its

absence here? In the other Gospels the sinner is viewed as guilty, and

needing, therefore, to "repent." But here, the sinner is looked upon as

spiritually dead, and therefore, in sore need of that which only God

can impart--"life"! It is here we read of man needing to be "born

again" (3:7), needing to be "quickened" (5:21), and needing to be

"drawn" (6:44).

9. Neither is the word "Forgive" found in John. This, too, is a word

often met with in the other Gospels. Why, then, its omission here? In

Matt. 9:6 we read, "The Son of Man hath power on earth to forgive

sins." As Son of Man He "forgives;" as Son of God He bestows "eternal

life."

10. No Parables are found in John's Gospel. This is a very notable

omission. The key to it is found in Matt. 13: "And the disciples came,

and said unto Him, Why speakest Thou unto them in parables? He answered

and said unto them, Because it is given unto you to know the mysteries

of the kingdom of heaven, but to them it is not given. Therefore speak

I to them in parables: because they seeing see not; and hearing they

hear not, neither do they understand" (vv. 10-13). Here we learn why

that Christ, in the later stages of His ministry, taught in "parables."

It was to conceal from those who had rejected Him, what was

comprehensible only to those who had spiritual discernment. But here in

John, Christ is not concealing, but revealing--revealing God. It is to

be deplored that the rationale of our Lord's parabolic form of teaching

should be known to so few. The popular definition of Christ's parables

is that they were earthly stories with a heavenly meaning. How man gets

things upside down! The truth is, that His parables were heavenly

stories with an earthly meaning, having to do with His earthly people,

in earthly connections. This is another reason why none are found in

John--the word in 10:6 is "proverb."

11. In John's Gospel no mention is made of the Demons. Why this is we

do not know. To say that no reference is here made to them, was,

because mention of them would be incompatible with the Divine glories

of Christ, hardly seems satisfactory; for, Satan himself is referred to

here, again and again. It is, in fact, only here, that the Devil is

spoken of three times over as "The prince of this world;" and, Judas,

too, as the son of Perdition, occupies a more prominent position here

than in the other Gospels. Should it be revealed to any of our readers

why the "demons" are excluded from this Gospel, we shall be very glad

to hear from them.

12. There is no account of Christ's Ascension in this fourth Gospel.

This is very striking, and by implication brings out clearly the Deity

of the Lord Jesus. As God the Son He was omnipresent, and so, needed

not to ascend. As God the Son He fills both heaven and earth. We turn

now to,

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II. Positive Features of John's Gospel.

1. The Titles of Christ are very significant

Only here (in the four Gospels) is the Lord Jesus revealed as "the

Word" (1:1). Only here is He declared to be the Creator of all things

(1:3). Only here is He spoken of as "The Only Begotten of the

Father"1:14). Only here was He hailed as "The Lamb of God"(1:29). Only

here is He revealed as the great "I am." When Jehovah appeared to Moses

at the burning bush, and commissioned him to go down into Egypt and

demand from Pharaoh the release of His people Israel, Moses said, Who

shall I say hath sent me? And God answered, "Thus shalt thou say unto

the Children of Israel, I am hath sent me unto you" (Ex. 3:14). And

here in John's Gospel Christ takes this most sacred title of Deity and

appropriates it unto Himself, filling it out with sevenfold fullness:

"I am the Bread of Life" (6:35); "I am the Light of the world" (9:5);

"I am the Door" (10:7); "I am the Good Shepherd" (10:11); "I am the

Resurrection and the Life" (11:25); "I am the Way, the Truth, and the

Life" (14:6); "I am the true Vine" (15:1).

2. The Deity of Christ is prominently revealed here.

Christ Himself expressly affirmed it: "Verily, verily, I say unto you,

The hour is coming, and now is, when the dead shall hear the voice of

the Son of God: and they that hear shall live" (5:25). Again; "Jesus

heard that they had cast him out; and when He had found him, he said

unto him, Dost thou believe on the Son of God? He answered and said,

Who is He, Lord, that I might believe on Him? And Jesus said unto him,

Thou hast both seen Him, and it is He that talketh with thee"

(9:35-37). Once more. "His sisters sent unto Him, saying, Lord, behold,

he whom Thou lovest is sick. When Jesus heard that, He said, This

sickness is not unto death, but for the glory of God, that the Son of

God might be glorified thereby" (11:3, 4). Thirty-five times in this

Gospel we find the Lord Jesus speaking of God as "My Father."

Twenty-five times He here says "Verily, verily" (of a truth, of a

truth)--nowhere else found in this intensified form.

Including His own affirmation of it, seven different ones avow His

Deity in this Gospel. First, John the Baptist: "And I saw and bare

record that this is the Son of God" (1:34). Second, Nathaniel, "Rabbi,

Thou art the Son of God" (1:49). Third, Peter, "And we believe and are

sure that Thou art that Christ, the Son of the living God" (6:69). The

Lord Himself, "Say ye of Him, whom the Father hath sanctified, and sent

into the world, Thou blasphemest; because I said, I am the Son of God"

(10:36). Fifth, Martha, "She saith unto Him, Yea, Lord, I believe that

Thou art the Christ, the Son of God, which should come into the world"

(11:27). Sixth, Thomas, "And Thomas answered and said unto Him, My Lord

and my God" (20:28). Seventh, the writer of this fourth Gospel, "These

are written, that ye might believe that Jesus is the Christ, the Son of

God; and that believing ye might have life through His name" (20:31).

3. There is a remarkable series of Sevens here

It is striking to discover how frequently this numeral is found here,

and when we remember the significance of this numeral it is even more

arresting. Seven is the number of perfection, and absolute perfection

is not found until we reach God Himself. How wonderful, then, that in

this Gospel which sets forth the Deity of Christ, the number seven

meets us at every turn!

By seven different persons is the Deity of Christ confessed here, and,

as we have seen seven times does He fill out the ineffable "I am"

title. John records seven miracles performed by our Lord during His

public ministry, no more and no less. Seven times do we read, "These

things have I spoken unto you." Seven times did Christ address the

woman at the well. Seven times, in John 6, did Christ speak of Himself

as "The Bread of Life." Seven things we read of the Good Shepherd doing

for His sheep, and seven things Christ says about His sheep in John 10.

Seven times does Christ make reference to "the hour" which was to see

the accomplishment of the Work given Him to do. Seven times did He bid

His disciples pray "in His name." Seven times is the word "hate" found

in John 15. There are seven things enumerated in John 16:13, 14 which

the Holy Spirit is to do for believers. There were seven things which

Christ asked the Father for believers in John 17, and seven times over

does He there refer to them as the Father's "gift" to Him. Seven times

in this Gospel do we read that Christ declared He spoke only the Word

of the Father--7:16; 8:28; 8:47; 12:49; 14:10; 14:24; 17:8. Seven times

does the writer of this Gospel refer to himself, without directly

mentioning his own name. There are seven important things found in John

which are common to all four Gospels. And so we might continue. Let the

reader search carefully for himself and he will find many other

examples.

4. Man's futile attempts on His life

Not only was the Christ of God "despised and rejected of men," not only

was He "hated without a cause," but His enemies repeatedly sought His

life. This feature is noticed, briefly, by the other writers, but John

is the only one that tells us why their efforts were futile. For

example, in John 7:30 we read, "Then they sought to take Him: but no

man laid hands on Him, because His hour was not yet come." And again,

in 8:20 we read, "These words spake Jesus in the treasury, as He taught

in the Temple: and no man laid hands on Him; for His hour was not yet

come." These Scriptures, in accord with the special character of this

fourth Gospel, bring before us the Divine side of things. They tell us

that the events of earth transpire only according to the appointment of

Heaven. They show that God is working all things after the counsel of

His own will and according to His eternal purpose. They teach us that

nothing is left to chance, but that when God's "hour" arrives that

which has been decreed by His sovereign will, is performed. They reveal

the fact that even His enemies are entirely subject to God's immediate

control, and that they cannot make a single move without His direct

permission.

The Lord Jesus Christ was not the helpless Victim of an angry mob. What

He suffered, He endured voluntarily. The enemy might roar against Him,

and His emissaries might thirst for His blood, but not a thing could

they do without His consent. It is in this Gospel we hear Him saying,

"Therefore doth My Father love Me, because I lay down My life, that I

might take it again. No man taketh it from Me, but I lay it down of

Myself. I have power to lay it down, and I have power to take it again"

(10:17; 18). While He hung upon the Cross, His enemies said, "He saved

others; let Him save Himself, if He be Christ, the Chosen of God" (Luke

23:35). And He accepted their challenge! He saved Himself not from

death, but out of it; not from the Cross, but the Tomb.

5. The Purpose and Scope of this Gospel

The key to it is hung right under the door. The opening verse intimates

that the Deity of Christ is the special theme of this Gospel. The order

of its contents is defined in 16:28: 1. "I came forth from the Father:"

this may be taken as the heading for the Introductory portion, the

first eighteen verses of the opening chapter; 2. "And am come into the

world:" this may be taken as the heading for the first main section of

this Gospel, running from 1:19 to the end of chapter 12. 3. "Again, I

leave the world:" this may be taken as the heading for the second great

section of the Gospel, comprising chapter 13 to 17 inclusive, where the

Lord is seen apart from "the world," alone with His beloved disciples.

4. "And go to the Father:" this may be taken as the heading for the

closing section of this Gospel, made up of its last four chapters,

which give us the final scenes, preparatory to the Lord's return to His

Father.

The closing verses of John 20 tell us the purpose of this Gospel: "And

many other signs truly did Jesus in the presence of His disciples,

which are not written in this book. But these are written, that ye

might believe that Jesus is the Christ, the Son of God; and that

believing ye might have life through His name." John's Gospel, then, is

peculiarly suited to the unsaved. But this does not exhaust its scope.

It is equally fitted for and written to believers; in fact, the opening

chapter intimates it is designed specially for the saved, for in 1:16

we read, "And of His fullness have all we received, and grace for

grace."

6. The account of His Passion is remarkable

Here there is no glimpse given us of the Saviour's agony in Gethsemane:

there is no crying, "If it be possible let this cup pass from Me,"

there is no bloody sweat, no angel appearing to strengthen Him. Here

there is no seeking of companionship from His disciples in the Garden;

instead, he knows them only as needing His protection (see 18:8). Here

there is no compelling of Simon to bear His cross. Here there is no

mention of the three hours of darkness, nor is reference made to the

awful cry, "My God, My God, why hast Thou forsaken Me?" Here there is

nothing said of the spectators taunting the dying Saviour, and no

mention is made of the insulting challenge of the rulers for Him to

descend from the Cross and they would believe in Him. And here there is

no word said of the Rending of the Veil, as the Redeemer breathed His

last. How striking is this, for in John's Gospel God is unveiled

throughout; no need, then, for the veil to be rent here! John says

nothing about Him eating food after the resurrection, for as Son of

God, He needed it not!

7. Christ's dignity and majesty comes out here amid His humiliation

John is the only one that tells us that when the Lord's enemies came to

arrest Him in the Garden that when He asked them "Whom seek ye?", and

they replied, "Jesus of Nazareth," and he then pronounced the sacred "I

am," they "went backward and fell to the ground" (18:6). What a

demonstration of His Godhead was this! How easily could He have walked

away unmolested had He so pleased!

John is the only one to speak of His coat "without seam" which the

soldiers would not rend (19:24). John is the only one to show us how

completely the Saviour was master of Himself--"Jesus knowing that all

things were now accomplished"(19:28). His mind was not beclouded, nor

was His memory impaired. No; even at the close of all His sufferings,

the whole scheme of Messianic prediction stood out clearly before Him.

John is the only one of the four Evangelists to record the Saviour's

triumphant cry, "It is finished" (19:30), as he is the only one to say

that after He had expired the soldier's "brake not His legs" (19:33).

John is the only one to tell us of Love's race to the sepulcher (20:3,

4). And John is the only one to say that the risen Saviour "breathed"

on the disciples, and said, "Receive ye the Holy Spirit" (20:22).

The closing verse of this Gospel is in perfect keeping with its

character and scope. Here, and here only, we are told, "And there are

also many other things which Jesus did, the which, if they should be

written every one, I suppose that even the world itself could not

contain the books that should be written. Amen" (21:25). Thus, the last

note here sounded is that of infinity!

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Conclusion

On our somewhat brief examination of the four Gospels it has been the

writer's design to bring before the reader that which is characteristic

in each one, pointing out the various connections in which the

different Evangelists view our Lord and Saviour. It is evident that

each of the Gospels contemplates Him in a distinct

relationship--Matthew as King, Mark as Servant, Luke as Son of Man, and

John as Son of God. But while each Evangelist portrays the Lord Jesus

in an entirely different viewpoint from the others, yet he does not

altogether exclude that which is found in the remaining three. God knew

that where the Scriptures would be translated into heathen tongues,

before the whole Bible or even the complete New Testament was given to

different peoples, oftentimes only a single Gospel would be translated

as a beginning, and therefore has the Holy Spirit seen to it that each

Gospel presents a more or less complete setting forth of the manifold

glories of His Son. In other words, He caused each writer to combine in

his own Evangel the various lines of Truth found in the others, though

making these subordinate to that which was central and peculiar to

himself.

That which is dominant in Matthew's delineation of the Lord Jesus is

the presentation of Him as the Son of David, the Heir of Israel's

throne, the Messiah and King of the Jews. Yet, while this is the

outstanding feature of the first Gospel, nevertheless, a careful study

of it will discover traces therein of the other offices that Christ

filled. Even in Matthew the Servant character of our Lord comes into

view, though, in an incidental manner. It is Matthew who tells us that

when the sons of Zebedee came requesting of Him that they might sit on

His right hand and on His left in His kingdom, and that when the other

ten apostles were moved with indignation against them, He said, "Ye

know that the princes of the Gentiles exercise dominion over them, and

that they that are great exercise authority upon them. But it shall not

be so among you: but whosoever will be great among you, let him be your

minister; and whosoever will be chief among you, let him be your

servant: Even as the Son of Man came not to be ministered unto, but to

minister, and to give His life a ransom for many" (20:25-28); and it is

from this Gospel we learn that when He sent forth the Twelve, He warned

them, "The disciple is not above his Master, nor the servant above his

Lord. It is enough for the disciple that he be as his Master, and the

servant as his Lord. If they have called the Master of the house

Beelzebub, how much more shall they call them of His household" (10:24,

25).

Again; Matthew's Gospel does not hide from us the lowly place the Lord

took as the Son of Man, for it is here we have recorded His word, "The

foxes have holes, and the birds of the air have nests; but the Son of

Man hath not where to lay His head" (8:20): as it is here we are told

that when they that received tribute came to Peter and asked, "Doth

your Master pay tribute?" that the Lord said to His disciple, "What

thinkest thou, Simon? of whom do the kings of the earth take custom or

tribute? of their own children, or of strangers? Peter said unto Him,

Of strangers. Jesus said unto him, Then are the children (i.e. of

kings) free. Notwithstanding, lest we should offend them, to thou to

the sea, and cast an hook, and take up the fish that first cometh up;

and when thou hast opened his mouth, thou shalt find a piece of money:

that take, and give unto them, for Me and thee" (17:25-27).

So, too, do the Divine glories of Christ shine forth on the pages of

this first Gospel. It is here that we are told, "Behold, a virgin shall

be with Child, and shall bring forth a Son, and they shall call His

name Emmanuel, which being interpreted is, God with us" (1:23). And it

is here we have recorded most fully Peter's notable confession, "Thou

art the Christ, the Son of the living God" (16:16).

Mark's central purpose is to present Christ as God's perfect Workman

yet, here and there, he gives hints that the Servant of Jehovah

possessed other and higher glories. This second Gospel, as well as the

first and third, record His Transfiguration upon the holy mount (9:2),

and Mark also tells us of the Triumphal Entry into Jerusalem (11:7-10).

It is here we are told that when the high priest asked Him, "Art Thou

the Christ, the Son of the Blessed?" that He answered, "I am: and ye

shall see the Son of Man sitting on the right hand of power, and coming

in the clouds of Heaven" (14:62). Thus did He bear witness to His

Messianic and Kingly glory.

Mark is also careful to tell us in the opening verse of his Gospel that

Jesus Christ was "the Son of God," as he also informs us that the

demon-possessed man from the tombs cried and said, "What have I to do

with Thee, Jesus, Thou Son of the most high God?" (5:7). These things

do not detract from that which is central in this second Gospel, but

guard the Divine glories of Him that "took upon Him the form of a

servant."

Luke describes the Humanity of the Saviour, pictures Him as the Son of

Man, and shows us the lowly place which He took. But while this is the

central theme of the third Gospel, references are also made, here, to

His higher glories. It is here we read that the Saviour told the

people, "Behold a greater than Solomon is here" (11:31), as it is here

we also find Him owned as "The Son of David" (18:38). Luke also refers

to the Transfiguration and the Triumphal Entry into Jerusalem.

This third Gospel reveals the fact that the Saviour was more than Man.

It is here we are told that the angel of the Lord said unto Mary, "That

Holy Thing which shall be born of thee shall be called the Son of God"

(1:35); as it is here also read of the demon-possessed man crying,

"What have we to do with Thee Jesus, Thou Son of God most high" (8:28)!

So it is with the fourth Gospel. The outstanding feature there is the

setting forth of the Deity of Christ, yet a careful reading of John

will also reveal His Kingship as well as His Human lowliness. It is

here we read of Andrew telling his brother Simon, "We have found the

Messiah, which is, being interpreted, the Christ (1:41). It is here

that we are told Nathaniel owned our Lord as, "The King of Israel"

(1:49). It is in this fourth Gospel we hear the Samaritans saying unto

the converted adulteress, "Now we believe, not because of thy saying:

for we have heard Him ourselves, and know that this is indeed the

Christ (i.e., the Messiah), the Saviour of the world" (4:42). And it is

here also we learn that when entering Jerusalem, the people "took

branches of palm trees, and went forth to meet Him, and cried, Hosanna,

Blessed is The King of Israel that cometh in the name of the Lord"

(12:13).

In like manner, we find in John illustrations of our Lord's lowliness.

It is in this fourth Gospel that we read, "Jesus therefore, being

wearied with his journey, sat thus on the well" (4:6). It is here we

find recorded the pathetic fact, that, "every man went unto his own

house--Jesus went unto the mount of Olives" (7:53; 8:1). Every "man"

had his "own house" to which he retired at night, but the Beloved of

the Father was a homeless Stranger here! So, again, it is John who

tells us, "And it was winter, and (being cold out on the mountain)

Jesus walked in the Temple in Solomon's porch" (10:22, 23). Once more:

it is John who shows us the Lord, as the perfect Man, making provision

for His widowed mother, providing her a home with His beloved disciple

(19:26, 27).

Returning now to our central design in this book, we would take a look

at two or three incidents found in all four Gospels, and comparing them

carefully, would notice the characteristic and distinctive lines in

each one. First, let us observe the reference which each Evangelist

makes to John the Baptist. Matthew alone tells us that he cried,

"Repent ye: for the kingdom of heaven is at hand" (3:3), for Matthew is

the one who presents the Lord Jesus as Israel's King and Messiah. Mark

is the only one to tell us that those who were baptized by our Lord's

forerunner "confessed their sins" (1:5), this being in accord with the

ministerial character of this second Gospel. Luke, who dwells on human

relationships, is the only writer that tells us about the parentage of

the Baptist (chap. 1), as he is the only one to describe in detail the

various classes of people who came to him at the Jordan. All of these

things are significantly omitted by John, for in this fourth Gospel the

emphasis is placed not upon the Baptist, but upon the One he was sent

to herald. Here only are we told that he "came to bear witness of the

Light" (1:7); that Christ existed before him (1:15), though as a Child

He was born three months after him; and that he testified Christ was

both God's "Lamb" (1:29) and God's Son" (1:34).

Again; let us note what each Evangelist has said about the Feeding of

the five thousand, and particularly the way in which this miracle is

introduced. Matthew says, "And Jesus went forth, and saw a great

multitude, and was moved with compassion toward them, and He healed

their sick. And when it was evening, His disciples came to Him, saying,

This is a desert place, and the time is now past; send the multitude

away, that they may go into the villages, and buy themselves victuals.

But Jesus said unto them, They need not depart; give ye them to eat"

(14:14-16). Thus, Matthew prefaces his account of this miracle by

speaking of Christ "healing the sick," for this was one of the

Messianic signs. Mark says: "And Jesus, when He came out, saw much

people, and was moved with compassion toward them, because they were as

sheep not having a shepherd: and He began to teach them many things.

And when the day was now far spent, His disciples came unto Him, and

said, This is a desert place, and now the time is far passed: Send them

away, that they may go into the country round about, and into the

villages, and buy themselves bread: for they have nothing to eat. He

answered and said unto them, Give them to eat" (6:34-37). Instead of

mentioning the "healing of the sick," Mark brings a beautiful

ministerial touch into his picture by telling us the Saviour was moved

with compassion toward the people because they were "as sheep not

having a shepherd," and then makes known how the perfect Servant "began

to teach them many things," thus ministering to them the Word of God.

Luke tells us, "And the people, when they knew it, followed Him: and He

received them, and spake unto them of the kingdom of God, and healed

them that had need of healing. And when the day began to wear away,

then came the twelve, and said unto Him, Send the multitude away, that

they may go into the towns and country round about, and lodge, and get

victuals: for we are here in a desert place. But He said unto them,

Give ye them to eat" (Luke 9:11-13). Here we find Human sympathy and

human want brought out, for Luke presents the great Physician healing,

not as a Messianic sign, but healing those "that had need of healing."

Now, observe, how entirely different is John's method of introducing

this miracle. He says nothing about the Messianic sign of healing,

nothing about the Servant of God "teaching" the people, and nothing of

the Son of Man ministering to the "need" of the sick; instead, he tells

us, "When Jesus then lifted up his eyes, and saw a great company come

unto Him, He saith unto Philip, Whence shall we buy bread, that these

may eat? And He said this to prove him: for He himself KNEW what He

would do" (6:5, 6). Thus the fourth Gospel, again, brings out the Deity

of Christ, by revealing His Omniscience.

As another example of the characteristic differences of each of the

four Evangelists when recording the same or a similar incident, let us

take the Sabbath criticisms which the Saviour met with. Each of the

Gospels make mention of Christ being condemned for transgressing the

traditions of the elders with which the Jews had cumbered the Sabbath,

and each tells us the reply which He made to His objectors, and the

arguments He used to vindicate Himself. In Matt. 12:2, 3 we read, "At

that time Jesus went on the Sabbath day through the corn; and His

disciples were an hungered, and began to pluck the ears of corn, and to

eat. But when the Pharisees saw it, they said unto him, Behold, Thy

disciples do that which is not lawful to do upon the Sabbath day." To

this our Lord made answer by reminding the Pharisees how that David,

when he was an hungered, entered the house of God and did eat the

shewbread, sharing it also with those that were with him. Then He went

on to say, "Have ye not read in the Law, how that on the Sabbath days

the priests in the temple profane the Sabbath, and are blameless? But I

say unto you, That in this place is One greater than the Temple" (Matt.

12:5, 6). Mark also refers to this same incident, and records part of

the reply which the Saviour made on this occasion (see 2:23-28), but it

is very striking to observe that he omits the Lord's statement that He

was "Greater than the Temple." In Luke's Gospel there is a miracle

recorded which is not found elsewhere--the healing of the woman who had

an infirmity for eighteen years (Luke 13:11-13). As the sequel to this

we are told, "And the ruler of the synagogue answered with indignation

because that Jesus had healed on the Sabbath day, and said unto the

people, There are six days in which men ought to work: in them

therefore come and be healed, and not on the Sabbath" (11:14). But on

this occasion we find Christ employed an argument to vindicate Himself,

which was thoroughly in keeping with the scope of this third Gospel.

"The Lord then answered him, and said, Thou hypocrite, doth not each

one of you on the Sabbath loose his ox or his ass from the stall, and

lead him away to watering? And ought not this woman, being a daughter

of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed

from this bond on the Sabbath day?" (13:15, 15). Here the appeal was

not to the Old Testament scriptures, nor to His own Greatness, but to

human sympathies. John records another miracle, not mentioned by the

others, which also met with a similar rebuke from the Lord's foes. But

here, in answering His critics, the Lord Jesus vindicated Himself by

using an entirely different argument from those employed on other

occasions, as noted by other Evangelists. Here we find Him replying:

"My Father worketh hitherto, and I work" (5:17). Thus, we see again,

the principle of selection determining what each Evangelist recorded.

One more example must suffice. Let us observe what each Gospel says

about the Arrest in the Garden. Matthew tells us, "And while He yet

spake, lo, Judas, one of the twelve, came, and with him a great

multitude with swords and staves, from the chief priests and elders of

the people. Now he that betrayed Him gave them a sign, saying,

Whomsoever I shall kiss, that same is He: hold Him fast. And forthwith

he came to Jesus, and said, Hail, Master; and kissed Him. And Jesus

said unto him, Friend, wherefore art thou come? Then came they, and

laid hands on Jesus, and took Him. And, behold, one of them which was

with Jesus stretched out his hand, and drew his sword, and struck a

servant of the high priest's and smote off his ear. Then said Jesus

unto him, Put up thy sword again unto his place: for all they that take

the sword shall perish with the sword. Thinkest thou that I cannot now

pray to My Father, and He shall presently give Me more than twelve

legions of angels? But how then shall the Scriptures be fulfilled, that

thus it must be?" (26:47-54). Mark says: "And immediately, while He

spake, cometh Judas, one of the twelve, and with him a great multitude

with swords and staves, from the chief priests and the scribes and the

elders. And he that betrayed Him had given them a token, saying,

Whomsoever I shall kiss, that same is He; take Him and lead Him away

safely. And as soon as he was come, he goeth straightway to Him, and

saith, Master, Master; and kissed Him. And they laid their hands on

Him, and took Him. And one of them that stood by drew a sword, and

smote a servant of the high priest, and cut off his ear. And Jesus

answered and said unto them, Are ye come out as against a thief, with

swords and with staves to take Me? I was daily with you in the Temple

teaching, and ye took Me not: but the Scriptures must be fulfilled"

(14:43-49). It will be observed that Mark omits the fact that Christ

addressed the traitor as "Friend" (see Ps. 41:9--Messianic prophecy),

as he also says nothing about His right to ask the Father for twelve

legions of angels. In Luke we read, "And while He yet spake, behold a

multitude, and he that was called Judas, one of the twelve, went before

them, and drew near unto Jesus to kiss Him. But Jesus said unto him,

Judas, betrayest thou the Son of Man with a kiss? When they that were

about Him, saw what would follow, they said unto Him, Lord, shall we

smite with the sword? and one of them smote the servant of the high

priest, and cut off his right ear. Then Jesus answered and said, Suffer

ye thus far. And He touched his ear, and healed him. Then Jesus said

unto the chief priests, and captains of the temple, and the elders,

which were come unto Him, Be ye come out, as against a thief, with

swords, and staves? When I was daily with you in the Temple, ye

stretched forth no hands against Me, but this is your hour, and the

power of darkness" (Luke 22:47-53). Luke is the only one to record

Christ's touching but searching question to Judas, as he is the only

one to tell us of Christ healing the ear of the high priest's servant.

Entirely different is John's account. In 18:3 we read, "Judas then,

having received a band of men and officers from the chief priests and

Pharisees, cometh thither with lanterns and torches and weapons." But

here only is it added, "Jesus therefore, knowing all things that should

come upon Him, went forth, and said unto them, Whom seek ye. They

answered Him, Jesus of Nazareth." Here only are we told, "Jesus said

unto them, I am. And Judas also, which betrayed Him, stood with them.

As soon then as He had said unto them, I am, they went backward, and

fell to the ground" (18:5, 6). Here only do we read, "If therefore ye

seek Me, let these go their way: that the saying might be fulfilled,

which he spoke, Of them which Thou gavest Me have I lost none" (18:8,

9). And here only are we told that the Lord said to the disciple who

had cut off the ear of the priest's servant, "Put up thy sword into the

sheath: the cup which My Father hath given Me, shall I not drink it?"

(John 18:11).

In closing, we would call attention to one other feature of the

Gospels, that has often been noticed by others, and that is, what is

found in the closing portions of the respective Gospels. There is a

striking and climatic order observed. At the close of Matthew's Gospel,

we read of the Resurrection of Christ (28:1-8). At the close of Mark's

Gospel, we read ofthe Ascension of Christ (16:19). At the close of

Luke's Gospel, we hear of the Coming of the Holy Spirit (24:49). While

at the close of John's Gospel, reference is made to the Return of

Christ(21:21-23)! May that Day soon dawn when He shall come again to

receive us unto Himself, and in the little interval that yet awaits,

may we study His Word more diligently and obey its precepts more

carefully.

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56. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p5.2

57. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p14.1

58. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p15.1

59. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p5.3

60. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p31.9

61. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p3.2

62. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p10.6

63. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p10.1

64. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p18.1

65. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p31.2

66. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p7.1

67. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p10.3

68. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p10.4

69. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p11.2

70. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p10.5

71. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p12.1

72. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p12.2

73. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p9.1

74. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p15.2

75. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p9.2

76. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p4.1

77. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p13.1

78. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p14.1

79. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p14.2

80. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p16.2

81. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p35.1

82. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p35.2

83. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p35.3

84. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p15.1

85. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p16.1

86. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p16.3

87. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p17.1

88. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p27.1

89. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p28.5

90. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p11.1

91. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p24.2

92. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p24.1

93. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p25.5

94. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p27.2

95. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p27.3

96. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p3.1

97. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p28.1

98. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p11.1

99. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p11.4

100. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p17.3

101. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p17.4

102. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p28.2

103. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p28.3

104. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p8.2

105. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p8.3

106. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p28.4

107. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p28.8

108. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p31.1

109. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p30.1

110. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p31.3

111. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p30.2

112. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p56.3

113. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p32.3

114. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p32.1

115. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p31.2

116. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p33.1

117. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p33.2

118. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p36.2

119. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p35.4

120. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p52.2

121. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p52.8

122. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p15.1

123. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p3.1

124. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p7.1

125. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p45.3

126. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p52.4

127. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p36.3

128. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p15.2

129. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p11.1

130. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p35.5

131. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p38.1

132. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p45.6

133. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p29.5

134. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p36.1

135. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p36.4

136. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p36.5

137. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p29.6

138. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p2.2

139. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p2.3

140. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p56.5

141. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p29.1

142. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p45.8

143. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p29.2

144. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p29.3

145. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p29.4

146. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p8.1

147. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p37.1

148. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p40.4

149. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p13.1

150. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p13.2

151. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p13.3

152. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p13.4

153. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p37.3

154. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p40.3

155. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p38.1

156. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p12.1

157. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p12.2

158. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p38.4

159. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p38.5

160. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p34.1

161. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p22.1

162. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p12.1

163. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p7.1

164. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p35.6

165. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p39.1

166. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p39.3

167. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p2.1

168. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p35.7

169. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p40.1

170. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p29.7

171. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p40.2

172. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p40.3

173. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p4.2

174. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p9.1

175. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p41.1

176. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p8.4

177. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p56.1

178. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p7.3

179. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p31.5

180. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p5.1

181. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p31.4

182. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p7.5

183. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p38.6

184. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p3.2

185. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p10.1

186. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p41.2

187. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p10.3

188. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p42.1

189. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p35.8

190. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p2.1

191. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p6.1

192. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p5.3

193. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p5.4

194. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p43.1

195. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p43.3

196. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p43.4

197. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p5.1

198. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p31.7

199. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p31.6

200. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p34.2

201. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p34.3

202. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p13.5

203. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p44.1

204. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p31.8

205. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p44.2

206. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p44.4

207. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p44.5

208. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p44.3

209. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p36.2

210. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p7.7

211. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p14.1

212. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p34.4

213. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p45.1

214. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p45.2

215. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p45.11

216. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p45.12

217. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p15.3

218. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p45.10

219. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p45.9

220. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p45.13

221. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p45.14

222. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p15.1

223. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p35.9

224. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p35.10

225. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p46.1

226. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p4.1

227. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p5.1

228. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p23.1

229. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p26.1

230. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p26.2

231. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p3.1

232. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p3.2

233. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p4.1

234. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p3.3

235. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p3.4

236. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p3.5

237. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p3.6

238. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p8.3

239. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p3.7

240. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p8.1

241. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p8.4

242. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p25.1

243. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p3.1

244. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p8.2

245. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p23.1

246. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p3.8

247. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p4.1

248. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.1

249. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.2

250. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.3

251. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p13.5

252. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.4

253. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p4.2

254. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.5

255. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p9.1

256. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p18.1

257. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.6

258. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p5.2

259. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p15.1

260. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p19.1

261. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p19.2

262. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.7

263. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p9.2

264. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p9.3

265. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p4.3

266. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p7.1

267. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p38.2

268. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p7.2

269. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p7.3

270. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p16.1

271. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p16.2

272. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p7.2

273. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p16.3

274. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p45.4

275. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p4.4

276. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p45.5

277. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p6.1

278. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.8

279. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p38.2

280. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p52.6

281. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p38.3

282. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.9

283. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p8.4

284. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.10

285. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.11

286. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p21.1

287. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p17.1

288. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p23.2

289. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p12.2

290. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p21.2

291. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p21.3

292. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p7.2

293. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p6.1

294. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.12

295. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.13

296. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p5.3

297. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p39.2

298. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p8.5

299. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p18.2

300. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p6.2

301. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p23.3

302. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.14

303. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p18.3

304. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p8.6

305. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p8.7

306. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p8.8

307. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p6.3

308. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p7.4

309. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p9.4

310. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p6.4

311. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p5.1

312. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p7.6

313. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p8.9

314. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p9.3

315. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p5.4

316. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p5.5

317. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p5.6

318. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p10.2

319. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p9.2

320. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.15

321. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p10.4

322. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p9.5

323. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p23.4

324. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p45.7

325. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p52.11

326. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p5.2

327. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p6.2

328. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p6.3

329. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p5.5

330. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p9.6

331. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.16

332. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.17

333. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.18

334. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p7.4

335. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.19

336. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.20

337. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.21

338. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p13.22

339. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p7.8

340. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p8.1

341. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p14.2

342. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p5.3

343. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p15.2

344. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p26.1

345. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p11.3

346. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p16.1

347. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p17.2

348. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p8.1

349. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p8.2

350. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p8.3

351. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p9.3

352. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p8.1

353. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p3.1

354. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p19.1

355. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p49.1

356. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p19.2

357. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p20.1

358. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p28.1

359. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p28.2

360. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p29.1

361. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p29.2

362. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p10.2

363. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p30.1

364. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p31.1

365. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p30.2

366. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p30.3

367. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p30.4

368. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p30.5

369. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p30.6

370. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p61.1

371. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p30.7

372. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p31.3

373. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p32.1

374. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p34.2

375. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p34.3

376. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p32.4

377. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p33.1

378. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p34.5

379. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p49.2

380. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p49.3

381. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p8.1

382. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p8.2

383. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p49.4

384. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p52.1

385. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p61.2

386. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p58.1

387. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p53.1

388. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p61.3

389. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p56.4

390. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p36.1

391. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p21.1

392. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p21.2

393. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p58.2

394. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p58.3

395. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p59.1

396. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p63.1

397. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p37.1

398. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p37.2

399. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p38.3

400. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p52.3

401. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p8.2

402. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p38.4

403. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p52.5

404. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p38.5

405. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p9.1

406. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p7.3

407. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p12.3

408. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p56.2

409. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p61.4

410. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p61.5

411. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p38.7

412. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p49.5

413. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p56.8

414. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p52.7

415. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p52.9

416. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p53.2

417. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p40.1

418. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p61.6

419. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p61.12

420. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p37.2

421. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p13.7

422. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p40.2

423. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p7.1

424. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p63.2

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426. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p56.6

427. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p41.3

428. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p53.3

429. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p49.6

430. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p53.4

431. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p13.6

432. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p13.8

433. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p13.9

434. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p42.1

435. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p63.3

436. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p42.2

437. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p43.2

438. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p53.5

439. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p44.1

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441. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p49.7

442. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p58.4

443. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p59.2

444. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p53.6

445. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p53.7

446. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p53.8

447. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p45.2

448. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p53.9

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452. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p49.8

453. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p53.11

454. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p61.13

455. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p14.5

456. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p14.6

457. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p14.7

458. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p55.2

459. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p14.8

460. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p53.13

461. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p14.9

462. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p53.14

463. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p7.2

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466. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p63.4

467. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p52.10

468. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p46.1

469. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p46.2

470. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p53.12

471. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p13.3

472. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p13.4

473. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p55.3

474. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p55.4

475. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p61.7

476. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p61.8

477. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p61.9

478. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p65.1

479. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p61.10

480. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p65.2

481. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p14.4

482. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p65.3

483. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p65.4

484. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p8.2

485. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p66.1

486. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p66.2

487. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p66.3

488. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p61.11

489. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p11.3

490. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p66.4

491. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p66.5

492. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p66.6

493. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p63.5

494. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p63.6

495. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p63.7

496. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p15.3

497. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p68.1

498. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p68.2

499. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p68.3

500. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p68.4

501. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p18.1

502. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p8.1

503. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p2.1

504. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p12.1

505. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p8.2

506. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p19.1

507. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p2.2

508. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p20.1

509. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p20.2

510. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p11.4

511. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p21.1

512. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p8.3

513. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p2.3

514. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p11.5

515. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p14.2

516. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p13.1

517. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p22.1

518. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p13.2

519. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p23.1

520. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p2.4

521. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p11.6

522. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p23.3

523. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p23.2

524. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p8.4

525. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p5.1

526. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p11.7

527. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p9.1

528. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p24.1

529. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p24.2

530. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p5.2

531. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p9.2

532. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p24.3

533. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p25.1

534. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p8.5

535. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p25.2

536. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p26.1

537. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p8.6

538. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p26.2

539. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p26.3

540. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p27.1

541. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p10.1

542. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p15.4

543. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p27.2

544. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p56.7

545. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p8.7

546. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p32.2

547. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p28.1

548. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p10.1

549. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p28.2

550. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p28.3

551. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p28.4

552. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p28.5

553. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p9.3

554. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p26.3

555. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p29.1

556. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p29.2

557. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p29.3

558. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p29.4

559. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p13.10

560. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p29.5

561. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p10.2

562. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p8.8

563. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p4.1

564. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p26.4

565. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p4.2

566. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p30.1

567. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p8.1

568. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p12.4

569. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p12.5

570. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p7.4

571. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p8.9

572. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p30.2

573. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p2.6

574. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p30.3

575. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p10.3

576. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p30.4

577. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p30.5

578. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p5.3

579. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p31.1

580. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p8.7

581. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p31.2

582. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p10.1

583. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p31.5

584. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p31.6

585. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p31.3

586. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p31.4

587. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p31.7

588. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p31.8

589. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p10.2

590. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p32.1

591. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p10.3

592. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p32.4

593. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p32.5

594. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p32.6

595. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p10.2

596. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p8.8

597. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p8.9

598. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p8.10

599. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p33.1

600. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p2.7

601. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p33.2

602. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p4.2

603. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p33.3

604. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p34.1

605. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p8.2

606. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p12.3

607. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p2.8

608. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p2.9

609. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p11.1

610. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p11.1

611. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p34.2

612. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p11.2

613. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p10.4

614. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p10.5

615. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.ii-p8.10

616. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p34.3

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623. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p2.10

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625. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p11.2

626. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p11.3

627. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p36.1

628. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p13.3

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631. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p8.10

632. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p37.1

633. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p39.1

634. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p13.4

635. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p39.3

636. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p39.4

637. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p9.1

638. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p39.5

639. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p9.2

640. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p39.6

641. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p2.11

642. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p8.12

643. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p23.5

644. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p8.11

645. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p8.13

646. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p39.7

647. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p8.12

648. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p39.8

649. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p7.7

650. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p23.4

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654. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p39.2

655. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p8.4

656. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p39.10

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658. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p13.1

659. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p40.1

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661. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p8.6

662. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p13.5

663. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p40.2

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666. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p40.4

667. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p40.5

668. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p8.14

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671. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p40.7

672. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p8.3

673. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p18.1

674. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p16.1

675. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p14.10

676. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p19.1

677. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p10.6

678. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p10.7

679. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p19.2

680. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p20.1

681. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p20.2

682. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p14.1

683. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p20.3

684. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p20.4

685. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p20.5

686. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p5.6

687. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p5.7

688. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#conc-p15.4

689. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p3.2

690. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.ii-p21.1

691. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p25.1

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693. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p25.2

694. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p25.3

695. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p27.4

696. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch1-p28.6

697. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p19.3

698. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p7.2

699. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p6.1

700. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p6.2

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703. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p6.3

704. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p6.4

705. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.iii-p27.1

706. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p7.4

707. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p22.1

708. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p7.1

709. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p38.1

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712. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p6.6

713. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p24.1

714. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p4.1

715. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p7.1

716. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#foreword-p3.1

717. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p34.4

718. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch2.i-p5.2

719. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#foreword-p3.2

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721. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p23.1

722. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p4.1

723. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p13.2

724. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p13.2

725. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p6.7

726. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p6.8

727. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p14.3

728. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p15.5

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730. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p12.2

731. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p7.6

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733. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p31.4

734. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p18.3

735. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p18.4

736. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p11.3

737. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4.i-p4.1

738. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p7.5

739. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p20.3

740. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p32.2

741. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p19.3

742. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p19.4

743. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p20.1

744. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p20.3

745. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p20.4

746. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p20.5

747. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p20.2

748. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p34.9

749. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#intro-p27.1

750. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p34.10

751. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch3-p15.7

752. file://localhost/ccel/p/pink/gospels/cache/gospels.html3#ch4-p6.9