

# **MEDITATIONS ON THE TRUE CHRISTIAN LIFE**

*...."This book of the law [the Word of God] shall not depart from [always be in] your mouth, but you shall meditate on it day and night, so that you may be careful [take heed] to do according to all that is written in it; for THEN you will make your way prosperous, and THEN you will have success".... Joshua 1:8 NASB*

**July 22nd**

## **THE FOUR GOSPELS IN CONTRAST WITH THE PAULINE EPISTLES**

**[part 1 of 4]**

\* IN the early days of my ministry, German philosophy had gained the ascendancy in many of our theological institutions, and there came a strange new slogan. You heard it continuously "Back to Jesus." It captured my imagination but I didn't know what it meant.

Then I heard one of our leaders declare that Paul had altogether too much influence over the Church, and that we are to give up the Pauline Revelation and go "back to Jesus."

That was really the beginning of my study of the Pauline Revelation. The four Gospels, you remember, were written years after Christ's resurrection. Luke's Gospel was written from 63 to 80 A.D. The Gospel of John was written from 80 to 110 A.D. That meant two generations after the resurrection of Jesus before John wrote.

From my study, I notice this strange fact, that Paul quoted Jesus only twice, and in John's Gospel there were only two traces of the Pauline Revelation. One is John 1 :16, 17: "For of his fullness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ." I began to wonder why the four Gospels did not have any of the Pauline Revelation in them.

Then I discovered that they recorded only events up to the resurrection and ascension.

They knew what had taken place on the Day of Pentecost and of the

tremendous upheaval that followed the preaching of the Apostles in Jerusalem, Samaria, and in the Roman Empire, yet they never made mention of it.

I wondered how John could have written his Gospel as he did, knowing that he had passed through the great revival in Jerusalem ; that he had been a part of all those mighty miracles until the destruction of Jerusalem, when he himself was banished from the holy land; and knowing of the miracles that had attended his ministry before he was banished to the Isle of Patmos, and yet he did not tell us any of those wonderful things that had taken place.

You remember in John 20:30, 31, he declares, "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

You see, the object of his writing was that we might have faith in Christ. Then I said to John in my imagination, "Brother, why haven't you told us more about the miracles that occurred under your ministry through the name of Jesus?" And then it seemed to me as though John answered, "I wrote only what the Holy Spirit gave me."

Then I saw one of the greatest literary miracles of all ages. The four men who had written these Gospels, had been shut in, as it were, by the Holy Spirit. They had been unable to give their interpretation of the miracles or what the miracles meant. They wrote only what He had permitted, or rather, had inspired them to write.