

# **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 23rd**

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

**[part 2 of 4]**

\* You can't conceive of anyone writing a book like Luke or Matthew, or John or Mark who had the experiences they had, without those experiences intruding themselves into the biography of the man of whom they were written. Here are some facts: John didn't write for more than seventy years after the ascension of our Lord. He must have known of the Pauline Revelation. Paul's letters had some circulation during those two generations, and John had met Paul and had visited with him.

He had learned from the lips of Paul what Christ had done for him in His great Substitutionary sacrifice, and yet there is no intimation of it in his Gospel. Luke, a convert of Paul, traveled with him about eighteen years. He had been Paul's helper and had taken care of him when he was in prison, and yet I challenge you to go through his Gospel and find one sentence that indicates that he knew anything about the Pauline Revelation.

The same thing is true of the Book of Acts.

That is another literary miracle. Luke loved Paul. He lived in the consciousness of the finished work of Christ. Christ's ministry at the right hand of the Father was one of the dearest facts of his life without doubt, and yet he never mentions it. Mark was Paul's companion for years, yet you can see no intimation of the Substitutionary Sacrifice of Christ in his Gospel. Let us notice some of the things that they knew but utterly ignored.

None of them mention Christ as a Substitute, the sin-bearer, the one who would put sin away by the sacrifice of Himself.

The New Creation was not developed. John gives us the little talk that Jesus had with Nicodemus, but the Ruler of Israel did not understand it. John had a great opportunity there to have put in what he had come to know about the New Creation.

Not a word is mentioned about Christ becoming our Righteousness, or how He was delivered up on account of our trespasses and raised when we were justified. Not a word is mentioned about the Body of Christ. The nearest is John 15 where Jesus said, "I am the vine, ye are the branches."

What an opportunity John had then to develop the theme and how glad we would have been if he had done it. No, God shut him in and enabled him to say exactly what He wanted him to say and nothing more. There is nothing about the great ministry of our Master at the right hand of the Father, of His being a Mediator, Intercessor, Advocate, High Priest and Lord.

All this sums up to one tremendous fact, that when you read the four Gospels, you are standing in the presence of God Himself, unseen, but He is there. He is the Author of those four matchless documents. He is there unveiling His Son and the Son is unveiling Him. In the Pauline Epistles we have the Father unveiling the work that He wrought in His Son and through Him.

He is also unveiling the Family, the Body of Christ, the Sons of God. But we are interested in another phase of it—a contrast of the Pauline Revelation, and Jesus' teaching. Paul's treatment of Faith is an illustration. Jesus continually urged His hearers, the sons of that First Covenant, to believe.