

“od Manifest
in the Flesh;”

An Introduction to the Gospels.



By PERCY W. HEWARD.



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“God Manifest in the Flesh.”

PREFACE.

The Word of the LORD came unto Moses at the bush—“Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” “The captain of the LORD’s host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy.” In days of levity and irreverence it is well to remember the unapproachable glory and majesty of God, and to remember that His Word must not be examined with intellectual curiosity, but with holy desire to behold the Revealer in the Revelation. The Infidel may parody the words of Jehovah, the Rationalist may see no beauty therein, the modern “Evangelical” may listlessly read them, but the God-taught saint will meditate upon the God-breathed Scripture. As students, as learners, humble and trembling at the Word, would we draw nigh.

Uniting the full assurance of faith with godly fear, we would beseech the God of all grace to fulfil the good pleasure of His goodness and manifest to us Immanuel, the Son of His Love, in Whom all the elect are evermore accepted and acceptable, in Whom we present our prayer for this unmerited favor.

It is ours to study the earthly life of the Lord Jesus, to behold Him at Nazareth where He was brought up, to hear Him preach upon the mountain and by the sea shore, to accompany Him on His missionary journeys with the selected disciples of His sacred College, to go with Him unto the city which spiritually is called Sodom and Egypt, the city over which He wept, to enter with Him the Garden of Gethsemane and hear the echoes of His “prayers and supplications with strong crying and tears,” to stand upon Calvary and watch

“Him there” the crucified Lord of Glory, to visit the tomb on the Resurrection morning and rejoice in the many infallible proofs that He was raised again because of our justification. Who can condense such a study into a few pages? The writer hopes, if the Lord grant grace, to prepare a “second edition much enlarged,” but meanwhile he has written “in few words,” confident that if the Lord be pleased to own the message, the work will not have been in vain; confident that if the Lord be pleased to own the message, the brevity is no hindrance unto Him.*

A word concerning 1 Tim. iii. 16. Some textual critics have by indiscriminating exaltation of “many ancient authorities” (mystic words!) deserved fellowship with the apostate organization which glories in *antiquity* for antiquity’s sake. The “Revisers” omit the name “God” in the verse before us, giving a marginal reason which is useless to the ignorant, and too incomplete for the scholar. It is, however, known that *ὁ* is a not uncommon reading. Its antecedent, however, is “God,” and the meaning is unaltered and unalterable. In the Triune Jehovah we rejoice, to the Triune Jehovah be glory both now and for ever.

PERCY W. HEWARD.

* For full particulars of proposed volume please see last page.

CHRIST IN THE OLD TESTAMENT.

Christ is introduced in Prophecy and Record alike. First, in Prophecy—(i.) direct ; (ii.) indirect.

I. Direct. From Gen. iii. 15 to Mal. iv. 2. The Lord Jesus is pre-announced by Moses and all the prophets. His Spirit testifies beforehand His sufferings and His glory (1 Pet. i. 11). He is proclaimed as Jehovah and Israel's God (Isa. xl. 3, 9), likewise as the Servant of Jehovah, despised of man (Isa. xlix. 6, 7). As a child to be born, as the Son of God to be given (Isa. ix. 6), the details of His birth (Isa. vii. 14), of his ministry and its culmination on Calvary* (Ps. xxii., Isa. liii., Zech. xiii. 7) are brought before us. Even the method of betrayal is a subject of prophecy, and also the entry into Jerusalem. A deceiver could not have contrived to converge all these predictions, so literally fulfilled through the men whose interest it was to destroy the parallelism (Acts xiii. 27).

II. Indirect. In type and typical character—alas, the study thereof is forgotten. We see the Lord Jesus in the spotless Passover Lamb, and as God cannot die, that offering, even as the scarlet fine linen, the shittim wood and the fine meal, sets forth His perfect humanity. Typical characters are noteworthy. Many Old Testament utterances are primarily of Christ, although the prophet *seem* to speak of himself (Acts ii. 29-31, viii. 34). But others have an immediate reference, and Ahithophel is the counterpart of Judas, therefore the betrayed David is typical of Christ. So we behold the Prince of Peace in Solomon: the first part of 2 Sam. vii. 14 is without apology applied to Him (Heb. i. 5). In Jonah we behold a comparison combined with the greatest contrasts.

And where is Christ in the Record? "No one hath seen God at any time, the only-begotten God, which is in the bosom of the Father, He declared Him" (John i. 18). Who is the LORD of Gen. xviii., the Covenant Angel of Ex. xxxiii., the Supreme Captain of the LORD's host in Josh. vi. 15, the Divine Angel of Judges xiii.? The pre-incarnation manifestations of God the Son, called "Theophanies," deserve prayerful consideration. Christ appeared in assumed human likeness, before He became the Word made flesh, having taking upon Him the form of a servant.†

* See for connexion of thought Matt. xx. 28.

† God is a Spirit, and the physical Body of our Lord was not prepared till He came to this world (Heb. x. 5). As angels (spirits) could become *fire* (Heb. i. 7), or be seen as men, so with Immanuel in the Old Testament.

THE INCARNATION OF IMMANUEL.

THE complex Person of the Lord Jesus—the two natures of the one God-man—have afforded subject for speculation and unspiritual controversy. Gnostics divided Him into a man Jesus, and an æon, or Divine emanation, Christ; many asserting that the latter came upon Jesus after His baptism in water and deserted Him before His baptism in blood. Against such Paul wrote in Colossians ii., and John, in His Gospel and Epistle—or, rather, the Holy Spirit testified through His honoured scribes Paul and John. Particularly noteworthy are the test-confession, “Jesus is the Christ” (John v. 1). and the statement “This is He that came *through* water and blood, Jesus Christ; not in the water only, but in the water and the blood; and the Spirit it is that beareth witness (or record), because the Spirit is truth; and these are they that bear witness in the earth: the Spirit, and the water, and the blood; and these three are for the unity” (1 John v. 6-8—Greek).*

Arianism robbed the Lord Jesus of His essential Deity and Equality with the Father, developing into a Unitarianism which baldly and boldly characterised Him as a mere man, thus pretending to solve the problem of the Incarnation. On the contrary, some have forgotten His real humanity, and with early errorists had absorbed the manhood in the Godhead. Diverse from these are those who, in fully evolved Nestorianism, have not only distinguished but divided into distinct persons His Deity and humanity.

It is written that “the Word was *God*,” and likewise that Jesus of Nazareth was “a *man* approved of God.” We accept the Divine utterances even as we receive the equally Divine and incomprehensible declarations regarding the Trinity. We

* Note—(1) the parallelism of ὁ ἐλθών, τὸ μαρτυροῦν and οἱ μαρτυροῦντες, each with εἰμί—3 definitions; (2) “He that came,” in reference to the incarnation (John i. 9, 11, 15, 1 John iv. 2, 2 John 7). May we not, therefore, expect a reference to the Person of Christ? (3) “*Through* water and blood, Jesus the Christ.” “Nay,” said the Gnostics, “Christ came on Jesus after the baptism, and left Him before the crucifixion”! “Jesus the Christ” may be closely linked with succeeding words. (4) “In the water” (John i. 30-34). “*This is He*” . . . a man *cometh* after me. . . . I knew Him not, but in order that He might be manifested to Israel—through this I came *in the water baptising* (to baptise *in water*). . . . And I have seen, and I have *borne witness* that this is (οὗτος ἐστὶ) the Son of God.” See 1 John v. 5. (5) “The blood.” Frequently testifies the effects of the death of Christ (by metonymy, see John vi. 55. (If “in Thy Blood” be taken with the subject “Thou” in Rev. i. 5, v. 9, we have an absolute parallel)—John xix. 35: “And he that hath seen hath *borne witness* . . . that ye may believe (cf. see and witness in John i. 8, 4). “Came in the *blood*,” not “comes.” If, by metonymy, the blood-witness is now secondarily that of the Lord’s Supper we have no transubstantiation. (6) “For the unity” (εἰς τὸ ἓν).

would praise, rather than raise questions and quibbles; we would meditate, rather than speculate. Theological theorising is pre-eminently unsatisfactory. It is well to remember that "we know in part," and that our limitations will not be removed by dreams and ecstatic visions. "Flesh and blood" is a figure for "man"; yet we read of the Blood of God the Son (Acts xx. 28), so intimately are His two natures related. Moreover, the birth of our Lord, in fulfilment of prophecy, was miraculous, and miracles are facts which Infinity alone can fully explain. His Immaculate Conception, or freedom from transmitted guilt, was supernatural. Why should we expect the revelation of the "how"?—sufficient that He was without sin, yet "made of a woman, made under the Law."

With regard to controverted passages—*e.g.*, Matt. xiii. 32—"Concerning that day and hour no one knoweth (neither the angels in heaven, nor the Son), but the Father,* "know" often has special Eastern meanings (*e.g.*, Luke xiii. 25-27); hence, it has been rightly suggested that the Lord Jesus was not sent to reveal this truth (see 1 Cor. ii. 2). Perhaps the most mysterious and, nevertheless, self-explanatory parallel is found in John v. 30, 31. Even so, as Son of man, in Covenant character Jehovah Jesus was the *sent* One to Whom authority was *given*. Again, who would say that the Deity of the Holy Spirit is denied in Matt. xi. 27? And let none say that apparent omissions are unintentional; closer study will reveal otherwise. The Unity of the Godhead must be believed as firmly as the Trinity.

Further, Luke ii. 52. This *must not* be explained contrary to the preceding utterance (ii. 40), "*filled* with wisdom," nor contradictorily to John i. 14, "*full* of grace." It should be noticed that "grace" and "favour" (ii. 40, 52) are the same word. The expression "grace with God" (Luke i. 30) seems comparable with "grace in the sight of God" (Acts vii. 46), and denotes a *manifestation* of distinguishing love. The verb translated "increased" signifies in Scripture *evident* progress, and thus the emphasis on "*manifestation*" is manifestly increased. In Romans xiii. 12 ("far spent") it includes the thought that Paul *beheld* the "signs of the times": likewise, advance of evil is marked in 2 Tim. ii. 16, iii. 9, 13, and in Gal. i. 14 ("profited") Paul *noticeable* "increase" (not in wisdom and grace, but) in the Jews' religion.

Although every text in the Word of God has been grievously perverted, few passages have been more mutilated than Phil. ii.

* Prophetic students would do well to compare Paul's silence in 1 Thess. v. 1: "concerning the times and seasons."

It has well been said that verse 5 shows a practical application* is intended, and if the Lord Jesus resigned His *Deity*, we must put off our *humanity* and become contra-evolutionists of a strange variety. In verses 3, 4 the subjugation of pride and selfishness is inculcated. Christ “made Himself of no reputation”—ἐκένωσε†—and He “emptied Himself.” Of what? Let the next clause answer. “Having taken the form of a *bond-servant*.” †

The exact relation and inter-dependence of the two natures of our adorable Lord may remain unknown, but let us unhesitatingly assert that it behoved Him to be made like unto His brethren according to all things, He was touched with the feeling of our infirmities and tempted according to all things like as we are, yet *apart from sin*, for in Him is no sin: He knew no sin and did no sin, doing, contrariwise, ever those things that were pleasing to His Father. It is somewhat interesting that the epistle which most emphatically declares His super-angelic God-head in its first section, shows Him, lower than the angels, the Son of Man in the very next chapter: likewise in v. 7 does Paul, writing to the Hebrews, *illustrate* the humanity of the Second Person in the Trinity.

We must beware lest we attempt to be wise above Revelation, lest we add one word to the Book or take one word away. Theories of heavenly humanity are as unscriptural as notions of human Deity: the natures are separate, although not to be separated. If Christ were not truly man He could not have been the last Adam, the Covenant Head and *suffering Surety* of His people; for through man came death, also through man the resurrection of the dead (1 Cor. xv. 21). If Christ were not truly God He could not have borne the wrath of God, and upon Calvary made atonement for the sins of a great multitude whom no man can number. In Him are heaven and earth united, and herein we see the connexion of His Birth and Substitutionary Work. The Romanist “worship” an infant Christ or a dead Christ, we adore the living Christ Who graciously became obedient unto death and Who liveth for evermore. But who comprise the “we”? Is it not to be feared that many Protestants forget that the Bethlehem birth,

* Note, too—ἡγέομαι in 3, 6; ταπεινοφροσύνη (3), ταπεινώω (8); κενοδοξία (3), δόξα (11).

† Hence “kenosis.”

‡	ἐαυτὸν ἐκένωσε	ἐταπεινώσεν ἑαυτὸν
	μορφῆν <u>δούλου</u> λαβών	σχήματι εὐρεθείς
		ὡς <u>ἄνθρωπος</u>
	ἐν ὁμοιώματι ἀνθρώπων	γενόμενος ὑπήκοος
	γενόμενος	μέχρι θανάτου

albeit a gracious manifestation of grace, was but a prelude, a necessary prelude to His vicarious obedience up to and on the Cross. Let us neither stop at the manger nor leave our Lord in the tomb.

How can we leave this subject without again inviting our ransomed readers to adore Him Who, though He was rich, yet for our sakes became poor, Jehovah the Shepherd Who became a sheep for the slaughter that He might redeem His sheep, Jehovah the Healer Who bore our sicknesses, Jehovah the Lawgiver Who became under the law, Jehovah God over all Who became Man—Immanuel, God with us.

THE WORDS OF THE LORD JESUS.

Words are works. Judgment according to *works* will include judgment of every idle *word*; and we shall see ere long the blessed correspondence of Immanuel's acts and sayings. But the distinction is recognised—"all that Jesus began to *do* and to *teach*." We cannot study all His profound utterances in a few moments—"Never man spake like this Man." "all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." We have the record of sermons, conversations, disputations and prayers. Of the first-named many are parabolic, particularly those to the world. The longest* are the Sermon on the Mount (Matt. v.-vii.), portions of which were reiterated in the Sermon on the Plain (Luke vi. 20-49): the Ordination Charge to the disciples whom He named apostles (Matt. x. 5-42), to be compared and contrasted with that addressed to the Seventy (Luke x. 2-16); the Sea-side Testimonies of Matt. xiii. 1-9, 24-33, followed by the more private explanations of dispensational truth (Matt. xiii. 10-23, 36-52); the oft-forgotten Sermon of Matt. xviii., which, as that of Matt. xix. 28—xx. 16, was called forth by the wordly spirit manifested among the chosen apostles; the Philippic against the Scribes, Pharisees and lawyers (Matt. xxiii. *c.f.*, Luke xi. 39-52, for our Lord repeated His words of wisdom, and often warned against hypocrisy); the Prophetic Address of Matt. xxiv., xxv. (see Mark xiii., Luke xxi.), appropriately toward the end of His earthly life. Luke adds to these the threefold Gospel Parable of chap. xv., full of Divine sarcasm, spoken *to* the publicans and sinners, and *against* the Pharisees and Scribes†, followed by an Address to the disciples wherein the unjust steward is the Pharisee (14), and another Parable in

* Chronological order *not* preserved.

† The attentive student has doubtless questioned popular explanations. Plainly, the lost sheep, the lost coin, the lost son, represent elect sinners; therefore, the elder son, even as the "ninety-nine righteous persons" is in Divine irony a name for the Pharisees who claimed righteousness (Luke xvi. 15, xviii. 9) and sonship alike. (See John viii.)

which the rich man represents this class, and those who are shown to claim God as their Father in chap. xv. are here manifested as believing themselves to be Abraham's children. (Luke xvi. 25, 30, *cf.* connection in John viii.). In John we have many Conversations (*e.g.*, with Nicodemus—iii. 2-21; with the woman of Samaria—iv. 7-26; with Martha—xi. 21-27, 39-40), and remarkable and lengthy Sermons in v. 19-47, vi. 26-65, viii. 12-59, ix. 39—x. 18, xiii. 12—xvi. 33. The Prayers of *e.g.*, Matt. xi. 25, 26, John xi. 41, xii. 27, 28, xvii., Matt. xxvi. 39-42, xxvii. 46; Luke xxiii. 34, 46, demand the most careful study. Likewise, the wonderful Debates, *e.g.*, Matt. xxii., after which no man durst ask Him any more questions.

The servant of the Lord should notice His tenderness and tact, His severity and sarcasm, His patience and power, His reverence and reference to the Old Testament ever exhibited in that brief record of His Words, which the Holy Ghost has graciously given us. Not a few of the statements present difficulties if we forget principles of interpretations. The Sermon on the Mount cannot be understood by legalists who put the Lord's people under the Mosaic code, rather than under that section thereof which has been restated and amplified by Himself, nor by those who are ignorant of the fact that He came offering Himself as Israel's King. Matt. xiii. is full of confusion to those who call the evil birds of verse 4 good in verse 32, who represent the filthy human heart as three measures of fine meal, and the glorious gospel as the putrifying leaven fungus, which moreover to complete the analogy would need to *transubstantiate* flesh into spirit ("the whole was leavened.") The preterist who beholds the Lord's glorious appearing in Rome's conquest of Jerusalem cannot elucidate Matt. xxiv.; it is explicable only in the light of, and applicable only to the Day of the Lord which is yet future: when the abomination of anti-Christian desolation shall be set up, the end of this age shall come (verses 12, 13). Brethren who have not examined prophetic subjects will at least consider our contention that the Judgment of the *living* nations when the Son of Man came in His glory (Matt. xxv.) is not identical with the Condemnation of *dead* individuals after the thousand years reign in Rev. xx. We shall not understand the testimony of the Lord Jesus till we rightly divide the Word of Truth. Even so in the other Gospels. A Calvinist only can enter into Luke iv. 25, 27, which passage containing the same idiom as John xvii. 12, explains that Judas, a devil in John vi. 70, was never among those who were given to Christ that He might give His Life for them, and to them eternal life.*

* "Save unto Sarepta" (*not* in Israel); "saving Naaman (*not* in Israel); but the son of perdition (same word).

We should like to pause and investigate many of the Master's messages, to compare them one with another, to look into the meaning of every word, to discover the inspired structure of every sermon, but space only permits us to mention a few more, concerning which students of The Bible Training College will shortly be examined. Matt. xi. 19—"wisdom is justified of her children" is the conclusion of our Lord's remark, but, *as the preceding sentence*, is His repetition of a Jewish taunt. Matt. xvi. 18—the Rock, as the Church built thereon composed of living stones, is personal, *i.e.* Christ points to Himself as in John ii. 19. Matt. xix. 28—"In the regeneration" is linked to *succeeding* verb ("sit.") Luke xvi. 9—"Make friends out of (by) the mammon of unrighteousness [with which the steward of unrighteousness, a type of *men* (verse 8 Gk.) was unrighteous, but with which you must be faithful, not *serv*ing it (verses 11, 13)—note this variety of Divine sarcasm against covetous but professedly wealth-despising Pharisees] in order that, when ye fail (die) they (the friends) may welcome you into the everlasting habitations, *i.e.* be not as the rich man in the *next* parable, but combine love of God with practical love to His children, then when you also die (the beggar died *first*) many a Lazarus shall receive you.

John iii. 5—Water represents death; John's baptism was rejected by the Pharisees, Luke vii. 30.* John x. 30—One in substance, will, power: not in person (*ēv*), explained by "in Me the Father, and I in Him" (38). John xiii. 10—"He that hath been bathed (in the past—perfect tense) does not have (present) necessity save to wash his feet, but is clean every whit"—*cf.* 1 John iii. 9, "every one that hath been begotten of God does not do sin," also 1 John i. 7, John xv. 3, Heb. x. 23.

THE WORKS OF THE LORD JESUS.

He went about doing good and healing all that were oppressed of the devil (Acts x. 38). The *last* of the Gospels aptly closes their united testimony in these words: "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." Who can count and recount His deeds of love and lovingkindness, His acts of mercy and majesty? How many miracles He performed—miracles unlike the majority by mere prophets and apostles, for there seemed no effort as with Elijah, and no "in

* Probably not Hendiadys for "spiritual water," although John uses this figure, *e.g.*, i. 17—grace and truth=true (unveiled) grace; note in verse 14, "the Word TABERNACLED among us, full of true grace"; *cf.* Heb. viii. 2, "a minister of the *true* TABERNACLE.

the name of" as with Peter and Paul, and this albeit He had come not in His own Name. The apparent omission is unaccountable except in the light of His Deity. And why did He thus act?—"This beginning of miracles did Jesus in Cana of Galilee, and *manifested forth His glory; and His disciples believed on Him*" (John ii. 11). "If I do not the works of My Father, believe Me not; but if I do, though ye believe not Me, believe the works; that ye may know and believe that the Father is in Me and I in Him (John x. 37, 38). "Believe Me that I am in the Father and the Father in Me: or else believe Me for the very works' sake" (John xiv. 11).* "If I had not done among them the works which none other has done they had not had sin: but now they have both seen and hated both Me and My Father" (John xv. 24).† The Lord witnessed, therefore, by what He *wrought* as well as by what He *taught*. Moreover, the miracles were parables in action. The cursed fig-tree (Matt. xxi. 19-22‡) illustrated His power, and introduced the theme of prayer, but it also was an object-lesson of Israel's fruitlessness and impending doom (*cf.* Luke xiii. 6-9). The paralytic was, by our Lord's own implicit testimony, representative of a sinner "without strength" (Matt. ix. 1-8, *cf.* John v. 14). The teaching of John vi. regarding the Bread of Life is closely linked with its parabolic miracle, the feeding of the five thousand. Even so in chap. ii. the failure of the old and the superiority of the new dispensation are typically set forth. Nor can we accuse of fancy those who see in the miracles of Luke v. 6, 7 and John xxi. 6, 11 emblematic teaching about the Churches and the Church. He who would deny this altogether must question our Lord's wisdom in "from henceforth thou shalt catch men." The distinctions are remarkable.

<i>Two ships</i>	<i>One ship</i>
4 fishermen (4=wide-world number)	7 fishermen
A multitude of fishes	<i>Great fishes; numbered</i> (3×3×17=153)
No location-direction	on <i>right</i> side
"Net brake."	"Not broken."

Christendom and the churches are seen in the first (*cf.* Matt. xiii. 47-50): the elect Church in the second. If it be true that 153 is the number of those to whom it is recorded, explicit or implicit, that our Lord's testimony was blessed, the sign becomes more noteworthy.

* With what a pang must our beloved Lord have used the words formerly addressed to the proud Pharisees, in that upper room—how tender was the rebuke for their thoughtless questions.

† Note similar statement concerning the Lord's *words* in verse 22. *Cf.* "All that Jesus began to do and to teach."

‡ *Unique* miracle of *wrath*.

And the great miracle of the resurrection ascribed, as Creation, to God the Father (Eph. i. 20), God the Son (John x. 18), and God the Holy Spirit (Rom. i. 4), proclaims symbolically the assured resurrection unto life of all His sleeping people (1 Thess. iv. 14). We may here say a word or two as to the Lord's after-resurrection deeds of love. "He was seen of Cephas" before the other apostles (1 Cor. xv. 5). We remember the words—"Go tell my disciples and *Peter*." And how gracious were His visits to the others. He only appeared to *witnesses*—chosen of God. He upbraided them, but likewise comforted them. Moreover, He answered the disciples' fears by eating before them, and Thomas' doubts by specially manifesting Himself at the second assembly on the first day of the week. Again, how tenderly he rebuked the seven, and particularly Peter their leader, by work and word, the very day after they *returned* to their old occupation (John xxi.). It is delightful to meditate on His deeds and to be told at least the subject of His sermons (Acts i. 3).

The student of Scripture will, doubtless, have noticed when and where He refrained from working. In His own country when His own associates despised and were scandalized at Him—"He did not many mighty works there because of their unbelief." It is observable, too, that a miracle sought by Pharisees or Herod is denied: the principle of Matt. vii. 6 was applied, and, may we not add, He graciously refrained from aiding them to add sin to sin.*

THE LORD OUR SUBSTITUTE.

A Gospel without Substitution is valueless. It would require an outrage on eternal Justice. Those who look into Scripture, and behold the Son of God as an example, as a martyr but not as the vicariously Obedient One, have little perception—and little conceptions—of the unalterable Holiness of Jehovah. We have separated this great work from the other works of Immanuel, with which, however, it is closely linked, that we may meditate awhile on that Atonement whereby the perfect Righteousness of His life becomes the garment of Salvation for all His elect. He foretold this great event, which prophets had announced ages before, by word and work. By word—and here let a protest be entered against the theory which makes the teaching of Christ *ethical*, and that of His servant Paul *theological*; both were theological, and both were ethical in the theological sense of the word. The germ of Divine argument in, for example, the Epistle to the Romans is present in the Gospel. The Lord Who in the two recorded Sermons upon

* So Jehovah refrains from chastisement in Isa. i. 5.

hills (Matt. v-vii., xxiv.), emphasized the indestructibility of every part of the God-authorized Law, Who explained the radical nature of human depravity and its doom, to the ill-disguised disgust of the self-righteous (Matt. xv. 7-20), was not unwilling to announce the facts of electing grace (Matt. xi. 25, 26, see context) and particular redemption (Matt. xx. 28), a redemption to be accomplished *by the giving up of His life* as a ransom for "many." We have not quoted from John's Gospel the numerous passages which confirm preceding remarks: students will recollect such heart-searching declarations as "The Scriptures cannot be broken"; "That which is born of the flesh is flesh"; "Ye will not to come to Me that ye might have life"; "Why do ye not understand My speech? even because ye cannot hear My word, ye are of your father the devil, and the lusts of your father ye will to do"; "Ye believe not, because ye are not of My sheep"; "the good Shepherd giveth His life for the sheep"; "If I be lifted up, will draw all unto Me." God the Son shunned not to speak forth the whole counsel of His Father: well were it if those who pride themselves on recognizing Him merely as an "example" declared the counsel of *their* father, that their satanic abominations might be exposed.

And in acted parable He prophesied His substitutionary death. No sooner had John, led of the Spirit, enunciated clearly the truth that Immanuel was about to appear and usher in a new dispensation, than the Lord Jesus passed from Nazareth to Jordan, and after all the people had been baptized confessing their sins, He took the place of the sinner and was buried beneath the waters of death. He Himself graciously gives this spiritual significance to baptism in Luke xii. 50. We, indeed, justly pass through the typical waters of destruction, but He had done nothing amiss; yet it became Him to fulfil all righteousness, and therefore was He manifested to Israel as the one over Whom, in the stead of the "My people" of Isa. liii., all the waves and billows of Divine Wrath should roll.

And now we must visit Gethsemane, the Judgment Hall, and Calvary. Behold God manifest in the flesh prostrated in the Garden, see Him as a sheep before her shearers dumb in the presence of Pilate and Pharisees, of Herod and his helpers, look upon Him bearing His cross and broken beneath its weight,* consider Him brutally nailed as a malefactor on a stake beside two thieves—and understand something of His final work. If the wrath of man was ever used to praise God, it was on Calvary. Our Lord was delivered by the determinate

* Yet tenderly speaking to the weeping women (Luke xxiii. 28).

counsel and foreknowledge of God, as well as taken by wicked hands and crucified and slain. He was made sin and made a curse for us, instead of us, so that now there is no condemnation to them that are in Christ Jesus. Their condemnation is *finished*, and He has been raised again because of their eternal justification in Himself (Rom. iv. 25). If our readers desire to know the enormity of sin, the love of God, the justice of God—let them remember Calvary. The enormity of sin in crucifying the Son of God; the enormity of sin that required such an expiation. The love of that co-eternal Son Who gave up His life. The justice that needed penal satisfaction, and that provided it at such tremendous cost.

The work of atonement was perfectly done,
 All glory shall be to the great Three-in-One.
 On Calvary, Christ for my sins shed His blood,
 As Substitute He was accepted by God,
 The Gospel of Grace is the Gospel alone,
 Then to me and through me its truth be made known.

THE FOUR GOSPELS.

Many "took in hand" the work of writing a life of the Lord Jesus: the Holy Spirit has been pleased to hand down to us four perfect biographies.* We cannot but lament the popular notion of harmonising these accounts; if God had intended to give one narrative He was more able so to do than Christian apologists.† In the Old Testament Kings and Chronicles are not contradictory but complementary, having been written from different aspects; thus is it with the *Four Gospels*. And the number is suggestive. "Four" in Scripture is, as most *even* numbers, earthly, yet it is not, like six, suggestive of evil, but indicative of the *wide world* (four winds, four corners of the earth, four heads (Gen. ii. 10), four world-powers (Daniel ii. vii., Zech. i. 18). There were four pillars to the vail (Ex. xxvi. 32), which, as Paul teaches us, represented God manifest *in the flesh* (Heb. x. 22). Likewise, the gate of the Tabernacle was held up by four pillars (Ex. xxvii. 16). It is somewhat remarkable that the earthly temple of Ezekiel, whither every one that is left of all nations shall go up (Zech. xiv. 16-21), is marked by this number. And in the Gospels we have the life of Him Who hath redeemed a great multitude of *all nations*, the message concerning Whom is to be preached in all the world for

* The proof of their canonicity will, *D.V.*, be included in the lengthier volume promised in Preface. Internal evidences of their Inspiration will continually appear to the *student*. Apocryphal gospels, of later date, are self-discredited by absurdities.

† The words "harmony" and "apology" are comparable illustrations of the danger of using words with an academical meaning now distinct from the popular.

a witness, for the command is to herald it to every creature. Matthew contains more quotations from the Old Testament. In it we have the use *e.g.* of such words as *righteousness* (in its legal signification), *king*, more frequently than in other Gospels. Such statements as the first of Matt. xxiii. 3 stand alone. The Lord is far more often addressed as Son of David. The term "kingdom of heaven" is peculiar to it. It is the history of the One "born king of the Jews," and accordingly the charter of the Kingdom is at length in Matt. v. vii. Mark is the briefest and most vivid Gospel—the Gospel of "straightway." The Lord Jesus is brought before us as the ever-serving Servant of Jehovah. Hence, discourses are fewer and shorter, denunciations are rare, for as the Servant of Jehovah He did not cry out in the streets. The "woes" of Matt. xi. 21, xxiii. 13-29, Luke vi. 24-26, 8. 13, xi. 44-52, are absent. The thought of, and the word translated "glory," are alike uncommon herein. Luke is the Gospel of *prayer*—in it our Saviour is shown as very man. Written by a Gentile (Col. iv. 11 with 14), it is the most universal of the narratives. Such passages as Luke iv. 25-27 exhibit the standpoint. All men are put on a level (*e.g.* Luke xiii. 1-5). The miracles peculiar to it include the draught of fishes (v. 4-11, see explanation, p. 12), the ten lepers, of whom *the Samaritan* only returned thanks (xvii. 11-19).* Among the parables peculiar are—the good *Samaritan* (x. 25-37), the fruitless fig-tree (xiii. 6-9—Israel during the *three years'* ministry), the lost piece of silver (xv. 8-10), the prodigal son (xv. 11-32). John is the Gospel of the Son of God—"In the beginning was the Word, and the Word was with God, and the Word was God"—in it Judaism, with its feasts and ceremonies, is more completely set aside, and the philosophy, the method of the work of the Lord upon the heart is unveiled. The prayer of John xvii., with its "I will," may be contrasted with the petitions recorded in Luke.

Is it possible that the symbolism of the Four Living Creatures may be applied (Rev. iv. 7), the first a lion ("The lion of the tribe of Judah"—Matthew), the second a calf (service, *cf.* 1 Tim. v. 12—Mark), the third a man (Luke), the fourth a flying eagle (a symbol of God in the Old Testament—John)? Again, The *Kingly Branch* (Jer. xxiii. 5, xxxiii. 15). My *Servant* the Branch (Zech. iii. 1). The *Man* the Branch (Zech. vi. 12). The Branch of *Jehovah* (Isa. iv. 2).

Further, Matthew and Luke contain (1) introductions concerning the Lord's *birth*, and (2) His *genealogies*. Mark

* The others are—(1) the raising of the widow's only son, (2) the woman with the spirit of infirmity (xiii. 11-17), (3) the man with the dropsy (xiv. 1-6), and (8) the healing of the high priest's servant (xx. 11-50, 51). In our Lord's argument concerning 2 and 3 He manifests this interest in man as man.

advances at once to His *service* at 30 years of age; a Servant needs *no genealogy*. John reveals Him as the everlasting Son of God; *no further genealogy* can He have in His Divine nature, and likewise commences with His *ministry as the Word* of God.

The student will have noticed that not only is the record of the revelation of our Saviour's birth to *Joseph* the theme of Matt. i., but that His genealogy through *Joseph*,* *i.e.* his *legal* descent (Luke ii. 4, 5), from *Abraham* and *David* is given. In Luke the revelation to *Mary* of His birth to is recorded, and His *natural* descent through her from *Adam*. This genealogy is not in ch. i., but when the Lord graciously took the place of *sinners* (typically) in baptism, for the Gospel of Luke manifests Christ to us *among the people* and the *Substitute* of sinners.

In the longer volume, to be issued, if the Lord will, ere 1904 close, the writer hopes to show how the records of the transfiguration and trial of our Saviour, and His prophecies, are given in accord with the teaching as to different aspects. The seeming "omissions" of the Bible are designed: the Scriptures, as their Author, are wonderful: the plans and principles are superhuman. May the Lord's people neglect the study of modern speculation and newspaper intelligence that they may search the Word to His Glory.

A word of warning—Let it not be supposed that Matthew never declares Christ's Deity or that it is a "Jewish" Gospel—the claims of xi. 27, xxvii. 20 negative the one supposition, the fact that "the Church" is twice mentioned therein (xvi. 18, xviii. 17), although never in the other Gospels, refutes the other. Even so, Mark shows us the Lord's Dignity as well as His Service, His Dignity *in* His Service. Even so Luke tells of coming Glory as well as Matthew, of Service as well as Mark, of the Deity of the Son of Man as well as John. Likewise the last Gospel emphasizes the truth that our Lord, although God over all, was in covenant-character the subordinate Sent One, the *Man*, Who coming after John the Baptist was preferred before him (i. 30).

Let us beware lest we confuse the two natures of the Lord Jesus, but let us also take care lest we refuse the doctrine of their close relationship. Each Gospel sets forth the *God-Man*; His Person and Work.

* i. 16, "Begat" is unequivocal. The Scripture does not add "and Joseph begat Jesus"—the change of wording is suggestive.

CONCLUSION.

What more can be said in a pamphlet? *Readers* are asked to prove worthy of the name: they are requested to scan and not to give scant attention to *every* page. The writer lays no claim to special inspiration, his endeavor has been to represent and present faithfully some *accurate* results of continued prayerful investigation. The book cannot be popular, for students of the Word are but a fraction of the population. *Reasonable* criticisms are seasonable—public or private—even of minor errors. Truth is important. Perhaps it will not be out of place to ask reviewers to *view* and *review* the arguments ere writing, and to *review* their own answers ere printing.

A word to the students of the *Bible Training College*. I cannot but rejoice that your delight is in the despised and rejected Scriptures. I am confident that the foregoing pages will aid in Examination on the Gospels, if they are examined. The necessary brevity calls for “second reading” if you wish to *pass*, and surpass. Do not limit your knowledge to the booklet; it is but the entrance to a great house, in every room of which are treasures, unknown and precious above the hidden manuscripts of many continental libraries. Do not expect the absence of difficulties, and do not fear their presence. Let study be primarily for personal profit and growth in grace, not that your discovery and recovery of important interpretations may redound to your own praise as a close, careful and concentrated thinker, Pride is “a hinderer” as harmful as prejudice.

May the Glory of the Lord Jesus be made known by these outlines, may God Manifest in the Flesh be exalted, may His condescension and vicarious sufferings be the heart-rejoicing of all brethren and sisters in the Lord, may the Scriptures be sought and taught, may it be remembered that the Acts of the Apostles, the continuation of the Gospel (“began” Acts i. 1) finish “abruptly” with the Divine intention that the members of the Church should walk worthy of their high calling as representatives of their Head, knowing that the only true service is that in which He worketh with them and worketh in them. To the Triune God be praise *now* and ever. Amen.

“God was manifest in the flesh.”

“Ye know that He was manifested to take away our sins.”

NOTICE.

It has been thought that many readers of this pamphlet will desire to continue the *thorough* study of the Word of God, albeit such study is unpopular and will lead to unpopular "narrowness"—to despised anti-latitudearianism. Hence the author purposes, if the Lord will, to issue in the autumn a more complete Introduction to the Gospels, entitled, as this brochure, **GOD MANIFEST IN THE FLESH**. The book will probably extend to 250-300 pages and will contain many suggestions and interpretations not to be found in existing "commentaries." The expense will be considerable unless a considerable number of subscribers can be found. The published price will be 7/6, but all who order before June 1st (money need not be sent) will receive volume carriage paid for 5/-. It is hoped that friends of truth will order advance copies for ministers of the Gospel with whom they are acquainted, and that they will not delay intimation till May 31st.

BY THE SAME AUTHOR, READY (D.V.) IN APRIL.

God's Letters to His Church.

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Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious Blood of Christ as of a Lamb without blemish and without spot: Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God.