

sketches, as the mighty Son of God, the startling wonder worker, the victorious Conqueror, and forms the connecting line between Matthew and Luke, or between the Jewish-Christian and the Gentile-Christian Evangelist. Luke, an educated Hellenist, a human physician, a pupil and friend of Paul, prepared, as the Evangelist of the Gentiles, chiefly for Greek-readers, and in chronological order, the Gospel of universal humanity, where Christ appears as the sympathizing Friend of sinners, the healing Physician of all diseases, the tender Shepherd of the wandering sheep, the Author and Proclaimer of a free salvation for Gentiles and Samaritans as well as Jews. From John, the trusted bosom-friend of the Savior, the Benjamin among the twelve, and the surviving patriarch of the apostolic age, who could look back to the martyrdom of James, Peter, and Paul, and the destruction of Jerusalem, and look forward to the certain triumph of Christianity over the tottering idols of Paganism, we must naturally expect the ripest, as it was the last, composition of the gospel history, for the edification of the Christian church in all ages.

A bit verbose, perhaps, but a tidy summary of the concepts and relationships of the four Gospels.

(1) Significant features of John

(a) developed symbolism

/1/ the fulfillment of Old Testament Scripture in symbolic form rather than in the Matthew concept of "in order that it might be fulfilled." These references serve to illustrate the point:

John 1:1...Genesis 1:1
 1:11...Ex. 6:9 et al.
 1:23...Isa. 40:3
 1:27...Mal. 4:5
 1:29...Isa. 53:7
 1:51...Gen 28:12

And these represent only a meagre beginning on the totality of this material.

/2/ the completion of the Old Testament representations in the accounts of the Lord and His work:

The temple, His body 2:19
 The serpent in the wilderness, the Cross 3:14
 Jacob's well: satisfaction in Christ 4:10
 Manna in the wilderness: the True Bread 6
 Tabernacle: Christ's ministry 8:12