

clared to be the Son of God with power. The eagle is the emblem of this Gospel; the bird that soars aloft to heaven. In the former Gospels he was mainly represented as a dweller on the earth, but here he is carried up to higher and sublimer heights, and John represents Him as seated on the Throne of God. Hence he speaks of Him, not as the Son of David, the Son of Man, but the Son of God, and one with the Father. But his Divinity is never separated from his humanity, for he makes us behold his *tears* as well as to look upon the glory of the only-begotten Son.

The first three Gospels, usually called the *Synoptic*, differ in many respects from the fourth, and make our Lord's ministry largely a Galilean ministry, though with indirect references, to the Judean, while John chiefly describes his Judean one and seldom refers to his Galilean ministry at all. And some have emphasized this difference in order to prove the fourth Gospel to be *ideal* and not a plain record of fact and written long subsequent to the others. But there is no ground for this as there is really no contradiction. Our Lord's ministry was performed in both provinces, and the first three refer to that ministry as it was carried on in Galilee, while John on the other hand writes of his Judean, and thus they are complements of each other. Matthew wrote for Christian Jews; Mark for Christian proselytes; Luke for Christian Gentiles, while John's Gospel was written for all Christians in their broad Catholic relations.

We might then put the following symbols on the title page of each of our Gospels as a fit representation of their separate contents. On the title page of Matthew—THE LION, the emblem of royalty—David's royal Son. On the title page of Mark—THE OX, the beast of burden, whose part it is to labor patiently—the Lord's servant. THE FACE OF A MAN stamps the title page of Luke representing Christ in his broad human relations and brother of humanity—the Son of Man, while in John we have THE EAGLE to proclaim the Lord from heaven who came from the bosom of the Father—the Son of God. "*The Gospel according to Matthew*" is the Gospel as it presented itself to him. That which Matthew portrayed was *his* Christ as Matthew himself saw and knew him. Under this aspect the Deliverer of