

LPC NEWSLETTER AUGUST 2017

We are a family of Believers, glorifying God, welcoming new members from near and far, learning to love God and

I read something in my Companion Bible that helps me organize perspectives and gives me interesting information that I thought may be the same to you.

*The Companion Bible, The Authorized Version of 1611 with the Structures and Critical, Explanatory, and Suggested Notes and with 198 Appendixes; Kregel Publications, Grand Rapids, Michigan 49501, U. S. A.

The following structure is printed just before the Gospel according to Matthew as the New Testament begins.

THE INTER-RELATION OF THE FOUR GOSPELS.

THEIR STRUCTURE AS A WHOLE.

GOD SPEAKING "BY HIS SON" (Heb.1.2).

THE PROCLAMATION OF THE KING AND THE KINGDOM.

THE REJECTION OF THE KINGDOM AND THE CRUCIFIXION OF THE KING.

(Alternation.)

A1.MATTHEW. The Lord presented as Jehovah's KING. "Behold THY KING" (Zech. 9.9). "Behold...I will raise unto David a Righteous BRANCH,++ and a KING shall reign and prosper" (Jer. 23.5,6; 33.15). Hence the royal genealogy is required from Abraham and David downward (1.1-17): and He is presented as what He is-before Man (relatively)-the highest earthly position, the King.

B1.MARK. The Lord presented as Jehovah's SERVANT. "Behold MY SERVANT" (Isa. 42.1). "Behold, I will bring forth My Servant THE BRANCH"++ (Zech. 3.8). Hence NO genealogy is required: and He is presented as what He is -before GOD (relatively)-the lowest earthly position, the ideal Servant.

A2.LUKE. The Lord presented as Jehovah's MAN. "Behold THE MAN Whose name is THE BRANCH"++ (Zech. 6.12). Hence the human genealogy is required upward to Adam (Luke 3.23-38): and He is presented as what He is-before MAN (intrinsically)-the ideal man.

B2.JOHN. The Lord presented as JEHOVAH HIMSELF. "Behold YOUR GOD" (Isa. 40.9). "In that day shall Jehovah's BRANCH++ (i.e. Messiah) be beautiful and glorious" (Isa. 4.2). Hence NO genealogy is required; and He is presented as what He is-before GOD (intrinsically)- Divine.

++There are twenty-three Hebrew words translated "Branch" in the Old Testament. This word (zemach) occurs twelve times (see Ap. 10): but in the passages here quoted it refers specially to the Messiah, and forms a link which connects the four characteristics of "the Branch" with the four

presentations of the Messiah, as set forth in the subject-matter of each of the four Gospels respectively.

In Jer. 23.5,6, and 33.15, Christ is presented as "the Branch", the KING raised up to rule in righteousness. This forms the subject-matter of Matthew's Gospel.

In Zech. 3.8, Christ is presented as "the Branch", the SERVANT brought forth for Jehovah's service. This forms the subject-matter of Mark's Gospel. He is seen as Jehovah's servant, entering at once on His ministerial work without any preliminary words.

In Zech. 6.12, Christ is presented as "the Branch" growing up out of His place. This is the characteristic of Luke's Gospel, in which this growing up forms the subject-matter of the earlier (and separate) portion of the Gospel, and brings out the perfections of Christ as "perfect man".

In Isa. 4.2, Christ is presented as "the Branch of Jehovah" in all His own intrinsic beauty and glory. This is the great characteristic of the subject-matter of John's Gospel.

The Four Gospels thus form one complete whole, and are not to be explained by any "synoptic" arrangement.

The four are required to set forth the four aspects of the LIFE of Christ, as the four great offerings are required to set forth the four aspects of His DEATH.

No one Gospel could set forth the four different aspects of the life and ministry of the Lord Jesus, as no one offering could set forth all the aspects of His death.

Hence, it is the Divine purpose to give us, in the four Gospels, four aspects of His life on earth.

God has so ordered these that a "Harmony" is practically impossible; and this is the reason why, out of more than thirty attempts, there are scarcely two that agree, and not one that is satisfactory.

The attempt to make one, is to ignore the Divine purpose in giving four.

No one view could give a true idea of any building; and no one Gospel "Harmony" can include a complete presentation of the Lord's life on earth.

See further on "the Diversity" and "the Unity" of the Four Gospels in Appendixes 96 and 97.

Through failure to recognize this fourfold Divine presentation of the Lord, the term "Synoptic Gospels" has been given to the first three, because they are supposed to take one and the same point of view, and thus to differ from the fourth Gospel: whereas the difference is caused by the special object of John's Gospel, which is to present the Lord from the Divine standpoint. John's Gospel is thus seen from the structure above to be essentially one of the four, and not one standing apart from the three.

SPECIAL PRAYERS

*Our Church and Its Members *Stanley White Church and Its Members *LPC's Mission Study Group
*Carl Alston *L. H. Roberson *Joanne Jackson *Agnes Atkins *Trish Hamm

*Bobbie Gregory *Jerry Ellis *Laura (Joe Sandoval's Friend) *Vera Turpin *Billy Pearce
 *Patricia Daughtridge *Believers Around the World *Our Service Folks Around the World *Our
 Country's Leaders and Citizens *The Peace of Jerusalem

We need volunteers to do flowers, usher, and fellowship for some of the months!

AUGUST 2017

BIRTHDAYS	14th-Mark Driver	18th-Clifton Lesak		
VOLUNTEERS	Flowers-(None)	Usher-(None)	Fellowship-(None)	
1	Tues.	6:00-7:00pm	Citizens On Patrol (COP)	Downtown Parking Lot
6	Sun.	9:30am	Worship	Guest Minister-Chuck Wiessner
11	Fri.	8:30pm	Movie On the Lawn	
13	Sun.	9:30am	Worship	John Clark
14	Mon.	6:30pm	LPC Session Meeting	
20	Sun.	9:30am	Worship	Michelle Moseley
27	Sun.	9:30am	Worship	Guest Minister-Nelson Johnston