

In Mark we have the servant, the One who can accomplish things. He relates little of the sayings of Christ. But he relates many of the miracles. He shows His power. Mark was writing to the Romans who were not familiar with the Old Testament. What a contrast from Matthew, but Mark was writing for a different people. Mark does not quote the Old Testament prophecies, though he was probably just as familiar with the Old Testament as Matthew.

It is interesting to read these books through at a single sitting. See in Matthew the great King, the One who has a right to rule, then see the servant, the accomplisher, the active One. Not beginning with a genealogy, not the story of His birth. Not the wise men. What a different portrait is given in Mark. No account of His childhood. One does not give the genealogy of a servant, or his birth. One does not ordinarily give an account of the birth of a servant. Mark starts painting this portrait of Christ, and plunges into Christ's earthly ministry.

In Luke we find a contrast. Christ is painted in an entirely different light, yet the contrast is just as great. Mark's Gospel is the shortest. Matthew's is the longest, and Luke comes just about in between the two. Luke was written for an entirely different people. Luke corresponds to the part of the vision in Ezekiel where we saw the likeness of a man - perfect man.

Luke is writing to Greeks, probably interested in the aesthetic, interested in living as perfect a life as they could. Perfection. Mark is "straightway." Constantly jumping from one thing to another. Luke gives us in beautiful glowing Greek, the power and the life of a perfect man. Beautiful in all the details and steps. Renan was so impressed with the Gospel of Luke that he wrote - "That is the most beautiful book that has ever been written." Luke portrays One who lived the most beautiful life that man ever lived.

He tells us of the birth of Christ. He tells us more of the boyhood of this perfect man. He gives us more of the details of the life of Christ. Luke is writing to the Greeks who are interested in science. Luke shows his careful training in bringing out the nice details. He was interested in the medical aspects. Luke was also the author of the book of the Acts. Balancing details, Luke was interested in details and combining in many ways the sensitive aspect with the aesthetic.

The Greeks were not especially interested in the Old Testament, and Luke rarely ever quotes the Old Testament. Quite a contrast from Matthew.

Now in the book of Ezekiel we read our account of this vision of these likenesses. We found there were three mentioned together - "The face of a man, and the face of a lion on the right side, and they four had the face of an ox on the left side; and they four also had the face of an eagle," - separated from the others, not just given two by two. The eagle that soars up to heaven. And the Gospel of John gives in a wonderful way the most intimate, personal picture of Christ that we find in any of the Gospels, portraying that side of His character. The eagle soars up to heaven.

Matthew was writing for the Jews.

Mark was writing for the Romans.

Luke was writing for the Greeks.

John wrote to a class of people that were hardly in existence when the first three Gospels were written. John wrote to a class of people that had then come into existence. He wrote particularly to the Christians. And John gives in a strange contrast, the most soaring picture of the Man who had sat by his side.

He did not see Jesus as a King, or as a servant, or as a Man - perfect Man, but he saw Him as God Himself. Matthew presents Him generally as a King, Mark presents Him as the miracle worker, Luke shows Him as a Man from His birth, John gives us this picture - "In the beginning was the Word, and the Word was with God, and the Word was God." The name, Jesus, occurs in John's book more than in all the others put together, for he refers to Christ by His intimate, personal name, yet in every page of the Gospel of John we see His Divinity.

When John wrote this Gospel, the Christians were fairly familiar with the Old Testament, those Greeks who had become Christians, now knew their Old Testament well. Those Romans would read the entire Scriptures, for John, writing for the Christians did not hesitate to refer frequently to the Old Testament. You find the Old Testament.