

king and prepares the way before Him. In ch. 4 you find the prince of this world who disputes Jesus' right to be king, and who gives Him the temptation in order to try to prove He is not worthy. In ch. 5 you find Him beginning the ch. with speaking of the kqdm. of heaven, and going on in several chs. to give that long discourse which we call the Sermon on the Mount, the presentation of the principles of His kingdom.

So you go thru the book of Mat. and find that you see there the picture of the great king who is coming, the picture of the lion.

When you turn to the second gospel you find a very marked contrast. Mat. was the longest of the gospels, Mk. is the shortest of the gospels. This contrast is emphasized in the verse in Ezek. that we looked at-- on the right hand you have the face of a lion, on the left the face of an ox. How incongruous!!

Onee I was walking on the borders of Chezhovakia, and I passed by a field where I saw a man plowing with a horse and an ox yoked together, and it looked very strange to our eyes. To see the horse and ox yoked together! But the lion and the ox is far more different. A strange thing that the face of the lion and the face of the ox would be joined together.

Then you turn from the first gospel to the second gospel tho as you read it you find it is the same person, described and many of the events are similar. Yet you have a very different picture. Mat. wrote his gospel in the first instance for the Romans, although of course eventually for all, but in the first instance for the Romans, for the Jews rather. Mark wrote for a different group of people. He wrote for the Romans. Now the Romans were not so interested in kingship, they already had it. They had control over most of the then known world. They knew it is one thing to have control, and it is another thing to get accomplished what you want accomplished.

They were not interested now in looking for a king. They were interested in one who could be efficient, who d could do what needed to be done, one who had the power needed and the knowledge of how to do it. So we have the ox the patient burden bearer. The one who does not try to be the king to exercise the authority but the one who has the power to go steadily. Not like the lion, but goes steadily and accomplishes what is needed.

That is what would interest the Romans. Mat. said to the Jews, Here is your king! Here is the one whom you should worship and follow. Mark says to the Romans, Here is the one who can satisfy your needs, the one who has the power and the knowledge to fulfill that which needs to be done. The picture of the ox, the picture of the one who can accomplish. The servant is the picture in Mk.

So we find Mk. begins by quoting from Isa.'s picture of the servant of the Lord which occupies so large a part of the gospel of Isa. We do not have the genealogy. You do not bother about the genealogy of a servant. We don't have anything about his birth here. You start ~~w~~ right into his work, and you find him performing one miracle after another. More emphasis on the miracles in the gospel of Mk. than in any of the other gospels.