

You have the flowing Gk. style that Lk. has. You have not the Magi, not the great wealthy people who come with their wonderful gifts but you have the shepherds out in the field to whom the angels speak. You have the perfect life as described here in this gospel of Luke.

You don't have so many OT quotations in Lk. It is nothing like the gospel of Matt. in this regard. After all the Greeks don't know a great deal as yet about the OT. Unlike Mk. it has many of the sayings of Christ, many of the pictures. In fact some of the finest of the pictures--the parables that have the humanity presented, in a wonderful way. The parable of the lost coin, of the prodigal son. The men on the road to Emmaus who met Jesus and came to know him in the breaking of the bread. There is the emphasis on beauty, on grace, on doing things in the right way.

Then you have the emphasis on science which would interest the Greeks. They were interested in knowing the precise details. In the other gospels you read Jesus saw somebody that was sick, had a disease and He healed them. Lk. is apt to name the disease! You have more medical terms in the gospel of Lk. than in all the other gospels put together. The other gospels will say perhaps, Jesus went into a certain town. Lk. is more apt to name the town. There are far more proper names in Lk. He was interested in facts. There is an interest in individuals. Here we see the perfect man.

And these three look from three different angles, and you have to see from all three angles to get the real picture of Jesus. But Ezek. saw not only three aspects, he saw a fourth one. He said each of the four had the face of a man, and on the right side it had the face of a lion, and on the left the face of an eagle(?) ox, and each also has the face of an eagle. In the great art galleries of the world there are wonderful pictures of various events in the life of Christ. You see pictures of other things in the gospels and naturally you occasionally come on to a picture that is someone has tried to draw of Ezekiel's vision, but none of them compare with these other beautiful pictures. Because it is very difficult to imagine.

How will you picture the face of a lion, the face of an ox, the face of a man all together? Well, there is a problem. You might perhaps surmount it. But what will you do with the face of an eagle? It certainly doesn't seem to belong with the rest. The eagle that soars overhead. How does the face of the eagle get into the picture? Well, I'm sure that for the disciples it took a long time to see the face of the eagle. And the one who saw it was John. The one who was most intimate with Jesus. The one who was closest to him. The one who sat next to him.

Mat. starts with a genealogy. Mk. plunges into the work of Christ. Lk. describes the beauty that was connected with his birth and the birth of John the Baptist the forerunner. But John looks back far into eternity, "in the beginning was the word and the word was with God and the word was God." John did not write in the first instance for the Jews, or for the Romans, or for the Greeks. He wrote particularly for a people that did not even exist when the first three gospels were written, at least not to any great extent. He wrote for the Christians, people composed out of the Jews, out