

Session 4 Harmony of the Gospels

INTRODUCTION

John 1:1. “In the beginning was the Word, and the Word was with God, and the Word was God” (Jn. 1:1). In your notes here, Jesus, the Father, and the Word are one. I think this is one of the greatest revelations you’ll ever get. This is a very high revelation: to see the unity of the Father, the Son, and the Word as all being one. It says, “Everything written in the Word was experienced and expressed through Jesus’ heart and behavior.” Every principle in this book was put into human form in Jesus. He obeyed it in His heart in every way. Every desire in the Word of God was expressed through Jesus.

I told you that if you have any difficulty interpreting Scripture or theology, look at His lifestyle and it will demonstrate it in flesh-and-blood language. Sometimes theologians muddle things, but His life expressed it fully. In that sense, He was the Word.

“In Him was life, and the life was the light of men” (Jn. 1:4). Most of us are familiar with this. There are two different Greek words for *light*. One of them means the animal life that every created being has. Fish, frogs, all human beings have it. The second word is *zoe*, which means the quality of life that only comes through God the Father. This passage is talking about *zoe* life: that rare, God kind of life that men can have only when they come to God. You can put the word *anointing* in there, too. It is all identical. In Him is the anointing. In Him is life. In Him is supernatural power. It’s all the same concept. That anointing is what produces revelation in your heart. That’s the source of all life. That anointing is the source of life that dwells inside of you.

EVERY MAN HAS BEEN ENLIGHTENED BY THE WORD OF GOD

Go down to verse 9. It says, “There was the true Light which, coming into the world, enlightens every man” (Jn. 1:9, NASB). This first part of John is a little theological. What the Word of God says is that when that Light came into the world, it brought life to every single man on the earth. God’s Spirit approaches every single man on the earth to be saved. Africa has more churches than America. For the person in Africa, God will visit every single man with His Spirit. All men have the dual witness of creation and conscience. Right? If men submit to the general revelation of God, if men will obey their conscience, if men will look at creation and obey what they know of that, then God will bring the specific revelation of Jesus Christ (cf., Rom. 1). You can always rest assured of that. Every man has been enlightened by the Word of God. Every man has.

“AND THE WORD BECAME FLESH AND DWELT AMONG US”

“As many as received Him, to them He gave the right to become the children of God” (Jn. 1:12, NASB). All the power and authority of Jesus becomes available to us. We have the right to become the children of God, sons of God, God’s very offspring.

“And the Word became flesh and dwelt among us, and we beheld His glory” (Jn. 1:14). That’s an interesting term, because we’ve been talking a lot about glory. I want glory defined. In John 2:11, glory is defined as the manifestation of miracles. “We beheld His glory.” In other words, they saw the miracles and that was the glory they beheld through Jesus. That’s one of the glories defined in Scripture. His character is His glory too, the radiance of His holiness, humility, and love. There’s a lot more on the notes on this.

God desires that as the Word became flesh in Jesus, that that Word, everything in this book, would be expressed and experienced by us: that we would give the Word flesh and blood body to walk in. That our hearts would have the holiness the Word of God has in it; that we would have the power the Word of God describes. That we would become the Word made flesh. That's God's purpose for us.

“HE WHO COMES AFTER ME HAS A HIGHER RANK THAN I”

Verse 15, “John bore witness of Him and cried out saying, ‘This was He of whom I said, ‘He who comes after me has a higher rank than I’” (Jn. 1:15). There's a difference in rank in the eternal kingdom. Jesus has a higher rank than John the Baptist has. John the Baptist will probably have a higher rank than anyone in this room. There are probably one or two guys that might beat old John out. Remember, John was the man who had the monopoly on ministry at this time. The new man comes on the scene and John submits to it. What wisdom not to compete with the one to whom God gives higher rank!

The goal is not to get everyone to look at you. It's to find out God's placement and submit to it. If God sends another man in this body that wants to operate in my function, and God has made it clear that he has a higher rank than I, I want to move out of the way. I don't want to compete with it. John moved out of the way: “He has a higher rank. I'm stepping out of the way. Attention has to go towards Him.” I appreciate that quality in John's heart. That's the type of man God uses in the John the Baptist dimension.

“GRACE AND TRUTH CAME THROUGH JESUS CHRIST”

“Of His fullness we have all received” (Jn. 1:16). “For the law was given through Moses, but grace and truth came through Jesus Christ” (v. 17). Two distinct things were realized or manifested through Jesus Christ. God's grace, which is His love and power, wasn't fully revealed as available to everyone. God had love and power for everyone, but it wasn't available to everyone under the Law. The truth of what we are in Christ was hidden while we were under the Law, but Jesus revealed that God's love and power, His grace, is available, and He revealed the truth of what God's intentions were for us.

If you read the Old Testament and only Moses' revelation of God's purposes, you'll never get the full truth of what God had in mind for man. In Jesus, grace is made manifest and available to everyone, and truth has been released so we can all see what God has created us to be. They didn't have that privilege under the Law.

“No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him” (Jn. 1:18). Jesus is in the bosom of the Father. Here in the notes, Jesus says, “Where I am, there you [will] be also” (Jn. 14:31). Right now, He's in the bosom, in the very heart of God. That's where we will dwell forever. Jesus wants us to be right there in the bosom of the Father. It says that He has explained God.

In verse 21, the priests and the Levites arrive on the scene. They demand, “Who in the world are you? Are you Elijah? Are you the Prophet?”

John the Baptist answered, “No.”

The Jewish nation was looking for Elijah due to the Malachi prophecy (Mal. 3:4-5). Then they were looking for a prophet that Moses talked about in Duet. 18:15-18. Everyone was looking for the prophet Moses talked about, and they were looking for Elijah. That's why they asked him that question. They were the next people on the timescale to come.

They said, “Which one of those are you?” We’re going to talk in a later session about John’s relationship to Elijah in more detail, but not tonight.

“BEHOLD! THE LAMB OF GOD WHO TAKES AWAY THE SIN OF THE WORLD!”

“The next day John saw Jesus coming toward him, and said, ‘Behold! The Lamb of God who takes away the sin of the world! This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me’” (Jn. 1:29:30).

John goes on to say, “I did not know”—or recognize—“Him; but that He should be revealed to Israel, therefore I came baptizing with water . . . I saw the Spirit descending from heaven like a dove, and He remained upon Him. I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ And I have seen and testified that this is the Son of God” (Jn. 1:31-34).

Here’s what’s going on here. John isn’t saying he didn’t recognize Jesus in the sense that he wasn’t able to see who He was. That’s what it appears to say. John and Jesus were very intimate. It’s a very strong conviction. It doesn’t change anything, but each knew who the other was. I don’t think John was wondering who Jesus was. He said in his public ministry that he gave Jesus no public recognition until God the Father sent the Spirit on Him. He didn’t want people being able to say, “You were taken up in a cult. This Guy’s personality swooned you under. His mother talked you into it. *Your* mother talked you into it.”

He says, “I’m not going to recognize anyone until the Father from heaven does something. From that day on I will recognize or manifest Him to the nation.” No one could trace him back to being deceived or handpicked by their mothers. I don’t think he’s saying he didn’t figure out who He was. John was the big man with authority. John was the man with the “going” word. He had the charismatic movement going, so to speak. What John said was law. He said, “Now this is the Messiah.” He recognized Him after God the Father gave him supernatural revelation. In the Gospels it says that Jesus saw the dove, and here it says that he saw the dove. They both saw the dove and they both saw the voice—just to alleviate any confusion. John could say that Father God personally revealed it him—not the mothers and all that goes along with that.

JESUS WAS SEARCHING FOR THOSE WHO HAD A HEART FOR GOD HIMSELF

In verses 38 and 39, what’s going on is that Andrew and John, the disciples of John, came on the scene. They came up to Him and asked Him a question. Jesus turned and beheld them following. I said there are four followers, but there are really five. I didn’t put John’s name, because John never reveals himself. That’s how you know that it’s John the apostle. Whenever an author is writing, almost always the Word of God refers to him as “he that did this,” or he calls himself, “The disciple whom the Lord loved.” Very likely it was the unnamed disciple. You can’t prove that, but everyone accepts that.

“Then Jesus turned, and seeing them following, said to them, ‘What do you seek?’” (Jn. 1:38).

Then they said to Him, “Where are You staying” (ibid)?

It seems like a funny conversation. “What do you seek?”

They reply, “Where do You live?”

He says, “You answer My question and I’ll answer yours.”

That’s not what’s happening at all. Everyone that was attracted to Jesus in the early days was attracted by signs. He didn’t even bother to ask men, “*Who* do you seek?” He asks, “What are you looking for?”

Their response is, “We want to be with You because of who You are. We want to spend the afternoon with You. Not Your miracles; we want You.”

When they gave that question back to Him, “Where do You live?” He said, “Oh, you’re after Me then, not My miracles. You really want Me.” Because John announced Him as the One who takes sin away. He says, “You’re interested in sin and getting your heart right. Good! Come on and follow Me.”

They were unique because they were some of the few people who followed Jesus for spiritual reasons. Almost everyone else followed Him for the miraculous. I don’t blame them. If I saw someone raise the dead, I would follow him, too. This is a revelation of what kind of men God was picking to be disciples: people who had a heart for God Himself.

Peter has the same thing happening a little later. In verse 42, they bring them to Jesus, and Jesus looks at Peter and says, “You’re Simon the son of John; you will be called Peter” (Jn. 1:42)—from *Cephas*, which translates *Peter*.

John says a word in Aramaic and translates it in Greek. Most of the people reading this were Greek readers. He gave an Aramaic word, *Cephas*. Then he translates it into Peter, which means *rock*. He says, “Your name is Simon, which means *little*.”

This was way in the early days. This is almost a year and a half before Peter officially follows Him. This is right around the Passover time in 26 A.D., clear to the next November before He officially calls him to follow Him. He changes Peter’s name: “You’ll no longer be the impulsive, insecure one. I want you to get it in your head that you’re the rock. From this day forward, you’re the rock.”

He isn’t the *big* rock, which is the Church, but he will be a stable, secure man from whom many would gather their strength. He gave Peter a different name so that He could begin to build into Peter a new image of himself, that he could receive what God had for him. He started by changing his concept of himself, by giving him a new name. “You’re not little anymore, you’re the stable one. Not the impulsive one, shaken by the wind.”

EVERYTHING THAT GOD DOES ORIGINATES IN GRACE FROM GOD

In verse 43, He purposed to go forth to Galilee. He found Phillip. This presupposes He was looking for him. Seems to me the Father had revealed it to Him. In verse 45, Phillip runs to Nathanael and says, “We found Jesus.” Who found who? Did Jesus find him? I wrote in the notes there that Phillip thinks he found Jesus instead of the other way around. This is usually man’s perspective of God’s working. Everything that God does originates in grace from God. When we aren’t yet taught and instructed, we think we’re the source of it. Great things are happening, and we say, “I have a great idea!”

No, God is the one. I thought that was interesting to point out. Phillip in his early years didn’t quite understand grace yet: “Hey, we found the Messiah!” There’s no sense of God’s sovereign overrule.

JESUS, THE SON OF MAN

In verse 51, He calls Himself the Son of Man. “The Son of Man” was a title from Daniel 7. You ought to read Daniel 7. I told my wife this morning when I came here, “Read Daniel 7 before you come to church.” I was reading it for fun, because it is an absolutely majestic chapter. The nature of this title alluded to His messiahship, because He’s referring to the Messiah in Daniel. Yet it still is veiled to those who didn’t have revelation. The scope of its meaning is so broad that it can refer to His humanity or His deity. That’s why He used it. This title was preferable to *Messiah*, because the word *Messiah* suggested political aspirations. All the Jews were looking for a messiah who was going to come in and rule politically. He didn’t like the word *Messiah* because of the problems it would cause. He only used the word to those who had revelation. So He said, “I’ll say ‘Son of Man’ so all the leaders think I’m just a man. Those who have insight will know I’m the Messiah from Daniel 7. I’ll walk in the best of both worlds at the same time.” That’s why He called Himself the Son of Man. Those with insight knew what He meant. For those without insight, it didn’t cause any problems.

JESUS PERFORMED A MIRACLE IN SECRET AT THE WEDDING FEAST

Chapter 2 is the marriage at Cana. His mother comes up to Jesus and says, “Jesus, they have no wine!”

Jesus says, “Jesus said to her, ‘Woman, what does your concern have to do with Me? My hour has not yet come’” (Jn. 2:4).

The mother turns to the servant and says, “Do whatever He says” (Jn. 2:5, paraphrased).

Seems like there’s some confusion, doesn’t it? Jesus says, “My hour has not yet come,” then turns around and does the miracle.

You think, “What is going on?”

Mary knew Jesus was baptized with the Holy Spirit and thought it was a good time to openly manifest His power. He had been baptized in the Spirit six or seven months earlier than this. She knew what had happened. I’m sure He ran home and said, “Mom, the big day has come!”

Mary thought, “Man, a wedding, His friends, His family... what a great time to manifest Himself.”

Jesus wanted to demonstrate His power first in Jerusalem. He wanted to give them the opportunity first to accept Him. Jesus knew the hour of publicly being manifest wasn’t at hand. Still He wanted to respect His mother’s request. So here’s what He did: He did a miracle in private. He didn’t manifest Himself to anyone else. The mother said, “Jesus, do it!”

“Woman, my hour has not yet come.”

He kind of winked at her, and she whispered, “Just do what He tells you.”

She said, “Oh I get it. He doesn’t want to show everyone else who He is, but will do this request for me.” His hour to manifest Himself openly hadn’t yet come. He didn’t manifest Himself openly. No one knew what happened except a couple of waiters. He slipped out of Galilee and no one knew He had done a miracle until

later. He wanted to go to Jerusalem. He felt like the folks at Jerusalem needed the first chance. He needed to walk in there and let them reject Him as Messiah first.

He calls her *woman* because He wants her to know that from this day forward He's on different terms. He's no longer her Son; He's her Lord. He appreciated all that she did for Him. Now she must serve Him and bow like everyone else. This is the sword Simeon talked about last week. She said, "Boy, I've lost my Son." That's exactly what happened. He had growing independence. He treated her like one of the multitude. That's what she was. She was a sheep without a shepherd and God loved them all impartially. Imagine God; He couldn't love her more. He loved them all together. That's where He said, "Woman." He referred to her three times as woman. He wanted to drive home this point. There was no partiality and there was no kind of sentimental affection. She was a sinner who needed salvation through faith and needed to worship Him like everyone else. If she didn't, God is impartial.

To solve that apparent contradiction, it seems like confusion. Really, Jesus knew what He did. He didn't openly manifest Himself.

In verse 11, it says He manifested Himself by doing miracles. In verse 12, Jesus went to Capernaum for one to two months without any record of miracles. He went from Galilee up to Capernaum and was getting ready for the great mission in Jerusalem. He did no miracles in Capernaum; He just went there and waited for two months.

Now we're at verse 13. He's at the first Passover. It's 27 A.D. He was going to the nation's capital. This is where all the public opinion was formed. He wanted to go to Jerusalem. He has done no miracles yet—none, except for that little, private one two or three months ago. No one knew who He was yet. He walked up to Jerusalem. He goes in there in verses 14-16 and clears the temple out.

Here in the notes I write that the prophecy in Malachi 3:1-2 was fulfilled right here. The Lord said that the Lord would suddenly visit His temple and purify it and cleanse it. No one knew what was going to happen. God said through Malachi the prophet, "One of these days when they least expect it, the Lord God is going to walk into the temple and clear the thing out" (Mal. 3:1-2, paraphrased). That's exactly what happened there. I give a bit of insight into that.

They ask Him, "Who in the world are You to do these things here?" He cleans the temple twice: once here in 27 A.D., and later in 30 A.D. He does it twice. He has done no miracles yet, except for that one private one that no one knows about. They don't know who this Guy is. He's thirty year old. He comes walking in and starts tearing everything over.

They think, "Who in the world is this Guy?"

"JESUS DID NOT COMMIT HIMSELF TO THEM, BECAUSE HE KNEW ALL MEN"

They said, "By what authority do you do this" (Jn. 2:18, paraphrased)?

He says, "Destroy the temple and I'll raise it up in three days" (Jn. 2:19, paraphrased). In other words He said, "Here's the authority I have: I'm the One God is going to raise to sit at His right hand."

They didn't understand the answer. They did later, though. They're definitely going to at the last day if they didn't catch it then. He'll go to a few of those guys and say, "Remember that question? You're looking at Him."

Of course they misunderstood the question, and all that is explained. Verse 23: He did many signs publicly. Many people believed. It's His first demonstration of being Messiah.

"But Jesus did not commit Himself to them, because He knew all men, and had no need that anyone should testify of man, for He knew what was in man" (Jn. 2:24-25).

Here's His first big scene. He did lots of miracles. Nicodemus came to Him later and said, "Man, you did so many miracles, You must be from God." His first big splurge was in Jerusalem, a year after His baptism. He's gone twelve full months doing nothing after His baptism, and then His baptism in the Spirit maybe a couple of weeks after that, six weeks in the wilderness. It's been a whole year since John has baptized Him. John is getting more and more popular all the time. He slipped in and slipped out. He's been up out of town in Galilee. Jerusalem doesn't know who He is. He does all these miracles and says, "I don't want to give myself to men." He knew the men were interested in miracles and not spiritual reform.

He says, "They would love to manipulate Me, and I would serve their interest and tickle their fancy and all their curiosities. Not until their hearts change will I let them have My miracles freely. I won't do that to them."

He was handpicking these guys who were after Him for Him. He asked John and Andrew, "What do you seek?"

"We seek You."

"Good, you can come along." He wanted men who wanted *Him*, holiness and righteousness with God more than miracles. He says, "I know what is in men. They want to manipulate Me. They want to use Me. They want to take the miraculous and do their own thing with My power. I'm not giving Myself to them. I'm staying at a distance from them."

A lot of them, I guarantee, came up to Jesus, some of the big rabbis and Pharisees, and said, "Man, have we got a deal for You. You come get involved in our synagogue and we will make You the head pastor. We'll give You the benefits."

He said, "I'm not giving myself to anyone. I'm just going to do what the Father says. I know you'll take advantage of Me if I do that."

That's what that verse is all about. One good thing: Jesus knows what is in your heart and still loves you. I appreciate that.

John 3. This is His first visit to Jerusalem. There was such a scandal that day in all Jerusalem. He cleaned the temple out, this fanatic walking around doing miracles, and everyone is in an uproar. Nicodemus sneaks to Him by night and says, "What is going on? Who in the world are You? You've obviously come from God."

Jesus tells him not to marvel. He says, “You must be born again” (Jn. 3:7). He says, “The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit” (v. 8).

The invisible wind produces visible effects. You can't see it coming; you just see the house turn over. It's an invisible power producing visible demonstrations. Its source and future movements are unknown to anyone but God the Father. The wind is mysterious; it's powerful; and it's unpredictable to us who don't fully comprehend God. Only God knows where the wind is going to go next. Even the wind doesn't know.

We're like the wind. We have power coming through us on occasions. We do unpredictable things as the Spirit of God leads us. We don't even know what the future holds, just like the wind.

In verse 14, He makes an Old Testament illustration. Nicodemus was a man who knew His Bible so intimately well. “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life” (Jn. 3:14-15). He used that title again, and Nicodemus knew what “the Son of Man” meant.

In Numbers 21, when everyone was sick in Israel, there was a plague. They took a serpent and put it on a wooden pole, which was a picture of a cross in the Old Testament. Everyone who looked at the serpent on the cross was healed. Anyone who looked was healed. If they tried to go any other way, they were killed. The serpents were biting all the children of Israel, for this was God's judgment. If they looked at the serpent on the cross, sin on a cross, they were healed instantly.

He said, “Nicodemus, that story spoke of Me.”

Nicodemus said, “Wow, this is heavy. No, I don't get it yet”; but he finally got it. You look to Him and then you'll be healed.

“A MAN CAN RECEIVE NOTHING UNLESS IT HAS BEEN GIVEN TO HIM FROM HEAVEN”

Page 5. We're skipping a lot of this right there in John. John's disciples grew jealous in verse 26: “Man, everyone is following Jesus!”

John says, “That's fantastic! That's the goal; that's discipleship.” That's real discipleship, when your disciples let go of you to go after God.

John answered and said, “A man can receive nothing unless it has been given to him from heaven” (Jn. 3:27). In other words, “I'm not fighting Jesus. I've received my spiritual authority from heaven. Heaven gave Him more authority, so I'm moving out of the way. I can't go argue, fight, and compete with Him and get a higher job.”

You can only have authority if heaven gives it to you. I think that's probably one of the greatest things for an eldership or church to understand; if you get this, it will bring peace and blessing. Authority comes from God, not from positions or ordinations or statuses. Authority comes from God, and wise men recognize it and move out of the way for those who have it at the different degrees.

That's something I really want to have against myself. I've made a commitment before God, and you all need to do the same: "God, when a man of a greater stature comes for the purposes for which I'm working, I'm moving out of the way because I want the fullness of God wherever I am."

John had it; we need it. He was the greatest man ever born of a woman.

"For He whom God has sent speaks the words of God; for He gives the Spirit without measure" (Jn. 3:34, NASB). I always read that as God the Father giving Jesus the Spirit without measure. I looked it up in the Greek. The *He* is Jesus. Jesus is the One to whom God gave the Spirit, and Jesus will give the Spirit to whomever He wishes without measure. I totally missed that until I did a really in-depth study on it. The King James has wording in there that will confuse you. It's not the Father giving the Spirit to the Son; it's the Son giving it to whomever He will, and He'll give it without measure if He desires.

I thought, "Wow, you're kidding me." I thought Jesus was the one who had the Spirit without measure and no one else will.

Jesus says, "You'll do greater works than I've done. I'll give you the Spirit without measure" (Jn. 14:12, paraphrased).

"WHOEVER DRINKS OF THE WATER THAT I WILL GIVE HIM SHALL NEVER THIRST"

Now we come to Samaria, and the woman at the well. I give the statistics of why Samaria, why a woman, why this and why that. Jesus looks at her and says one startling thing in verse 14: "Whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life" (Jn. 4:14, NASB)—to *zoe*. The word for *drinks* in the Greek is a continual action verb. The one who drinks, who gets hold of God in faith and obedience, will never thirst. You'll never have any unmet needs in your life. That's the highest lifestyle available to anyone. I made a decision some time ago on the basis of this verse: "I'm never going to thirst again." I'm thirsting at times, but I decided I'm not settling with any need in my life unmet. He said you can come to a place in God, a relationship in Him where you'll never thirst again.

"LOOK AT THE FIELDS, THAT THEY ARE ALREADY WHITE FOR HARVEST!"

Page 6. Verse 35, I give a lot of detail on all this other stuff. It's really good, but my time is going quickly. Jesus tells the disciples, "My food is to do the will of Him who sent Me and to accomplish His work. Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest" (Jn. 4:34-35, NASB).

He's saying, "Don't say, 'I'll minister one of these days!'" Maybe you need to be preoccupied and waiting before God right now. The greater percentage of your time is before God being prepared, then giving out. Never, never sit idle. Don't ever say, "One of these days, in four months when I'm ready, I'll minister." Everyone needs to minister while they prepare. The percentage will change. The percentage of time I give to delivering men is going to change as I grow in the Lord. Most of my time now I spend in the Word and in prayer. There's going to be a day when that emphasis will change. It's the same with all of us. That doesn't mean I'm not ministering to everyone until I get totally anointed by God in some great measure.

Don't say, "One of these days down the road I'll start doing it." There are needs right now. Meet the needs God brings in front of you. Don't let anyone steal that from you. Don't just go out and do silly things, but lead people to the Lord, lay hands on the sick, minister, and disciple others. Get some new converts. Get them under your wings. Do things with them.

UNITY BETWEEN THE ONE WHO REAPS AND THE ONE WHO SOWS

In verses 37 and 38, we have a relationship between those who sow and those who reap. He says, "Some people sow: some people do the praying and the intercession at a much, much higher level" (Jn. 4:37-38, paraphrased). Everyone needs to pray and intercede. Some people have a real ministry. Some men come and preach after that. The spiritually in-tune man sees that they're one: the one who reaps and the one who sows.

The carnal man looks at the man who does all the reaping and says, "I want to be him."

The man who has the heart after God, it makes no difference whether he reaps or sows. He wants to do the will of God for his life. He sees the unity in the two.

Jesus and John the Baptist did a lot of sowing. Anna spent sixty years in the temple. I don't doubt she did a lot of sowing. Then Phillip, three or four years later after the great revival at Pentecost, went right here to Samaria, and while he was in town a fantastic revival broke out. He reaped. Jesus said they're all one and the same thing. We have to have a spiritual mind and values in ministry, or we will be puny men striving for men's glory and all will be a farce, all in the name of the gospel of glory. We don't need all that. You know that.

JESUS BEGINS TO EXPERIENCE PUBLIC OPPOSITION

Transition number nine. Jesus leaves Judea. Remember that Judea is down here. He passes through Samaria, which most Jews didn't do. He comes to Galilee for a second visit. During His first visit, He does no miracles with one exception. He stays in Capernaum and does nothing for two or three months. He was praised and well known in Galilee by His teachings. No other miracles were done until His second visit to Cana to heal the royal official's son. After a short period of popularity, then rising opposition began with a series of Sabbath controversies with Jewish leaders. He's very popular at first, and then He starts to do things on the Sabbath. The leaders got upset and He starts to get opposition. His first public rejection was from the leaders in Galilee.

This is towards the end of that nineteen-month period. He ministers a full year without any opposition. He's done a lot of teaching, and is starting to do some healing now. At the end of the nineteen months, He has to start using parables. He wants to hide the truth from men with wrong hearts. He doesn't want men to see it.

JESUS PERFORMS HIS SECOND MIRACLE IN GALILEE

John 4. Transition ten. The fame of Jesus' miracles in Judea had spread through all of Galilee. Everyone in Galilee is interested in what is happening. The royal official has a sick son. He says, "Hey Man, heal my child here."

John 4:47. Jesus did lots of miracles in Judea. He hadn't done any in Galilee except for that one hidden one. This man came to Him and requested Him to come down and heal his son. He was at Cana. His son was twenty miles further down the road at Capernaum. "Come heal my son; walk the twenty miles and lay Your hands on him. I know You can heal him; I've heard stories about You."

Jesus said, “Unless you people see signs and wonders, you simply will not believe” (Jn. 4:48, NASB).

The guy said, “Sir, please come down before my child dies.” Jesus said, “Go on your way; your son lives.” The man then believed from that day forward.

Why do you think Jesus began by rebuking this man? You think, “Why the rebuke?”

I see two errors here, though I’m sure there’s more to it than this. Number one: “You have to make the twenty-mile trip, because You certainly don’t have power to heal him from here. You can’t be God; You can’t be who Your teachings are saying You are.” If he knew He was God, He could have spoken the word and healed him. He said, “You’re not that; I know that for sure.”

Secondly: “You had better do it before the boy dies, because You certainly don’t have power to raise him from the dead.”

He looked at him and said in essence, “I don’t need to make the twenty-mile trip. I can speak now and I have authority. If he did die, I could raise him from the dead. Why do you still not believe? Your son lives.”

“I believe! I believe!”

If you had a dying son, if Jesus said He had healed him, you would be willing to make a six-hour trip. The guy spends the night, does a little business, and doesn’t go home until the next day. He had total confidence that his son was healed. He did have belief. It’s not until the next day when he’s walking on the road and his servants meet him. It’s only a six-hour journey. He comes at the seventh hour, at one in the afternoon. He could have been home at seven at night and seen his son, but he didn’t leave until the next day. He believed.

Page seven. What happens in Luke 4 is this. He goes to Nazareth and does some great things in Nazareth. He goes up into Galilee, comes down to Judea, goes up into Galilee again, and heals that one man. He’s only done two miracles, and now He goes to Nazareth. He gets rejected at Nazareth.

Transition twelve: a little more insight into His Nazareth rejection and going to Galilee.

“REPENT, AND BELIEVE IN THE GOSPEL”

Transition thirteen. Mark 1. The thing about all these notes is this: if you’ll keep these things, I’m steering you to where you can go right through the Gospels and see every single verse. For example, I’ve written every detail here, right down the row; you can follow these notes and get the chronological story and get every single verse and every single insight.

Mark 1:15. He says, “Repent, and believe in the gospel” (Mk. 1:15).

Obedience and faith is the message. That’s what God requires. Repent and believe.

This is where He calls the disciples. I want you to read the notes for verse 16. None of His disciples were traveling with Him yet until November A.D. 27, two and a half years before His death. They traveled with Him for the last two and a half years. It’s been a whole year and a half, and now He

calls these guys for the first time. It's His first official call of the two men. He talks to Peter and to Andrew. They were with Him a year and a half earlier. He calls them now and says, "You can follow Me." He calls two more. James and John weren't with him a year and a half earlier; it was Philip and Nathanael.

Page eight. Verse 25. He's casting devils out of people. He rebukes the devil: "Be quiet, and come out of him" (Mk. 1:25)! The devils talk and you can silence them. Here's what I want to get at: Jesus wouldn't allow His messiahship to be first proclaimed by devils. He hadn't proclaimed it in Galilee. He had only done two miracles. Now He's casting out a devil. This is His third miracle in Galilee. One of them was private; one was just that guy down the road with his son; and now He's preaching at the synagogue.

This guy comes every week to work. He never had anyone like Jesus there. He didn't know who the guest speaker was going to be, and the Spirit activates him because the anointing is there. Jesus said, "Shut up, because I don't want you revealing My messiahship." Then all the world, especially the Jewish leaders who didn't like Him, would say that He and the devils were conspiring together, and that's why they were proclaiming the message. He said, "No, shut up. I'll preach My own Messiahship in due time." The devils were seeking to do harm here. They weren't seeking to do good. They were seeking to get everyone thinking they were the source and allied together.

No one had heard of Him being the Messiah. It was a new term. He hadn't done a miracle. Most people hadn't heard of the two little miracles He did. That's why He did that.

Verse 31. I like this. Peter's mother-in-law had a high fever, and it says He rebuked the fever. He said, "Fever, I rebuke you," and commanded the fever to leave. He addressed the fever as if it were a person and rebuked it. I wanted to let you know it's scriptural to do that. Some glorious passage. It almost seems lawful to go through these: cities being healed; massive things happen from this day forward. The only thing I want you to get here is that in verse 34 in the notes, Mark says *many* were healed, but Luke says *all* (Lk. 4:40). Mark tells you it was a lot, and Luke gives the percentage. One gives the quantity and the other gives the percentage. A lot of times you read that and you think, "Many meaning a small percentage?"

No, the many means a lot. The many was 100 percent. One gives quantity and the other gives percentages of those two accounts. He cast out spirits with one word: "Come out!" With only a word they would come out. Man, that's authority! I like that kind of stuff.

"DEPART FROM ME, FOR I AM A SINFUL MAN, O LORD!"

Luke 5. I like this story that reveals Peter's heart. The disciples had just gone out fishing and filled the boat. Incidentally, they just received their second call. They were called twice, a month or two apart. They were called one time, He did all these miracles in Capernaum, and then He called them again. From that day on, they're with Him until the end. He called the four two times, and He hadn't even picked up the other ones yet.

Another few months have gone by now. I have all the months on that big, fourteen-sheet page that you have there. Peter says this. Peter sees this great miracle. The boat is filled with fish—thousands of fish! They're breaking the nets. I love this response. John and Andrew already proved they were after Jesus, not His miracles. Peter makes the same proof here. "When Simon Peter saw it, he fell down at Jesus' knees, saying, 'Depart from me, for I am a sinful man, O Lord!'" (Lk. 5:8).

Most men, when they see miracles, get all excited and into an emotional frenzy. There's nothing wrong with that, but they get so hyped up about the miracles. Peter was instantly aware of his spiritual condition in the midst of miracles. He saw God behind the miracles. He said, "That's God." He fell on His face and said, "God, I worship You."

He said, "There's another man who is after Me, for Me. Join the group."

He needed men who could handle the miraculous without getting frantic about it. He needed men who had a heart for God more than a heart for miracles, so that the miracles would serve God instead of tickling men's curiosity. Now He has four or five who are after God, not only after His miracles. Only then are you a wise tool to be equipped to be used in miracles. Your heart is fixed on the Holy One, not on the miracles.

Then the miracles become a great tool in our hands to bring men into worshipping God. From that day forward, they permanently traveled.

Back to Mark 1 again. We're on the last stretch. I'll make two or three comments. Mark 1:41. He stretches out his hand towards a leper. The leper says, "I don't know if You're a God who heals? I don't know the Word."

He says, "I do heal. Be cleansed" (Mk. 1:41, paraphrased). That was a revelation of His intention.

Verse 43. He sternly warned him and sent him away and said, "Tell no one" (Mk. 1:44, paraphrased).

Here's the reason, here in the notes. People wanted a political kingdom, not a spiritual kingdom. People wanted the Messiah to set up a political kingdom, not a spiritual one. Jesus' main purpose of ministry, the main reason He was on the earth for the two and a half years with the twelve, was to train the twelve. The second reason was to demonstrate how a son of God could live, as the second Adam. The third reason was to reveal God's character to man.

Jesus wasn't here to get a church started. He wasn't interested in a church until after Pentecost. He didn't want men to make Him a political king. He came to die. He said, "For the two and a half years I'm here, I'm going to show what a man fully submitted to God can live like. I'm going to train men to build a church when I leave."

The people wanted Him to start a church right now. They couldn't see with God's point of view. They had man's interest and not God's. That's why Jesus constantly told them, "No, no, no; I'm not interested in establishing a forever-settled organization now. They'll do that later. I'll reveal what a man totally submitted to God can live like."

TEST YOUR ZEAL FOR HOLINESS BY YOUR LOVE FOR MAN

The end of Mark 2:14. He calls Levi. In verses 15-17, He has dinner with Levi, Matthew the tax collector. Matthew 9:13 tells the same story, but adds this. Jesus said this: "Go and learn what this means: 'I desire compassion, and not sacrifice,' for I did not come to call the righteous, but sinners" (Mt. 9:13, NASB).

Our spirituality is to produce love for man as well as a zeal for holiness. That's what true spirituality does. It produces love for man and a zeal for holiness. When zeal for holiness motivates us to reject and condemn men, it's not a God-like holiness. It's a religious, arrogant holiness. Test your zeal for holiness by your love for man to see if it's a real holiness or a religious holiness. "Go and learn this statement: I don't want your holy, religious, arrogant living. I want compassion out of your hearts for men."

In the church, we always have to have standards that receive and welcome men rather than pushing them out. That's where the Church went wrong, because God brought a whole bunch of hippies in during the 1960s. The Church told them, "You can't have long hair, can't wear pants, can't wear sandals." A lot of churches sent them out and missed the whole point.

YOU CAN'T PUT OLD WINE INTO NEW WINESKINS

Here's the last point. He says you can't put old wine into new wineskins or they'll burst. He's saying you can't bring a new move of God into an old setting unless that old setting is willing to put that setting aside and come up with a new setting. If you put the new wine without the fermentation in it, when it goes into those wineskins, it expands. It will burst the skins that have already been stretched. It can't stretch anymore. The gas expands and it says, "I can't stretch anymore! I've been stretched six times before with new wine!" It will burst. God says we need a new wineskin—a new structure for a new movement.

Here's what I'm saying. Forever, forever, put this in your heart. Since we're going to move continually on in the purposes of God, we have to be a people who can constantly change our wineskins, constantly change our structure, our format—always moving all the time; always changing continually as the Spirit of God leads us. Otherwise, we're going to have a structure that won't contain the next revelation of God. Amen.