

Chronological Bible Study

Week 40:

Jesus' Ministry

Matthew 6:1-8:13; 8:23-34; 9:18-11:19; 12:22-14:12

Luke 3:19-20; 6:37-49; 7:1-8:21; 8:22-9:9; 11:1-36; 12:22-34; 13:18-21

Mark 3:20-6:29

John 4:46-5:57

A Miracle Every Day

[Video Link](#)

<https://www.youtube.com/watch?v=cDtfXwNMXXI>





Introductions

What city did you live in when you finished High School?

Questions?

Comments?

Summary of This Week's Readings

- Righteousness in the Kingdom of God
- Doing the Will of God
- The Lord's Prayer
- Faith of the followers
- John the Baptist In Prison
- Jesus and Beelzebul
- Parables by the Sea
- Miracles
- Death of John the Baptist

good news the **Gospels** salvation through Jesus Christ biographical truth death and resurrection deliverance

2nd	1st	3rd	4th
<p>Matthew a tax collector</p> <p>written A.D. 40-140 written for Jews</p>	<p>Mark a missionary</p> <p>written A.D. 55-70 written for Romans</p>	<p>Luke a doctor</p> <p>written A.D. 62 written for Greeks</p>	<p>John a fisherman</p> <p>written A.D. 80-90 written for all mankind</p>
<p>42% unique 58% shared 60% in red letters</p>	<p>3% unique 93% shared 42% in red letters</p>	<p>59% unique 41% shared 50% in red letters</p>	<p>92% unique 8% shared 50% in red letters</p>
<p>60% in red letters</p> <p>Emphasis on Jesus' credentials Traces Jesus back through Abraham Aligns with Old Testament prophets</p> <p>Matthew 9:9 "And Jesus passed forth and thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose and followed him."</p>	<p>42% in red letters</p> <p>Emphasis on action, miracles and helping Peter influenced Mark's writing Writings documents action, and events of Jesus</p> <p>Mark 12:33 "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." The second is this: "Love your neighbor as yourself."</p>	<p>50% in red letters</p> <p>Emphasis on the parables Called the most beautiful book ever written Luke gives us a beautiful portrait of our compassionate Savior.</p> <p>Luke 4:18-19,21 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor." Today this scripture is fulfilled in your hearing"</p>	<p>50% in red letters</p> <p>Emphasis on the deity of Jesus - Jesus is God John's gospel introduces Christ, from "the beginning" involved in creation Selects spiritual conversations that show that Jesus is the Messiah</p> <p>John 11:25-26 "Jesus said to her, 'I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?'"</p>

Sources:
<http://www.gotquestions.org>
 Chuck Swindol Ministries <http://www.insight.org/broadcastlibrary.html> Gods Masterwork, Vol. 5 (Matthew-Acts)

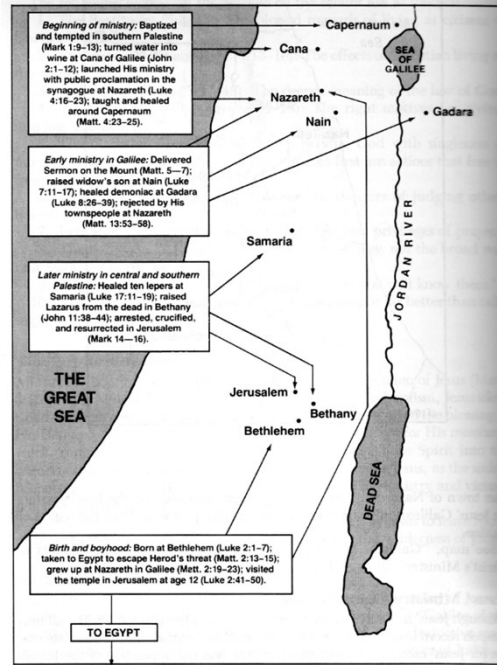
This provides an overview of the different gospels and the audience and focus of each Gospel.

New Testament Political Rulers

Roman Emperor	Rulers of Palestine		
	Herod the Great (37-4 B.C.)		
	Judea	Galilee and Perea	Other Provinces
Augustus Caesar (31 B.C. - A.D. 14)	Archelaus (4 B.C. - A.D. 6) Cocconus (A.D. 6-8) Ambivus (A.D. 9-12) Annus Rufus (A.D. 12-15) Valerius Gratus (A.D. 15-26) Pontius Pilate (A.D. 26-36) Marcellus (A.D. 37)	Herod Antipas (4 B.C. - A.D. 39)	Herod Philip II (4 B.C. - A.D. 34)
Tiberius Caesar (A.D. 14-37)	Herod Agrippa I (A.D. 37-44) Cuspius Fadus (A.D. 44-46) Tiberius Alexander (A.D. 46-48) Ventidius Cumanus (A.D. 48-52) M. Antonius Felix (A.D. 52-60) Porcius Festus (A.D. 60-62) Claudius Albinus (A.D. 62-64) Gessius Florus (A.D. 64-66)	Herod Agrippa II (Began to rule in A.D. 34 in other provinces and in A.D. 39 in Galilee and Perea.)	
Caligula (A.D. 37-41)	Jewish Revolt (A.D. 66-70)		
Claudius (A.D. 41-54)			
Nero (A.D. 54-68)			
Galba, Otho, Vitellius (A.D. 68-69)			
Vespasian (A.D. 69-79)			
Titus (A.D. 79-81)			
Domitian (A.D. 81-96)			

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The Life of Jesus



Nelson's Complete Book of Bible Maps and Charts © 1993 by Thomas Nelson, Inc.

Some tools for reading the New Testament

The Gospel of Mark

[Video Link](#)

<https://www.youtube.com/watch?v=HGHy9-DtXk>



Any comments on the Book of Mark? Questions? New Insights?

Who Is Jesus Christ?

Many people think Jesus Christ was simply a great teacher. But Christians believe he was far more than a mere human being. His death and resurrection radically changed the course of history. Christ's love allows people to enter into a true and meaningful relationship with God the Father.

Jesus Is . . .

FULLY HUMAN

- He was born as a human baby
- He endured the pains and temptations of humanity
- He suffered a physical and humiliating death

Mark 1:12-13; Luke 2:1-21; Phil. 2:5-8

SINLESS

- He did not sin, even when tempted
- He was undeserving of punishment and death

Matt. 4:1-11; Heb. 4:15

FULLY DIVINE

- He is the Son of God
- He is God incarnate, the "Word" made flesh, who came to earth to redeem humanity

John 1:1, 14; 20:31

THE MESSIAH

- He is the Messiah foretold in Old Testament prophecies
- His kingdom is the kingdom of God, where his followers from all nations are united in love and peace

Isa. 53; Mic. 5:2; Mark 14:61-62; John 4:25-42; 18:36

THE SAVIOR

- Though sinless, he chose to die and receive humanity's punishment for their sin, in order to save them
- Through his resurrection, he conquered death and sin, Satan and hell
- He promises eternal life to those who believe in him

Luke 24:5-7; John 3:16,36; 5:24; II:25; Heb. 9:14

THE LAST ADAM

- He provides forgiveness and new life, abolishing the sin and death that Adam brought upon humanity

Gen. 3; Rom. 5:12-21; 1 Cor. 15:21-22,45-49

THE HIGH PRIEST

- He directly connects people to God
- He was the perfect, sinless, ultimate sacrifice for sin; no other sacrifice or priest is needed for forgiveness from God

Heb. 3:1; 4:14-15; 7:24-27



Who Is Jesus?

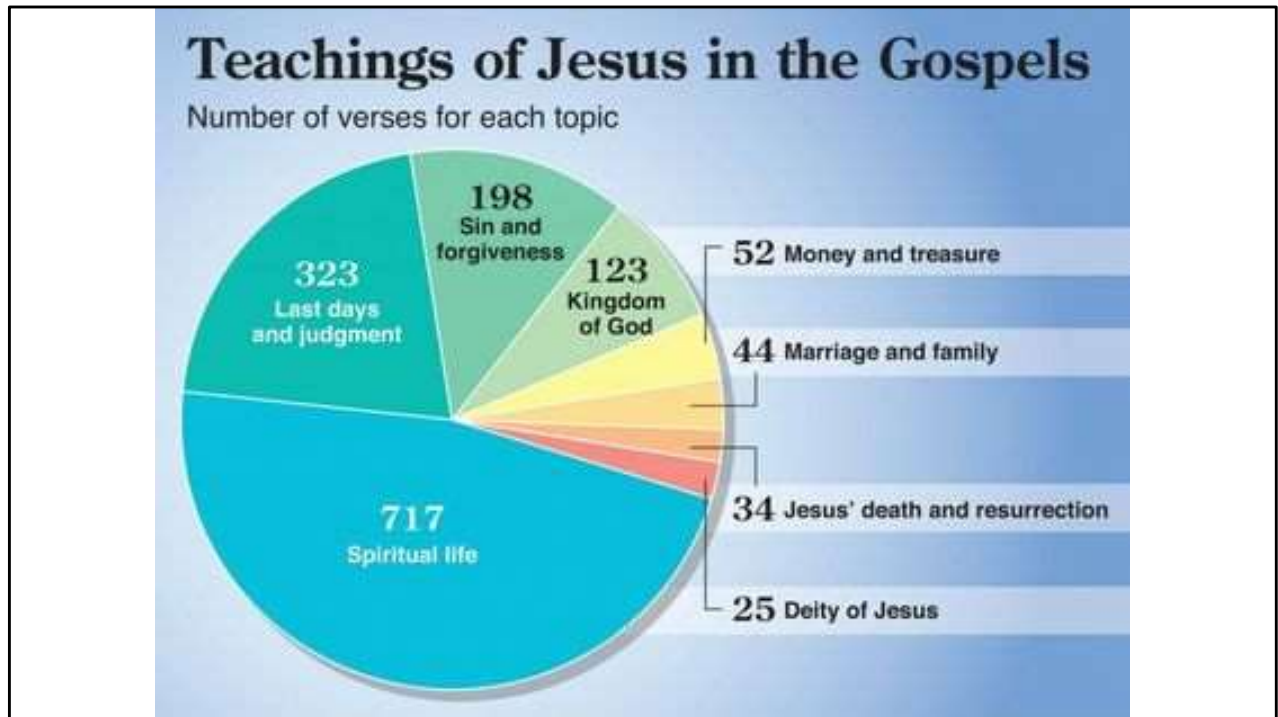
- Jesus is God come to earth to be with his people.
- Jesus is the source of our salvation.
- Christ means Messiah in Greek.
- Virtually all scholars of antiquity agree that Jesus existed historically.
- The canonical gospels are the foremost sources for the life and message of Jesus.

Some Modern Interpretations of Jesus	Biblical Jesus
Preaches only love	Preaches God's righteousness
Gives you health and wealth	Gives salvation, hope, joy, and peace
Never says anything negative	Warns of sin, judgement and hell
Loved and accepted by the world	Hated and despised by the world
Serves your will not God's will	Exalts God the Father's will
Hates to offend you and others	Offends the world with truth

Jesus Christ, also known as Jesus of Nazareth, is a central figure in Christianity and is considered by most Christians to be the Son of God, the Messiah, and the savior of the world, come to earth to be with his people. Christ means Messiah in Greek. He was a Jewish religious leader and preacher who lived from around 6–4 BC to AD 30 or 33. He is the fulfillment of the Old Testament promises that God saves his people. The Bible records that Jesus died on the cross, rose from the dead after three days, ascended into heaven, and descended into hell. Christians believe that Jesus' death and resurrection proved God's victory over sin and death, and that Jesus came to take away the sins of the world. Jesus is the source of our salvation. He will judge all people when he returns. He is a person of the Trinity of God: God the Father, God the Son (Jesus), and the Holy Spirit.

Virtually all modern scholars of antiquity agree that Jesus existed historically. The four canonical gospels (Matthew, Mark, Luke, and John) are the foremost sources for the life and message of Jesus.

Some false teachings of Jesus don't fully portray the Jesus of the Bible.



The gospels discuss what it means to live a spiritual life, proclaim the deity of Jesus, describe his death and resurrection, discuss daily earthly matters associated with marriage and family and money and treasure, describe sin and forgiveness, and provide a glimpse into the anticipated last days and judgement.

The Gospel of Luke

[Video Link](#)

https://www.youtube.com/watch?v=XIb_dClxzo



Any comments on the Book of Luke? Questions? New Insights?

Be Perfect

- Our love for one another should be as perfect as the love given us by our Heavenly Father.
- The law reveals to us our sin, but at the heart of the law is our complete love for God and our love for our neighbors.
- Jesus came to show us what perfect love is like – for God and for our neighbor.



Last week's readings ended with a statement in Matthew 5:48: Be Perfect, therefore as your heavenly father is perfect. Luke 6:36 says: Be merciful, just as your Father is merciful."

We read these words and probably think Jesus is talking about perfection with regard to sin — our thoughts and actions — but is that what Jesus really meant? Everything preceding this is a command about how we interact with others. We should not kill, of course, but neither should we insult others. We should not commit adultery, of course, but neither should we lust. In these, as well as the other "you have heard" statements, Jesus expands our understanding of the law so as to include our thoughts as well as our actions.

While Jesus opens our eyes to see sin's true boundaries, his real focus is on how we love one another. As such, the perfection to which Jesus calls us is that our love for one another should be as perfect as the love given us by our Heavenly Father. The law certainly reveals to us our sin, but at the heart of the law, according to Jesus, is our complete love for God and our love for our neighbors as ourselves. Jesus did come to pay the price for our sins, but he also came to show us what it is like to perfectly love the Father and to love our neighbors as ourselves. And, with Jesus having just completed a discussion of how to love our neighbors (Matt. 5:17-48), it makes sense that he might be shifting gears to teach us

how to love our Heavenly Father with all our heart and soul and mind – which is our reading for this week (Matt. 6:1-34) .



Righteous Practices of the Kingdom

- Jewish leaders considered three practices as the most important proofs of piety: giving, praying, and fasting.
- Jesus warns against doing these for the sake of human praise.
- “Practicing our righteousness” is to act in a way consistent with who we were made to be in the presence of God; to celebrate who God wants us to become.
- We should give, pray, and fast because we love the Father and we want to show our love to him.
- We should pray for the sole purpose of being with the Father and showing him our love.
- When we fast we realize the short-lived satisfaction of material treasure and look to the treasure of God’s love.

Jewish leaders considered three practices as the most important proofs of piety: giving, praying, and fasting. These practices were considered to be showing devotion to God. Jesus warns against calling attention to our good behavior for the sake of human praise when performing these practices.

Practice is a necessary precursor to performing well in most any endeavor, but Jesus isn’t really telling us in these passages to practice being righteous. The Greek word for practice means to perform, do, or celebrate. The Greek word used for “righteousness” means the state of who we ought to be, or the condition acceptable to God. Therefore, “practicing our righteousness” is to act in a way consistent with who we were meant to be in the presence of God; ; to celebrate who God wants us to become. Giving, praying, and fasting are not things we do to become more holy and pure, they are what we do to best emulate who we ought to be in the presence of our Heavenly Father. We don’t do these things because we love other people, or to show other people we love God; we do these things because we love the Father and we want to show our love to him.

Giving to the needy may seem focused on our neighbors, but it really is a way we can show the Father that we are like him, that we value what he values, and that we love what he loves. If we are to love God we must love the needy as God would love them. When we meet the needs of the needy we show the Father our love for him. But this, Jesus said, we

must do in secret. This distinction between left-hand-giving and right-hand-giving has nothing to do with the actual money or the recipient of the gift. The distinction is found in the motive and visibility of the gift. We can give to others because they ask or because we see their need; we often do this. And the recipient knows where the gift comes from. In fact, Paul did this sort of giving quite a bit when he took gifts from the churches on his journeys and gave the money to the believers in Jerusalem. The motive was to help the needy and it was quite visible. As a church, and as believers, we should be involved in this sort of giving often. Let others see the love the church has for each other. But there is another type of giving which should be done in secret and for the sole purpose of showing our love to the Father. This giving may still help the needy — in fact, it should — but it should be done privately, without fanfare, for the sole purpose of showing God how much we love him.

The next practice of righteousness is prayer, but not the sort of prayers with which we are most familiar. Praying for our needs or on behalf of others is good and necessary; praying in public is an important part of our church life; praying at dinner is a wonderful way to thank God for his blessing. But none of those prayers are the focus of Jesus's words. Jesus is talking about prayer as a private thing done for the sole purpose of being with the Father and of showing him our love. But we must notice, Jesus doesn't leave it to our imagination as to how we are to pray. When it comes to talking with the Father, Jesus gives us a specific prayer. We will look at this prayer next.

Finally, Jesus tells us we should fast. Fasting is often described as a way to seek the wisdom of God or ask for his mercy. Fasting was done by many of God's prophets, kings, and his people as they sought the will of the Father. Such fasting is important, but the sort of fasting to which Jesus refers here is of a completely different nature. This type of fasting is done as a way of showing to our Father our love for him. And, like giving and prayer, this fasting is also done in private for only the Father to see. Jesus is providing instructions regarding one of the key issues related to fasting: how our focus is too heavily placed on the good things of this world. The sort of fasting Jesus calls a "practice of righteousness" is fasting done which helps us refocus our minds on the true source of our satisfaction and contentment. The material world cannot supply that which we truly need; only our Heavenly Father can do that. Fasting as a "practice of righteousness" isn't separation from an evil material world, it is a way to reawaken our understanding that the good material world is not the source of our contentment. This sort of fasting helps us truly feel and express our love for our Heavenly Father. Food, often the subject of fasting, is not the only material good about which we are prone to indulgence. We build, buy, and worship material treasures all the time. We all place value in earthly treasures; we even find comfort in them. But these earthly treasures we value and worship will decay and are susceptible to theft; every earthly treasure inevitably slips through our fingers. But, treasures piled up in heaven will never decay and never be stolen. Treasures in the eternal kingdom of God are eternal treasures. when our treasures become those laid up in heaven — the greatest treasure being our Father's love — our eyes are opened by the light of God's love. This is why Jesus tells us to fast. When we fast we quickly realize how short-lived the satisfaction is that we gain from material treasures. With an empty stomach, growling because our last wonderful meal was not enough to completely

and for all time satisfy our longings, we realize the futility of laying up for ourselves any treasure on earth.

Materialism may be God's greatest rival competing for the allegiance of human hearts, not the least because constantly striving to secure one's life via possessions produces anxiety. Just as a "healthy" eye lets in "light" to guide an entire person, an eye focused on God will see clearly everything spiritual. Just as a blind person sees only "darkness," one worshipping possessions will get everything wrong from God's perspective. Far from promising prosperity, the NT calls believers to give generously from any surplus and assumes fellow believers will come to their aid should they become needy by giving away too much. Do not worry means not that we should not think about or plan ahead but that we are not to be anxious.



Judging Others

- Jesus calls us to forgive rather than condemn others.
- We are called to self-examine and help others using discernment.
- We are not to abandon a sense of right and wrong. We must encourage one another to walk within the will of God.
- There is condemnation of some of the practices of the Pharisees.
- We are warned against being hypocritical and self-righteous in condemning others.
- Our actions and words (fruit) reveal the nature of our hearts.
- We need to put the words of the Sermon on the Mount into practice and build our lives on Jesus, the Rock.

Building on the principle of loving one's enemies, Jesus calls people to forgive rather than condemn others. Interpersonal relationships should be modeled on God's gracious acts among his people. Do not judge is not a call to abandon a sense of right and wrong, nor a rejection of the need to encourage one another to walk within the holy will of God. The Greek word used for judge (krino) can mean to condemn or judge overly harshly, because that is how God will judge. Jesus condemns judgmentalism but judgment in the sense of analysis or discernment is always necessary, once one has examined oneself first. Verses 5-6 (take the plank out of your own eye and then you can see clearly to remove the speck from your brother's eye) is saying that Jesus' followers must analyze situations and correct people when they err with a sense of analysis or discernment after examining oneself first. Once one has dealt with an area in which they have sinned greatly, they can and must offer sincere help for others struggling in that area. This section on judgement is a warning against those who are hypocritical and self-righteous in their condemnation of others.

When Luke asks "can the blind lead the blind" and provides a three part parable (Luke 6:39-42) he is showing the follow of the Jewish leaders who claim to be teachers of the law. He talks about the speck and the plank to show the follow of criticizing others without noticing one's own faults. The parable of the tree and its fruit illustrates the relationship between source and product – a teacher inevitably produces one kind of student. Similarly a heart can produce words and deeds only of the same kind. Fruit in this parable symbolizes

actions and words, with words revealing the nature of our hearts.

The wise and foolish builder parable calls hearers to put the words of the Sermon on the Mount into practice by building on Jesus, the rock. There is also a word of judgment for those who do not respond to the call of faithfulness.

The Lord's Prayer

[Video Link](#)

<https://www.youtube.com/watch?v=3-YlqQfKkkk>



This prayer models the kinds of issues that prayer should prioritize and their relative value. First we focus on God, then turn to people.

Dear Father always near us,
May your name be treasured and loved,
May your rule be completed in us,
May your will be done here on earth
In just the way it is done in heaven.
Give us today the things we need today,
And forgive us our sins and impositions on you
As we are forgiving all who in any way offend us.
Please don't put us through trials,
But deliver us from everything bad.
Because you are the one in charge,
And you have all the power,
And the glory too is all yours – forever –
Which is just the way we want it!
Amen/Whoopee!

Dallas Willard



Petition	The Prayer	God's Attribute	Meaning
	Our Father in heaven	Fatherly love	God is a loving, compassionate Father who gives life, provides for, and protects those who trust him.
1	Hallowed by your name	Holiness	To hallow means to make holy. To hallow God's name means to honor it as holy and sacred; real and powerful.
2	Your kingdom come	Sovereignty	God has supreme power and authority over everything in heaven and earth.
3	Your will be done, on earth as it is in heaven	Authority	God's perfect will is always being done in heaven. But on earth, human free will results in evil. We ask that God's will would take place on earth.
4	Give us today our daily bread	Providence	God is able to provide for all our needs. The Greek word for bread represents not just food, but every physical thing we need.
5	And forgive us our debts, as we also have forgiven our debtors	Mercy	We ask God to forgive the wrong we have done. God will forgive us only as much as we forgive those who have injured us. God is merciful and he expects us to be also.
6	An lead us not into temptation	Protection	We pray for protection from all the things that trip us up and undo us. The Holy Spirit gives us strength to withstand temptation.
7	But deliver us from the evil one.	Deliverance	God's deliverance from enemies is a legitimate concern. We can be confident in our prayers for deliverance because we are more than conquerors through Christ.

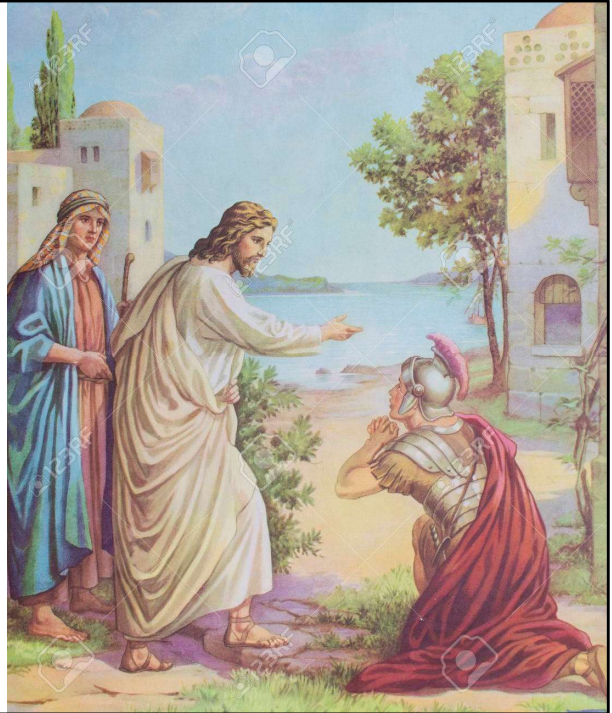
The Lord's Prayer

Matthew 6:9-13 and Luke 11:2-4

Jesus' disciples had seen him pray many times. They must have made the connection between Jesus' intense prayer life and the power he showed in every aspect of life. Finally, one disciple asked Jesus to teach them how to pray. Jesus gave them a simple, yet powerful, prayer that has come to be known as "The Lord's Prayer." This prayer reveals God's attributes (characteristics) and includes seven petitions. The two main sections of the prayer divide with the words "your" and "us." The first part centers on God. Only by focusing on the patient, loving Father can we find the attitude that puts our own needs in perspective. The second part focuses on our needs – body, soul and spirit – and the needs of others.

Faithfulness

- Faith of the Centurion
- Faith of the Widow
- Faith of the Royal Official



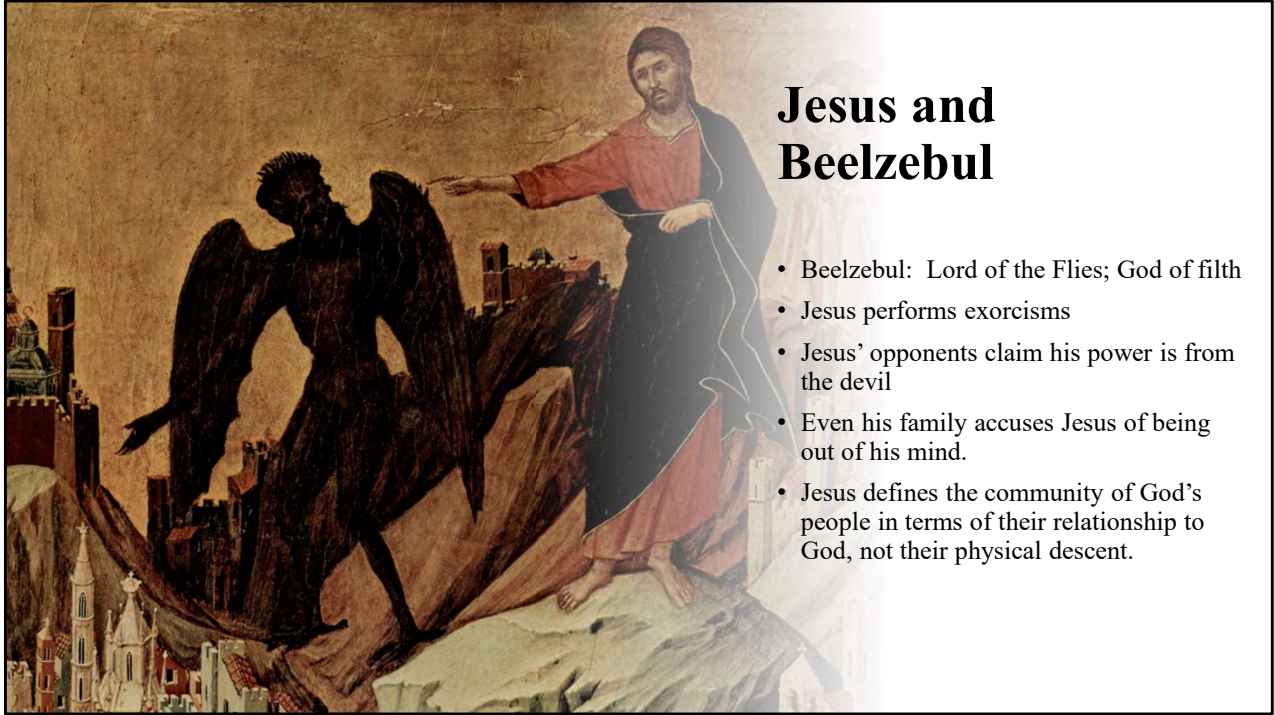
The sermon on the mount illustrates Jesus' authoritative preaching and teaching. The gospels then move to demonstration of Jesus' authoritative ability to heal (and perform other miracles).

The centurion was likely a member of Herod Antipas's guard, which was organized according to the Roman military system. Though not necessarily a Roman citizen, this centurion was likely a Gentile who was in charge of about 100 men. Prior to AD 66, the Roman army did not have a significant presence in Judea and Galilee. The centurion demonstrates extraordinary belief that Jesus can heal from a distance. Jesus doubtless enrages the Jewish crowd in Capernaum by claiming this officer who was aligned with the hated occupying Roman forces has greater faith than anyone in Israel and that many will come from the ends of the earth to partake in the heavenly banquet of all God's redeemed people, while many Israelites will be excluded.

The story of Jesus raising a widow's son alludes to the story of Elijah (1 Kings 17:17-24). A widow, the death of the widow's son, the prophet meeting with the widow at the town gate, the prophet's returning the son to the widow, and recognizing that the prophet is from God helps Luke emphasize that Jesus is not simply a great prophet, but the Lord himself. The board the son was laid upon was used to carry a corpse to its burial place. Jesus willingly came into contact with the unclean and runs the risk of being "cut off from

Israel.” instead of being rendered unclean, he gives life to the dead.

The royal official in the story in the Gospel of John (4:46-54), the royal official was likely an officer of Herod Antipas. Unlike the Centurion, this man appears desperate and doesn't really display faith until after Jesus performs the miracle. Jesus detected this doubt and says “Unless you people see signs and wonders you will never believe.” The royal official is used to show what is wrong with the Galileans as a whole. But Jesus does perform the miracle and the precise timing of the healing strengthens the official's faith.



This parable was told at a time where the Pharisees were openly hostile to Jesus and his teachings. Jesus had become a threat to the authority of the Pharisees.

An exorcism leads to the accusation by the Pharisees that Jesus himself is demon-possessed (vv. [22–24](#)). Exorcisms were not unusual in Jesus' day. Pharisees commonly performed exorcisms. Jesus' healing powers were well known and a cause for many to follow him. The Pharisees were concerned about the people following him due to his many miracles and his claiming to be the Messiah. The Pharisee concern was why Jesus asked people not to talk about his healings with others. The interactions Jesus has with the Pharisees would have surprised the crowd. The Pharisees were thought to be the best example of good. They posed as the model of faithfulness to God. Rather than praising their behavior, Jesus condemns them.

Jesus replies to the Pharisee's accusations by first pointing out the absurdity of Satan attacking his own hordes, just as civil wars weaken nations (vv. [25–27](#)). Christ's exorcisms point instead to the arrival of *God's* kingdom (vv. [28–29](#)). Indeed, someone who so misjudges the source of Jesus' power is in danger of committing an unpardonable sin. It shows how thoroughly evil such people are and outlines the nature of their coming judgment.

Beelzebub is the Greek version of the name Baal-zebub, a pagan deity worshipped in the ancient Philistine city of Ekron during Old Testament times. The name means “the lord of flies” ([2 Kings 1:2](#)), which is significant as golden fly images have been discovered during [excavations at ancient Philistine sites](#). After the Philistines, the Jews changed the name to “Beelzeboul,” as used in the Greek New Testament, which means “lord of dung” and refers to the fly god that was worshipped for protection from fly bites. According to certain biblical scholars, Beelzebub was also known as the “god of filth,” which later became a term of contempt in the mouth of the Pharisees. As a result, Beelzebub was a particularly despised deity, and the Jews used his name as another name for Satan.

Even Jesus’ family seek to restrain him based on his blasphemous claims to authority. They are concerned about him as well as the family’s reputation. Jesus defines the community of God’s people in terms of their relationship with God, not their physical descent. This impacts both his family and all of Israel.

Reading the Parables

[Video Link](#)

https://www.youtube.com/watch?v=XX-aAg4_U2Q&t



1st Century
Christians

THE PARABLES OF JESUS

CLASSIFICATION & LESSONS

New Testament
Church

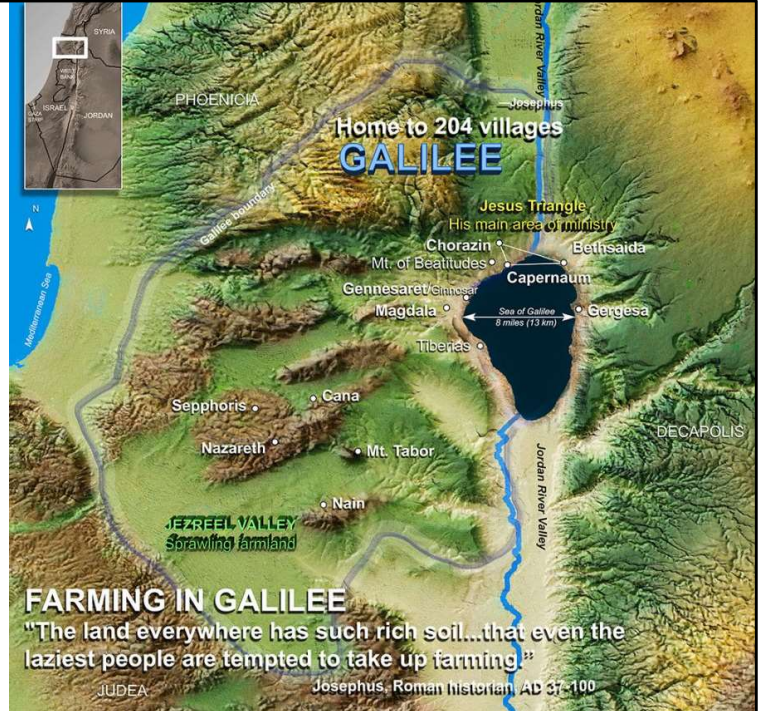
■ KINGDOM PARABLES		
• PARABLE OF THE SOWER	Matthew 13	Attitudes toward the kingdom
• TARES	Matthew 13	Evil in the Kingdom
• MUSTARD SEED	Matthew 13	Growth of the kingdom
• LEAVEN	Matthew 13	Influence of the kingdom
• HIDDEN TREASURE	Matthew 13	Discovering the kingdom
• PEARL OF GREAT PRICE	Matthew 13	Seeking the kingdom
• DRAG NET	Matthew 13	Separation in the kingdom
• LABORERS IN THE VINEYARD	Matthew 21	Service, not seniority
• TWO SONS	Matthew 21	Possession, not profession
• WICKED VINEDRESSERS	Matthew 21	The rejected stone
• GROWING SEED	Mark 4	Unfolding of the kingdom
• GREAT SUPPER	Luke 14	Gentiles in the kingdom
■ SINNER PARABLES		
• LOST SHEEP	Luke 15	Love saving
• LOST COIN	Luke 15	Love seeking
• PRODIGAL SON	Luke 15	Love receiving
■ FORGIVENESS PARABLES		
• UNPROFITABLE SERVANTS	Luke 17	Grace, not debt
• UNMERCIFUL SERVANT	Matthew 18	Forgiving others
• TWO DEBTORS	Luke 7	Gratitude's expression
■ PRAYER PARABLES		
• FRIEND AT MIDNIGHT	Luke 11	Persistence in prayer
• UNJUST JUDGE	Luke 18	Prayer under persecution
• PHARISEE & PUBLICAN	Luke 18	Attitude in prayer
■ STEWARDSHIP PARABLES		
• TALENTS	Matthew 25	Use it or lose it
• POUNDS	Matthew 19	Proportional blessedness
• RICH FOOL	Luke 12	Insecurity of riches
■ SERVICE PARABLE		
• GOOD SAMARITAN	Luke 10	Who is my neighbor?
■ PREPAREDNESS PARABLES		
• BARREN FIG TREE	Luke 13	Coming judgment
• UNJUST STEWARD	Luke 16	Prepare for future
• MARRIAGE OF KING'S SON	Matthew 22	Personal preparation
• TEN VIRGINS	Matthew 25	Constant Preparation

THEMES ADAPTED FROM VARIOUS BIBLICAL SOURCES FOR NON-DENOMINATIONAL BIBLE STUDY
Free, Reproducible Christian Cards: www.flickr.com/photos/4biblestudy

Where the Parables were Told

The parables told this week were Near Capernaum, near Peter's home

This was a very agricultural area



The parables told this week were Near Capernaum, near Peter's home

This was a very agricultural area

Parable of the Sower

- Align ourselves with the Kingdom of God
- There are different ways of hearing God's word with varying results
- Salvation is more than superficial hearing
- Find, follow, and finish God's divine purpose



Farmers used broadcast sowing, taking a bag of seeds in their hands and scattering them across the ground in which they wanted them to grow, often plowing them into the dirt afterward. Thus not every seed would take root in good soil, and there would be varied growth based on the kind of soil in which each seed landed (vv. [3–9](#)).

The Parable of the Sower concerns a sower (Christ and preachers of the Word) who scatters seed (the Word of God), which falls on four different types of ground. The hard ground “by the way side” prevents the seed from sprouting at all, and the seed becomes nothing more than bird food. (Satan is the bird). The stony ground provides enough soil for the seeds to germinate and begin to grow, but because there is “no deepness of earth,” the plants do not take root and are soon withered in the sun. The thorny ground allows the seed to grow, but the competing thorns choke the life out of the beneficial plants. The good ground receives the seed and produces much fruit.

Jesus’ explanation of the Parable of the Sower highlights four different responses to the gospel. The seed is “the word of the kingdom.” The hard ground represents someone who is hardened by sin; he hears but does not understand the Word, and Satan plucks the message away, keeping the heart dull and preventing the Word from making an impression. The stony ground pictures a man who professes delight with the Word; however, his heart is not changed, and when trouble arises, his so-called faith quickly disappears. The thorny

ground depicts one who seems to receive the Word, but whose heart is full of riches, pleasures, and lusts; the things of this world take his time and attention away from the Word, and he ends up having no time for it. The good ground portrays the one who hears, understands, and receives the Word—and then allows the Word to accomplish its result in his life. The man represented by the “good ground” is the only one of the four who is truly saved, because salvation’s proof is fruit ([Matthew 3:7-8](#); [7:15-20](#)).

To summarize the point of the Parable of the Sower: “A man’s reception of God’s Word is determined by the condition of his heart.” A secondary lesson would be “Salvation is more than a superficial, albeit joyful, hearing of the gospel. Someone who is truly saved will go on to prove it.” May our faith and our lives exemplify the “good soil” in the Parable of the Sower.

The parable has several messages:

- Align with the kingdom of God: The parable encourages listeners to align themselves with the kingdom of God and describes the results of this decision.
- Different ways of receiving God's word: The parable shows that people receive and follow God's word in different ways, which can lead to different results. For example, those who hear the word and understand it, and produce fruit for the harvest, are represented by seed that falls on good soil. In contrast, people who receive the word with gladness but have no root in themselves can be offended when faced with affliction or persecution, which is represented by seed that falls on stony ground. Another example is the prejudiced hearer who has a shut mind, who is unteachable and blind to the things of God.
- Salvation is more than a superficial hearing: The parable also suggests that salvation is more than just a joyful hearing of the gospel, and that those who are truly saved will prove it.
- Find, follow, and finish God's divine purpose: The parable also suggests that people should not waste their lives chasing things that God did not predestine for them, but instead should find, follow, and finish God's divine purpose for their lives.

The parable of the sower warns us of circumstances and attitudes that can keep anyone who has received the seed of the gospel message from bringing forth a goodly harvest. The parable explains the different reactions to Jesus found in chs. [11–12](#). This parable also explains that Jesus has not come to bring an immediate end to evil, something which John the Baptist may have expected.

Parables of the Mustard Seed and Leaven

[Video Link](#)

<https://www.youtube.com/watch?v=xTMVuFjWOYo&list=PLnETovik96eNXMFQHOMfMDHMx0tZWjUZ9&i=index>



Interpretation of the parable of the yeast

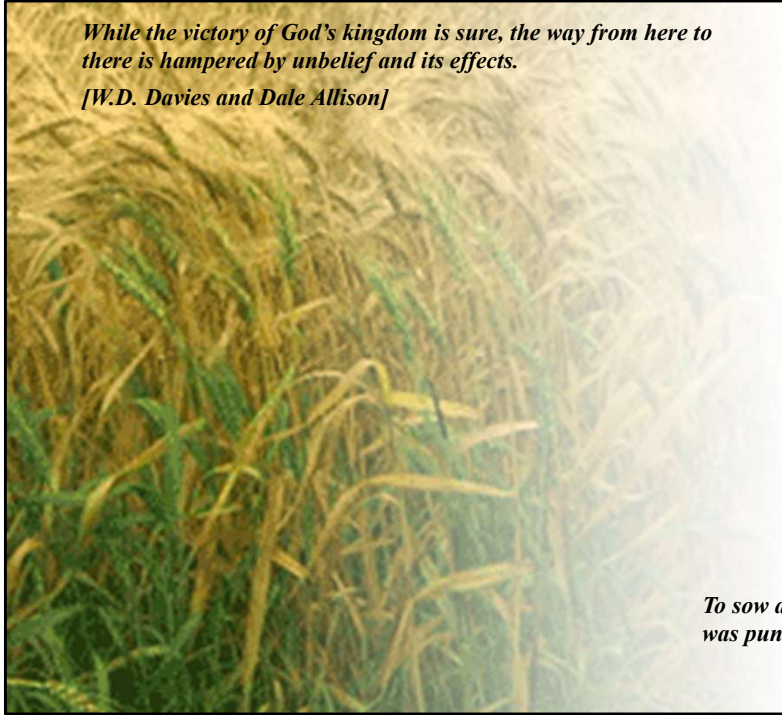
The kingdom rules hearts

The kingdom begins small

The kingdom will be visible Bread made with yeast was known as “leavened,” as distinct from bread that was baked with no yeast, which was known as “unleavened.” The kingdom of heaven is like the yeast that a woman took and mixed into a large amount (60 pounds) of flour until it worked all through the dough. [Matthew 13:33].

While the victory of God's kingdom is sure, the way from here to there is hampered by unbelief and its effects.

[W.D. Davies and Dale Allison]



Parable of the Wheat and the Weeds

- The Good Seed: Seed sowed by the farmer
- The Bad Seed: Weed sowed by an enemy
- Farmer lets both grow together

To sow dandelion among wheat as an act of revenge was punishable by Roman law

In the agricultural

society of Christ's
time, many
farmers
depended on the
quality of their
crops. An enemy
sowing weeds
would have

sabotaged a
business. The
tares in the
parable were
likely darnel
because that
weed, until
mature, appears

as wheat. To sow
darnel among
wheat as an act of
revenge was
punishable by
Roman law.

Without modern
weed killers,

what would a
wise farmer do in
such a dilemma?
Instead of tearing
out the wheat
with the tares,
the landowner in
this parable

wisely waited
until the harvest.
After harvesting
the whole field,
the tares could
be separated and
burned. The
wheat would be

saved in the
barn.

In the
explanation of
parable, Christ
declares that He
Himself is the

sower. He
spreads His
redeemed seed,
true believers, in
the field of the
world. Through
His grace, these
Christians bear

the fruit of the Spirit ([Galatians 5:22-24](#)). Their presence on earth is the reason the “kingdom of heaven” is like

the field of the world. When Jesus said, “The kingdom of heaven is at hand” ([Matthew 3:2; 4:17](#)), He meant the

spiritual realm
which exists on
earth side by side
with the realm of
the evil one (1
John 5:19). When
the kingdom of
heaven comes to

its fruition,
heaven will be a
reality and there
will be no
“weeds” among
the “wheat.” But
for now, both
good and bad

seeds mature in
the world.

In addition, we
are not to take it
upon ourselves
to uproot
unbelievers

because the
difference
between true
and false
believers isn't
always obvious.
Tares, especially
in the early

stages of growth,
resemble wheat.
Likewise, a false
believer may
resemble a true
believer.

In [Matthew 7:22](#),
Jesus warned

that many
profess faith but
do not know
Him. Thus, each
person should
examine his own
relationship with
Christ (2

Corinthians

13:5). First John is an excellent test of salvation.

Jesus Christ will one day establish true

righteousness.

After He raptures
the true church
out of this world,
God will pour out
His righteous
wrath on the
world. During

that tribulation,
He will draw
others to saving
faith in Jesus
Christ. At the end
of the tribulation,
all unbelievers
will be judged for

their sin and
unbelief; then,
they will be
removed from
God's presence.
True followers of
Christ will reign
with Him. What a

glorious hope for
the “wheat”!

While the victory of
God’s kingdom is sure,
the way from here to
there is hampered by

unbelief and its effects. [W.D. Davies and Dale Allison]

The **sower** of the good seed is
Jesus

The **good seed** are the people
of the kingdom

The **bad weeds** are those who
reject the gospel message

The **evil one** is the Devil

The **field** is the world

The **harvest** is the judgment

The **harvesters** are identified
as angels

The Parable of the Fish Net



- Similar to the message of the parable of the wheat and the weeds
- When Jesus returns there will be a separating of the believers from the non-believers.
- Only believers receive the eternal kingdom of righteousness and peace.

The sea refers to people, multitudes and nations.

The angels do the sorting

The good fish are the righteous (followers of Jesus). There are no barriers to following Jesus. Jesus seeks all.

The bad fish are the wicked who do not believe in Jesus and are unrighteous.

When Jesus returns there will be a separating of the believers from the non-believers. Only believers receive the eternal kingdom of righteousness and peace.

Parables of the Hidden Treasure and the Pearl

- The treasure and pearl represent Jesus and salvation.
- The treasures are hidden – spiritual truth is missed by many.
- Christ fulfills our greatest need. Once found, further searching is unnecessary



These two short parables are a continuance of His discussion of the “kingdom of heaven.” He expressed truths about the kingdom in three pairs of parables in [Matthew 13: the seed and the sower](#) (vv. 3-23) and the weeds in the field (vv. 24-30); [the mustard seed](#) (vv. 31-32) and the leaven (v. 33); and the hidden treasure (v. 44) and the pearl of great price (vv. 45-46).

The similarities of these two short parables make it clear they teach the same lesson—the kingdom of heaven is of inestimable value. Both parables involve a man who sold all he had to possess the kingdom. The treasure and the pearl represent Jesus Christ and the salvation He offers. And while we cannot pay for salvation by selling all our worldly goods, once we have found the prize, we are willing to give up everything to possess it. But what is attained in exchange is so much more valuable that it is comparable to trading an ounce of trash for a ton of diamonds ([Philippians 3:7-9](#)).

In both parables, the treasures are hidden, indicating that spiritual truth is missed by many and cannot be found by intelligence or power or worldly wisdom. [Matthew 13:11-17](#) and [1 Corinthians 2:7-8, 14](#) make it clear that the mysteries of the kingdom are hidden from some who are unable to hear, see, and comprehend these truths. The disobedient reap the natural consequences of their unbelief—spiritual blindness. Those whose eyes are opened by the Spirit do discern spiritual truth, and they, like the men in the parable, understand its

great value.

Notice that the merchant stopped seeking pearls when he found the pearl of great price. Eternal life, the incorruptible inheritance, and the love of God through Christ constitute the pearl which, once found, makes further searching unnecessary. Christ fulfills our greatest needs, satisfies our longings, makes us whole and clean before God, calms and quiets our hearts, and gives us hope for the future. The “great price,” of course, is that which was paid by Christ for our redemption. He emptied Himself of His glory, came to earth in the form of a lowly man and shed His precious blood on the cross to pay the penalty for our sins.



A Lamp on a Stand

- Similar to message of the parable of the sower
- Truth is not to be hidden
- Jesus is the light
- We must let our light shine

Earlier, Jesus had told the [parable of the sower](#), which presents several examples of truth being poorly received. The seed sown beside the road was snatched up and taken away ([Mark 4:15](#)). The seed sown on the rocky places was initially well-received but never took firm root ([Mark 4:16](#)). The seed sown among thorns took root initially but then was choked out by the thorns ([Mark 4:18](#)). Each of these examples is similar to hiding a light under a basket.

The “seed” in Jesus’ parable is the Word of God ([Mark 4:14](#)). The Word in some cases is snatched away by Satan ([Mark 4:15](#)). In other cases the Word does not take root, for the rocks of affliction and difficulty get in the way ([Mark 4:16](#)). In other cases the Word is received, but the worries of the world choke it out before it becomes fruitful ([Mark 4:18](#)). In each case, the Word is given to bear fruit, but sometimes it does not.

Similarly, a lamp is meant to give light, but there are conditions that prevent the light from shining. How foolish it is to put a light under a basket, where no one can see it and the light cannot illuminate the room. The light should be exposed, allowing it to function as designed—to bring illumination. Truth is not to be hidden. It is to be received and heeded.

Jesus’ illustration of hiding a light under a basket also shows that secrets will not stay secret and things hidden will not stay hidden. The light will eventually do its job. Elsewhere Jesus

explains that He is the [Light of the world](#), and anyone who follows Him will not walk in the darkness but have the light of life ([John 8:12](#)). He would not be a light under a basket; as long as He was on earth, He would be the Light of the world ([John 9:5](#)).

Jesus also calls His listeners the light of the world ([Matthew 5:14](#)). Like a city on a hill that cannot be hidden, Jesus' followers will stand out. A light is not put under a basket but on a lampstand to give light to the whole house ([Matthew 5:15](#)). Jesus' followers should let their light shine among men so that people would see their good works, done in heaven's name, and glorify the Father ([Matthew 5:16](#)).

Light serves several purposes in the teaching of Jesus: to expose that which is in secret, to provide a contrast with the darkness, and to illuminate the darkness. In each of these purposes, those who would follow Jesus have a responsibility to let their light shine. Paul similarly challenges believers in Christ to show themselves blameless and innocent even in the midst of a crooked and perverse generation, among whom believers "shine as lights in the world" ([Philippians 2:15, ESV](#)). Our light is not intended to be put under a basket but to illuminate the whole house.

Miracles of Jesus and His Authority

- Jesus has power over nature
- Jesus helps the desperate
- Faith can overcome fear
- Jesus' authority is from the father.



Like the Sermon on the Mount illustrates Jesus' authoritative preaching and teaching, the descriptions of these miracles Jesus performed illustrate his authoritative miracles over disaster, demons, and disease. Jesus has authority over nature. Five miracles are described: Jesus Calms the Storm; Jesus Restores the Demon-Possessed Men; Jesus Raises a Dead Girl; Jesus Heals a chronically ill Woman; Jesus Heals the man at the Pool

Jesus does deliver the disciples from the peril of death at sea, the place where Jews believed that evil and God class. Jesus does not exorcise one man who is marginally possessed, but one who is victimized by a legion of demons. Jesus saves a woman with a devitalizing ailment that physicians could not heal for 12 years. Jesus is equal to any threat that may shatter human life. This is not a promise that Jesus will call all the storms of life, but that he does have power over nature. Each of the characters is driven by a sense of *desperation*. Jesus helps those who are desperate. Those most open to receiving Jesus' power in their lives are those who recognize their own desperate need of it. Those who are not open to his power are no less desperate but have convinced themselves that they do not need it.

The stories all show a contrast between faith and fear. One might expect that someone with such power would arouse overwhelming joy. Instead, many respond to Jesus with fear. The disciples fail to have faith and panic when threatened by the sea squall. Jesus chides them for their lack of faith, which here means confidence in Jesus' power; but they are dumbfounded by his power to quiet the sea and are "terrified" (4:41). The townsfolk of Gerasa become afraid when they observe the demonized man, whom they have been powerless to control, now in his right mind and sitting at Jesus' feet (5:15). The woman with the flow of blood is petrified when Jesus looks around to see who touched him and when she realizes what has happened to her. She musters enough courage to confess to him (5:33), and Jesus commends her faith, which has saved her (5:34). Jesus tells the ruler of the synagogue not to fear at the news of his daughter's death, only to continue to have faith (5:36). Finally, the disrespect Jesus receives in Nazareth leads him to marvel because of their lack of faith (6:6a). Faith flings wide the gates to receive his power, and that casts out all fear. Marveling at Jesus' works may be a first step toward faith.

Jesus derives his authority through sonship to the Father. The Son cannot act independently of the Father. Their Father-Son relationship is not reciprocal; Scripture never says that the Father does only what he sees the Son doing. They have distinct roles: the Father initiates, sends, commands, commissions, grants; the Son responds, obeys, performs his Father's will, receives authority. The Son is the Father's agent, though much more than an agent. Whatever the Father does the Son also does. This is why ("because") it is impossible for the Son to act independently and set himself over against the Father as another God. It is also another claim that Jesus is God.



Discussion

Which of the Parables we read this week had the most meaning or impact for you?

Any new insights from any of the readings this week?



Jesus Sends Out the Twelve

- The downfall of Israel's leaders is they are not giving proper care to the spiritual needs of the people.
- The crowds have great needs and Jesus wants his disciples to join him in ministering to the crowds
- Jesus sends the twelve out on a special mission within Israel..
- Jesus commissions the twelve to go out and minister by taking the Gospel message only to Israel and be examples of what Jesus accomplishes in all believers
- The long-range mission will be for disciples to take the message throughout the world.
- The message: The kingdom of God is near.

MATTHEW CONCLUDES HIS collection of miracle stories and discipleship sayings with the same narrative expression that he used to mark the beginning of Jesus' ministry in Galilee: "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness"

The crowds continue to be the object of Jesus' ministry, and the motivating force is his compassion. The need Jesus sees is that the crowds are "harassed and helpless, like sheep without a shepherd." The metaphor of sheep and shepherd was well known in Israel's history, ranging from the sacrificial lamb of the Day of Atonement and the Passover ([Ex. 12:1 - 4](#); [29:35 - 42](#)) to the relationship that God as shepherd has with Israel his sheep ([Isa. 40:10 - 11](#)) and the psalmist's utter dependence on God as his shepherd ([Ps. 23](#)). The Davidic Messiah will establish the everlasting covenant with Israel as a shepherd ([Ezek. 37:24](#)).

In the preceding miracle stories ([chs. 8 - 9](#)), Jesus has healed the diseased and sick, raised the dead, calmed the stormy sea, and exorcised demons. Those needs are hugely important, but woven throughout the scenes is Jesus' recognition of an underlying destitution that is far worse. In a word, the problem is "sin." Jesus is the promised Suffering Servant, who will take on himself not only the infirmities of his people but also their sins ([8:17](#); cf. [Isa. 53:4 - 5](#)). The deeper illness of the paralytic and the spiritual sickness of tax

collectors and Pharisees alike is their sin ([9:2](#), [13](#)). So the real downfall of the leaders of Israel is that they are not giving proper care to the spiritual needs of the people. Jesus sees deeply into the need of the crowds and has been bringing healing to both body and soul. The metaphor changes from sheep that are harassed and helpless to a bountiful harvest in need of harvesters ([9:37 - 38](#)). Although the metaphor changes, the meaning remains the same. The “harvest” is the crowds within Israel who have such tremendous needs, as the following mission discourse makes clear (see esp. [10:5 - 23](#)). The theme of harvest was common in Judaism. A rabbi from around A.D. 130 said, “The day is short and the task is great and the labourers are idle and the wage is abundant and the master of the house is urgent” (*m. 'Abot 2.15*). Even as Jesus’ mission is to bring the gospel of the kingdom to the needy, he wants his disciples to join him, because “the harvest is plentiful but the workers are few.”

While Matthew normally emphasizes a small group of disciples around Jesus, it need not be restricted to the Twelve here. The disciples are all those who have responded to his summons to the kingdom of heaven. Jesus will send out the Twelve on a special mission within Israel ([10:1 - 15](#)), but as long as there are needy crowds, he calls disciples throughout the ages to become harvest workers ([10:16 - 23](#)). The disciples are to “ask the Lord of the harvest ... to send out workers into his harvest field.” The “Lord of the harvest” is God, who will respond to their prayer for harvest workers. But dramatically it is Jesus who steps forward in answer to their prayers to commission the Twelve to go out and minister. As disciples the Twelve are examples of what Jesus accomplishes in all believers; as apostles the Twelve are set aside as the leaders within the new movement. They are given missionary instructions for the present, provided a preview of the role as missionaries in the future, and principles for discipleship for missionaries of every era are provided. They are told not to go out to the Gentiles in their first missions. The harvest mission includes the immediate assignment of the Twelve to take the gospel message only to Israel ([10:1 - 15](#)) to fulfill the salvation-historical order that God established, with Israel being the tool he will use to bring blessing to the world. They will later go out on the long-range mission of the disciples throughout the world until the Son of Man returns ([10:16 - 23](#)). The message of the disciples is the same as that of both John the Baptist and Jesus: “The kingdom of heaven is near”

“The Twelve” are significant in the foundational days of the early church. They appear in the days before Pentecost, and they function as a group in the earliest days after Pentecost. They provide leadership for the distribution of food in the dispute between factions of the disciples ([Acts 6:2](#)).

John the Baptist and Jesus

- John asks his followers to ask Jesus if he is truly the Messiah.
- John is reassured that Jesus' deeds and ministry to the outcasts fulfill the ancient prophets.
- Herod Antipas has John beheaded.
- John was Jesus' forerunner in both his life and his death.



There is increasing hostility toward Jesus as he continues his preaching. There are growing doubts, rejection, and even overt hostility. Even John the Baptist, while in prison, has doubts about Jesus and sends his followers to ask Jesus directly about his role. Jesus implies that his miracles and concern for the poor demonstrate his Messiahship and encourages John not to stumble in his faith just because Jesus' Messianic ministry is not entirely what he expected. Jesus' deeds, especially his miracles, reinforce John's convictions about Jesus' identity. John sees that he uniquely fulfills the promises of the ancient prophets through his ministry to the outcasts.

Herod Antipas has John imprisoned for calling publically rebuking Herod for marrying his brother's wife Herodias. Antipas, son of Herod the Great; ruler of Galilee and Perea (4 BC–AD 39) styled himself as a king although technically he was only a tetrarch. The title "King" highlights the disparity between Herod's "kingdom" and the kingdom Jesus announced. This "king," trapped in his own pretensions, chooses the wish of his dancing stepdaughter at the behest of his vindictive wife over a holy prophet who announced God's coming. The length of the account emphasizes its importance: John was Jesus' forerunner in both his life and his death



Miracles, Compassion and Discipleship

Matthew 11:20-30; 14:13-18:22

Mark 6:30-9:50

Luke 9:10-10:42; 11:37-12:12

John 6:1-10:21

Other Videos of Interest:

NT Wright on the Lord's Prayer: <https://www.youtube.com/watch?v=coJ7QiYflqQ>

Billy Graham Who is Jesus: <https://www.youtube.com/watch?v=L-wvdG55Ot4>

St. John's Extension Studies on The Kingdom of God: <https://www.youtube.com/watch?v=r9y4UEclaYg&t>

Closing Hymn

[Video Link](#)

<https://www.youtube.com/watch?v=Vg2AsS4CErM>



The Lord's Prayer – Jackie Evancho