

Teaching in Parables

F. The parable of the mustard seed – Matthew 13:31-32

1. Matthew 13:31 – Jesus compared His Kingdom to the sowing of a mustard seed (a small seed) in a man's field.
2. Matthew 13:32a – The great growth of this small seed corresponds to the growth and reception of the Kingdom message just before the establishment of the Kingdom at the end of the Tribulation.

Teaching in Parables

3. Matthew 13:32b – The large tree provided a home for birds, possibly referring to the growth of the number of heirs of the Kingdom.

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G. The parable of the leaven – Matthew 13:33-35

1. Matthew 13:33a – Leaven possesses an evil undertone in Scripture. Leviticus 2:11, Galatians 5:9
2. Matthew 13:33b – Hiding the leaven implied an evil intention and characterized the age before the Kingdom is established, the Times of the Gentiles. Revelation 6-19

Teaching in Parables

3. Matthew 13:34 – Through these parables, Jesus described the world until evil is completed at the end of the times of the Gentiles, and the Kingdom is established.
4. Matthew 13:35 – With His Jewish audience in mind, Matthew pointed out the prophetic aspects of Jesus' use of parables.

Teaching in Parables

H. Parables of the hidden treasure and costly pearl – Matthew 13:44-46

1. Matthew 13:44a – The treasure was the Kingdom, hidden from Israel for the moment.
2. Matthew 13:44b – The man who gave everything for the Kingdom spoke of the purchase price that made the Kingdom possible, the sacrifice of Messiah.
Philippians 2:5-8, Hebrews 12:2

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3. Matthew 13:44c – The unrevealed aspect of this parable was the fact that the Kingdom is hidden from full view until its establishment in the future.
4. Matthew 13:45-46 – The parable of the pearl reinforced the same Truths as the hidden treasure parable. Jesus Christ paid the great price for our salvation.

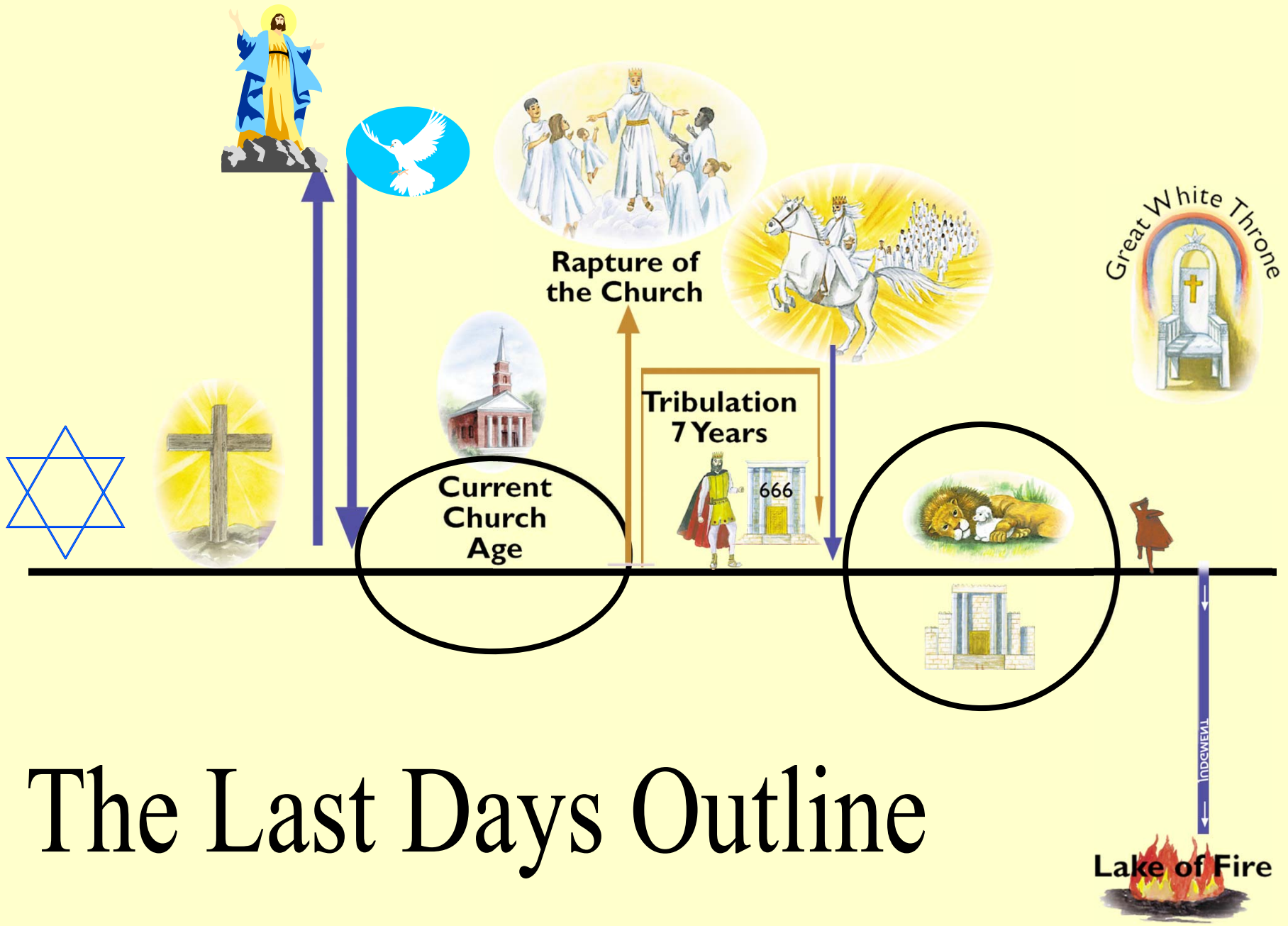
Teaching in Parables

I. The parable of the dragnet – Matthew 13:47-50

1. Matthew 13:47 – This parable is the final one in the series of parables using the comparison formula *...the Kingdom of Heaven is like....*
2. Matthew 13:48 – The fish catch included both good and bad fish with the bad fish being tossed away.

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3. Matthew 13:49-50 – The *end of the age* referred to the end of the Times of the Gentiles, which will be completed at the end of the Tribulation (Daniel's 70th week) when this separation judgment will occur.



The Last Days Outline

Teaching in Parables

J. Conclusion to the Kingdom parables – Matthew 13:51-53

1. Matthew 13:51 – The disciples' understanding of the parables showed a proper response to the Kingdom message.
2. Matthew 13:52 – Jesus rejected the religious leaders by indicating that His disciples were now responsible for teaching about the Kingdom, not them.

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3. Matthew 13:53 – Jesus' departure came at the end of a long and eventful day and resulted in an interesting night. All of Jesus' days were probably as exciting as this one!

PANORAMA OF THE LIFE OF CHRIST

Change in Ministry



Key Events in the Life of Christ



Luke

1:5-38

Angelic
Visits

Luke

2:1-20

Virgin
Birth

Luke

2:21-38

Temple
Presentation

Matthew

2:1-12

Magi
Visit

Matthew

2:13-23

Flight
to Egypt

Key Events in the Life of Christ



Luke
2:39-52

Matt.
3:1-6

Matt.
3:13-17

Matthew
4:1-11

John
2:1-12

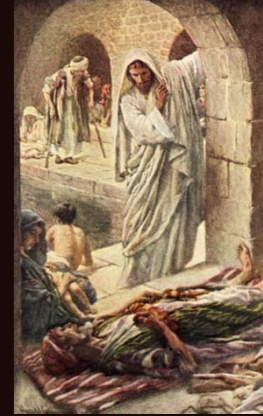
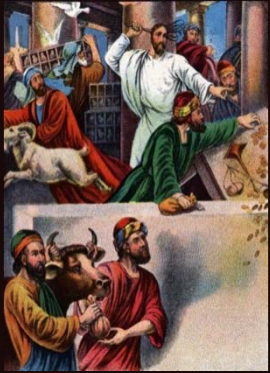
Early
Childhood Herald

Baptism

Testing
in the
wilderness

Sign miracles
begin

Key Events in the Life of Christ



John
2:13-22

John
3:1-15

Luke
4:16-5:39

John 5
Luke 6

Matthew
5-7

First
Temple
Cleansing

Nicodemus

Early
Galilean
Ministry

Sabbath
Controversies

Sermon
on the
Mount

Key Events in the Life of Christ



Matthew
12:22-45

Public
Rejection

Stilling the Storm

K. Stilling the storm – Matthew 8:18, 23-27, Mark 4:35-41, Luke 8:22-25

1. Mark 4:35 – Mark and Luke wrote that this storm occurred on the same day as the events of Matthew 13, but Matthew placed it out of chronological order.
2. Mark 4:36 – The disciples obeyed Jesus and put out to sea.

Stilling the Storm

3. Mark 4:37 – This unique storm in the Sea of Galilee frightened even experienced seamen like Peter and Andrew.
4. Mark 4:38 – After a long and tiring day, Jesus slept. The disciples rebuked Him for not acting with compassion toward them.
5. Mark 4:39 – Jesus addressed the sea and the wind separately, and they immediately obeyed Him and became calm. Jesus, the Creator, has authority over all creation.

Stilling the Storm

6. Mark 4:40 – After rebuking the storm, Jesus rebuked the disciples for their fear and lack of faith. (Jesus had said, *Let us go over to the other side*, meaning they would arrive at the other side.) They focused on themselves, not their Savior.
7. Mark 4:41 - The disciples were filled with respect and awe for the identity and power of the Person who could command the wind and waters at will, cast out demons, heal diseases, and speak mysteries in parables.

Authority over Demons

L. Casting demons into swine – Matthew 8:28-34, Mark 5:1-20, Luke 8:26-39

1. Mark 5:1 – This extraordinary event six miles southeast of Galilee in a predominately Gentile area showed Jesus' authority over the demonic realm.
2. Mark 5:2-3a – Jesus' presence prompted the possessed man to leave the tombs that housed many other demented men.

Authority over Demons

3. Mark 5:3b-4 – The man's strength was evident in the failed attempts to keep him bound with chains.
4. Mark 5:5 – The man spent his time repeatedly screaming and cutting himself.
5. Mark 5:6 – The presence of the Creator of all things forced the demon into a position of bowing. Demons always recognized Jesus' authority. Man often didn't.

Authority over Demons

6. Mark 5:7 – The indwelling demon immediately displayed knowledge of the Person standing before him and referred to the destiny that awaited him, the Lake of Fire.
7. Mark 5:8 – Jesus did not need to use an accepted demon-exorcising formula but simply commanded the demon to leave the man.

Authority over Demons

8. Mark 5:9 – The giving of the demon's name made the event even more fantastic in that the Lord showed power over many demons at once.
9. Mark 5:10 – The spokesman demon begged to not be sent out of the country.
10. Mark 5:11-12 – Interestingly, the demons wanted to enter the pigs but could not do so without God's permission. Jesus did not command them to enter the pigs.

Authority over Demons

11. Mark 5:13 – The number of swine may reflect the number of demons in the man.

12. Mark 5:14 – The news of the event spread rapidly thanks to the herdsmen, who were concerned about the loss of their expensive pigs.

13. Mark 5:15 – After seeing the transformation of the man cleansed of the demons, people were seized with fear.

Authority over Demons

14. Mark 5:16-17 – Eyewitnesses recounted the miracle. The people wanted Jesus to leave that area for fear of further monetary loss (the pigs).

15. Mark 5:18 – In an act of gratitude, the cleansed man sought to go with Jesus.

16. Mark 5:19 – The Lord told the man to go and tell others of the grace he had received.

Authority over Demons

- a. Grace depends on God's unchanging character and constitutes all that God is free to do for man on the basis of the work of Jesus Christ on the cross. 2 Peter 1:2-3
- b. **GRACE = God's Riches At Christ's Expense**

Authority over Demons

17. Mark 5:20 – The man became a witness for the Lord in that region.

Pneumatology

Grace

χάρις
CHARIS
“grace”

Grace is dependent upon the unchanging character of God and constitutes all that God is free to do for man on the basis of the work of Jesus Christ on the cross –
Ephesians 2:8-9.

Pneumatology

Grace

A working definition of grace can be remembered by the statement: **God's Riches At Christ's Expense – *2 Peter 1:2-3*.**

God's grace was involved in reconciling the world by providing the grace gift of the redemption solution through the work of Christ – *Titus 3:5-7; Hebrews 2:9*.

Pneumatology

Grace

We are saved by grace through faith and we are to grow as believers in Christ by grace through faith – *2 Peter 3:18; 2 Thessalonians 1:12.*

Grace provides the means necessary to live the spiritual life – *2 Corinthians 12:9; 2 Timothy 2:1.*

Pneumatology

Grace

Grace maintains the proper perspective regarding who we are in Christ – *1 Corinthians 15:10.*

One of our greatest dangers is failing to orient to the grace of God – *Galatians 5:4.*

Resuscitation

M. Resuscitation of Jarius' daughter—Matthew 9:18-26, Mark 5:21-43, Luke 8:40-56

1. Mark 5:21 – This section recounts two humanly hopeless situations.
2. Mark 5:22-23 – The leader of the synagogue fell at the feet of Jesus with confidence in His power to heal.
3. Mark 5:24 – While Jesus went with the man, people selfishly pressed close to Him.

Resuscitation

4. Mark 5:25-26 – The woman who suffered from chronic hemorrhaging came near Jesus.
5. Mark 5:27 – The woman deliberately touched the hem of His cloak in a demonstration of her faith.
6. Mark 5:28 – She believed Jesus' power could make her well even without His knowledge or consent.

Resuscitation

7. Mark 5:29 – The result of her touch was the immediate healing of her bleeding.
8. Mark 5:30 – Jesus' power did not work without His knowledge. He sought to proclaim the woman's faith.
9. Mark 5:31 – The disciples, probably with Peter as the spokesman, considered Jesus' question unreasonable since such a large crowd pressed against them.

Resuscitation

10. Mark 5:32-33 – Realizing she could not retain her secret, she told Jesus her story.
11. Mark 5:34 – By calling her *daughter*, a term of affection, Jesus acknowledged the woman's faith to everyone. He used her as an illustration of true faith.
12. Mark 5:35 – Jairus' servants lacked hope for his daughter.

Resuscitation

13. Mark 5:36 – Hearing that the girl had died, Jesus commanded Jairus to not fear and to believe. He wanted him to believe confidently as had the woman.

14. Mark 5:37 – The members of the inner circle (Peter, James, and John) accompanied Jesus to Jairus' house.

15. Mark 5:38 – These professional mourners were intensely emotional, similar to those at Lazarus' grave later in John 11.

Resuscitation

16. Mark 5:39 – Jesus indicated that the wailing was unwarranted because the girl's death was not permanent. She was asleep, a euphemism for death.

17. Mark 5:40 – The mourners' quick shift to laughter showed the shallowness of their mourning.

Resuscitation

18. Mark 5:41 – Jesus took the girl's hand and gave a simple command to get up. She was alive before He touched her, or He would have been unclean.
19. Mark 5:42 – Once again, complete healing occurred, resulting in amazement.
20. Mark 5:43 – Jesus told her parents to not make her into a spectacle for curiosity seekers.