



BIBLE

STUDENT BOOK

▶ **7th Grade | Unit 8**

BIBLE 708

The Life Of Christ: Part II

INTRODUCTION | **3**

1. PUBLIC MINISTRY IN GALILEE **5**

MIRACLES | **7**

PARABLES | **19**

SELF TEST 1 | **26**

2. PRIVATE MINISTRY IN GALILEE **29**

THE DISCIPLES' NEED | **31**

THE LORD'S PROVISION | **36**

THE TRANSFIGURATION | **43**

SELF TEST 2 | **46**

3. PUBLIC MINISTRY IN JUDEA AND PEREA **49**

JUDEAN MINISTRY | **50**

PEREAN MINISTRY | **57**

SELF TEST 3 | **62**



LIFEPAC Test is located in the center of the booklet. Please remove before starting the unit.

Author:

Barry Burrus, M.Div., M.A., B.S.

Editors:

Maynard C. Mostrom, B.A., M.Div., S.T.M.

Jennifer L. Davis, B.S.

Dawn M. Tessier, B.A.

Tricia A. Haley, B.A.

Biblical Illustrations:

Greg Osborne, A.A.

Grant C. Lounsbury, B.A.

Westover Studios Design Team:

Phillip Pettet, Creative Lead

Teresa Davis, DTP Lead

Nick Castro

Andi Graham

Jerry Wingo



804 N. 2nd Ave. E.

Rock Rapids, IA 51246-1759

© MMIII by Alpha Omega Publications, Inc. All rights reserved. LIFEPAK is a registered trademark of Alpha Omega Publications, Inc.

All trademarks and/or service marks referenced in this material are the property of their respective owners. Alpha Omega Publications, Inc. makes no claim of ownership to any trademarks and/or service marks other than their own and their affiliates, and makes no claim of affiliation to any companies whose trademarks may be listed in this material, other than their own.

The Life Of Christ: Part II

Introduction

The four Gospels—Matthew, Mark, Luke, and John—tell the story of the most important person who ever walked the face of the earth. They tell the story of Jesus, the Son of God. These Gospels tell us about the events of Jesus’ life and the words that He spoke in different ways and in a different **sequence** of events. The reason for these differences among the four Gospels is that the human writers of the Gospels were writing the story of Jesus from different perspectives, guided they were by the Holy Spirit. Each human author, whether it was Matthew, Mark, Luke, or John, wanted to emphasize a particular aspect of Jesus’ life.

For example, John emphasized the divinity and majesty of Jesus. Luke, a physician, emphasized Jesus’ healings and His ministry to the lowly and unfortunate. Luke also showed Jesus at prayer more than the other three Gospels. Mark, who wrote the shortest of the four Gospels, tells us the bare essentials of Jesus’ life and ministry and often emphasizes the sufferings that Jesus and his disciples endured. Matthew is the most “Jewish” of the Gospels. Matthew emphasizes in several places how Jesus fulfilled the Old Testament.

Even though there are distinct differences among the four Gospels, there are also many similarities. In the essentials, all four Gospels are the same. All four Gospels are in substantial agreement about the importance of Jesus Christ and about His life, death, and resurrection. They all agree in the essentials because the one true author of all four Gospels is God, the Holy Spirit. The Holy Spirit inspired all four human writers of the Gospels to write the truth about the life and ministry of Jesus.

Over the centuries, many people have attempted to write a continuous historical narrative about the life and ministry of Jesus by drawing from all

four Gospels. Modern people usually expect such a continuous historical narrative when reading about the life of an important person; that is, they want to know the sequence of events in a person’s life from one year to another. This series of three LIFEPACs—Bible 707, 708, and 709—are written in such fashion. They attempt to draw from all four Gospels in order to give a historical account of Jesus’ public life and ministry over a period of about three-and-a-half years. While it is possible to write such a historical narrative of the life of Christ, we should remember two things:

1. The original Gospels were not written this way, and the writer of each Gospel did not try to assure the same historical sequence of events as the other Gospels.
2. Bible scholars will differ over details of when particular events happened in the life of Jesus and in His ministry.

Therefore, the account of the life of Christ that you will study in this series of three LIFEPACs represents an **approximation** of the historical events in the life of Jesus based upon the information revealed in the four Gospels.

In the preceding LIFEPAC® (Bible 707—*The Life of Christ: Part I*), you studied the eternal pre-existence of the Son of God and His incarnation as Jesus Christ, true God and true man. You then studied some aspects of his childhood. Finally, you learned about the initial events of his public ministry and His early ministry in the region of Galilee.

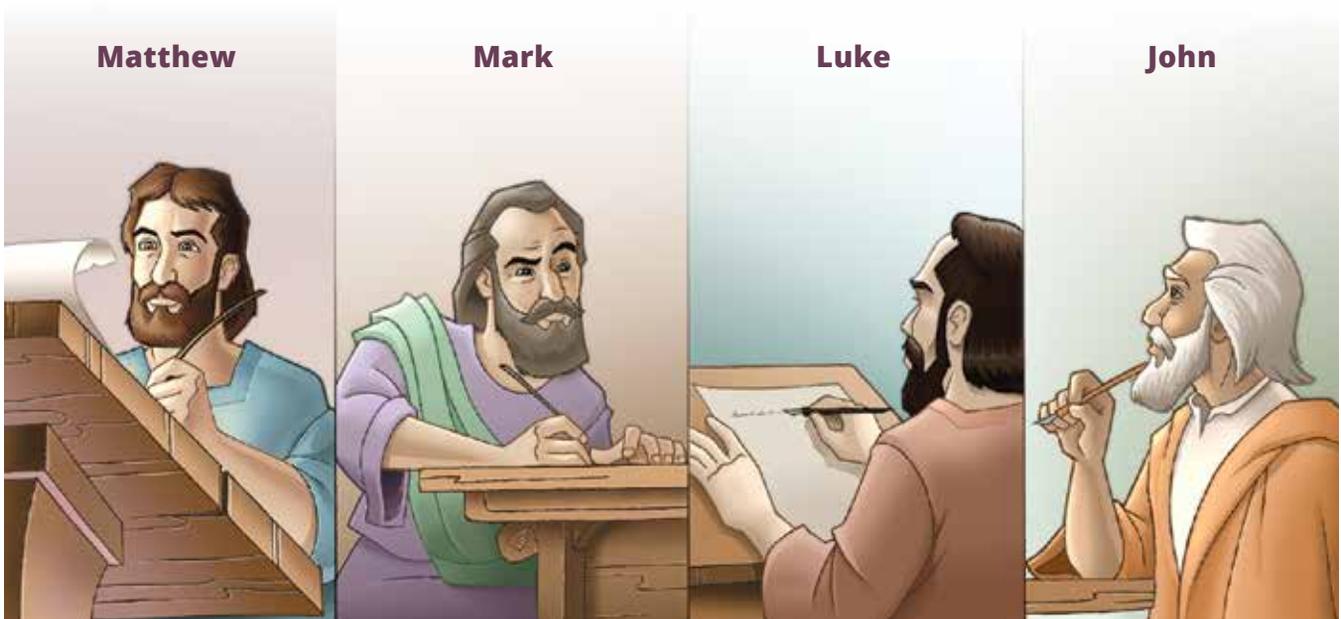
In this LIFEPAC, you will study an extended period of Jesus’ ministry that began in Galilee and ended in Judea near Jerusalem. In Section One you will examine some of Jesus’ public miracles and some of the parables that He told to the crowds in Galilee.

1. PUBLIC MINISTRY IN GALILEE

In the previous LIFEPAK (Bible 707), you studied the early ministry of Jesus in the region of Galilee. In this section, you will examine more of Jesus' public ministry in Galilee. To better understand Jesus' Galilean ministry, you should understand two important aspects of this ministry. First, Jesus conducted two types of ministry in Galilee—one that was *public* and one that was *private*. In his public ministry in Galilee, Jesus spoke and ministered to the crowds and people who came to Him from various places. In His private ministry in Galilee, Jesus spoke and ministered mainly to his disciples, especially the twelve that He chose to be His apostles. In His public ministry, Jesus was very open and healed the hurts of all who came to Him. In his private ministry, Jesus tried to help His disciples learn more about Him and about the Kingdom of God. In private, He often explained to His disciples the meaning of His teachings known as **parables**.

The second important aspect of Jesus' Galilean ministry is that Jesus conducted both *tours* in Galilee and *retreats* from Galilee during the period of time in which He ministered there. Jesus made the small village of Capernaum His home and "mission base" in Galilee. During His three *tours* in Galilee, Jesus publicly presented Himself as the Messiah. During His *retreats* from Galilee, He thoroughly taught His chosen disciples and trained them to carry His Word into the world.

In the previous LIFEPAK, you covered the first tour that Jesus made in Galilee which ended with the Sermon on the Mount (Matthew 5–7). In this section of this LIFEPAK, you will study Christ's second and third tours in Galilee. You will first study some of the miracles performed by Jesus during those two tours, or **campaigns**, then you will study some of the parables taught by Jesus to those who followed Him during these campaigns.



| The Four Gospels tell us the story of Jesus, the Son of God.

Section Objectives

Review these objectives. When you have completed this section, you should be able to:

1. Describe the public Galilean ministry of Jesus.

Vocabulary

Study these words. Learning the meanings of these words is a good study habit and will improve your understanding of this LIFE PAC.

approximation (ə prək' sə mā' shən). Quality or state of being close or near to.

bier (bēr). A platform supporting a coffin.

campaigns (kam pānz'). Courses of action for some special purpose.

compassion (kəm pash' ən). Sympathetic consciousness of another's distress together with the desire to alleviate it.

entourage (än tə razh'). A group of people who usually accompany someone; an association of people.

inhabited (in hab' it ed). Having occupants in residence.

legion (lē' jən). A very large number; multitude.

omnipotence (om nip' ə təns). The quality of being all-powerful.

parables (par' ə bəlz). Stories that teach a divine truth, usually taken from everyday life.

paralytic (par ə lit' ik). Affected with loss of the ability to move.

prodigal (prôd' ə gəl). A person who is wasteful and careless with his possessions.

sequence (sē' kwəns). Order of succession.

squandered (skwon' dərd). Spent extravagantly or foolishly.

synoptic (si nop' tik). Presenting or taking the same or common view. It is often used to describe the three similar Gospels: Matthew, Mark, and Luke; i.e., the "synoptic Gospels."

Note: All vocabulary words in this LIFE PAC appear in **boldface** print the first time they are used. If you are unsure of the meaning when you are reading, study the definitions given.

Pronunciation Key: hat, āge, cāre, fār; let, ēqual, tērm; it, Ice; hot, ōpen, ôrder; oil; out; cup, pūt, rüle; child; long; thin; /ʃh/ for then; /zh/ for measure; /ə/ represents /a/ in about, /e/ in taken, /i/ in pencil, /o/ in lemon, and /u/ in circus.

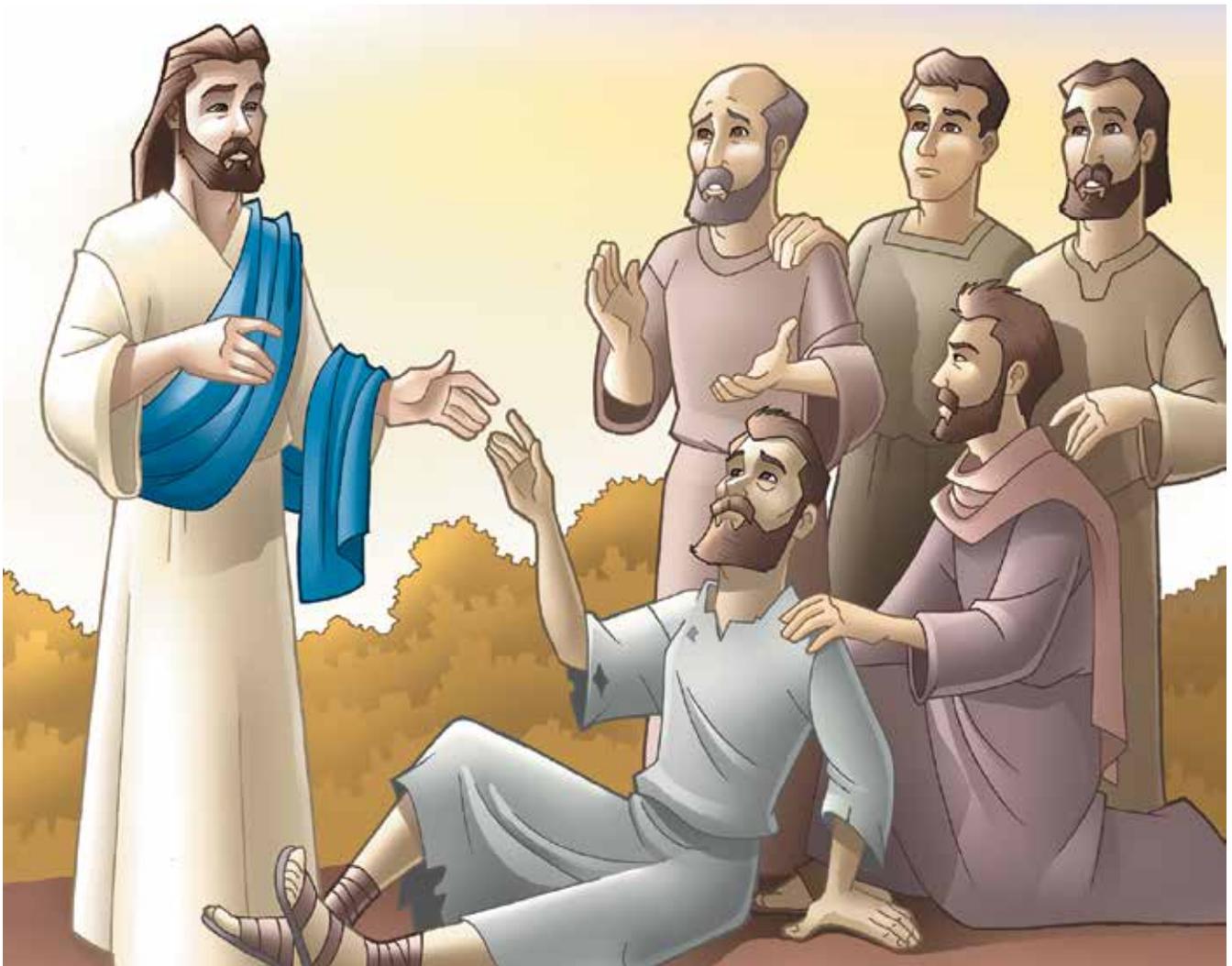


Miracles

Much of Jesus' public ministry was accompanied by miracles. These miracles were extraordinary and supernatural occurrences in nature and in the lives of people. Examples of miracles included physical healings, deliverances from evil spirits, calming of storms and winds, restoring the dead to life, and multiplying food. In all, thirty-five specific miracles of Jesus are recorded in the four Gospels. Sixteen of those miracles occurred in the latter part of Christ's public Galilean ministry. You will study some of these miracles in this section of the LIFEPAAC.

Most of Christ's miracles occurred during the first portion of His three-and-one-half-year public ministry. As opposition to Jesus increased from Jewish religious leaders during the time of His public ministry, Jesus decreased the performance of miracles and increased the use of *parables* as a way of explaining the nature of His mission and the Kingdom of God. You will examine some of Christ's parables later in this section.

Four Main Purposes. The miracles of Jesus had four main purposes, and they could accomplish more than one of these purposes at the same



| Christ performed many miracles such as the healing of a paralyzed man.



| Jesus' miracles taught His disciples to put faith in Him.

time. First, Jesus' miracles were *a sign of His Person and of His work*. In other words, these miracles gave people insight into who Jesus was and what He had come to do. For example, when He healed a paralytic, Jesus said, "But that ye may know that the Son of man hath power on earth to forgive sins..." (Mark 2:10). Jesus wanted people to know that He had the power to forgive sins, and He demonstrated that power by physically healing the paralyzed man.

A second purpose of Jesus' miracles was to reveal His divine **compassion**. There are many

places in the Gospels where Jesus portrays his compassion for people. For example, when great crowds followed Him, Matthew records (Matthew 9:36), "But when he [Jesus] saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd."

A third purpose of Jesus' miracles was to *instruct His disciples about the importance of faith*. The **synoptic** Gospels tell the story of a storm that blew up on the Sea of Galilee while Jesus and the disciples were crossing it

on a boat (Matthew 8:23–27; Mark 4:35–41; Luke 8:22–25). The disciples became fearful and thought they were going to drown. Jesus rebuked the storm, and the wind and the waves calmed down. The disciples were amazed at this nature miracle of Jesus. Jesus then asked them (Luke 8:25), “Where is your faith?” Jesus used this situation and performed a miracle in order to teach the disciples to have faith in Him and not be afraid.

A fourth purpose of the miracles of Jesus was *to glorify the heavenly Father*. You will soon study the miraculous raising from the dead

the son of a widow from the village of Nain in Galilee. When the boy was miraculously raised to life again, the townspeople who saw the miracle “glorified God” (Luke 7:16). When Jesus displayed the marvelous power of God, many people were moved to give glory to the Father in heaven.

Jesus’ miracles both revealed and demonstrated His power and authority. The following chart shows the miracles that were performed during the later Galilean ministry of Jesus. Study this chart to learn more about these miracles of Jesus.

Later Miracles in Galilee

Miracle	Place	Authority Over	Reference
Healing of the centurion’s servant	Capernaum	Illness	Matthew 8:5–13
Raising of the widow’s son	Nain	Death	Luke 7:11–17
Casting out the blind and mute spirit	Galilee	Demonic powers	Matthew 12:22
Stilling of the storm	Sea of Galilee	Nature	Matthew 8:23–27
Deliverance of the Gadarene demoniac	Gadara	Demonic powers	Mark 5:1–20
Raising of Jairus’ daughter	Capernaum	Death	Mark 5:21–43
Healing of the woman	Capernaum	Illness	Mark 5:25–34
Healing of the two blind men	Capernaum	Blindness	Matthew 9:27–34
Feeding of the five thousand	Bethsaida	Nature	Luke 9:10–17
Jesus walking on the water	Sea of Galilee	Natural laws	Mark 6:47–56
The Syro-Phoenician’s daughter	Phoenicia	Demonic powers	Matthew 15:21–28
The deaf man with a speech problem	Decapolis	Deafness and speech	Mark 7:31–37
Feeding of the four thousand	Decapolis	Nature	Mark 8:1–9
Healing of the blind man	Bethsaida	Blindness	Mark 8:22–26
Demon cast out of the boy	Mt. Herman	Demonic powers	Matthew 17:14–20
Money in the fish’s mouth	Capernaum	Nature	Matthew 17:24–27

In the following parts of this section of the LIFE PAC, you will study three of these miracles in more detail:

1. the raising of the widow's son at Nain,
2. the deliverance of the Gadarene demoniac, and
3. the feeding of the five thousand.

It would be helpful to read about some of the other Galilean miracles listed in the chart in order to see the ways that Jesus ministered to many people.



Complete the following statements.

- 1.1 The four Gospels tell us about the events of Jesus' life and His words in different ways and in a different _____ of events.
- 1.2 The Gospel of John emphasizes the a. _____ and b. _____ of Jesus.
- 1.3 Matthew is the most _____ of the Gospels.
- 1.4 In the _____, all four Gospels are the same.
- 1.5 The one true author of all four Gospels is _____.
- 1.6 Jesus conducted two types of ministry in Galilee—one that was a. _____ and one that was b. _____.
- 1.7 Jesus conducted both a. _____ in Galilee and b. _____ from Galilee during His ministry there.
- 1.8 Jesus made the small village of _____ His home and "mission base" in Galilee.
- 1.9 Christ's _____ were extraordinary and supernatural occurrences in nature and in the lives of people.
- 1.10 Most of Christ's miracles occurred during the _____ portion of His public ministry.



Complete the following activities.

1.11 What are two things to remember when reading a historical narrative of the life of Christ such as the one presented in this LIFEPAK?

a. _____

b. _____

1.12 List four purposes of Christ's miracles.

a. _____

b. _____

c. _____

d. _____

1.13 Choose two of the miracles (other than the three that are covered in the following parts of this section) listed in the chart entitled "Later Miracles in Galilee." After reading the passages noted, decide which of the four purposes that the miracles accomplished. (**Note:** there may be more than one purpose for each miracle.) Write your answers below. Also, write what lessons you learned about Jesus from each of the two miracles.

Miracle: _____

Scripture reference: _____

Purpose(s) of miracle: _____

Lessons learned about Jesus: _____

Miracle: _____

Scripture reference: _____

Purpose(s) of miracle: _____

Lessons learned about Jesus: _____

TEACHER CHECK



_____ initials

_____ date

The Widow of Nain and Her Son. The first miracle that we will consider from Jesus' later ministry in Galilee is the miracle of Jesus' raising of the widow's son from death as recorded in the Gospel of Luke. This miracle occurred while John the Baptist was imprisoned by Herod Antipas. This miracle was so great that it caused John to send two of his disciples to see if Jesus was the Messiah, "Art thou he that should come?" (Luke 7:19).

Nain, where this miracle took place, was a small village of Galilee located about six miles south of Nazareth. The village was built upon a rocky hill and was protected by a wall, which was common even for small villages in that day. Although Nain is not **inhabited** today, the remains of its ancient cemetery can still be seen.

Many people, including His closest disciples, followed Jesus as He traveled throughout Galilee preaching the Word of God and performing miracles. This **entourage** came to the village of Nain while a funeral procession was carrying a young man's body out through the gate of the village. Luke relates that the young man who died was the only son of a widow. (Luke 7:12). Jesus had compassion on the mother and told her, "Weep not" (Luke 7:13).

This widow had not only lost the son she loved, but she had also lost the only means of support that she had. Since both her husband and son were dead, she now had no one to care for her and support her. After Jesus comforted the woman, He touched the funeral **bier** on which the dead boy lay and said, "Young man, I say unto thee, Arise" (Luke 7:14). The young man sat up and began to speak. With great love and compassion, Jesus gave the boy back to His mother. What joy and gladness must have come to the woman and the whole village of Nain that day!

Jesus Christ had power even over death. The news of this event was spread throughout all of Judea and the surrounding regions. Jesus had

Read Luke 7:11-19.



compassion on the widow, and He used His power to correct the situation.

As Christians, we may encounter those who are in desperate situations, like the widow in this miracle story. We should have compassion on them and do all we can to help them. As Christians who are moved with compassion to help those who are without hope, we can spread the good news of our Savior.

The Demoniac of Gadara. During Jesus' second tour of Galilee, He and His disciples crossed the Sea of Galilee and went eastward to a place called Gadara. The descendants of the Hebrew tribe of Gad lived in this region of the Decapolis. There were also many Gentiles (or non-Jews) living in this region. The mighty miracle Jesus worked in Gadara demonstrated His authority over the devil's evil powers. It showed the truth of the apostle John's statement (1 John 3:8): "...For this purpose the Son of God was manifested, that he might destroy the works of the devil."

In this story from the Gospel of Mark, a **legion** of unclean spirits possessed a man from Gadara and drove him mad. This man lived among the dead in the tombs of a cemetery. It shows that Satan's purpose for man is sin and death. The townspeople were afraid of this possessed man, and they often tried to chain him. However, the man would always break the chains by the strength of the demons in him. The townspeople could hear the man screaming in the cemetery, and they knew that he was cutting himself with stones; however, they could not help him. His life seemed hopeless until Jesus came.

When Jesus came close to the man, the unclean spirits became terrified and spoke out through the man. The man yelled at the top of his voice. Jesus had authority over the demons, and he commanded them to come out of the man

(Mark 5:8). The demons begged Jesus not to send them out of the country (Mark 5:10).

A herd of about 2,000 swine were in the area. The Old Testament law did not permit the Jewish people to eat swine or pork. They were considered unclean. However, the Gentiles, and even some of the Jews, still raised swine and sold them for a profit. Jesus got rid of the unclean demons and the unclean swine with one miracle. He permitted the demons to go into the swine, and the swine rushed over a cliff and drowned in the sea. Mark records this miracle (Mark 5:13): "And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea."

Read Mark 5:1-20.



When the townspeople learned that the swine had been destroyed, they went out to see Jesus. Even though a great miracle occurred, these people were afraid of Jesus' power. They were also concerned about their economic security in the raising of swine and probably feared future loss of income. They begged Jesus to depart from the place! They did not seem to appreciate the fact that Jesus had freed the man of Gadara from the power of the devil. Material and economic success were more important to them than the salvation that Jesus brought.

As Jesus boarded the boat to leave their area, the man who had been freed from possession



| The unclean spirits entered into a herd of swine.

approached Jesus. He asked Jesus to let him travel with Him. But Jesus refused and said to the man, "...Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19). The man did so and proclaimed this miracle of Jesus in the region of the Decapolis nearby.

The Lord Jesus has conquered all the powers of the devil and demons. We need not fear them. Instead, we simply need to have faith in Jesus

and tell the devil to depart from us. James says (James 4:7), "...Resist the devil and he will flee from you."

Jesus has also died for our sins. Through Jesus, our sins are forgiven, and we can have a new life. Just as the demoniac of Gadara told others of the wonderful things that Jesus had done for him, we also should tell others about our new life in Christ and how they can also have a new life in Christ.



Answer true or false.

- 1.14** _____ John the Baptist was present when Jesus raised the son of the widow of Nain to new life.
- 1.15** _____ Nain was a small village of Galilee, located about six miles south of Nazareth.
- 1.16** _____ Jesus and his entourage arrived in Nain just as a funeral procession came from the village gate.
- 1.17** _____ Jesus showed compassion of the widow of Nain by giving back her son's life.
- 1.18** _____ As Christians, we should have compassion on those who are in desperate situations and do all we can to help them.
- 1.19** _____ Gadara was a Jewish town north of the Sea of Galilee.
- 1.20** _____ The people of Gadara were able to keep the demoniac in chains so that he would not harm anyone.
- 1.21** _____ Jesus, the Son of God, came to destroy the works of the devil.
- 1.22** _____ Jesus had authority over the power of the demons and commanded them to depart from the demoniac of Gadara.
- 1.23** _____ The demons left the demoniac and entered a herd of cows nearby.
- 1.24** _____ The townspeople from Gadara who came to see Jesus welcomed Him and wanted Him to stay with them.



Answer the following questions.

1.25 What is the primary purpose of Jesus' miracle in raising the son of the widow of Nain of life?

1.26 What does the story of the Gadarene demoniac teach us about our life in Christ?

The Feeding of the Five Thousand. The miracle of the feeding of the five thousand is the only miracle of Jesus that is recorded in all four Gospels. Therefore, this miracle must be very important in the life and ministry of Jesus. Jesus used this miracle to teach His disciples, and us, many things about His person and work. Among other things, Jesus used this miracle to teach that He is "the bread of life" (John 6:35).

The five thousand people who approached Jesus were made up of two groups. One group of people had followed Jesus because they had heard of His many wonderful works (John 6:2). A second group included those Jews who were traveling to Jerusalem to celebrate the Feast of Passover (6:4).

When evening came, Jesus was concerned about feeding the whole multitude of people. Jesus decided to test the faith of His disciples by asking them where they could find enough bread to feed the people. Philip made an estimate of how much food they would need and answered, "...Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little" (John 6:7). Two hundred pennyworth (or denarii) would be about equal to wages for 200 days, or eight months. Philip recognized that to provide adequate

Read Luke 9:10-17 and John 6:1-15,26-35.



food for each person would be quite expensive and was probably much more money than they had available that evening! Another disciple, Andrew, answered by saying, "There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?" (John 6:9) Jesus knew, however, what He intended to do and how He could make such a small amount of loaves and fish to be more than enough to feed the multitude.

Jesus told the disciples to have all the people sit down. The Gospel of Luke says that the people sat down in groups of about fifty. Jesus gave thanks to His heavenly Father for the food, broke it, and had it distributed to all the multitude. The food miraculously multiplied so that the people had more than enough to eat. In fact, there were twelve baskets of leftovers after everyone had eaten! This miracle caused the men among the multitude to remember the words of Moses that a prophet like Moses would come to the Jewish people (Deuteronomy 18:15-18). In fact, the people said, "...This is of a truth that prophet that should come into the world" (John 6:14). The people knew that this prophet was also the Messiah.



| Jesus gives thanks and supplies more than enough food to feed the five thousand.

By supplying food for five thousand people, Jesus demonstrated His authority in three ways. First, Jesus showed His **omnipotence** in being able to provide food for the multitude. As all-powerful God, Jesus was able to overcome natural laws to miraculously create new loaves and fish from the limited beginning supply. Second, Jesus revealed His Messiahship. This was recognized by those who knew that He was the Prophet of whom Moses had spoken. Third,

Jesus demonstrated that He had the ability to provide for man's physical and spiritual needs.

From this miracle of the feeding of the five thousand, we can recognize that Jesus Christ can supply our every need. Jesus also taught us through this miracle to have faith in Him and to trust Him to supply all of our needs. Jesus Christ can turn that which may seem unimportant or insufficient—such as a limited supply of bread and fish—into an abundant experience for His followers.



Do the following activity.

1.27 Describe Philip's response to the problem of feeding the five thousand. _____

1.28 Describe Andrew's solution to the problem of feeding the five thousand. _____

1.29 Describe how Jesus solved the problem of feeding the five thousand. _____

1.30 List three ways that Jesus demonstrated His authority in the miracle of the feeding of the five thousand.

a. _____

b. _____

c. _____

1.31 What are some of the lessons that we can learn from Jesus' miracle of feeding the five thousand?

TEACHER CHECK

_____ initials

_____ date

Parables

Jesus used parables to teach divine truths in examples from everyday life. As we have mentioned before, He began using parables more in the latter part of his Galilean ministry after having first performed many miracles among the people.

It is helpful to consider Jesus' ministry in Galilee as consisting of three stages. The first stage included the public ministry of Jesus in which He preached and worked miracles among the people. In the second stage, Jesus' emphasis in ministry shifted from working miracles to teaching in parables. He seemed to shift to parables as the opposition to his ministry from many of the Jewish religious leaders increased. The third stage included His special ministry of

training the twelve disciples and occurred when many people rejected Jesus as the Messiah.

In the remainder of this section of the LIFE-PAC, you will examine three aspects of Jesus' parables. First, as you study Jesus' ministry of parables, you will see the shift in Jesus' ministry from miracles to parables. Second, you will study the purpose of Jesus' parables. Finally, you will examine in some detail one of Jesus' most famous and longest parables: the parable of the **prodigal** son.

Before proceeding further, it will be helpful to give an overview of some of Jesus' parables. Study the following chart that lists some of the many parables of Christ.

The Parables of Christ

Parable	Place	Scripture Reference
The Two Debtors	Galilee	Luke 7:41-50
The Sower	Sea of Galilee	Matthew 13:1-23
The Tares	Sea of Galilee	Matthew 13:24-30 and 36-43
The Mustard Seed	Sea of Galilee	Matthew 13:31-32
The Leaven	Sea of Galilee	Matthew 13:33
The Hidden Treasure	Capernaum	Matthew 13:44
The Pearl of Great Price	Capernaum	Matthew 13:45-46
The Draw Net	Capernaum	Matthew 13:47-50
The Unmerciful Servant	Galilee	Matthew 18:21-35
The Good Samaritan	Perea	Luke 10:25-37
The Rich Fool	Perea	Luke 12:16-21
The Barren Fig Tree	Perea	Luke 13:6-9
The Wedding Guest	Perea	Luke 14:7-11
The Great Supper	Perea	Luke 14:15-24
Counting the Cost	Perea	Luke 14:25-35
The Lost Sheep	Perea	Luke 15:1-7
The Lost Coin	Perea	Luke 15:8-10
The Prodigal Son	Perea	Luke 15:11-32
The Unjust Steward	Perea	Luke 16:1-13
The Rich Man and Lazarus	Perea	Luke 16:19-31
The Unprofitable Servant	Perea	Luke 17:1-10
The Unjust Judge	Perea	Luke 18:1-8
The Pharisee and Publican	Perea	Luke 18:9-14
The Laborers in the Vineyard	Perea	Matthew 20:1-16
The Pounds	Perea	Luke 19:11-28
The Two Sons	Judea	Matthew 21:28-32
The Vineyard	Judea	Matthew 21:33-46
The Marriage of the King's Son	Judea	Matthew 22:1-14
The Ten Virgins	Judea	Matthew 25:1-13
The Talents	Judea	Matthew 25:14-30

Miracles to Parables. Following an increase in the opposition to His ministry from religious leaders and members of His own family (for example, Matthew 12:22–50 and Mark 3:20–35), Jesus instituted a change in His method of presenting the gospel. This change involved an increase in His use of parables and a decrease in public miracles. He also began to speak more to those who followed Him and less publicly to crowds of various people. Sometimes Jesus spoke these parables to great crowds of people. Other times, He spoke the parables to His disciples and explained the parables only to them.

Although Jesus had occasionally used parables in His earlier Galilean ministry, they were most often used with His public teaching and miracles. Some Bible scholars believe that a shift in Jesus' method of ministry occurred after the accusation that Jesus' power came from the devil (Matthew 12:22–37 and Mark 3:22–30). From the Scriptures, we can see that the people's attitude of disbelief in Christ was the main

Read Matthew 13:2–35.



reason why Jesus began to use parables more in His later Galilean ministry.

The parables contained in Matthew 13:2–33 are typical of those told by Jesus as He shifted from miracles to parables. Some of these later parables were longer than earlier parables. Matthew tells us (Matthew 13:34–35) that Jesus used these parables to fulfill an Old Testament passage in Psalm 78:2, "I will open my mouth in a parable; I will utter dark sayings of old."

Purpose of Parables. Immediately after Jesus told the parable of the sower (Matthew 13:3–9), His disciples asked Him (Matthew 13:10), "... Why speakest thou unto them in parables?" Jesus' answer to them reveals the purpose of parables: *to both reveal and conceal the truth*. By His answer to their question, Jesus said that the mysteries of the Kingdom of Heaven (the Kingdom of God) were being revealed to



| Jesus began to teach the crowds in parables.

His disciples, but it was being concealed from others, especially those who did not believe in Him. This hiding of the truth was a judgment for unbelief, as happened during the prophet Isaiah's ministry (Isaiah 6:9–10).

By using these parables, Jesus was using something familiar (like a sower and seed) to explain truths that were unfamiliar (like the mysteries of the Kingdom of God). His ultimate purpose was to explain the mysteries of the Kingdom of God; however, His listeners had to pay close attention and believe in Him if they were to understand what Jesus was saying. Parables make listeners pay attention to discover the truth, while they also conceal the truth from

those who are too lazy, stubborn, or busy with other things.

In the person of Jesus, the Kingdom of God was breaking in on the world in a new way. Jesus had to explain the realities of His person and the Kingdom gradually. Jesus used parables to help His disciples learn more about Him and the Kingdom of God. Jesus also wanted to be sure that He had adequate time to continue to proclaim the gospel to the world. The use of parables prevented Jesus' enemies from understanding what He was teaching and from trapping Him sooner than they might have done if He used other forms of teaching.



Match these items.

- | | |
|---|--|
| <p>1.32 _____ parable</p> <p>1.33 _____ Jesus' Galilean ministry</p> <p>1.34 _____ opposed Jesus' ministry</p> <p>1.35 _____ attitude of disbelief in Jesus</p> <p>1.36 _____ the costly pearl</p> | <p>a. the final stage of Jesus' Galilean ministry</p> <p>b. example of a parable</p> <p>c. example of a miracle</p> <p>d. a story that teaches divine truth in examples from everyday life</p> <p>e. religious leaders</p> <p>f. consisted of three stages</p> <p>g. caused Jesus' shift from miracles to parables</p> |
|---|--|

Do these activities.

1.37 Describe the three stages of Jesus' Galilean ministry.

a. First stage: _____

b. Second stage: _____

c. Third stage: _____

1.38 In the parable of the sower (Matthew 13:3-9), Jesus described seed falling onto four different places. Later, to His disciples, Jesus explained the four kinds of people meant in this parable (Matthew 13:18-23). In the chart below, list the four places where seed was sown and what kinds of people Jesus described in the parable of the sower.

Places Where Seed was Sown	Kinds of People Described
a.	b.
c.	d.
e.	f.
g.	h.

1.39 Explain the purpose of Jesus' parables. _____

The Parable of the Prodigal Son. In the parable of the prodigal son, Jesus taught about the compassion and mercy of God toward sinners. He also told this parable to answer the opposition and criticism of the Pharisees and scribes who murmured against Him, saying, “This man receiveth sinners and eateth with them.” (Luke 15:2). Jesus showed through His actions and words that He had come to save sinners, not to condemn them. John 3:17 says, “For God sent not his Son into the world, to condemn the world, but that the world through him might be saved.”

Jesus’ parable of the prodigal son is typical of the longer parables that Jesus used to communicate divine truth. Like all parables, the story is believable even though it does not list specific names and places. One distinction of a parable is that it does not necessarily refer to real people or to actual places. Rather, it is a story that communicates divine truth from examples of everyday life. The parable of the prodigal son emphasizes some major principles of divine truth: namely, that God our Heavenly Father is longsuffering, merciful, compassionate, and that Jesus came to save sinners.

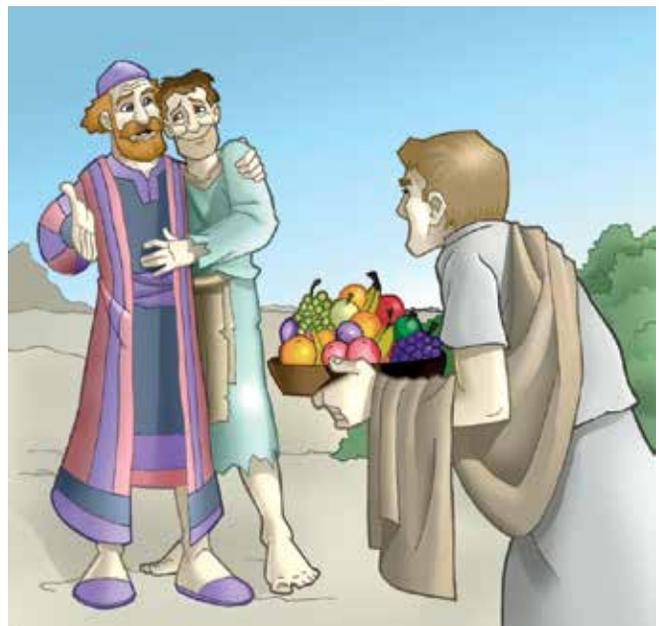
The parable tells the story of a young man who goes astray and then returns to the safety and security of his father’s love and home. The young man was the younger of a father’s two sons. The younger son decided that he wanted his inheritance early so that he could go off and live as he wanted. The father, being a generous and kind man, gave the son what he asked. But the younger son went astray and **squandered** his money and property for bad purposes. After he had spent all his money, a famine came upon the place where he lived. The son then realized what terrible shape he was in. He came to his senses and decided to return to his father. He realized that he would be better off as a hired servant in his father’s house than as a hungry man in a foreign country.

Read Luke 15:11-32.



The younger son probably did not expect to receive a warm welcome when he returned. In fact, he may have expected a scolding and punishment. But Jesus says that the father was looking for his son, and when the father finally saw his son, he had compassion on him. The father did not wait for his son to come all the way home; rather, the father ran out to hug and kiss his son! In fact, the father did not even give his son time to finish his prepared speech (Luke 15:21–22). The father was so filled with joy to have his son back that he immediately ordered clothes for his son and wanted a great party to be held!

The joy expressed by the father in the parable is meant to show us how much joy the Heavenly Father experiences when a sinner returns to Him. People may misuse the wonderful things that God provides for them and fail to live according to His ways; however, whenever anyone repents, confesses their sins, and returns to God, the Father welcomes them “home” with loving arms and great joy.



| The father embraced his returning son.

The older son in the story was jealous when the father joyfully greeted the younger son. The older son had remained faithful in his father's house. He could not forgive his younger brother like his father could. He was also angry over his father's mercy and joy toward his brother. Some of the Pharisees and scribes were like the older brother. They did not rejoice as sinners returned to fellowship with God through Jesus. Rather, they criticized Jesus and opposed His ministry.

Today, some Christians might be like the older brother who continued to look scornfully upon his younger brother for the way that he squandered his inheritance. They might focus on the way a person had lived, rather than on the joy that a sinner returns to God.

As Christians, we should always be on the look-out for ways to help people return to the Lord. Furthermore, we should always rejoice when sinners return to fellowship with God. Finally, whenever we sin, we should take comfort in knowing that we will always be received joyfully to fellowship with our heavenly Father if we repent, confess our sins, and return to Him.

In the story of the prodigal son, we can see how Jesus can teach us profound and important truths through the use of a parable. These truths will be revealed to us in the parables of Jesus as we believe in Him and ask Him to help us understand their meaning. For those who do not believe in Jesus and who are too lazy or scornful to search the meaning of the parables, these truths will be concealed. Thus, we can see the primary purpose of Jesus' parables: to reveal and conceal the truth.



Write the letter of the correct answer in the blank spaces.

- 1.40** In the parable of the prodigal son, Jesus taught about _____ .
 a. the need to avoid poverty and famine
 b. the proper use of money and property
 c. the compassion and mercy of God toward sinners
 d. the necessity of never sinning
- 1.41** John 3:17 says, "For God sent not his Son into the world, to condemn the world, but that the world; through him might be _____."
 a. judged b. destroyed c. improved d. saved
- 1.42** One distinction of a parable is that it does not necessarily refer to _____ .
 a. the truth of what Jesus actually said b. real people or to actual places
 c. the most important teachings of Jesus d. truths of nature
- 1.43** In the parable of the prodigal son, the younger son went to a far country and _____ his money and property.
 a. squandered b. increased c. improved d. invested
- 1.44** The younger son represents _____ .
 a. people who want to just have a good time
 b. sinners who return to God
 c. shrewd investors who make a lot of money
 d. those who like to travel to far countries

- 1.45** The older son represents _____ .
- a. those who wisely stay at home
 - b. the unforgiving Pharisees and scribes
 - c. hardworking people
 - d. those who are good Christians
- 1.46** The father represents _____ .
- a. a wise old farmer who knows people well
 - b. a man who does not raise his children well
 - c. the Heavenly Father who is compassionate
 - d. a man who likes to throw parties

Do these activities.

- 1.47** Explain what the parable of the prodigal son can teach Christians about how they should act towards sinners. _____

- 1.48** What does the parable of the prodigal son teach you about times that you might sin? _____

TEACHER CHECK

_____ initials

_____ date



Review the material in this section in preparation for the Self Test. The Self Test will check your mastery of this particular section. The items missed on this Self Test will indicate specific areas where restudy is needed for mastery.

SELF TEST 1

Match the following items (each answer, 3 points).

- | | | | | |
|-------|-------|---------------------|----|--|
| 1.01 | _____ | Matthew | a. | Jesus' "mission base" in Galilee |
| 1.02 | _____ | John | b. | contains stories that are only partly true |
| 1.03 | _____ | Mark | c. | caused Jesus' shift from miracles to parables |
| 1.04 | _____ | Luke | d. | extraordinary and supernatural occurrences |
| 1.05 | _____ | the Holy Spirit | e. | a story that teaches divine truth in examples from everyday life |
| 1.06 | _____ | public and private | f. | the son of a widow from this town was raised from the dead |
| 1.07 | _____ | parable | g. | emphasizes the suffering that Jesus and His disciples endured |
| 1.08 | _____ | disbelief in Christ | h. | the most Jewish of the Gospels |
| 1.09 | _____ | miracles | i. | emphasizes healings and prayer of Jesus |
| 1.010 | _____ | Capernaum | j. | emphasizes the divinity and majesty of Christ |
| | | | k. | two types of Jesus' Galilean ministry |
| | | | l. | true author of the four Gospels |

Answer true or false (each answer, 2 points).

- 1.011 _____ All four Gospels are in substantial agreement about the importance of Jesus and about His life, death, and resurrection.
- 1.012 _____ Jesus conducted both tours in Galilee and retreats from Galilee during the time of His ministry there.
- 1.013 _____ Nain was a small village of Judea, located about six miles north of the Sea of Galilee.
- 1.014 _____ Jesus, the Son of God, came to destroy the works of the devil.
- 1.015 _____ The townspeople from Gadara who came to see Jesus welcomed Him and wanted Him to stay with them.
- 1.016 _____ Jesus showed His omnipotence by multiplying food for the five thousand.

- 1.017** _____ After experiencing opposition from religious leaders, Jesus increased the use of miracles and decreased the use of parables.
- 1.018** _____ By using parables, Jesus was using something familiar to explain truths that were unfamiliar.
- 1.019** _____ In the parable of the sower, Jesus described four kinds of people.
- 1.020** _____ In the parable of the prodigal son, the older brother rejoiced when his younger brother returned home.

Complete these questions (each answer, 3 points).

- 1.021** One of the purposes of Jesus' miracles was to reveal His divine _____
_____.
- 1.022** In the story of the Gadarene demoniac, a _____ of unclean spirits possessed a man, but Jesus set him free.
- 1.023** In James 4:7, the Bible says, "Resist the _____ and he will flee from you."
- 1.024** The miracle of _____ is the only miracle of Jesus that is recorded in all four Gospels.
- 1.025** The Jewish people expected a _____ like Moses who would also be the Messiah.
- 1.026** Through the miracle of the feeding of the five thousand, we should recognize that Jesus can _____ our every need.
- 1.027** The purpose of Jesus' parables was to both a. _____ and
b. _____ the truth.
- 1.028** In the person of Jesus, the _____ was breaking in on the world in a new way.
- 1.029** Jesus showed through His actions and words that He had come to _____ sinners, not to condemn them.

Answer these questions (each numbered answer, 5 points).

1.030 What does the story of the Gadarene demoniac teach us about our life in Christ? _____

1.031 What are some of the lessons that we can learn from Jesus' miracle of feeding the five thousand?

1.032 What are some purposes of Jesus' parables? _____

1.033 What can the parable of the prodigal son teach Christians about how they should act towards sinners? _____

	SCORE _____	TEACHER _____	initials _____	date _____
---	--------------------	----------------------	----------------	------------



BIB0708 - May '14 Printing

ISBN 978-1-58095-068-8



9 781580 950688



804 N. 2nd Ave. E.
Rock Rapids, IA 51246-1759

800-622-3070
www.aop.com