

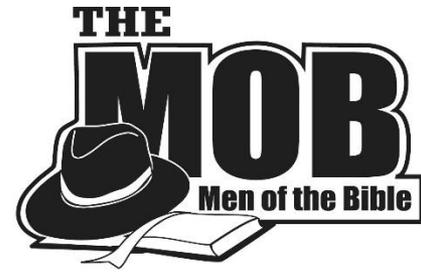
WELCOME TO THE MOB!

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

2 Timothy 3:16-17



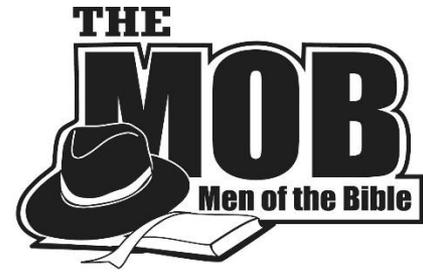
Announcements



- Welcome To The MOB! Happy New Year!
- Info & Resources always available at www.ibcmob.net
- [“How to Share the Gospel with Children” with Special Guest: Tedd Tripp, this Thursday, January 16, 7:00 – 9:00 PM, Register Online](#)
- Please Rise For A Hymn Of Praise & Invocation



Memory Verse



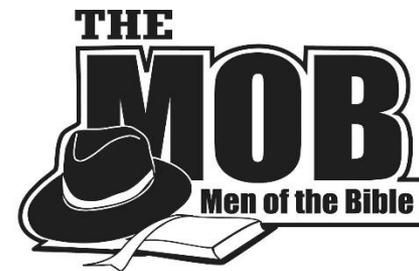
Matthew 13:43 (ESV)

“Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.”

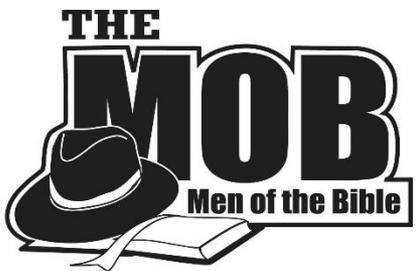
Matthew 13:43 (ESV)



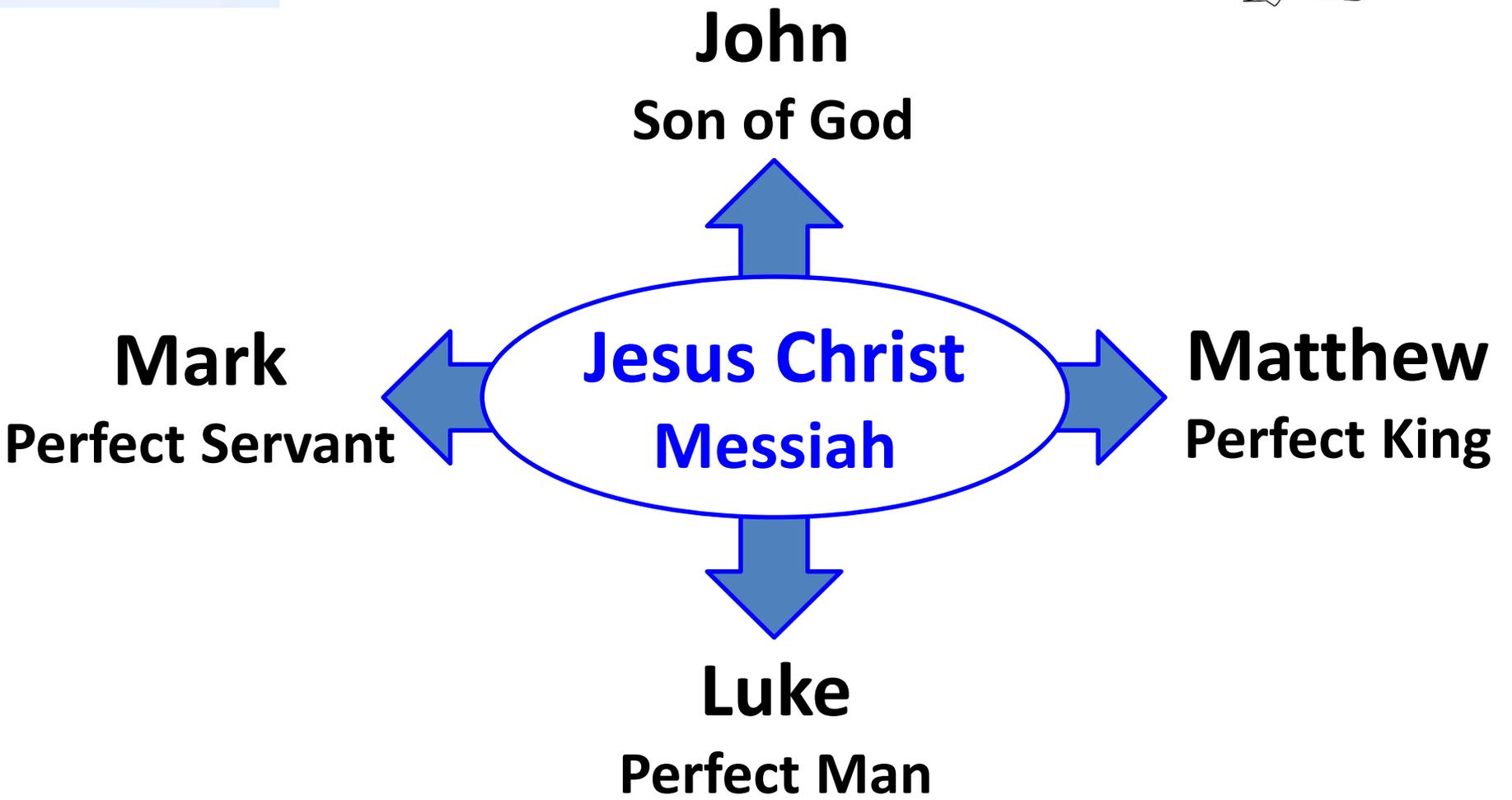
The Gospel According to Matthew Schedule



<u>Date</u>	<u>Meeting No.</u>	<u>The Gospel According to Matthew – Readings & Topics</u>	<u>Host Sm Grp</u>
Jan 14	15	<u>Matthew 13:1-58</u> Parables: Soils, Purpose, Soils Explained, Weeds, Mustard Seed & Leven, Prophecy, Weeds Explained, Hidden Treasure, Pearl of Great Value, The Net, New & Old Treasures, Rejected at Nazareth <u>Mark 4:1-20,30-32,6:1-6; Luke 8:4-15,13:18-21; Constable pp.323-354</u>	B
Jan 21	16	<u>Matthew 14:1-36</u> John Baptist Murder, Feeds 5000, Walks on Water, Heals <u>Mark 6:14-19,31-56; Luke 9:7-9,11-17; John 6:1-21; Constable pp.354-364</u>	C
Jan 28	17	<u>Matthew 15:1-39</u> Traditions vs. Commandments, What Defiles a Person, A Canaanite Woman's Faith, Jesus Heals Many, Jesus Feeds 4000 <u>Mark 7:1-37,8:1-10; Constable pp.364-378</u>	D
Feb 4	18	<u>Matthew 16:1-28</u> Pharisees & Sadducees demand Signs, Phar & Sad Leaven, E Peter Confesses Jesus Messiah, Jesus Foretells Death & Resurrection, Take up Cross & Follow; <u>Mark 8:11-21,27-38,9:1; Luke 9:18-27; Constable pp.378-407</u>	E
Feb 11	19	<u>Matthew 17:1-27</u> The Transfiguration, Jesus Heals a Boy with a Demon, Jesus Foretells His Death & Resurrection, The Temple Tax <u>Mark 9:2-32; Luke 9:28-45; 2 Peter 1:17-18; Constable pp.407-422</u>	F
Feb 18	20	<u>Matthew 18:1-35</u> Who is Greatest? Temptations to Sin, Parable Lost Sheep If a Brother sins against You, The Parable of the Unforgiving Servant <u>Mark 9:33-37,42-48; Luke 9:46-48,15:4-7; Constable pp.422-440</u>	A

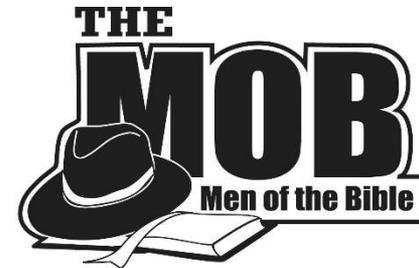


The Gospels





The Gospel According to Matthew

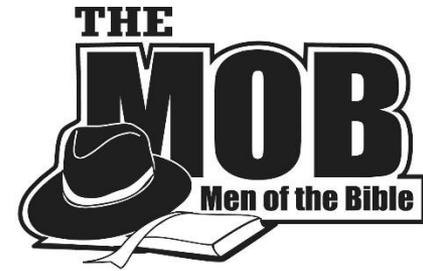


Focus	Offer of the King			Rejection of the King			
Reference	1:1 – 4:11	4:12 – 7:29	8:1 – 11:1	11:2 – 16:12	16:13 – 20:28	20:29 – 27:66	28:1 – 28:20
Division	Presentation of the King	Proclamation of the King	Power of the King	Progressive Rejection of the King	Preparation of the King's Disciples	Presentation & Rejection of the King	Proof of the King
Topic	Teaching the Throngs			Teaching the Twelve			
	Chronological		Thematic	Chronological			
Location	Bethlehem & Nazareth	Galilee			Judea		
Time	cir. 4 B.C. – A.D. 33						





Our Study of Matthew



Last Meeting:

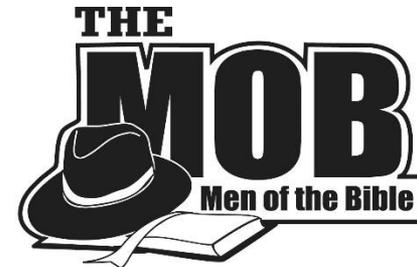
- [Matthew 12:1-50](#) Lord of the Sabbath, Jesus Heals Withered Hand, God's Servant, Blasphemy against the Holy Spirit, A Tree is known by Fruit, The Sign of Jonah, Unclean Spirit, True Brothers
- [Dr. Constable's Notes on Matthew, 2019 Ed., pp. 301-323](#)

This Meeting:

- [Matthew 13:1-58](#) Parables: Soils, Purpose, Soils Explained, Wheat & Tares, Mustard Seed & Leaven, Prophecy, Wheat & Tares Explained, Hidden Treasure, Pearl of Great Value, Dragnet, New & Old Treasures, Rejected at Nazareth
- [Dr. Constable's Notes on Matthew, 2019 Ed., pp. 323-3354](#)



Matthew 13:1-9



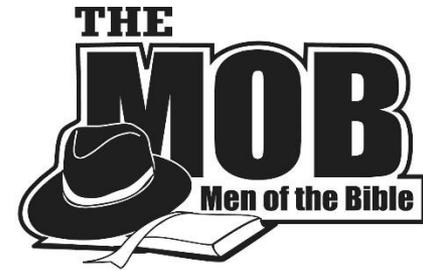
¹ That same day Jesus went out of the house and sat beside the sea. ² And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd stood on the beach. ³ And he told them many things in parables, saying: “A sower went out to sow. ⁴ And as he sowed, some seeds fell along the path, and the birds came and devoured them. ⁵ Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, ⁶ but when the sun rose they were scorched. And since they had no root, they withered away. ⁷ Other seeds fell among thorns, and the thorns grew up and choked them. ⁸ Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. ⁹ He who has ears, let him hear.”

Observation & Interpretation:

- That same day – see Matthew 12 – an exciting day of intense confrontation
- went out of the house and sat beside the sea – some think, turned His attention away from the rejecting Jews and turned to the world (“sea” of humanity)
- parables – “to cast alongside for comparison” – an earthy story with a heavenly meaning – explained in greater detail later
- “The Bible is always the best commentary on the Holy Bible” – Matthew 13:18-23
- He who has ears, let him hear. – Not everyone will be able to “hear” – more later



Matthew 13:10-17



¹⁰ Then the disciples came and said to him, “Why do you speak to them in parables?”

¹¹ And he answered them, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. ¹² For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. ¹³ This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. ¹⁴ Indeed, in their case the prophecy of Isaiah is fulfilled that says:

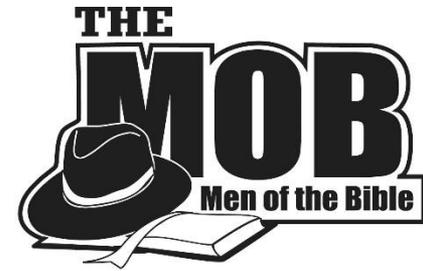
““You will indeed hear but never understand,
and you will indeed see but never perceive.”

¹⁵ For this people's heart has grown dull,
and with their ears they can barely hear,
and their eyes they have closed,
lest they should see with their eyes
and hear with their ears
and understand with their heart
and turn, and I would heal them.’

¹⁶ But blessed are your eyes, for they see, and your ears, for they hear. ¹⁷ For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.



Matthew 13:10-12



¹⁰ Then the disciples came and said to him, “Why do you speak to them in parables?”

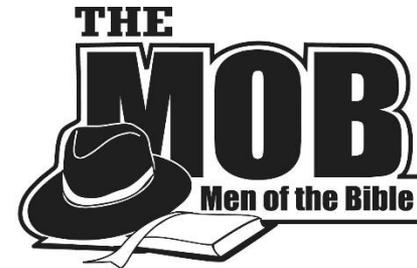
¹¹ And he answered them, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. ¹² For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away.

Observation & Interpretation:

- Jesus changed his primary way of presenting the Gospel beginning in Matthew 13
- Why parables? To both REVEAL and CONCEAL
- God the Holy Spirit enables (“gives”) understanding for those God chooses – NOT everyone will understand the parables – to them to whom it has NOT been given, a parable will remain a puzzling and unsolvable RIDDLE
- Secrets = mysteries about the Kingdom of Heaven not disclosed heretofore
- The “Mystery” of the **Kingdom of Heaven** between Jesus’ first and second advent was not in any previous Old Testament prophecies so they didn’t see this coming – Jesus will now provide this new information about God’s plan via parables
- God the Holy Spirit will enable those He chooses to continually grow in their understanding – others will fall further away into darkness without understanding



Matthew 13:13-15



¹³ This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. ¹⁴ Indeed, in their case the prophecy of Isaiah is fulfilled that says:

““You will indeed hear but never understand,
and you will indeed see but never perceive.”

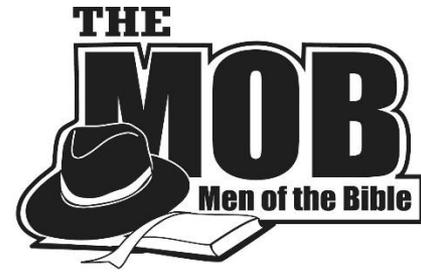
¹⁵ For this people's heart has grown dull,
and with their ears they can barely hear,
and their eyes they have closed,
lest they should see with their eyes
and hear with their ears
and understand with their heart
and turn, and I would heal them.’

Observation & Interpretation:

- God chooses, but so do men – if men don't want to listen to and understand God's Word, then God will not allow them to listen to and understand God's Word



Matthew 13:16-17



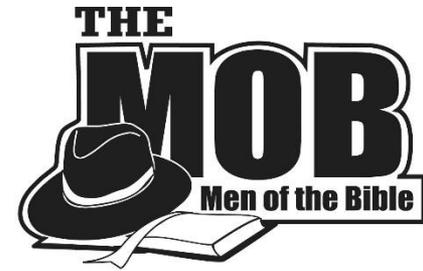
¹⁶ But blessed are your eyes, for they see, and your ears, for they hear. ¹⁷ For truly, I say to you, many prophets and righteous people longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

Observation & Interpretation:

- Jesus makes it clear that His chosen disciples see and hear (all but one: Judas – an example of a “tare in the wheat field” – see Matthew 13:18-23)
- Jesus also makes it clear that the revelation of Jesus’ (The Messiah’s) coming and the “mystery” period of the King of Heaven was something many prophets and righteous people would have loved to see, but didn’t get to – a special privilege for Jesus’ followers now



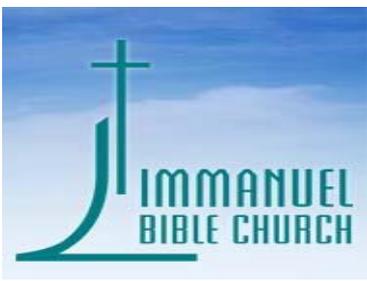
Matthew 13:18-23



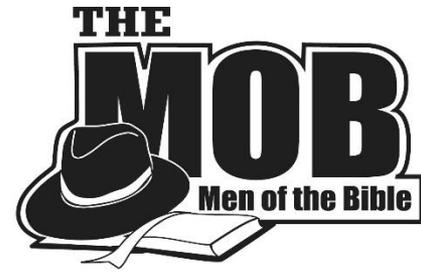
¹⁸ “Hear then the parable of the sower: ¹⁹ When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. ²⁰ As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, ²¹ yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. ²² As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. ²³ As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

Observation & Interpretation:

- Different types of “soils” = different types of hearts – ability to receive God’s Word
- “sower” = Jesus
- “seed” = the word of the kingdom
- “evil one” = Satan
- “rocky ground” = shallow soil over rock layers – little nourishment and water
- “proves unfruitful” vs. “bears fruit” = the ultimate test of a true follower of Christ



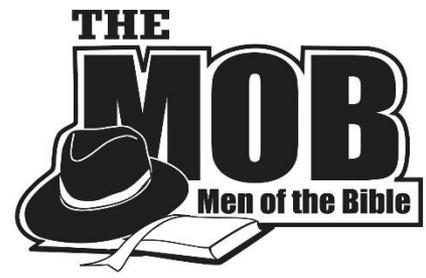
Matthew 13:24-30



²⁴ He put another parable before them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field, ²⁵ but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. ²⁶ So when the plants came up and bore grain, then the weeds appeared also. ²⁷ And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? How then does it have weeds?’ ²⁸ He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Then do you want us to go and gather them?’ ²⁹ But he said, ‘No, lest in gathering the weeds you root up the wheat along with them. ³⁰ Let both grow together until the harvest, and at harvest time I will tell the reapers, “Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.””



Matthew 13: 13:18-23



Matthew 13: 13:18-23



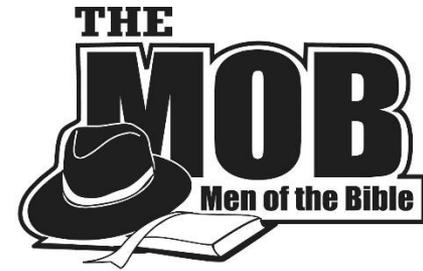
WHEAT: before it is fully ripe.



TARES: *Lolium Temulentum*



Matthew 13: 13:18-23



TARES (Heb. זִנִּיז, *zunim*), the darnel – *Lolium temulentum*, weed which grows among grain, particularly wheat. The grains resemble those of wheat so that it is very difficult to separate them by sifting, and as a result they are sown together with the wheat and grow with it in the field. Darnel flour is poisonous and gives a bitter taste to bread in which it has been mixed. The tares do no harm to birds, especially to doves (TJ, Kil. 1:1, 26d). Nobody would consciously sow tares in his field. Hence the parable in the New Testament about the peasant "who sowed good seed in his fields... and his enemy came and sowed tares in the midst of the wheat" (Matt. 13:24–30). According to the *halakhah* wheat and tares do not constitute **kilayim* with one another (Kil. 1:1). The Jerusalem Talmud (*ibid.*) quotes a view that tares are called *zunim* because as a result of them the wheat *mezannot* ("commit[s] adultery"), i.e., it changes its characteristics and is turned into tares. This view had already been propounded by Galen (*De Alimentis*, 1:27), but Basilius argued with him: "Tares and other wild weeds are not formed by cultivated species changing into wild species" (*Hexameron* 5:5a). It has been demonstrated that by a thorough separation of the darnel seeds from the wheat seeds tares do not grow.

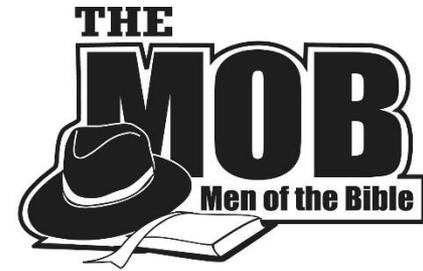
BIBLIOGRAPHY:

Loew, Flora, 1 (1928), 723–9; B. Cizik, *Ozar ha-Zemahim* (1952), 802–3; J. Feliks, *Kilei Zera'im ve-Harkavah* (1967), 22–23. [Jehuda Feliks]

Source: [Encyclopaedia Judaica](https://www.jewishvirtuallibrary.org/tares). <https://www.jewishvirtuallibrary.org/tares>



Matthew 13:31-35



³¹ He put another parable before them, saying, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. ³² It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches."

³³ He told them another parable. "The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened."

³⁴ All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. ³⁵ This was to fulfill what was spoken by the prophet:

"I will open my mouth in parables;

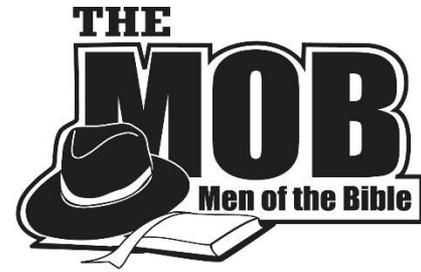
I will utter what has been hidden since the foundation of the world."

Observation & Interpretation:

- Mustard seed was the smallest herb seed they would have known
- The Kingdom of Heaven starts out small, but grows to become very large
- The birds could represent the many that are blessed because of true believers OR could represent false believers in the Kingdom of Heaven
- Leaven could represent the influence that the Kingdom of Heaven will have on the world as it slowly permeates the world OR could represent evil growing in the church



Matthew 13:36-43



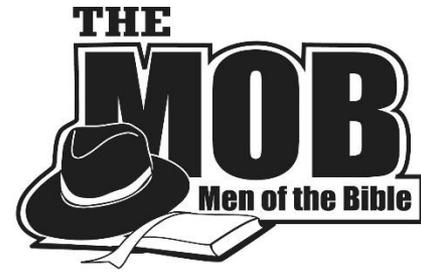
³⁶ Then he left the crowds and went into the house. And his disciples came to him, saying, “Explain to us the parable of the weeds of the field.” ³⁷ He answered, “The one who sows the good seed is the Son of Man.” ³⁸ The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, ³⁹ and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. ⁴⁰ Just as the weeds are gathered and burned with fire, so will it be at the end of the age. ⁴¹ The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, ⁴² and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. ⁴³ Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

Observation & Interpretation:

- “The kingdom of heaven” = Christendom during the mystery period between advents
- “enemy” = Satan; “sowed weeds” = planted counterfeits
- “He who has ears, let him hear” – Judas would not
- “Let both grow together until the harvest” = both true and false believers will coexist in Christendom until Judgement Day when some get “barned” and others “burned”
- It is NOT the job of the true followers of Christ to try and clean out or purge the church of false believers. Angels will do this at the end of the church age.
- Important Note: The church still must exercise [church discipline](#)



Matthew 13:44-46



⁴⁴ “The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.

⁴⁵ “Again, the kingdom of heaven is like a merchant in search of fine pearls,

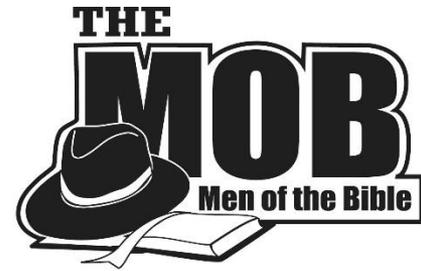
⁴⁶ who, on finding one pearl of great value, went and sold all that he had and bought it.

Observation & Interpretation:

- Treasure could represent salvation that a man discovers as God calls him (he wasn't looking for it) and then he goes after it with everything he's got OR the Treasure could represent the Church which Jesus found and then sold all He had to purchase
- This was a legal practice back then – “finders keepers, losers weepers”
- The merchant and the pearl of great value could represent Jesus seeking the Jewish nation, for which He sold all He had to purchase OR a man intentionally seeking salvation, who finds it and then goes after it with everything he's got



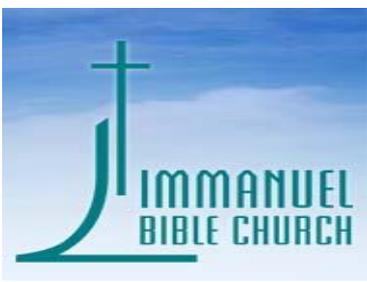
Matthew 13:47-52



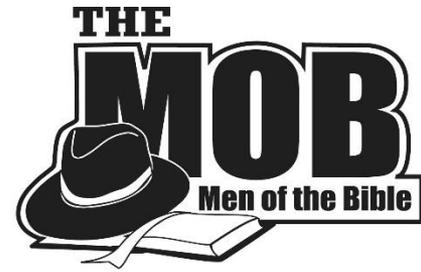
⁴⁷ “Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. ⁴⁸ When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. ⁴⁹ So it will be at the end of the age. The angels will come out and separate the evil from the righteous ⁵⁰ and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. ⁵¹ “Have you understood all these things?” They said to him, “Yes.” ⁵² And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old.”

Observation & Interpretation:

- A dragnet that would catch and pull ALL fish to shore as the fishermen pulled it in
- Jesus explains the meaning of the parable of the dragnet, which is similar to the parable of the wheat and the tares – good fish and bad fish swim together in the sea until the end of the age when the angels will collect them all and sort them out
- Good fish, like the wheat, are brought into God’s presence
- Bad fish, like the tares, are thrown into “the fiery furnace” (hell)
- In that place there will be weeping and gnashing of teeth – Hell will be no party
- Jesus lets His disciples know that, as trained “scribes,” they will use both old and new “treasure” (Old Testament and New Testament) to minister



Matthew 13:53-58



⁵³ And when Jesus had finished these parables, he went away from there, ⁵⁴ and coming to his hometown he taught them in their synagogue, so that they were astonished, and said, “Where did this man get this wisdom and these mighty works? ⁵⁵ Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? ⁵⁶ And are not all his sisters with us? Where then did this man get all these things?” ⁵⁷ And they took offense at him. But Jesus said to them, “A prophet is not without honor except in his hometown and in his own household.” ⁵⁸ And he did not do many mighty works there, because of their unbelief.

53 And when Jesus had finished these parables, he went away from there, [Capernaum]

54 and coming to his hometown [Nazareth] ...

Capernaum - Google Maps

Capernaum, Israel

Capernaum
Israel
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53 And when Jesus had finished these parables, he went away from there, [Capernaum]

54 and coming to his hometown [Nazareth] ...

Capernaum, Israel to Nazareth, Israel

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Capernaum, Israel

Nazareth, Israel

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OPTIONS

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via Route 65 **1 h 3 min**
Fastest route now due to traffic conditions
51.7 km
DETAILS

via Route 65 and Route 60 **1 h 12 min**
68.2 km

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53 And when Jesus had finished these parables, he went away from there, [Capernaum]

54 and coming to his hometown [Nazareth] ...

Capernaum, Israel to Nazareth, Israel

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Capernaum, Israel

Nazareth, Israel

OPTIONS

- Send directions to your phone
- via Route 77: 9 h 45 min, 44.7 km
- via Route 65: 9 h 53 min, 45.2 km
- via Route 65 and Sderot Ma'ale Yitshak: 10 h 10 min, 46.6 km

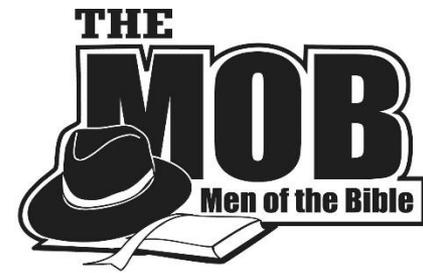
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Matthew 13:53-58



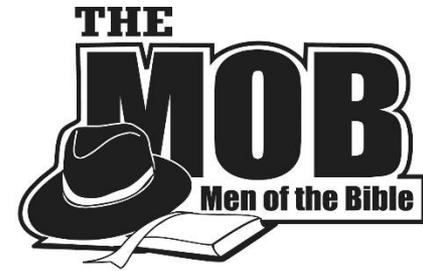
⁵³ And when Jesus had finished these parables, he went away from there, ⁵⁴ and coming to his hometown he taught them in their synagogue, so that they were astonished, and said, “Where did this man get this wisdom and these mighty works? ⁵⁵ Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? ⁵⁶ And are not all his sisters with us? Where then did this man get all these things?” ⁵⁷ And they took offense at him. But Jesus said to them, “A prophet is not without honor except in his hometown and in his own household.” ⁵⁸ And he did not do many mighty works there, because of their unbelief.

Observation & Interpretation:

- Jesus returns to His childhood hometown – this will be His last visit to Nazareth
- “they were astonished” – Jesus was just a local kid; nothing special
- They didn’t deny Jesus’ wisdom (known to come only from God) and His miracles
- “He’s just the old (probably dead) carpenter’s kid!” – nothing special
- “We know his family” – Mary, brothers and sisters (ref. Matthew 12:46-50).
- “they took offense at him” – complete rejection despite Jesus’ obvious authority!
- “A prophet is not without honor except in...” – A well-known proverb to them
- he did not do many mighty works... because of their unbelief – No faith, no blessings



Next Meeting



Review:

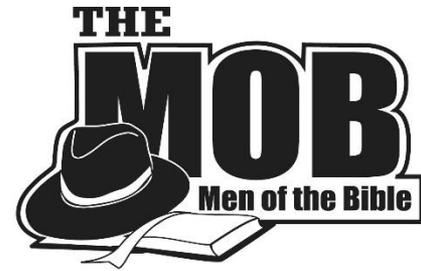
- [Matthew 13:1-58](#) Parables: Soils, Purpose, Soils Explained, Wheat & Tares, Mustard Seed & Leaven, Prophecy, Wheat & Tares Explained, Hidden Treasure, Pearl of Great Value, Dragnet, New & Old Treasures, Rejected at Nazareth
- [Dr. Constable's Notes on Matthew, 2019 Ed., pages 323-354](#)

Study:

- [Matthew 14:1-36](#) John Baptist Murdered, Jesus Feeds 5000, Walks on Water, Heals Many
- [Dr. Constable's Notes on Matthew, 2019 Ed., pages 354-364](#)



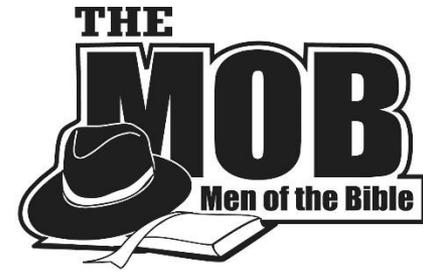
Discussion & Application



1. What does the parable of the soils teach us about how many people are likely to respond to the presentation of the Gospel?
2. What was your “soil” like prior to coming to a saving knowledge of Jesus Christ as your Savior (good soil)?
3. Do you still have any struggles with any of the bad soil types? If so, which and how? Share your experience and pray about it.
4. The parables of the wheat and the tares and the dragnet (good fish and bad fish) clearly teach that there will be a Judgement Day when the “tares” and bad fish” will be thrown into hell. Is this new information to you? Does this motivate you to share the Gospel with others as we are commanded to do ([Matthew 28:16-20](#)).
5. Discuss possible interpretations of the mustard seed and the leaven using Scripture and the significance of these parables.
6. Discuss possible interpretations of the treasure in the field and the pearl of great value using Scripture and the significance of these parables.
7. Which parable in Matthew 13 had the greatest impact on you? Why?
8. Discuss the role of FAITH in receiving and experiencing God’s blessings.



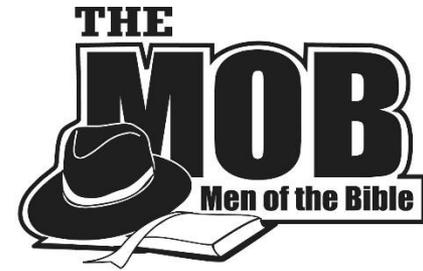
Closing



- Questions
- Benediction



Bible Study



Inductive Bible Study Approach:

- **Observation** – What does it say?
- **Interpretation** – What does it mean?
- **Application** – How do I apply this in my life?

Primary Reference: [The Holy Bible](#)

Secondary Reference / Commentary: [The Holy Bible](#)

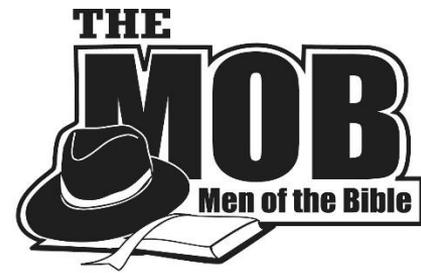
Additional References: [Precept Austin Bible Study Resources](#)

- [Dr. Constable's Notes on Matthew \(Full Commentary - FREE pdf download\)](#)
- [Grace to You](#) - John MacArthur's sermons on Matthew (audio files & transcripts)
- [IBC Sermons on The Gospel According to Matthew](#)
- [What is the Gospel of Jesus Christ?](#) & [What We \(IBC\) Teach \(Basic Doctrine\)](#)



Interpreting Scripture

[\(Ref. IBC What We Teach\)](#)



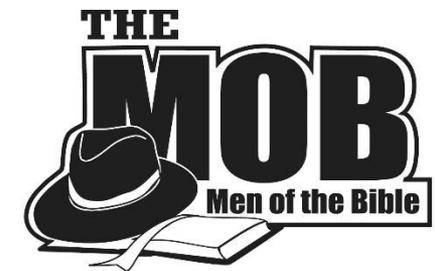
1. **Normal** - understanding the words of Scripture in their common usage unless otherwise indicated by the context.
2. **Literal** - understanding the meaning of Scripture in its ordinary sense unless the context requires a figurative interpretation.
3. **Grammatical** - using the recognized rules of grammar to interpret the text.
4. **Historical** - understanding the words of Scripture in the context of the times in which they were written.
5. **Systematic** - categorizing and comparing the teaching of the Scriptures with the whole of Scripture in view.

MINISTRY OF JESUS

Chronologically speaking, it is not possible to sequentially arrange the events in the life of Christ in any definitive way; none of the New Testament Gospels follows an overtly chronological pattern. Accordingly, the arrangement here follows a geographic order, basically proceeding from north to south on the map. Because the Gospel of Matthew most frequently contains information cited here, and because it is the most geographically particularistic Gospel, synoptic passages are keyed to the book of Matthew, except where they are unattested there or where more pertinent information about the event cited is available in another Gospel.

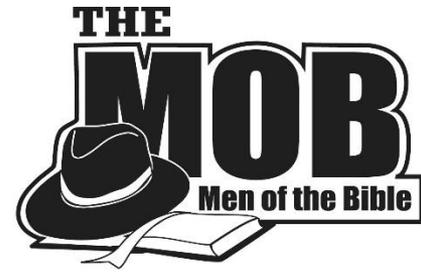
- (A) *Region of Tyre*: Gentile woman's daughter healed (Mt 15:21-28)
- (B) *Caesarea Philippi*: Peter's great declaration (Mt 16:13-20)
- (C) *Mt. Meron/Mt. Tabor/Mt. Hermon*: (1) possible location of Transfiguration (Mt 17:1-13); (2) demon-possessed boy healed nearby (Mt 17:14-21)
- (D) *Cana of Galilee*: (1) water changed to wine (Jn 2:1-11); (2) Capernaum official's son healed (Jn 4:46-54)
- (E) *Gennesaret*: (1) possible location of feeding of multitudes (Mt 14:13-21; 15:32-39); (2) many healings (Mk 6:53-56)
- (F) *Area of Korazin*: (1) judgment pronounced on the cities of Korazin, Bethsaida, and Capernaum (Mt 11:20-24); (2) possible area of Sermon on the Mount (Mt 5-7)
- (G) *Capernaum*: (1) catch of fish (Lk 5:1-11); (2) evil spirit cast out (Mk 1:21-28); (3) Sermon on the Mount (Mt 5-7); (4) Peter's mother-in-law healed (Mt 8:14-15); (5) Roman officer's servant healed (Mt 8:5-13); (6) paralyzed man healed (Mk 2:1-12); (7) woman with a hemorrhage healed (Mk 5:25-34); (8) Jairus's daughter raised (Lk 8:40-56); (9) two blind men healed (Mt 9:27-31); (10) a mute, demon-possessed man healed (Mt 9:32-34); (11) the twelve apostles sent out (Mt 10:1-15); (12) man with deformed hand healed (Mt 12:9-13); (13) another demon-possessed man healed (Mt 12:22-37); (14) Temple tax provided (Mt 17:24-27); (15) Bread of Life discourse (Jn 6:22-59)
- (H) *Bethsaida*: (1) possible location of feeding of multitudes (Mt 14:13-21; 15:32-39); (2) blind man healed (Mk 8:22-26)
- (I) *Sea of Galilee near Bethsaida*: walking on water (Mt 14:22-33)
- (J) *Sea of Galilee*: storm quieted (Mt 8:23-27)
- (K) *Gergesa/Gadara*: possible location of casting out demons, which enter pigs; the pigs then rush down a steep bank and drown (Lk 8:26-39)
- (L) *Nazareth*: (1) childhood home (Mt 2:19-23); (2) rejected by townspeople (Lk 4:16-30)
- (M) *Nain*: widow's son raised (Lk 7:11-17)
- (N) *Region of Galilee*: (1) leper cleansed (Mk 1:40-45); (2) post-resurrection appearances to the disciples (Mt 28:16-20)
- (O) *Decapolis (Region of Ten Towns)*: many healings (Mt 15:29-31; Mk 7:31-37)
- (P) *Region between Galilee and Samaria*: (1) refused entry into village (Lk 9:51-56); (2) ten lepers healed (Lk 17:11-19)
- (Q) *Sychar*: woman at the well of Samaria (Jn 4:1-42)
- (R) *Ephraim*: enters into seclusion with the disciples (Jn 11:54)
- (S) *Region of Perea*: (1) teaching on marriage (Mt 19:1-12); (2) possible location of healing of woman with infirmity (Lk 13:10-13); (3) possible location of healing of man with swollen limbs (Lk 14:1-6); (4) possible location of the rich young ruler (Lk 18:18-30)
- (T) *Jericho*: (1) Bartimaeus healed (Mk 10:46-52); (2) Zacchaeus converted (Lk 19:1-10)







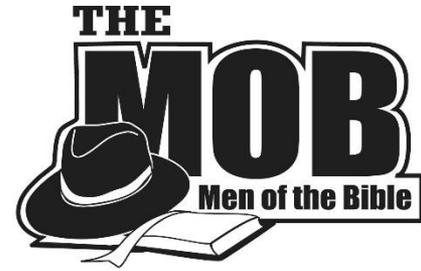
Matthew 13:1-9



¹ That same day Jesus went out of the house and sat beside the sea.
² And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd stood on the beach. ³ And he told them many things in parables, saying: “A sower went out to sow. ⁴ And as he sowed, some seeds fell along the path, and the birds came and devoured them. ⁵ Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, ⁶ but when the sun rose they were scorched. And since they had no root, they withered away. ⁷ Other seeds fell among thorns, and the thorns grew up and choked them. ⁸ Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. ⁹ He who has ears, let him hear.”



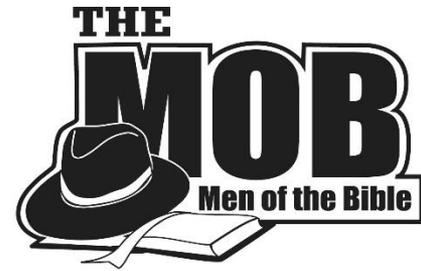
Matthew 13:18-23



¹⁸ “Hear then the parable of the sower: ¹⁹ When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. ²⁰ As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, ²¹ yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. ²² As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. ²³ As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”



Matthew 13:31-35



³¹ He put another parable before them, saying, “The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. ³² It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.”

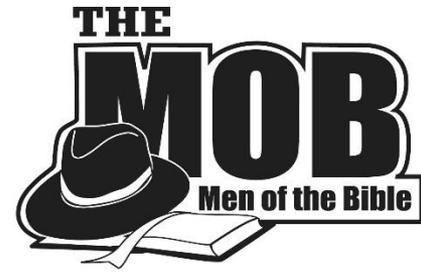
³³ He told them another parable. “The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened.”

³⁴ All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. ³⁵ This was to fulfill what was spoken by the prophet:

“I will open my mouth in parables;
I will utter what has been hidden since the foundation of the world.”



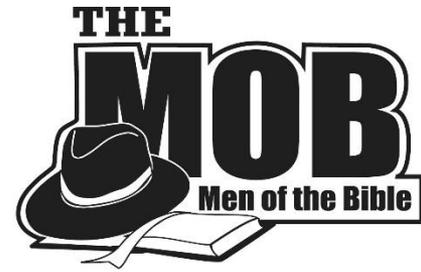
Matthew 13:36-43



³⁶ Then he left the crowds and went into the house. And his disciples came to him, saying, “Explain to us the parable of the weeds of the field.” ³⁷ He answered, “The one who sows the good seed is the Son of Man. ³⁸ The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, ³⁹ and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. ⁴⁰ Just as the weeds are gathered and burned with fire, so will it be at the end of the age. ⁴¹ The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law-breakers, ⁴² and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth. ⁴³ Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.



Matthew 13:44-46

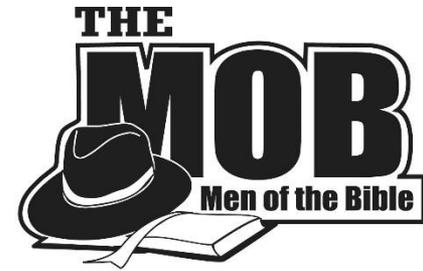


⁴⁴ “The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.

⁴⁵ “Again, the kingdom of heaven is like a merchant in search of fine pearls, ⁴⁶ who, on finding one pearl of great value, went and sold all that he had and bought it.



Matthew 13:47-52



⁴⁷ “Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. ⁴⁸ When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. ⁴⁹ So it will be at the end of the age. The angels will come out and separate the evil from the righteous ⁵⁰ and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

⁵¹ “Have you understood all these things?” They said to him, “Yes.”

⁵² And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old.”