



BEHOLD THE KING

MATTHEW

Behold the King!

Show and Tell

1-2

Prologue

3-7

Ministry
Begins
(3-4)

Sermon on
the Mount
(5-7)

8-10

Kingdom
Breaks In
(8-9)

Sermon on
the Mission
(10)

11-13

No Middle
Ground
(11-12)

Sermon in
Parables
(13)

14-18

You Are
the Christ
(14-17)

Sermon on
Relationships
(18)

19-25

Escalation
of Conflict
(19-23)

Sermon on
Mt of Olives
(24-25)

26-28

Passion of
Christ
(26-28)

Great
Commission
(28:19-20)

11-13

No Middle
Ground

(11-12)

Sermon in
Parables

(13)

The image is a collage of four biblical scenes, each occupying a quadrant separated by white diagonal lines. The top-left quadrant shows the lower half of a person, likely Jesus, walking on a turbulent sea, wearing sandals. The top-right quadrant depicts a man with a long grey beard and dark hair, wearing a brown robe, looking upwards with a hand to his ear, possibly Peter in the boat. The bottom-right quadrant shows Jesus on the cross, with a white cloth draped over his body. The bottom-left quadrant shows Jesus with long brown hair and a beard, wearing a brown robe, holding a young child with dark hair. The text "SHOCK & AWE" is overlaid in large, bold, white capital letters across the center of the collage.

SHOCK & AWE

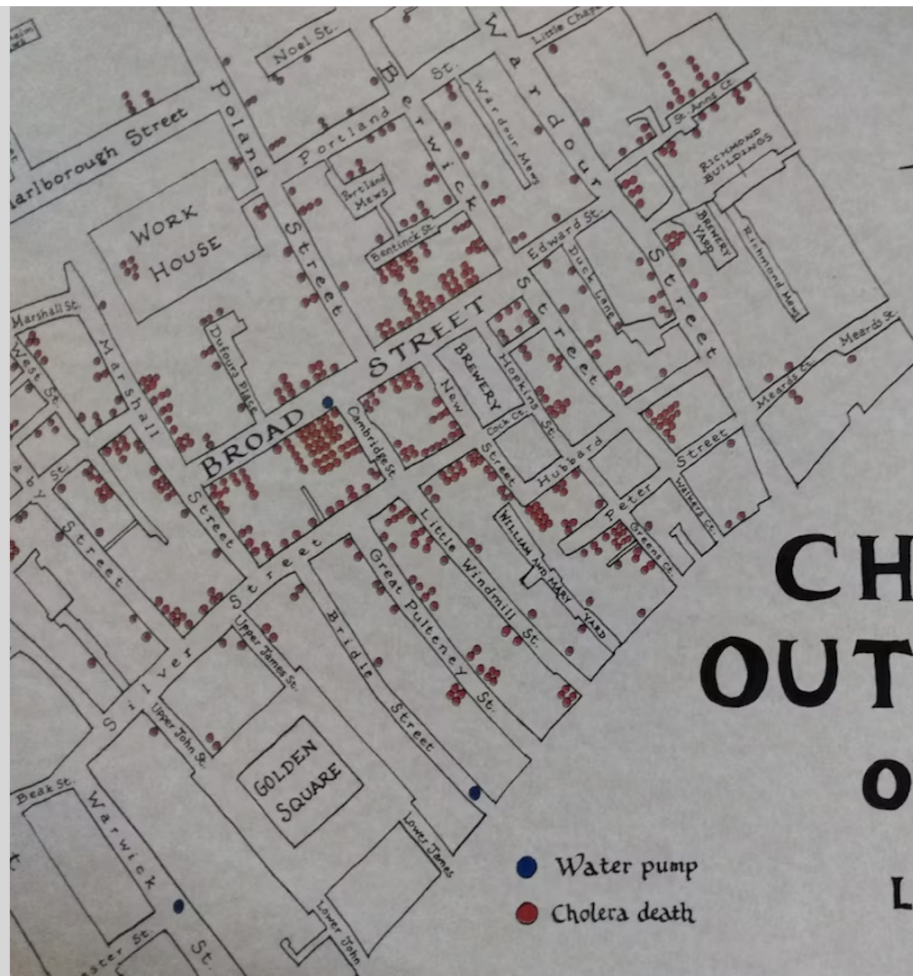
to understand (13, 14, 15, 19, 23, 51)

to understand (13, 14, 15, 19, 23, 51)

“suniemi” = comprehend, perceive

lit. to **put together** (in the mind)

“None is righteous, no, not one;
no one understands;” - Romans 3:10b-11a



THE CHOLERA OUTBREAK OF 1854

LONDON

- Water pump
- Cholera death

“The results weren’t encouraging. The mortality rate among the hospitals’ cholera patients was 46%, no better than the mortality rate among untreated cholera sufferers.

“None of the standard ‘cures,’ which included opium, chalk, and castor oil seemed to make a difference.” - Julia Galef



Four parts:

Four parts:

1. The **place** (1-2) - Where is Jesus teaching?



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1. The place (1-2)

2. The **parable** (3-9) - What is Jesus saying?

A sower sowed seeds.

Some fell...

- along the **path** - birds devoured (4)

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- on **rocky ground** - spring up, withered (5-6)

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Some fell...

- along the **path** - birds devoured (4)
- on **rocky ground** - spring up, withered (5-6)
- among **thorns** - thorns choked them (7)
- on **good soil** - produced grain (8)

“He who has ears, let him hear.” (9)

1. The place (1-2)
2. The parable (3-9)
3. The **purpose** (10-17) - Why is Jesus using parables?

Jesus told parables to make...

Jesus told parables to make...

- the timeless timely

Jesus told parables to make...

- the timeless timely
- the heavenly earthly

Jesus told parables to make...

- the timeless timely
- the heavenly earthly
- the cosmic concrete

Two reasons

Two reasons

- to **reveal** -

Two reasons

- to **reveal** -

“To you it has been given to know the secrets of the kingdom of heaven” (11a)

Two reasons

- to reveal -
- to **conceal** -

Two reasons

- to reveal -
- to **conceal** -

“but to them it has not been given” (11b)

“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.” - Matthew 13:12

“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**.”

“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.”

“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.”

- Matthew 13:13-15

“But because I tell the truth, you do not believe me.” - John 8:45

It is not concessive.

It is not concessive.

“Although I tell you the truth,
you do not believe.”

It is causal.

It is causal.

“Because I tell you the truth,
you do not believe me.”

“But blessed are your eyes, for they see, and your ears, for they hear.

“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 13:16-17

1. The place (1-2)
2. The parable (3-9)
3. The purpose (10-17)
4. The **point** (18-23) - What is Jesus conveying?

Four types of hearers:

Four types of hearers:

- hard soil - does not **understand** -
evil one snatches (19)

Four types of hearers:

- hard soil - does not understand -
evil one snatches (19)
- rocky soil - **receives with joy** -
no root, falls away (20-21)

Four types of hearers:

- thorny soil - **cares/riches choke** -
proves unfruitful (22)

Four types of hearers:

- thorny soil - cares/riches choke - proves unfruitful (22)
- good soil - **understands** - bears fruit (23)

What is the point?

What is the point?

1. In Jesus's day ...

What is the point?

1. In Jesus's day ...

2. In our day ...

hardness - truth is **snatched away** (hard soil)

- Am I antagonistic/indifferent toward Jesus?

- Do I permit questions and doubts to paralyze me?

- Do I hold onto hurts/resentments tighter than the gospel?

“But exhort one another every day, as long as it is called ‘today,’ that none of you may be hardened by the deceitfulness of sin.”

- Hebrews 3:13

hardness - truth is snatched away (hard soil)

shallowness - truth is **surfaced** (rocky soil)

- Do I have a lot of Bible knowledge but little awareness of how it shapes my life?

- Am I easily discouraged by difficulty?

- Can I see more clearly how others should change than how I should change?

hardness - truth is snatched away (hard soil)

shallowness - truth is surfaced (rocky soil)

busyness - truth is **sidelined** (thorny soil)

- Do I read the Bible but quickly ignore or forget what I read?

- Do spiritual disciplines seem irrelevant in light of all that I have to do?

- Do my life choices revolve around money, sports, academics, entertainment, etc. with little time for anything else?