

# A Very Simple Survey of the Old Testament

## Block #10 — Lessons 73–80

Block #10 • Lessons 73–80 | Keith R. Blades | Enjoy the Bible Ministries®

### Study Overview & Lesson Summaries

## About This Block

Block #10 covers Matthew 5:21 through Matthew 13 — continuing the Lord’s earthly ministry to Israel under the fourth installment of the fifth course of punishment. Across 8 lessons (with Lesson 73 divided into four parts, Lesson 74 into two parts, and Lesson 78 into four parts) Keith R. Blades presents the Lord’s corrective doctrine from the Sermon on the Mount and His subsequent ministry. The block begins with the Lord’s systematic exposure of the Pharisees’ perversion of the Law, teaching the remnant to be ‘doers of the law in truth.’ It covers the Lord’s corrective instruction on prayer, trust in God’s provision, and the parable of the wise and foolish builders. A pivotal Gentile centurion’s faith rebukes Israel’s unbelief. The block then turns to a major transition in the Lord’s ministry: His shift to speaking in parables as a response to Israel’s nationwide rejection of the gospel of the kingdom, revealing ‘mysteries of the kingdom of heaven’ to His apostles while concealing truth from the rebellious. The block concludes with the Lord stilling the storm, educating the apostles about His power over Leviathan and Satan’s policy of evil.

## Lessons at a Glance

Lesson	Title — Scripture Reference
Lesson 73 Pt 1	Jesus Talks About God’s Rules (Part 1) — Matt. 5:21–48
Lesson 73 Pt 2	Jesus Talks About God’s Rules (Part 2) — Matt. 5:21–48
Lesson 73 Pt 3	Jesus Talks About God’s Rules (Part 3) — Matt. 5:21–48
Lesson 73 Pt 4	Jesus Talks About God’s Rules (Part 4) — Matt. 5:21–48
Lesson 74 Pt 1	Jesus Teaches How to Pray (Part 1) — Matt. 6:5–15
Lesson 74 Pt 2	Jesus Teaches How to Pray (Part 2) — Matt. 6:5–15
Lesson 75	God Cares for Us — Matt. 6:19–34
Lesson 76	Wise Man and the Foolish Man — Matt. 7:12–29
Lesson 77	Jesus Heals a Soldier’s Servant — Matt. 8:5–13; Luke 7:1–17
Lesson 78 Pt 1	A Story About Seeds (Part 1) — Matt. 13:1–23
Lesson 78 Pt 2	A Story About Seeds (Part 2) — Matt. 13:1–23
Lesson 78 Pt 3	A Story About Seeds (Part 3) — Matt. 13:1–23

Lesson	Title — Scripture Reference
Lesson 78 Pt 4	A Story About Seeds (Part 4) — Matt. 13:1–23
Lesson 79	Some Stories Jesus Told — Matt. 13:24–53
Lesson 80	Jesus Stills the Storm — Matt. 8:23–27

## Lesson Summaries

L73a

**Jesus Talks About God’s Rules (Part 1)** *Matt. 5:21–48 • The Lord’s Formula for Correcting the Pharisees’ Perversions*

- The Lord begins systematically exposing how the Pharisees and scribes had perverted the commands of the Law — He uses a consistent four-part formula: state the Law’s command, expose the Pharisaical perversion, provide the true meaning, and give proper application
- The commands of the Law function as ‘tenor’ commands that head up categories of sin — for example, ‘Thou shalt not kill’ encompasses not just murder but anger, hatred, and contempt; the Pharisees had reduced the commands to only their most literal, narrow application

**Corrective Doctrine for the Remnant**

- The Lord’s teaching is not general moral instruction for all people — it is corrective doctrine specifically designed to equip the believing remnant to be ‘doers of the law in truth’ and to have righteousness that ‘exceeds the righteousness of the scribes and Pharisees’
- The remnant must understand the true breadth and depth of the Law’s commands — not the truncated version taught by the corrupt religious leaders who had made the word of God of none effect through their tradition
- This corrective instruction prepares the remnant for the kingdom: only those who understand and properly apply the Law will qualify as righteous and receive rewards in the coming kingdom

L73b

**Jesus Talks About God’s Rules (Part 2)** *Matt. 5:21–48 • Murder, Anger, and the Breadth of the Law’s Commands*

- ‘Thou shalt not kill’ encompasses the entire category of sin from which murder flows — anger, contempt, and hatred are all violations of the same commandment; the Pharisees taught that only the physical act of murder was forbidden
- The Lord teaches that reconciliation with a brother must take precedence even over offering a gift at the altar — showing the Law’s true intent: right relationship with others reflecting right relationship with God

**Adultery, Oaths, and Retaliation**

- ‘Thou shalt not commit adultery’ likewise encompasses lustful thoughts and desires — the Pharisees had restricted it to the physical act only; Jesus exposes the fullness of the Law’s demand upon the heart
- The Pharisees taught degrees of obligation based on how one swore oaths

— effectively legitimizing lying and perjury; the Lord corrects this: 'Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil'

- The Law's teaching on 'an eye for an eye' was about just legal punishment administered by proper authority — the Pharisees had perverted it to justify personal vindictiveness and revenge; the Lord corrects this with the true spirit of the Law

L73c

### **Jesus Talks About God's Rules (Part 3)** *Matt. 5:43–48 • Love Your Enemies and the True Standard of Righteousness*

- The Pharisees taught 'love thy neighbour and hate thine enemy' — but the Law never said to hate your enemy; the Pharisees added this perversion to justify their contempt for Gentiles and anyone outside their system
- The Lord corrects: 'Love your enemies, bless them that curse you' — this is the true standard of the Law which reflects the character of God the Father, who 'maketh his sun to rise on the evil and on the good'

#### **Exceeding the Pharisees' Righteousness**

- 'Be ye therefore perfect, even as your Father which is in heaven is perfect' — God's own character is the standard, not the self-serving reduced standard of the Pharisees
- The remnant's righteousness must exceed that of the scribes and Pharisees — not by being more strict in legalistic observance but by understanding and applying the true intent of the Law from the heart
- The Lord is not imposing an impossible standard but revealing what the Law always demanded — the Pharisees had lowered the standard to something achievable by outward conformity alone, missing the Law's true spiritual requirements

L73d

### **Jesus Talks About God's Rules (Part 4)** *Matt. 6:1–4 • Alms-Giving, Fasting, and Genuine Righteousness*

- The Lord now addresses religious practices that the Pharisees had corrupted — alms-giving, prayer, and fasting were all performed 'to be seen of men' rather than from genuine love for God and neighbor
- The Pharisees made a public spectacle of giving alms, sounding a trumpet before them — the Lord corrects: 'When thou doest alms, let not thy left hand know what thy right hand doeth'; genuine giving must spring from mercy and compassion, not desire for human approval

#### **The Heart Behind the Practice**

- The same corruption applied to fasting: the Pharisees disfigured their faces to appear pious — the Lord teaches that fasting should be between the individual and God, not a performance for public admiration
- The core issue in all these corrections is the same: the Pharisees were 'hypocrites' whose outward religious display masked an inward corruption — true righteousness flows from a genuine heart toward God
- The Lord's corrective doctrine strips away every place for the Pharisees' counterfeit system to hide — equipping the remnant to distinguish between the appearance of godliness and the genuine article

## L74a

### **Jesus Teaches How to Pray (Part 1)** *Matt. 6:5–8 • Prayer as Intimate Fellowship, Not Performance*

- The Lord corrects three major errors in the Pharisees' approach to prayer: praying for human approval rather than communion with God, using 'vain repetitions' like heathen incantations, and failing to pray intelligently about what God is actually doing
- The Pharisees prayed standing in the synagogues and on street corners 'to be seen of men' — the Lord teaches that true prayer is heart-to-heart intimate communication with the Father, conducted in the 'closet' with the door shut

#### **Vain Repetitions and Intelligent Prayer**

- 'Use not vain repetitions, as the heathen do' — the Pharisees had adopted prayer practices mimicking heathen idol worship, with mechanical formulas and incantations; this fundamentally misunderstands what prayer is
- Intelligent prayer requires understanding God's program and addressing what He is actually doing — the religious leaders of Israel had no understanding of God's program and therefore could not pray intelligently about it
- Prayer is not a means of informing God of one's needs ('your Father knoweth what things ye have need of, before ye ask him') but a means of fellowship and alignment with God's purposes

## L74b

### **Jesus Teaches How to Pray (Part 2)** *Matt. 6:9–15 • The Lord's Prayer for Israel's Remnant*

- The prayer commonly called 'the Lord's Prayer' is specifically for Israel's remnant in view of the coming tribulation and kingdom — it is not a universal model for believers in the dispensation of grace today
- Each petition addresses Israel's program specifically: 'Hallowed be thy name' (God's name being glorified through Israel), 'Thy kingdom come' (the establishment of God's kingdom on earth), 'Thy will be done in earth, as it is in heaven' (the kingdom conditions)

#### **Dispensational Context of the Prayer**

- 'Give us this day our daily bread' addresses the remnant's provision during the tribulation — 'forgive us our debts, as we forgive our debtors' connects forgiveness to the remnant's treatment of others (a Law-based condition, not grace-based)
- 'Lead us not into temptation, but deliver us from evil' specifically addresses the trials of the coming tribulation period — not the general trials of daily life in the dispensation of grace
- This prayer is NOT a model for the Body of Christ today — Paul's epistles describe what believers in this dispensation should pray for (Eph. 1:15–23; 3:14–21; Phil. 1:9–11; Col. 1:9–12); using the Lord's Prayer today misapplies Israel's program

## L75

### **God Cares for Us** *Matt. 6:19–34 • Trust in God's Provision During the Coming Tribulation*

- The Lord teaches the remnant not to follow the Pharisees' covetous example — 'Lay not up for yourselves treasures upon earth' because such treasures

provide no security in the coming 'day of the Lord'; earthly riches will be worthless when God pours out His judgment

- An 'evil eye' (covetousness and greed) prevents one from serving God: 'No man can serve two masters... Ye cannot serve God and mammon' — the Pharisees' love of money was one of their defining corruptions

### Seeking First the Kingdom

- 'Take no thought for your life, what ye shall eat, or what ye shall drink' — during the coming tribulation, the remnant must not be anxious about provision because God has promised to care for them; the Psalms and Prophets are filled with such promises
- 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you' (Matt. 6:33) — the proper priority is the kingdom and righteous living; God guarantees provision for those who trust Him
- This instruction addresses the specific conditions the remnant will face during persecution and tribulation — it is not a general promise for the Body of Christ today, though the principle of trusting God is universally applicable when rightly divided

L76

### Wise Man and the Foolish Man *Matt. 7:12–29 • The Conclusion of the Sermon on the Mount*

- The Golden Rule summarizes the essence of being a 'doer of the law in truth': 'All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets' (Matt. 7:12) — a principle of genuinely valuing and honoring others
- 'Enter ye in at the strait gate' — only a remnant will respond positively to the gospel of the kingdom; the majority will follow the wide, broad path leading to destruction; popularity and majority opinion are dangerous influences

### False Prophets and the Two Builders

- 'Beware of false prophets, which come to you in sheep's clothing' — Satan will infiltrate the remnant with counterfeit teachers; they are known by their 'fruits' (what they teach), not by signs and wonders which can be counterfeited
- The parable of the two builders: the wise man builds on the rock (hearing and obeying the Lord's doctrine) and stands firm when tribulation comes; the foolish man builds on sand (hearing but not obeying) and collapses — obedience to the corrective doctrine is essential for survival
- The people are astonished at Jesus' teaching 'for he taught them as one having authority, and not as the scribes' — the scribes depended on tradition and the opinions of men; Jesus spoke with the direct authority of God Himself

L77

### Jesus Heals a Soldier's Servant *Matt. 8:5–13; Luke 7:1–17 • A Gentile's Faith Rebukes Israel*

- A Gentile centurion approaches Jesus for healing of his servant — during the Lord's earthly ministry, God's program with Israel was in effect and Gentiles had no direct claim upon the Lord; they were 'aliens from the commonwealth of Israel, and strangers from the covenants of promise' (Eph. 2:11–12)
- The centurion demonstrates remarkable understanding: he approaches

through Jewish mediation (the elders), acknowledges his unworthiness as an unclean Gentile, recognizes Jesus' authority, and had blessed Israel by building them a synagogue — aligning with the Abrahamic principle: 'I will bless them that bless thee'

#### **A Stinging Rebuke to Israel's Unbelief**

- The Lord marvels: 'I have not found so great faith, no, not in Israel' — this Gentile understood and believed what Israel's own religious leaders refused to accept; Jesus uses his faith as a stinging rebuke to the nation
- 'Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out' — Gentiles who believe will enter the kingdom while unbelieving Israelites will be excluded
- This is the same pattern seen with Naaman the Syrian and the widow of Zarephath — Gentiles who responded to God in faith while Israel rejected Him; a recurring theme of rebuke throughout Israel's history

L78a

#### **A Story About Seeds (Part 1)** *Matt. 13:1–9 • A Major Transition: Jesus Begins Speaking in Parables*

- A pivotal transition in the Lord's ministry: He begins speaking exclusively in parables to the multitudes — this is NOT to make truth easier to understand but to CONCEAL truth from those who have persistently rejected the gospel of the kingdom
- Jesus did not always speak in parables — He began doing so only after Israel's widespread, persistent rejection of the gospel of the kingdom as documented in Matthew 11–12; the shift to parables is an act of judgment, not instruction

#### **Parables as Instruments of Judgment**

- God historically uses parables as a rebuke to the rebellious — to receive God's word in parable form is a sign of His judgment, not His favor; He is taking away the clear proclamation of truth from those who rejected it
- The disciples ask 'Why speakest thou unto them in parables?' — Jesus explains that the 'mysteries of the kingdom of heaven' are given to the apostles but not to the multitudes who rejected the clear gospel
- This fulfills Isaiah's prophecy about Israel's hardened hearts: 'hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive' — God had judicially hardened those who refused to respond

L78b

#### **A Story About Seeds (Part 2)** *Matt. 13:10–17 • The Mysteries of the Kingdom of Heaven*

- The 'mysteries of the kingdom of heaven' are previously unrevealed information about the climactic stage of Israel's program — things that God did not disclose to the prophets but was now revealing to the apostles through parables
- These mysteries concern what will happen during the final stages of Israel's program as the kingdom approaches — including Satan's intensified opposition, the remnant's experiences, and God's purposes through it all

#### **Given to the Apostles, Hidden from the Rebellious**

- 'It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given' (Matt. 13:11) — the apostles were being 'instructed unto the kingdom' as scribes bringing forth 'things new and old' (Matt. 13:52)
- The apostles needed this information to function effectively in their future ministry — they would need to understand the full scope of what was coming in order to teach and lead the remnant through it
- The multitudes who rejected the clear gospel message were now given truth in a form they could not understand — a just consequence of their persistent rejection; those who had received truth were given more, while from those who rejected it, even what they had was taken away

L78c

### **A Story About Seeds (Part 3)** *Matt. 13:3–9, 18–23 • The Parable of the Sower Explained*

- The Parable of the Sower reveals that even within the remnant, only some will remain faithful to the end — the 'word of the kingdom' is sown but Satan and various pressures will cause many to fall away
- Four types of soil represent four responses: the wayside (those who don't understand and Satan snatches the word), stony ground (those who receive with joy but fall away under persecution), thorns (those who are choked by cares and deceitfulness of riches), and good ground (those who hear, understand, and bear fruit)

#### **A Remnant Within the Remnant**

- Only the 'good ground' produces fruit — and even among good-ground hearers there are varying degrees (some hundredfold, some sixty, some thirty); this reveals that a remnant within the remnant will remain faithful through the tribulation
- Satan actively works to prevent the 'word of the kingdom' from taking root — through Israel's religious leaders, through persecution, and through worldly distractions; his policy of evil targets the remnant specifically
- The sobering truth is that the Lord expects many to fall away: 'Nevertheless when the Son of man cometh, shall he find faith on the earth?' (Luke 18:8) — only those who endure to the end will be saved (Matt. 24:13)

L78d

### **A Story About Seeds (Part 4)** *Matt. 13:34–35, 51–52 • Parables Fulfill Prophecy and Equip the Apostles*

- 'All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them' (Matt. 13:34) — the transition to parables was complete and permanent for the multitudes; clear proclamation was now reserved for the apostles alone
- This fulfilled Psalm 78:2: 'I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world' — the mysteries of the kingdom had been hidden in God's plan from the beginning

#### **Scribes Instructed Unto the Kingdom**

- 'Have ye understood all these things?' the Lord asks His apostles — they confirm, and He declares them 'scribes instructed unto the kingdom of heaven' who can bring forth 'things new and old' (Matt. 13:51–52)
- The apostles were now equipped with both the old (the prophets' teachings)

and the new (the mysteries of the kingdom) — this comprehensive understanding would enable them to teach and lead the remnant through the climactic stages of Israel's program

- All seven parables in Matthew 13 concern God's program with Israel — they are not descriptions of the current dispensation of grace or the 'church age'; they must be understood in their dispensational context as Israel's program

L79

### Some Stories Jesus Told *Matt. 13:24–53 • Six Additional Parables of the Kingdom*

- Parable of the Tares: Satan plants false believers ('tares') among the true remnant — God allows both to grow together until the harvest (end times), when angels will separate the wicked from the righteous; the remnant must expect impostors in their midst
- Parable of the Mustard Seed: the kingdom begins with a tiny, meager number of believers but will grow significantly — with greater response among Gentiles than in Israel itself; a surprising but prophesied development

#### Leaven, Treasure, Pearl, and Net

- Parable of the Leaven: Israel's corrupt religious system will work like leaven through the whole nation, permeating it with opposition to the gospel — the vain religious system is persistent and pervasive in its corrupting influence
- Parable of the Hidden Treasure and the Pearl of Great Price: Israel's kingdom hope has become hidden under Satan's dominion of the world; the Lord is 'making up His jewels' (Mal. 3:16–17) — the believing remnant is the precious treasure and pearl He will claim
- Parable of the Net: the gospel cast into the world gathers responses of every kind; at the end, angels will separate the righteous from the wicked — confirming the pattern of the tares: final judgment belongs to God, not the remnant

L80

### Jesus Stills the Storm *Matt. 8:23–27 • Power Over Leviathan and Satan's Policy of Evil*

- Jesus rebukes a 'great tempest' on the Sea of Galilee and stills it completely — this miracle manifests His Deity: only God can control the winds and seas that are beyond all human power
- The storm was not merely natural — it was specifically connected to Satan's activity through Leviathan ('the dragon in the sea'); the Psalms and Prophets associate the 'raging of the sea' with Leviathan's activities and Satan's policy of evil (Ps. 65:5–7; 89:8–9; Isa. 27:1)

#### Educating the Apostles About Leviathan

- Since Satan became Leviathan after the Flood, the seas became his unique domain — he operates from the seas as the 'prince of the world' administering his policy of evil against the nations; God's ability to 'still the raging of the sea' demonstrates His power over Leviathan
- The Lord performed this miracle especially to educate the apostles about His power to deal with Satan — they needed to understand and believe His promises when facing Satan's much greater raging that would come during the tribulation

- ‘Why are ye fearful, O ye of little faith?’ — the apostles should have understood from the Scriptures that God has power over Leviathan and the raging sea; this miracle reinforced the need for faith in God’s promises against Satan’s intensified opposition

## Key Doctrinal Distinctions

### The Pharisees’ Perversion of the Law and the Lord’s Corrective Doctrine

A central theme of Block #10 is the Lord’s systematic exposure of how the Pharisees and scribes had perverted the commands of the Law. They had reduced the Law’s broad, heart-encompassing commands to narrow, literally restricted rules that could be outwardly kept while the heart remained corrupt. The Lord’s corrective doctrine in the Sermon on the Mount was designed to strip away every hiding place for this counterfeit righteousness and equip the believing remnant to be ‘doers of the law in truth.’ This corrective teaching was necessary because the remnant had been raised under the Pharisees’ corrupted system and needed to understand the Law’s true demands. The righteousness the Lord requires ‘exceeds’ that of the scribes and Pharisees — not in stricter legalistic observance but in genuine heart-obedience to the full intent of God’s commands.

### The Lord’s Prayer Belongs to Israel’s Program, Not the Dispensation of Grace

The prayer commonly called ‘the Lord’s Prayer’ (Matthew 6:9–13) is one of the most widely misapplied passages in Christianity. It was given specifically to Israel’s remnant as a model for intelligent prayer in view of the coming tribulation and kingdom. Each petition addresses Israel’s program: the hallowing of God’s name through Israel, the coming of the kingdom on earth, daily provision during tribulation, conditional forgiveness (tied to the remnant’s treatment of others under the Law), and deliverance from the specific temptations of the tribulation period. For the Body of Christ today, Paul’s epistles provide instruction on prayer — Ephesians 1:15–23, 3:14–21, Philippians 1:9–11, and Colossians 1:9–12 describe what believers in this dispensation should be praying about. Using the Lord’s Prayer as a model today misapplies Israel’s program to the Body of Christ.

### Parables as Instruments of Judgment, Not Clarification

The prevailing assumption in Christianity is that Jesus spoke in parables to make truth easier to understand through simple stories. The exact opposite is true. Jesus began speaking in parables only after Israel’s widespread rejection of the clearly proclaimed gospel of the kingdom. Parables were instruments of divine judgment — a means of concealing truth from those who had rejected it while revealing deeper mysteries to the faithful apostles. God historically uses parables to rebuke the rebellious; receiving God’s word in parable form is a sign of judgment, not favor. The ‘mysteries of the kingdom of heaven’ revealed through the parables were previously undisclosed information about the climactic stage of Israel’s program that God had kept secret from the foundation of the world. These mysteries equipped the apostles to function as ‘scribes instructed unto the kingdom of heaven’ who could lead the remnant through the final stages of God’s program with Israel.

## Gentile Faith as a Rebuke to Israel’s Unbelief

The healing of the centurion’s servant continues a recurring theme in the survey: Gentiles who respond to God in faith serve as a stinging rebuke to Israel’s unbelief. Just as Naaman the Syrian believed when Israel did not, and the widow of Zarephath responded when Israel would not, this Gentile centurion demonstrates greater faith and understanding than the leaders of Israel. The centurion properly approached through Jewish mediation, acknowledged his unworthiness, recognized Jesus’ authority, and had blessed Israel by building a synagogue — all in alignment with the Abrahamic Covenant principle that God blesses those who bless Israel. The Lord’s declaration that ‘many shall come from the east and west’ to sit in the kingdom while ‘the children of the kingdom shall be cast out’ was a devastating warning to unbelieving Israel about the consequences of rejecting their Messiah.

## Leviathan and Satan’s Domain Over the Seas

The stilling of the storm on the Sea of Galilee was far more than a display of power over weather. It was a deliberate manifestation of God’s power over Leviathan — Satan’s identity as ‘the dragon in the sea’ — and his policy of evil. Since the Flood, the seas have become Satan’s unique domain from which he operates as the ‘prince of the world.’ The Psalms and Prophets repeatedly connect the ‘raging of the sea’ and the ‘noise of the waves’ with Leviathan’s activities and Satan’s opposition to God’s purposes. The Lord performed this miracle especially to educate His apostles about His authority over Satan, preparing them for the much greater raging they would face during the tribulation. God’s ability to ‘still the raging of the sea’ demonstrates that Leviathan’s power is entirely subject to God’s control, and the day is coming when God will ‘slay the dragon that is in the sea’ (Isaiah 27:1) forever.

## Key Scripture References

<b>Matthew 5:20</b>	The remnant’s righteousness must exceed that of the scribes and Pharisees — true heart-obedience to the Law
<b>Matthew 5:44</b>	‘Love your enemies, bless them that curse you’ — the true standard of the Law, reflecting God’s own character
<b>Matthew 6:6</b>	‘Enter into thy closet, and when thou hast shut thy door, pray to thy Father’ — prayer as intimate communion
<b>Matthew 6:9–13</b>	The Lord’s Prayer: specific instruction for Israel’s remnant concerning the kingdom and tribulation
<b>Matthew 6:33</b>	‘Seek ye first the kingdom of God, and his righteousness’ — the remnant’s proper priority
<b>Matthew 7:12</b>	The Golden Rule: ‘All things whatsoever ye would that men should do to you’ — summary of the Law
<b>Matthew 7:24–27</b>	The wise man builds on the rock of obedience; the foolish man builds on sand — surviving tribulation
<b>Matthew 8:10</b>	‘I have not found so great faith, no, not in Israel’ — a Gentile’s faith rebukes Israel’s unbelief
<b>Matthew 13:11</b>	‘It is given unto you to know the mysteries of the kingdom of heaven, but to

	them it is not given'
<b>Matthew 13:34–35</b>	'Without a parable spake he not unto them' — parables fulfill prophecy and conceal truth from the rebellious
<b>Psalms 65:5–7</b>	God 'stillest the noise of the seas' — His power over Leviathan and the raging of Satan's policy of evil
<b>Isaiah 27:1</b>	'The LORD shall punish leviathan... and shall slay the dragon that is in the sea' — God's future victory
<b>Ephesians 3:14–21</b>	Paul's model prayer for the Body of Christ today — distinct from the Lord's Prayer for Israel
<b>Romans 15:8</b>	Christ: 'a minister of the circumcision for the truth of God to confirm the promises made unto the fathers'

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