

- 0A. Stage 3. Childhood. Connected in Mashiach. M
- 3.1.A(14). Lord Appoints Members-House-Kingdom. 3.13-21
- 3.2.B(14a). Living Together in House by Faith. 3:22-30.
- 3.3.BP (15). Prayer. Binding Strong Man. 3.27-35.
- 3.4.C.(16). Sowing Word. 4 Faith Responses. 4.1-20
- 3.5.C. (18). Sowing Word. Growing Kingdom. 4.26-34.
- 3.6.C. (19). Weeds. Choking Faith. 4.26-41
- 3.7. (20). Hard Path- Bondage. 5.1-20
- 3.8.C.(21). Good Soil. Faith over Fear. 5.21-41
- 3.9.C(22). Rocky Soil. Hardened Views of Jesus. 6.1-6

Master Chart.

Stage 3: Childhood. Connected Disciple. Mark 3:13-4:20.

In the first two stages of discipleship, you built your life on its only sure foundation, on the solid rock of Jesus Mashiach and his authority as the Son of God and the Son of Man. Your growth was like a newborn bonding with his or her parent and learning to walk with him in the world. However, children born into the world are not meant for isolation but live and grow up in families. For, in these secure and kindred relationships, children can freely play, experiment, and discover the ways of connecting which will form the lasting bonds in future households, families, and generations of children.

The third stage of your discipleship is to become a “Connected” disciple—living with other children of the Lord’s House and Kingdom in freedom and unity.

Now, you might wonder why this third stage of development is important, following the dramatic growth that has already happened in your spirit *rebirth* and the honor you’ve experienced as you have learned to follow and walk with the Lord Jesus Mashiach himself.

In human development, one might ask why “play” in childhood matters, and in the spiritual development of disciples, why is it important that disciples now learn to *know* Jesus Mashiach **together**?

In this third stage of your development as a disciple, these questions uncover a key mystery of the Lord God’s plan for Mashiach and his future Kingdom. For, if discipleship merely spanned two stages of growth, and the Lord Jesus Mashiach gathered to himself an anonymous crowd of servants, an army of unrelated individuals, could he still not achieve the Kingdom’s victory over the earth?

To think this way is to ignore the Lord God’s original covenant with David and his purpose for David’s Seed raised up as Mashiach. God does not simply want a Kingdom imposed upon this earth by a sheer act of power. Rather, Mashiach is God’s Heir—as the Son of God, an Heir who from the beginning was destined to inherit the “heavens” and the “earth.” And, as God’s Firstborn Son, Mashiach was not meant to inherit as an *only child* but as the Firstborn among “many brothers.” For, as Mashiach, the “pierced One” (Psalm 22:16, Zechariah 12:10) says in the heavenly congregation: “I will tell of your name to my brothers; in the midst of the congregation I will praise you” (Psalm 22:22). So, why is *knowing Jesus together as disciples* a needed next step?

- **Born into a Family and House:** Jesus Mashiach must be the “firstborn” of many brothers (Romans 8:29-30), so we were born not into abandonment and isolation, or even anonymous attendees of a “megachurch,” but we were spiritually born into the Family of God and its family structure. So, to be part of Mashiach’s family Household is the *greater purpose* for your salvation. Contrary to selfish western thinking, you were not redeemed for your own sake but for *His*.
- **Unifying relationship:** Remember that the defining quality of the Son of God’s family of *Elohim* is its “oneness” (Deuteronomy 6:4).

So, the unifying bond connecting all the members of the House of God with one another, through our generations, across all dividing lines, is our Lord Jesus Mashiach, who makes “one” two distinct populations (Ephesians 2:15). Knowing Jesus individually and then “proclaiming him” to one another enables us to “present everyone mature in Christ” (Colossians 1:28).

- **Sanctifying the Flesh:** Though we are Spirit-born children of God, we still are tested on this earth, remaining in our *fleshly bodies* which naturally long for the *lusts, isolation, and* pride of this world. So, to live together, we must live in *subjection*—“submitting to one another out of reverence for Christ” (Ephesians 5:20). Without the restraints and the corrections of our familial relationships, the Kingdom would become a place of self-ambition, domination, and tyranny.
- **Entrusted with Family Responsibility:** Consider the great and history-culminating work of the Kingdom of God. Who will be given this great responsibility to *establish* the rule in human hearts of our great Lord and Redeemer, Jesus Mashiach? Strangers and the mercenaries? No, our Father God entrusts to his sons the royal calling to bring households into the Kingdom and to disciple them to honor our Lord Jesus Mashiach! God entrusts this great responsibility and gives the spiritual power to accomplish this work to his sons! For, it is these sons who will be appointed in the Kingdom when it comes, lest the rule be given to strangers.

Thus, as you move into Stage 3 and the “childhood” season of your discipleship, be ready to connect with your fellow brothers and sisters to live in the Lord’s Kingdom House!

For, only *together* as his “body” on earth, will you experience together the Lord’s power and authority revealed to overcome the

enemy's dark Kingdom. Together, as his Household, you will have the power to advance the Kingdom of God in the face of *spiritual opposition*. Together, you will plant the Word of God and will see a harvest of faith spring up around you!

Key Verse.

13 And he went up on the mountain and **called to him** those whom **he desired**, and they came to him. ¹⁴ And he **appointed twelve** (whom he also named apostles) so that they might **be with him** and he might **send them out to preach** ¹⁵ and have **authority** to **cast out demons**.

Developmental Disciple Stage:

In human development, children develop the foundational skills of interaction both in the home and at play with peers. Importantly, childhood provides safe and forgiving relationships which help the child grow out of selfish isolation to learn to share, negotiate, and cooperate with their peers.

In your discipleship, the same valuable characteristics of *fellowship*—to share and cooperate with your family members—is developed in the safety of the *family of God*, furnished with God's "grace and peace."

In the *family of God*, learn to obey the Lord's calling on your life to live in *subjection* with others "out of reverence for Mashiach."

Milestone/ Abilities:

In this third stage of discipleship, the growth milestone is your ability to live in *fellowship* together with other disciples, moving out of the *formative periods of isolation* which so critically centered your life in the life of Jesus Mashiach. Now, share him and what you have learned of

him with your fellow disciples, that you might all mature in knowing him together.

To reach this *milestone of unity in fellowship*, you will need certain skills: being able to share the Word to build faith in others; learning to encourage the hearts of your family, so that you together can grow into maturity in Mashiach; and, growing in faith to begin to bring the Word of God to people in the world.

A. Knowing/ Responding to Jesus:

As a disciple, it is a necessary step that you move in Stage 3 from knowing Jesus individually and personally to know him as the Lord and Head of the entire family, lest you become fixated on your own personal needs and interests. In the early years of its life, a small child naturally is focused on his own needs and growth. But, growing into childhood and being part of a larger family teaches the child that he is neither the center of his parent's life nor the focus of the universe! Rather, he is part of a larger family, and, together, they share in their Lord's purpose for the family—not simply to meet the needs of the children but to take its place among other families.

Thus, to know Jesus as Mashiach, who builds a Household for David (2 Samuel 7:11) and for God (13), is to know him as part of a family. For, he is sent as the kinsman-redeemer of his family, restoring from their exclusion and exile. So, if are to be *reborn* by the Holy Spirit, you are reborn into the Household of God as your Father and Jesus Mashiach as your family Lord, the Head of his Household. If you refuse to be part of this *unity of God's household*, there is no place for you but as a "withering branch," cut off and destined for burning (John 15:6).

But, how shall we know Jesus as Mashiach as part of his household? He is our personal Lord, so how does this differ from his role as the Lord and Head of our family?

- **Serving the Lord who Identifies with us:**

Because we all *abide in Jesus Mashiach* as the “branches” live together in the “vine” (John 15:5-10), to know and grow in Jesus are processes that occur *in his “body,” the disciples whom he* indwells on earth. How we treat even the least and neediest among us is to help Jesus directly. If the smallest tooth becomes infected, the pain engulfs the entire body and person (1 Corinthians 12).

- **Proclaiming the Lord to each other.**

The Lord works and reveals himself to each brother/ sister disciple in Mashiach’s *body* on earth (Colossians 2:19). So, when we “proclaim” (1:28) him to one another, we all share in these insights of the Lord and how he works, so that our “body” builds itself up in love (Ephesians 4:16).

- **Maturing as disciples to know the Lord according to our development.**

In the household, each disciple will be at different stages of growth, and each stage of growth allows them to know the Lord Jesus in a maturing way. As we have seen, the early stages of growth teach the disciple to know Jesus in the power and provision of his Lordship, coming to him in total dependence and walking with him faithfully. The gap in maturity separating Lord and his disciple is vast. Yet, as the disciple grows, he or she is given more responsibility and shares the Lord’s burden to care for the Household. As disciples grow, they increasingly resemble and model their lives after their Lord, and their relationship become more mutual and sharing. Eventually, disciples *shepherd* the family as the Lord Jesus works through them as the Over-shepherd. They partner together in feeding the flock.

Thus, living together in the Lord’s house provides the relationships, needs, and responsibilities necessary for disciples to grow up in their intimacy and fellowship with the Lord Jesus himself, maturing into fellow

servants with him in caring for the family. It is like an infant looking up to his older brother. As this infant passes into adolescence and then adulthood, raising a family of his own, this once great gap has now closed so that the brothers can relate to one another as fellows. Even so, Jesus says to his maturing disciples, “I no longer call you servants but friends” and “go and tell my brothers” (John 15:15; Matthew 28:10).

Remember. As you grow up as a disciple and the great distance becomes a brotherly fellowship between you and your Lord, He will always remain the “Lord your God” and worthy of your subjection and worship, even as he calls you near as his “friend” (Jeremiah 30:9)!

B. Living in His Household:

When you are a disciple of Jesus Mashiach, your family is to be the chief House of all the houses of the earth, for our calling is to be the family of God and Man to inherit the “heavens” and the “earth” (Genesis 2:4). So, our Lord Jesus is not called exclusively to meet the needs of his disciple-children, but he is called **purposefully** *to build a House* (us), that will establish the “throne” of his “Kingdom” ruling all “heaven” and “earth” forever (2 Samuel 7:16). This is his high calling, so it is our shared family calling as well.

So, in this third stage of your development as a disciple, you are to know Jesus as the “Lord of his House,” who calls and appoints the members of his household together. Hear, then, the Lord’s calling to a family. For these first disciples, it was to gather as brothers as “the Twelve.” Other households are more diverse generationally, socially, or strategically. Most families are called to share life in Jesus together as *kindred members*. Other family groups have more strategic or focused purposes—to bring the Kingdom to dark and inaccessible places; to endure hardship as a witness to the hard-hearted; to establish the Kingdom’s presence amidst opposition. Regardless, every household to

which our Lord Jesus calls you is marked by his characteristic *unity* and *love*, so that you might stand against the enemy Kingdom to draw its captives into the freedom of our family.

C. Establishing His Throne and Kingdom:

Because you are now of the House of the Lord Jesus, called to “bind” the strong man to dispossess him of his captives, Jesus Mashiach now entrusts to you and to all of us the “secrets” of the Kingdom of God. Most importantly, Jesus reveals to us how the Word of God bears the fruit of faith as it takes hold in hearts. But, different heart conditions will affect the Word’s growth: hardened, rocky, or choking conditions must all be overcome for the Word of God to take root.

Assessment Question:

Further Discovery:

3.1.A(14).Lord of House appoints Members. 3:13-21.

Read Mark 3:13-21.

13 And he went up on the mountain and **called to him** those whom **he desired**, and they came to him. ¹⁴ And he **appointed twelve** (whom he also named apostles) so: that they might **be with him** and he might **send them out to preach** ¹⁵ and have **authority** to **cast out demons**. erse:

Background:

Your third stage of development prepares you live together with other disciples in the Family and Kingdom of God. You may have noticed that the first two stages of growth were personal. As a newborn disciple, you learned to cling to the Lord, the Son of God, for your very spiritual life. You rejected your *dead old life* by repenting of your sins, and you received his life-giving Word by faith. Then, in the *infancy* of your discipleship, you learned to walk with Jesus Mashiach as the *Son of Man*, bonding with him and giving yourself to him to know his *freeing power and rest*. And, you learned of how his power frees those in all types of bondages to the flesh.

Now, in this third stage of growth, you are entering what might be seen as your *childhood*—you are learning to know the Lord *together* with other disciples, relating to each other in unity as members of the Lord's household.

In each of these stages, you may have noticed that the *Lord Mashiach* calls you out of what is old and into what is new, requiring that you let go of, to surrender what is of the past to move forward with Him. So, as a newborn disciple, you had to *let go* of your sin, repenting of it and letting the Lord crucify and put your old life, the flesh, to death. Then,

as you began to walk with him, you needed to surrender to him the enslaving things of the world that would deter your *faithful obedience* to him. Perhaps it was a besetting sin, an area of brokenness that held captive your very soul, some spiritual oppression, or even *fleshly religion* that ensnared you to the *rules and customs of* mere men (read Colossians for more on this).

Now that you are accustomed to walking with the Lord and receiving from him life itself, building your life of the foundation of Mashiach himself (Colossians 2:6-7), you are ready to enter the third stage of discipleship, your spiritual *childhood*.

As you grow spiritually, you develop a sense of responsibility for *self-care*. You know when you are hungry, and you eat. You discern a problem, so you seek the Lord for help. This responsibility over your Self now prepares you to be responsible for others, other members of your family! This *discipleship childhood* is the time when you take your place in the family. You discover your brothers and sisters, your elders and mentors, and you grow not independently but now dependently and together with your other family members!

For, the danger of growth is that right about now, you are learning to care for yourself, so there is a danger that you will care *only for yourself*—that your dependence and contentment in Jesus will lead you to be Self-sufficient, Self-reliant, and isolated. But, this isolation is not God’s will for you.

Jesus Mashiach put it this way:

⁵ I am **the vine**; you are **the branches**. Whoever **abides in me** and I in him, he it is that bears **much fruit**, for **apart** from me you can do nothing. John 15:5

Notice that when Jesus Mashiach describes himself as the “vine,” he says that he is part of all of his disciples *together*—there is a “corporate”

life he shares with his “body,” for, as Paul says: “Now you are the body of Christ and individually members of it” (1 Corinthians 12:27).

To be *in Mashiach* is to “abide” in him (15:5), to live in him, and that means not to live in isolation, like a branch by itself, but to live as a *branch* connected with the other *branches*.

So, imagine your third phase of a disciple as learning to live together and know Jesus together as the Lord of his Household. To live together with other disciples, you will need to let go of your fleshly impulse to live apart and in isolation. Again, this impulse of isolation is at the root of our original fall, for Adam and Eve chose to live apart from the Lord God, independent and Self-ruling. So, you must surrender this spirit of isolation, this Self-rule and selfishness, so that you live humbly, subject to others in the body. As Paul says:

³ Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Philippians 2:3



Focus:

1. Family Called Together: Lord's Heart Desire. 4:13
2. Fellowship Appointed Together: live together. 4:14.
3. Fruitful Purpose: Starts with fellowship with Him in the Family. 4:15-21

Consider:

1. Family Called Together: Lord's Heart Desire. 4:13

Jesus Mashiach does not just call you personally as a disciple like a shepherd calling you as his sheep by name (John 10:3), but our Lord calls you *together* to know him as part of a family. In Jesus Mashiach, the entire Kingdom is supported by this spiritual House into which Jesus Mashiach redeems you. So, the Lord Jesus builds his House by gathering his people into *families* taking a variety of forms and configurations. Of course, many families are households which turn to the Lord by faith. But, other “families” may be a gathering of brothers or sisters together, as was the case with the Twelve, who were called to live as a *family of brothers* in the Kingdom, gathered around the Lord Jesus.

For, at the head of every family stands the One who calls us to live together as a family, the Lord of our Household.

So, notice the *strength and bond, the foundation* of each family: “And he went up on the **mountain** and **called to him** those...” (3:13a). The foundation of every family in the Kingdom is our Lord, who “calls us” to Himself. Hearing His call, obeying His Word together, settles our House on the rock of Jesus Mashiach and His powerful Word (Matthew 7:24).

So, to whatever family the Lord Jesus calls you, be sure that all the members of your family are drawing near to Jesus to obey the Lord's Word. In that way, you ensure the durability and strength of your house.

Also notice that the Lord's *very heart* is the depth from which he calls you together as a family, for “He... **called** to him those **whom** he **desired**” (3:13).

As the Twelve heard the call of Jesus and came to him, forming a *family unit* we now know as ‘The Twelve,’ each was there because the Lord “desired” him to be together with these other family members. So, in the deep desires stirring in the Lord Jesus Mashiach’s heart, knowing each member as a shepherd knows his sheep, the Lord builds his family as he wills. And, when he calls you to be part of one or more family units for the Kingdom, the Lord’s “call” is also his anointing you with his power to serve your other family members well!

You may be called in your nuclear family as a *parent* to shepherd your children, so his call equips you with power to serve your spouse and children in that way. Or, he may call you to a band of brothers or sisters, to encourage one another and to grow and minister as a family. Or, he may even call you to congregate as a family, as he pours out his specialized gifts that you may thrive as a congregation—a home group, an outreach group, or a gathering of home groups.

So, If you are a family of parents and children, you who are older be sure to feed the Word to the little ones until they can hear and obey for themselves. If you gather as brothers, sisters, or a congregation, there are two ways that you build your house. First, the older ones must share and instruct the Word with the younger ones, like parents feeding their children. Know that the Lord’s call on your life also equips you to serve the other family members as part of your call!

Second, brothers to brothers and sisters to sisters are called to partner and share the Word for their up-building and growth. Recognize that each one is progressing as a disciple at their own rate, so help them take the next step.

It is important to note here that families grow, they multiply, and they add family members. Knowing the Lord’s call may be to sense His call to multiply your household into two families, as when a child is sent out to

start his or her own household. In this way, the Lord's calling to a family shifts as families become extended families, congregations, and clans.

For, it is no trivial detail that the Lord calls this first family of Twelve to come to him on the "mountain," for mountains in Scriptures often depict great nations and peoples. In this way, this single *family* of Twelve brothers because the great mountain of God's people in the church age.

2. Fellowship Appointed Together: live together. 4:14.

When the Lord called his "Twelve" together as a family unit, he gathered them as a Kingdom Family for two purposes. The first purpose of every Kingdom Family, whether it is this first family of apostles or the final family that comes into the Kingdom in the times of future Tribulation. The first and key purpose is this: "that they might be with him" (14). That is, Jesus is present as the head of each family, because we must know him together as a family. For, knowing Jesus Mashiach as part of a body protects us from any family member going astray, either growing cold in their love of Jesus or developing a *deviant* view of the Lord. But, knowing him together is a safeguard to ensure the vitality of his presence and work in a family. For, the Word instructs us:

¹⁶ Let the **word of Christ** dwell in you richly, **teaching** and **admonishing** one another in all wisdom, **singing** psalms and hymns and spiritual songs, with **thankfulness** in your hearts to God.

Colossians 3:16

Knowing Jesus together and sharing in his presence is the first reason why you gather as a family. The second is that your family is the stronghold, the staging ground to send out its members to testify of the Lord and bring his Kingdom, for he gathered the Twelve that "he might send them out to preach" (14).

As a safe and sheltering place of prayer, the family members support one another as they each go into the world and testify of Jesus Mashiach!

3. Freeing Power: Starts with fellowship with Him in the Family. 4:15-21

Wherever you meet as a family, you establish and claim “holy ground” for the Kingdom. To families, the Lord gives his “authority to cast out demons” (16). Notice that something as powerful as the Lord’s “freeing authority” is not given to individuals but to the disciples *together*. Power in single hands easily overwhelms, corrupts, or abuses. So, the Lord’s authority is given to the family together, that they might together direct the Lord’s power as he wills.

Question:

Further Discovery:

3.2.B(14a).Unity: Living Together in Household of Faith. Mark 3:22-30

Read Mark 3:22-30

²² And the scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul," and "by the prince of demons he casts out the demons."²³ And he called them to him and said to them in parables, "How can Satan cast out Satan? 24 If a kingdom is divided against itself, that kingdom cannot stand. 25 And if a house is divided against itself, that house will not be able to stand. 26 And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. 27 But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house. Mark 3:22-27.

Background:

Unity in the Body of Mashiach:

⁷ If you **abide** in me, and **my words abide in you**, ask whatever you wish, and it will be done for you. John 15:7

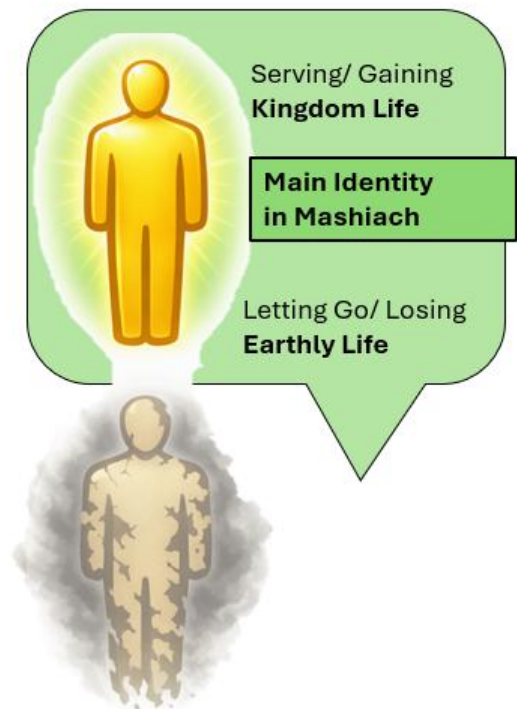
And falling to the ground, he heard a voice saying to him,
"Saul, Saul, why are you **persecuting me**?" Acts 9:4

Remember that as a disciple of Jesus Mashiach, you are no longer a *mere human being*. You are no longer live as ensnared in this material, limited, corporeal existence in the body. For, if you live as if this *earthly world* is the entirety of your reality, you will be blind and cut off from the rich life of the Kingdom of God that is *yours by birthright*. For, "blessed are the poor in spirit, for theirs is the Kingdom of God"

(Matthew 5:3). The Kingdom reality of heaven's realm is not a future inheritance, a hope of a better someday. No, the Kingdom is *yours* now. But you must choose to count the Kingdom reality, though unseen, a more pressing reality by *faith* than what you see.

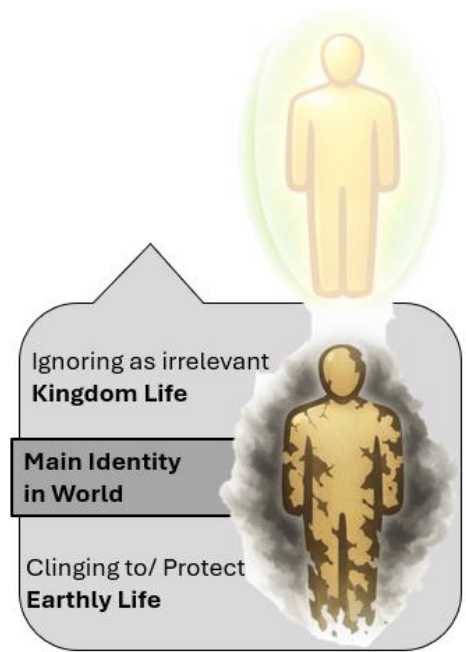
This Kingdom Reality defines how you see yourself in this world. By default, we grow up seeing ourselves as independent, Self-interested, and free agents who do what we please. But, in the Kingdom of God, you are no longer an isolated individual. You are called to 'abide in Jesus' (John 15:7). That is, you are not isolated but "in Jesus Mashiach"—you dwell in his presence, his power, his name, and his blessing.

Because of this spiritual connection, Jesus identifies with you, that you are a part of his life. What touches you touches him. Together as disciples, Jesus identifies with all of us together as his "body," members together under his "headship" and shared life. From a limited, fleshly perspective, this language of abiding "in" Mashiach is *figurative* language—for fleshly mind cannot conceive of anything but its own awareness. However, by faith, we realize that this spiritual belonging in Mashiach's "body" is a spiritual reality so that Mashiach considers you and me as part of him. So, when Saul attacked the members of the early church, Jesus Mashiach was pained to ask: "Saul, Saul, why are you persecuting **Me**?" he is stating a spiritual reality. Jesus actually experienced and shared in the pain of his people. This identification with his people as his "body" also serves a functional purpose.



Together as the Body of Mashiach, we function in unity to “nourish,” “grow,” (Colossians 2:19), and even serve by “holding fast to the Head.” Not only does Jesus Mashiach appoint us and authorize us to function in the Body, but he gives each a specific gift and role to use to do His will together with the others we are called to serve with.

So, to function in this way, you must sacrifice your former Self-important, Self-interested, and Self-ambitious ways—your name has been made alive in Mashiach, so live through him in his body (Galatians 2:20).



Peace of Mashiach rules

¹⁵ And let the **peace of Christ rule** in your **hearts**, to which indeed you were **called** in **one body**. And be thankful. Colossians 3:15

And, binding all the members of Mashiach together and following Him as their Head, it is the “peace” of Mashiach that rules over all. Recall that God-Elohim’s original design for the “holy” realm to share in life with his people was a place of “rest” (Genesis 2:3), a place of Shabbat by which any enmity, any division or separation, any self-exalting fleshly striving was overruled by the “rest” established by God. Likewise, members find “rest” in the body and kingdom of Mashiach because his redemption establishes a hard-won “peace”—a shalom that reconciles the adversarial, that replaces fleshly work with grace, and which covers all that is broken and sinful under its enveloping redemption. This shalom of Mashiach rules that its members can *rest* in the assurance

that they are ever at peace with God, with one another, for His grace and forgiveness have covered all. Thus, disciples can live together in Mashiach in a unity that first characterized the family unity shared by Adam and Eve when the two became one flesh, *basar echad*.

Focus:

1. Unified Kingdom: Opposed to Satan's Kingdom. 3:22-23
2. Underlying House: supports Kingdom Unity. 3:24-25
3. Unstoppable Assault: Rescue captives of Satan's kingdom. 3:26-27.

Consider:

When you are reborn into God's spiritual family as a disciple of Jesus Mashiach, you are also born into a family at war. For, the Lord does not just redeem people into random spiritual families. You are reborn into the house of *the Son of God*, the royal family of God-*Elohim* himself. And, this royal house is engaged in a creation-spanning warfare against its rival Kingdom, the Kingdom of Darkness.

So, when the *scribes* comment on the power Jesus Mashiach displays to cast out demons, they rightly understand this this assault against the unclean spirits is an act of kingdom warfare, for only great power can dispossess entrenched demonic oppressors. So, these scribes accuse Jesus of drawing on the *dark power* to cast out the *dark powers*, which Jesus uncovers as baseless.

But, these critics have a basic understanding of this spiritual conflict. So, let's start with God's promise of the coming Davidic Mashiach, raised up as David's Seed. In his promise to David of a Seed-*zera* raised up in

the flesh, God culminates a string of promises of his *chosen Seed-Zera*-overcoming this *dark kingdom's ruler, the Serpent* (Genesis 3:15). By the time God meets with David to promise that his "Seed-Zera" will be raised up to sit on the throne, he reveals exactly how this Son of David, the Mashiach, will succeed in unseating the dark kingdom's power to liberate earth and its people.



- **Redeem a people.**

When God promises to "raise up" Seed-zera for David, He is acting in his rightful capacity as David's *kinsman-redeemer* to raise up his Seed as the kinsman-redeemer of his house. Thus, it is Mashiach's right, as Kinsman- Redeemer, to save his people from their enslavement. This ancient right of redemption traces back to the "Seed of Woman's" right to "crush" the Serpent's head and power. So, the Davidic Mashiach must be "disciplined for iniquity" (2 Samuel 7:14) to fulfill his messianic mission to "atone for iniquity" and bring an "everlasting righteousness" (Daniel 9:24).

- **Build a House.**

But, this redemption has a purpose: to free people and depopulate the dark kingdom in order to build the House of *the Son of God*, the House of Elohim. It is this House, raised up from the line of Adam and also

reborn by the Son of God, that was originally chosen as the “generations” of sons to inherit the “heavens” and the “earth” (Genesis 2:4) with their Firstborn Son, the Mashiach. Born into the “house of God” (2 Samuel 7:13) and the “house of David” (2 Samuel 7:11), these sons from all the nations are “sown” as “seed” into David’s house (Jeremiah 31:27) do not dispossess the *sons of David and Judah* but rather join God’s house from the “families of the earth” blessed by Abraham’s Seed (Gen. 22:17). They join the house as joining a commonwealth, ready to establish Mashiach’s Kingdom over all the earth. So, the many peoples joining God’s house are instrumental, as were the Elders of Judah, in establishing Mashiach’s throne over the earth.

- **Establish a Throne.**

This great House of those alive and meant to rule over both *earth* and *the heavens* is a “great and powerful people” (Joel 2:2) and the “clouds of heaven” (Daniel 7:13) who accompany Lord Mashiach in establishing his rule over the entire earth, with his capital in Jerusalem. These heavenly house are the *hosts*, the armies of heaven, but before the Lord “brings down his warriors” (Joel 3:11) to the earth, this great hosts spreads the Gospel of Jesus Mashiach through the earth, binding Satan and freeing his captives for the Kingdom of God.

- **Rule a Kingdom forever.**

So, once the dark Kingdom has been robbed of its captives and the Kingdom of God built up, then the Lord Jesus Mashiach will place his brothers on thrones to rule with him as kings of the Earth, ruling an eternal kingdom forever (2 Samuel 7:16).

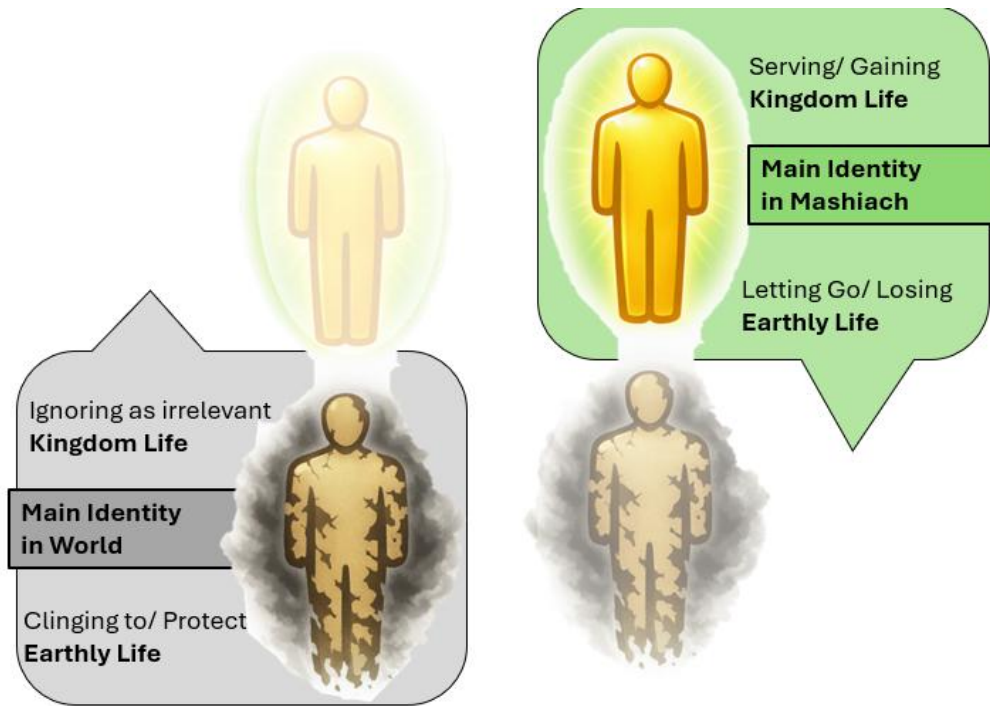
1. Unified Kingdom: Opposed to Satan’s Kingdom. 3:22-23

Clearly, the Kingdom of God and its power by the Holy Spirit is intent on “*casting out Satan*” in order to free his captives to sin and death that they may find new life in the Kingdom of God. For Satan to capitulate to the Kingdom of God willingly and to freely release its captives would, as Jesus says, signal its end. But, this Kingdom conflict with proceed to its bitter end, as the Lord Jesus uses increasing force to win a final victory against Satan and his dark kingdom.

But, as ludicrous is the idea of Satan opposing Satan, has the Kingdom of God indeed opposed itself? Again, we learn from the fleshly failings of the Kingdom’s first incarnation, the Age of the seven churches.

As we talk about in the series on Job, the Gentile church was entrusted with the spiritual Kingdom of God. But, because its people were not tested as thoroughly as the Jews, the *fleshly and earthly ways of religion* eventually snuffed out the church’s witness. Due to fleshly religion, the Kingdom was reduced to fleshly religions battling and competing against one another, leading to the Church’s exhaustion and fall.

So, as you disciples of the next age seek to advance the Kingdom’s rule, be sure that you crucify any trace of your former Judaism—no flesh can inherit the spiritual life of the Kingdom. Again, be sure to crucify the fleshly life so that your identity is from the start rooted in Jesus Mashiach as your frame of reference.



2. Underlying House: supports Kingdom Unity. 3:24-25

Thus, it is the strength of the House and its family members that the Lord Mashiach employs to establish His rule. Because this royal Kingdom House consists of members *reborn* into the family of God, the strength of the house simply rests on each brother or sister disciple enthroning Jesus Mashiach as Lord in their hearts (Colossians 2:6-7), obeying His Word (Luke 6:46) so that their own Households are built upon the Rock of His Word.

3. Unstoppable Assault: Rescue captives of Satan's kingdom. 3:26-27.

No, Satan will not willingly concede, so it is the responsibility of the Lord's House to rob his captives to populate the ruling house of Heaven and Earth. Therefore, the Lord Jesus Mashiach commands us: "Go and disciple the nations, baptizing (rebirthing) them into the family name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19).

Question:

f

Further Discovery:

3.3Bp(15).Prayer: Binding Strong Man. Mark 3:27-35.

Read Mark 3:27-35.

27 But no one can **enter a strong man's house** and plunder his goods, unless he first **binds the strong man**. Then indeed he may **plunder his house**.²⁸ “Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter,²⁹ but whoever **blasphemes against the Holy Spirit** never has forgiveness, but is guilty of an eternal sin” —³⁰ for they were saying, “He has an unclean spirit.” Mark 3:27-30.

Background:

The Lord Jesus is clear that before people can be rescued and redeemed into the Kingdom of God, the “strong man” must first be bound.

On this subject, there is not much that needs to be said except to act on the words of Jesus Mashiach by faith. For, in this topic of “binding” the strong man, there is nothing that can be added except to simply pray to the Lord asking that the “strong man,” that is, “Satan,” is bound and that he release the ones we are praying for.

Regarding this “binding” of the strong man, you might consider some simple pointers:

- **Pray in the Spirit at all times.** Ask the Spirit for discernment, for in certain encounters, the enemy may be actively working against your witness or ministry.
- **Rebuke or cast out unclean Spirits:** Be sure to be quick to cast out or rebuke unclean spirits that may be at work.
- **Confess Sins/ Repent of any Stronghold:** The enemy will work in your life if there is an area, a “foothold” of sin in your life. For example, letting the sun go down on your anger opens the door for the devil.
- **Pray for an area or household to be cleansed:** especially when you are entering a new area of ministry, pray against any spiritual opposition.

Personal Experiences:

Regarding prayer to “bind” the strong man, there are times when the person you are seeking to minister to are likely “bound” by the evil one, so prayer before ministry is key. Here are some experiences I’ve had:

- Flying into Tokyo with a mission’s team, we experienced an immediate darkness of a large area under the uncontested control of the evil one. The first half of our ministry was fruitless, as the presence of opposition was dark and thick. But, our host church had an overnight intercession for us, which opened a wide door for good ministry in the week that followed, with several people turning to the Lord.
- I witnessed to a young Thai girl at the restaurant owned by her parents, with an idol and altar displayed at the front of the restaurant. Before sharing the Gospel with the girl, I prayed for the devil to be bound and cast out and for releasing for J. That night, she turned to the Lord Jesus.
- A young lady attempted suicide and broke her spine and her legs. She turned to the Lord, and he healed her so that she

could stand and walk again. But, a persistent use of *substances* kept her bound to the enemy and at risk. Several times, the team had to pray for her life to be spared, as she was spared from ending her life. Only after God's discipline and consistent prayer was she freed from the enemy's grip and started to grow as a disciple.

- A young lady served the Lord out of guilt for many years. Only after an extended counseling and prayer session in which the Spirit uncovered and she surrendered to the Lord traumas that were breaking her heart was she finally freed. The enemy apparently used these buried hurts and hardness to still oppress her. Only after the prayer was she visibly relieved.

So, as you consider this passage as a disciple of Jesus Mashiach, there is very little we can pass on to you except the need to pray and ask the Lord to "bind" the Strong man. There is no special way to do it, except be sure to address this very real aspect of sharing the Kingdom Gospel. For, we only see the surface but are blind to the underlying areas of soul, spirit, mind, and heart to which the enemy has access. So, pray against this dark power and ask for the Lord's mercy to release those who are bound!

Focus:

1. Bind Satan's Power: Stop His work. 3:27
2. Beseige Enemy Territory: Kingdom's Presence 3:27
3. Break Free Captives: Bring to Kingdom of Light. 3:27

Consider:

Again, the Lord Jesus gives us instruction which we must follow by faith. When seeking to share the Kingdom Gospel in new areas, be sure to

“bind” the strong man and ask for the Lord’s mercy that captives may be released and that the influence of unclean spirits may be cleared away.

1. Bind Satan’s Power: Stop His work.
2. Beseige Enemy Territory: Kingdom’s Presence
3. Break Free Captives: Bring to Kingdom of Light. 3:27

Jesus states a spiritual problem and its solution very simply, so all we can do is act on this truth revealed.

First, we must note that the enemy, called the “strong man,” has power and control over the occupants of his “house.”

- Control over fleshly people: shockingly, when Simon Peter gives in to his fleshly fear in responding to the predicted death of Jesus, he was being used by Satan (Mark 8:33). So, fleshly unbelief may open the door for Satan’s influence.
- Opposition to the Mashiach: those who openly deny the Mashiach are called “anti-Christ” and the Jewish people, who deny Jesus as Mashiach openly, are called a “synagogue of Satan.” Apparently, in the spiritual conflict, to reject the Kingdom of God as it comes through Jesus Mashiach puts you on the side of Satan.
- The entire world is captive to Satan’s oppression due to the widespread rule of sin and death. In Isaiah 9:2, the world is called a land of “darkness” in the “shadow of death.” That is, the sin of Adam introduced death—the absence of God’s life—as the new state of the world, and in this death, Satan rules.
- The power of the enemy to oppress is likened to a foreign army: People are “burdened” by the dark yoke, bound by the “staff for his shoulder,” and beaten by the “rod of his oppressor,” and “trampled” by the warrior’s boot (Isaiah 9:4-5).

But, the arrival of Mashiach, “born” as the Son given as our Redeemer, overturns Satan’s oppression with a greater power. (9:6).

So, Jesus states that to “plunder” the “goods” of the “strong man,” he must first be “bound.” This tells us:

1. The strong man has a “right” to *his goods*—that is, due to their sin, enslavement to the flesh, and spiritual deadness, Satan possesses them. So, Jesus Mashiach, with a stronger “right” of redemption, is the only one to over-rule the enemy’s right. (Note: this explains why there is no possibility of Jewish “Self-righteousness” achieved by Law-keeping. Their sin enslaves them to Satan as long as they resist Jesus as their Mashiach.)

2. Jesus Mashiach has attained the power to “disarm” the strength of the strong man by ransoming his people on the cross (Colossians 2:15). So, praying and asking the Lord to “bind” the strong man is imperative.

Question:

Further Discovery:

3.4.C(16).Sowing Word + 4 Faith Responses. Mark 4:1-20

Verse.

¹⁴ The sower **sows the word**. ¹⁵ And these are the ones along the path, where the word is sown: when they hear, **Satan** immediately comes and takes away the word that is sown in them. ¹⁶ And these are the ones sown on **rocky** ground: the ones who, when they hear the word, immediately receive it with joy. ¹⁷ And they **have no root** in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away. ¹⁸ And others are the ones sown among **thorns**. They are those who hear the word, ¹⁹ but the **cares of the world** and the deceitfulness of **riches** and the **desires** for other things enter in and choke the word, and it proves unfruitful. ²⁰ But those that were sown on the **good soil** are the ones who hear the word and **accept it and bear fruit**, thirtyfold and sixtyfold and a hundredfold.” Mark 4:14-20.

Background:

As a disciple of Jesus Mashiach entering the “childhood” of your maturation, you are taking a significant step from a “personal” to a “public” experience of the Kingdom of God. Remember, the growth and strengths you have acquired as a “reborn” then “infant” disciple should never be abandoned. Always walk in repentance and faith to receive the New Life of Jesus Mashiach daily. Always walk in fellowship with the Lord, drawing near in daily devotion to present yourself to him. A newborn, having progressed from milk to solid food, does not stop eating! Or, an infant who learns to walk does not stop walking but

eventually also gets faster, goes further, and puts this motion to practical use!

But, as you progress to this third stage of your discipleship, a “childhood” for you, consider this a time to discover with other disciples as you enjoy your freedom together! Try out the works of the Kingdom! Experience your “firsts”—the first time gathering “sinners” to meet Jesus, the first time “planting” the Word, and the first time leading a “new disciple” into life! In short, enjoy your childhood! In the Kingdom, be “freed” (Galatians 5:13, 16) to *play*—to test, to discover, to have fun as the Lord watches and cultivates your time to bear fruit!

Remember, as a child, always expect the Lord to be showing you and equipping you for this new phase of sharing the Kingdom together! Remember what the Lord says to you:

¹¹ And he said to them, “To you has been given the **secret** of the **kingdom of God**, but for those outside everything is in parables...
Mark 4:11

The Lord gives you the “secret” of the Kingdom because this is your “birthright” (Matthew 5:3). If you want the Kingdom, humbly receive all Jesus has for you, and it is fully yours!

I have seen some who have seen personally the power, the fruit, the multiplication of the Kingdom because they expected it. When Jesus offered them the “secret,” they were eager to hear! So, take hold of the secret.

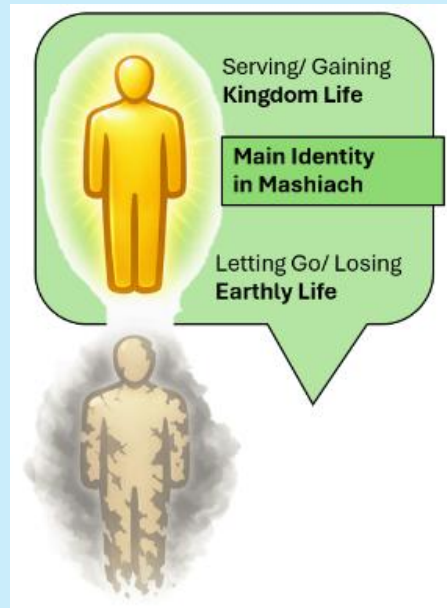
As you read the parable of the Sower, of the Farmer, and of the Field, *hear* with ears ready to act on what you hear. These are proven ways to bring the Kingdom to see it multiply and to bear life-changing fruit.

Case Study: Hungry for the Kingdom.

I will tell the story of N. again, but there are no better examples of people who have received the fullness of the Kingdom that I have seen. N. came to the kingdom as a man whose life was over. Following a divorce and a mental health breakdown, N. had nothing but the Word of God, which he devoured hungrily. He had gone to a church whose people were mainly grounded in the world, but then he heard the Gospel of New Life, and he new his

life was no in Jesus Mashiach with his treasure and soul now joined with Mashiach in heaven. So, he ravenously absorbed all the Kingdom Life offered to him.

N. walked by faith as a responsible farmer, cultivating all that the Lord gave him. He led his mother, then his sister to the Lord. He served with then married his best friend, and he was led to a new church where he became a key leader. The Lord blessed him with a son in his likeness, the joy of his heart. Everywhere N. has gone, the Lord has filled his world and people with blessing. He has made an impact for the Kingdom.



So, listen to what the Lord will teach you know. This is how the Lord grows his Kingdom in this world, in the lives of people from any background: enslaved, hardened, misguided, or ready—and this is how you can minister to any condition of life to introduce them to the King's New Life!

Focus:

A. Word Sown: New Life of the Kingdom 4.10-14

1. Captive Souls: Need Healing to be freed from Oppression 4:15.
2. Hard or Broken Hearts: Need healing to receive Word deeply. 4:16-17.
3. Cluttered-Misguided Mind: Needs Strange Growth cleared away. 4:18-19
4. Receptive Life: Needs nourishment to bear abundant fruit 4:20

Consider:

A. Word Sown: New Life of the Kingdom 4.10-14

The first secret the Lord Jesus Mashiach reveals to you is how to plant the Word and cultivate Faith in any possible life. Jesus tells the parable of the “Sower,” because you are really planting “new life” like a Seed whenever you bring the Word of God to the “outsiders” in the world. So, as new life grows like a seed, you will need to learn to cultivate, to prepare the soil, and to harvest when the time is ready.

Note: The Kingdom of God has only one seed, for only the Word of God has the power of God, being “inspired—breathed in” with the Life of God (2 Timothy 3:16) to bring spiritual life (1 Peter 1:23). Be sure to “plant” the Word in whatever form your listeners will accept it. Summarize it. State key words. Quote whole or parts of passages. Introduce and personalize by saying, “This is what Jesus said” or “God said in his Word.”

For, many in the Church Age mistakenly thought that the “ideas” of scripture would suffice. While you can and should explain, paraphrase, or incorporate the Word of God in language that is understandable, you *must* be sure to plant the Word itself as part of your message. So, learn the lesson of the parable of the Sower.

1. Captive Souls: Need Healing to be freed from Oppression 4:15.

First, we see people whose lives resemble hardened “paths” that have so beaten down and trampled, that there is not even an ability to

receive the Word. Thus, this *captive soul* is powerless and Satan easily removes any trace or memory of the Word from their lives (14).

I don't think it is an accident that the first thing Jesus Mashiach revealed to his disciples was his authority to forgive sins and his power to cast out demons and to heal as the Son of Man (Mark 2:10). For, we saw that Satan uses all things entrapments to keep the souls of people crushed and powerless: *debilitating disease, addictive sin and guilt, spiritual oppression, and even religious regulations and traditions.*

2. Hard or Broken Hearts: Need healing to receive Word deeply. 4:16-17. Illustrated by the "rocky ground," Jesus teaches that there are some lives with hardened, impenetrable areas of life which resist and work against faith. Often, the "hard" and rocky obstructions are hidden and buried in the deep places of life, in a person's heart. Because these *hard* places resist the Word, they leave little room for faith to grow so that it has no "roots" (17). In Isaiah 61:1, we are told that Mashiach specifically "binds up" broken hearts by removing the sources of hardness that break the heart.

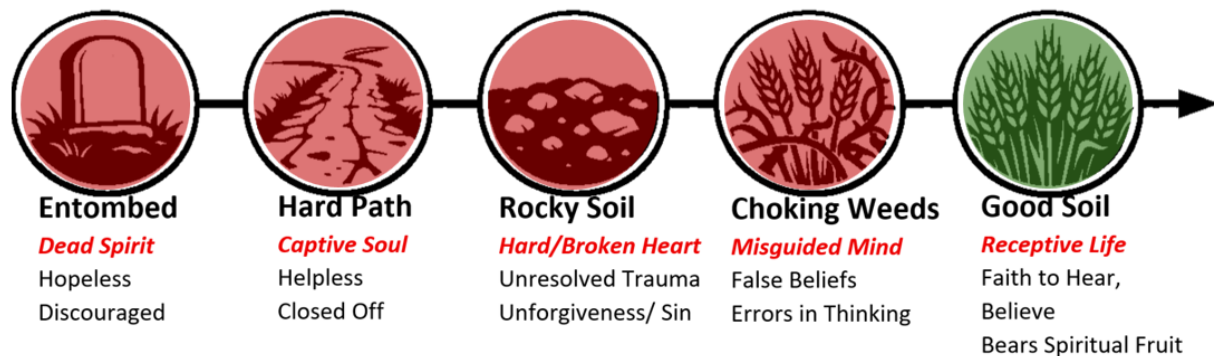
3. Cluttered-Misguided Mind: Needs Strange Growth cleared away. 4:18-19.

Some people are likened to "thorny" soil. For these, the faith that begins to grow is slowly "choked" by a competing growth, errant "cares of the world, deceitful riches, and the desires for other things" (19). In this way, the *cluttered mind* focuses and holds to competing beliefs or powers that grow alongside faith, eventually choking off and subverting faith in a disciple. Often, errant ideas or teachings which are enticed by the flesh with offers of "riches," "objects of desire," or "personal cares" will throttle growth.

4. Receptive Life: Needs nourishment to bear abundant fruit 4:20

Finally, Good Soil represents the person who “accepts” the Word, and, with persistence, bears good fruit (20).

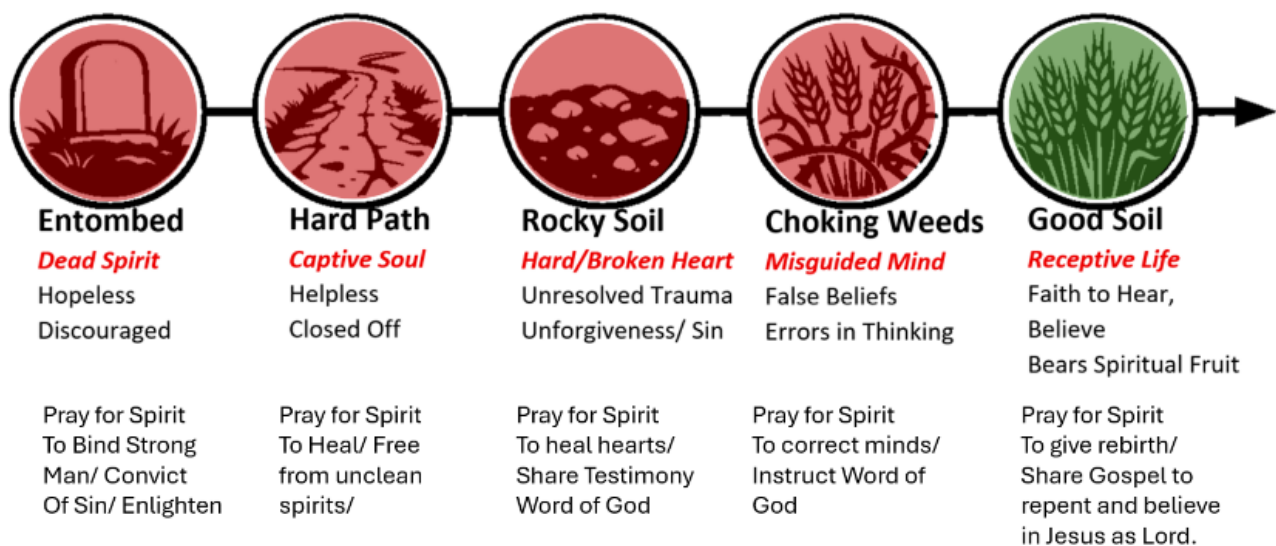
Notice that these conditions of life develop sequentially as well. The disciple who plants may consider a person moving from the most helpless states to a readiness for the Kingdom.



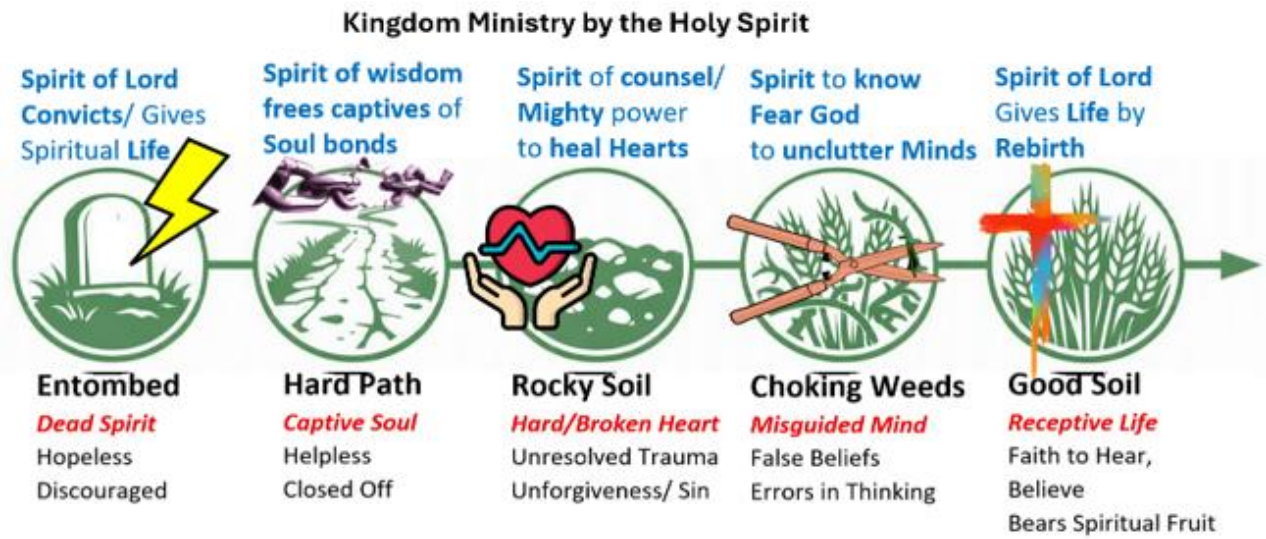
Question:

Further Discovery:

Sharing the Gospel:



Kingdom Ministry:



3.5.C(18).Sowing Word- Growing Kingdom. Mark 4:26-34

Read Mark 4:26-34..

26 And he said, "The **kingdom of God** is as if a man should **scatter seed** on the ground. ²⁷ He sleeps and rises night and day, and the **seed sprouts and grows**; he **knows not how**. ²⁸ The earth produces by itself, first the blade, then the ear, then the full grain in the ear. ²⁹ But when the grain is ripe, at once he puts in the sickle, because the **harvest has come**."

³⁰ And he said, "With what can we compare **the kingdom of God**, or what parable shall we use for it? ³¹ It is like a grain of mustard seed, which, when sown on the ground is the **smallest** of all the seeds on earth, ³² yet when it is sown it **grows up** and becomes **larger** than all the garden plants and puts out large branches, so that the birds of the air can make **nests** in its shade."

³³ With many such parables he spoke the word to them, as they were able to hear it. ³⁴ He did not speak to them without a parable, but privately to his own disciples he **explained** everything. Mark 4:26-34.

Background:

Kingdom Growth:

It is no accident that in explaining the Kingdom of God and its growth, that Jesus Mashiach uses the imagery of seeds being planted and growing. Now, as he talks about the *ways* and *structures of growth* by which the Kingdom takes shape.

For, farmers know that "growth" occurs when the conditions for growth are met: *seed* planted in good soil. But, apart from watering the

seed, there is very little the farmer can do as the natural processes of life *take over the growth*.

In this way, as we learn the “secrets” of how the Kingdom of God grows and the structures it takes as this growth happens, we disciples of the Kingdom must know how we should responsibly respond and work with this growth in our relationships on earth:

- **Responsibility:** Our responsibility as disciples is to Sow, to Assess and create supportive conditions for growth, and to Harvest when the time is right.
- **Manage Fruitfulness:** And, as disciples multiply as disciples reproduce themselves, we must know how to manage this growth rather than manufacture or force it.

But, we must never think that we have the power of *life*, to take over the process of causing growth or to factories that will profit from this growth.

Sadly, in the previous Church Age, such fleshly machinations in the end led to churches when *took over* the processes of Kingdom Growth and replaced these with fleshly institutions and curricula. For, Kingdom Growth is fueled by the very life of God. But, since mere people of *flesh* cannot capture this ephemeral force, the Churches created *close facsimiles...* that mimicked growth but lacked the power of the Kingdom’s fruit.

So, Churches taught “disciplines” and “systematic theologies” to be mastered. They marketed the church so that church “attendance” and “new pew-sitters” were mistaken as God’s “blessing” and Kingdom growth, but no one noticed that the Biblical “fruit” of Kingdom growth was missing. Disciples were not reproducing themselves; not being changed to love sacrificially and serve with a spiritual fervor; to experience the joy and the peace of the Kingdom of God where there once was chos and hungry barrenness.

So, our words to you, who are disciples of the Kingdom with the apparatus and false machinery of kingdom-like growth dismantled. We urge you: learn of the way the Kingdom grows and do not presume that you are the “master” of this growth. That is why you need to know that the mistranlation of the Lord’s commision does not say: “Make disciples of all nations” but rather, “Disciple the nations” Matthew 28:19. For, no human can “make” a disciple, one “reborn” by the Holy Spirit and who grows, as you are seeing in this series, through a *natural* spiritual process. No man can “make” a disciple as you cannot “make” a baby. Parents couple, and the biological processes of growth then take over.

Structures of Growth:

So, as a field or a forest takes shape as a natural system, a living ecosystem where the parts naturally form and work together, so the Kingdom grows naturally into *living structures*.

So, the natural structures by which we are “fruitful and multiply” as humans are family structures, so the kingdom grows and takes shape in family structures too.

The Church started and never should have stopped being a network of spiritual households, which kept multiplying and reproducing to fill towns, regions, areas, languages, and nations. For, the enduring and durably fruitful structure of households and networks of households is enough to permeate geographic spaces and demographic populations.

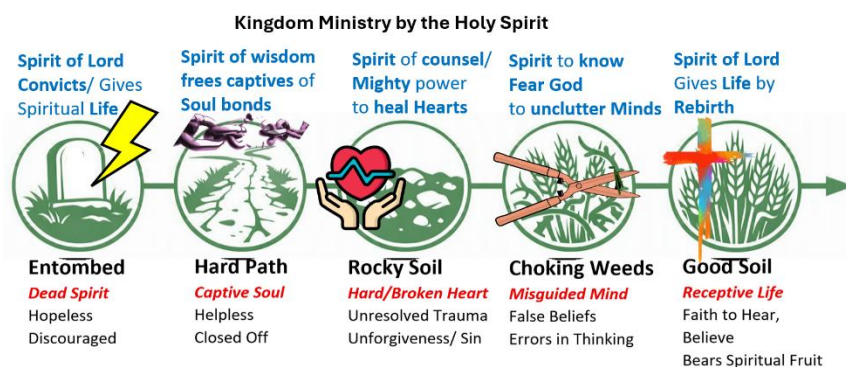
The reason the former age abandoned this structure is the simple notion of control. The Flesh cannot control the *decentralized* and active network of multiplying families, nor can it profit from it or create hierarchies of power in such fraternal equality.

So, make it your ambition in the Next Age to only advance the Kingdom at whatever risk, sacrifice, or cost must be paid by your people.

For, there is no time or need to accumulate earthly wealth or power—the time is too short. On the Day Israel is transformed by gazing upon the face of the Lord Jesus Mashiach (Zechariah 12:10) and is redeemed to bring the Kingdom to the World, there will be three and a half years of sowing the Word and reaping a harvest. And, in these 3.5 years, Israel will bring the Kingdom to all the earth—a task the Church was unable to complete in 2000 years! But, 3.5 more years of bloody persecution follows. After that, you enter and receive your full inheritance in the Kingdom's glory!

So, set your eyes on the Kingdom prize. We look forward to celebrating your amazing Kingdom work and will await you on the other side.

Here is a reminder of the power you will receive by the accompanying Spirit as you bring the Gospel of the Kingdom to the world! Read Isaiah 11:1-3 for more.



Focus:

1. Faith in Lord's Work: Plant/ Watch for Growth/ harvest. 4:26-29.
2. Faithful in small things: Small to Large. 4:30-32
- (3. Fullness Explained: Ask Lord to explain Kingdom to you.) 4:33-34

Consider:

When Jesus tells the parable of the Growing Seed, he tellingly describes the *farmer* and his role in the growth process, saying: “He knows not how” (4:27), for the Seed keeps growing even when he “sleeps” or “rises.” That is, as the children of the Kingdom responsible for seeing to this field, we must not think that we have the control to *create* or *manufacture* growth ourselves. For, when a fleshly creature substitutes what we can reasonably do for the active life of the Kingdom, we end up with a lifeless, mechanical substitute. Fleshly religion can never substitute for actual Kingdom growth. So, let’s discover how the Kingdom Grows and how we can be good care-takers of this growth.

1. Watch for Growth: Sow/ grow/harvest. 4:26-29.

Oddly, we are reminded that the first step of seeing the Kingdom of God grow among us is to rest in the fact that we will never “know how” this growth is happening because it is the Lord’s active work. This is why the crowds were always either “amazed” or “afraid” at the works of Jesus Mashiach among them. The Lord acts in ways that our earthly minds cannot anticipate nor replicate. We need only watch and see what the Lord may be doing. In this way, we workers in the “Kingdom fields” must simply be obedient to what the Lord tells us to do: plant the Word. Watch for and nurture growth. Harvest. But, in watching, we recognize that the Lord Himself brings growth, so we are always asking, “What is the Lord doing now to grow the Kingdom?”

What to watch for:

When Jesus was ministering on the earth, he said:

¹⁹ So Jesus said to them, “Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. John 5:19

By faith, Jesus was open to the Spirit’s leading to show him what the Father was doing. Whatever you see the Father doing, wherever you

sense the Lord is leading you, whatever you know the Lord wants you to say or do, do that.

Specifically, watch for so that you can join in on these works of growing the Kingdom:

- Where to Scatter Seed: Ask the Lord and look for open doors or receptive hearts to plant. Who is the Holy Spirit convicting of Sin? Who is open to hearing the Word?
- Seed sprouts and grows: At some point, the seed breaks out of the ground. The Word of God is no longer dormant but is changing life and bearing observable fruit. Watch for not only new disciples coming into life, but also learn to see how disciples are growing in their faith to approach reproduction!
- The Harvest has come when a seeker is ready to turn to the Lord Jesus Mashiach and repent of their sins. At this point, ‘harvest’ — bring them into the Kingdom that they may call on the Lord and receive the Holy Spirit!

Case Study: Watching for Kingdom Growth. I had shared the story of how my Team was led to make dinners for graduate and international students at the university of Hawaii. As we prayed for the Kingdom to come and touch our friends, the Lord blessed. First four guests joined us. Soon, our monthly meals gathered a dozen, the three dozen, with seekers inviting their friends. Soon, we had sixty people eating together at the monthly dinners.

But, the Lord was not only increasing numbers but opening hearts. Atheists started to experience God’s healing power as prayers for them were answered. Cynics were moved to find out who this “Jesus” was. Some even started to pray and call out to God. At each point, we watched the Lord soften hearts.

Then, we saw the Kingdom taking shape among the people. When we were at around sixty people, we noticed *friend-groups* starting to form. Some groups were of mixed couples. Some with people with ties to China. Another was with people in similar research fields. Seeing this, we prayerfully put a disciple in each of these groups to be a witness to them and to pray for them. The Lord was even opening a

door for converts of this community to meet before dinners to worship and pray. So, if people in these little groups came to the Lord, each one could form a *household of faith* to meet and pray, worship, and read the Word together! After two years, a number of house-churches would have been ready to form. Out of the 350 people attending the dinners over the years, 60 atheists turned to God in faith, and twelve became disciples. Of these, a disciple from Japan even went home and started his own house church!

2. Faithful in small things: Small to Large.4:30-32

The fleshly heart loves large and powerful, because that is how the world operates as the Self-interested mind seeks to accumulate wealth, power, and status. So, when fleshly leaders infiltrate the Kingdom, they often plan big initiatives which will provide the greatest return. But, the Lord is concerned with the “small,” the least, and the overlooked. For, the Kingdom of God starts small and from this small growth reproduces exponentially for a harvest!

Using this kingdom mindset of “small to large,” Jesus wisely invested his time in the lives of eleven men. Paul had a handful of young men he was raising up to join him in his ministry. As Paul said to Timothy:

and what you have heard from me in the presence of many witnesses entrust to **faithful men**, who will be able to teach others also (2 Timothy 2:2).

Also, as we already discussed, build the Kingdom around the strong yet humble unit of the Household. As families and spiritual homegroups become outposts for the Kingdom of God, they not only can practice hospitality together but also be a place to raise up young disciples then reproduce themselves as new households are sent out.

Think of how cleanly efficient and natural is this process of multiplying home-based households of faith compared to what

happened in the previous age, when resources were poured into building great congregations sometimes with thousands and thousands of attendees congregating in laving facilities. Yet, lacking the intimacy and the flexibility of home-based Kingdom life, these structures often “hollowed out” and led to increasingly weak and unproductive attendees.

3. Fullness Explained: Ask Lord to explain Kingdom to you.) 4:33-34

Finally, as you and your people start to build the Kingdom, be sure to ask the Lord for his mind on any subject or issue, for he gladly “explains everything” to you as an Heir of the Kingdom.

Question:

Further Discovery:

Case Study #1: Faithful Planting:

I was called to pastor at Morningstar about twelve years ago. Coming into the church as an outsider, I first started to disciple people who already had the foundation of Jesus laid. Sometimes, the foundation needed to be rebuilt or strengthened. But, I liberally sowed the Word, not knowing how the seed would grow. But, the Lord faithfully grew up fruitful leaders who have born fruit and have often reproduced themselves across several generations. Here are some in whom I have seen fruitful growth:

- Leader (N.O.-R.O>) Word- Worship-Leader-Elder.

When N.O. came to our church, having recently passed through personal trauma, had a rudimentary faith. So, we taught him about repenting from the flesh and subjecting himself to Jesus as Lord, and his zeal kindled. N.O. read the Word with his mother and sister, and he led them to the Lord. Then, his sister R.O. led a young lady hospitalized with a broken spine and legs to the Lord, and she saw her young disciple healed to be able to walk again, freed from drug addiction, and sharing the Gospel with passion.

- Elder (W.M.) Zeal-Word-Wisdom

W.M. was always faithful, prompt, and eager. We spent several years going through Mark, and he became a battle-tested Elder to lead the church through a great crisis. Through it all, his zeal and wisdom were perfected as he preached the Word to a healthy South Asian house-church.

- Planter (RC). Faithful-Word-Unity

When R.C. came to our group, he was a very devout Church-Goer. But, the Lord called him and his wife to become group shepherds, and they served as newlyweds! After a few years, he helped his father-in-law with a Church Plant.

- Shepherd (DB-ZB) Word-Heart-Multiply

D.B & ZB were already shepherds when they started learning about discipleship. Coming from a church background, DB struggled with seeing life-change in his people, who themselves were often not interested in walking with the Lord as disciples. But, DB & ZB remained

faithful, even in the midst of personal tragedy, as their grandchildren themselves were drawn into the world.

- Overseer (RR) Devout-Word-Instruct

Having a solid Biblical foundation, RR started out very legalistically, so the discipleship curriculum helped him recenter his faith on the Lord Jesus himself rather than on any doctrine or theology.

- Mentor (CD). Faith-Word-Nurture

CD is a very intuitive leader, but he has learned to let the Word direct his life. So, faithfully, he has led a HomeFellowship for people on the outside and marginalized. He has recruited and equipped with hands-on-mentoring a new crop of leaders to work with, and his labor has born fruit at last.

- Evangelist-Shepherd (JB&AB). Plant + Mentor

In CB's group were JB & AB, a couple who had hearts for ministry but always stumbled in the details and the routine of being consistently there for people. However, their Shepherd's hearts finally matured, and they faced and passed an amazing test!

When the wife of JB's friend was hospitalized in critical condition, JB and AB rushed to the hospital to pray for them. They shared the Gospel with the husband E. first, then, after A. came out of her coma, with her too. They both turned to the Lord but were severely *attacked by unclean demons*. A. saw a cloaked figure who

said to her, “More of us are coming. You have one last chance. Don’t call on that name again!” But, the group shepherds of our church prayed, and they were delivered from this darkness and are now praising God with worship songs AB taught them!

- Evangelist-Mentor (RD-AF&JS).

Among are youngest disciples are AF, whose broken spine was healed, and her friend RD, who has shared the gospel with many young men. When JS turned to the Lord, he quickly began to share Jesus publicly, and RD mentored him. Now, RD and JS will be ministering to young men their age.

- Elder-Mentor (DB/).

DB was a faithful church-goer who then got a vision for growing as a disciple. He eventually led several groups and led the Church through another major crisis as the Head Elder. The years of ministry took a toll on him, and when his term ended, his body was depleted and worn.

So, the Word of God encourages you to plant the Seed liberally, because you do not know when or how the Lord God will cause the growth. But, when growth produces fruit, the House and Kingdom are built! There is a great unity and fellowship among those committed to walk as disciples of the Lord Jesus. But, it is the fleshly *religious* ones who are responsible for undermining unity and impeding Kingdom

growth! Having their minds set on the things of man.

3.6.C(19). Weeds- Choking **False Views** of Jesus Mashiach. 4:26-41

Mark 4:35-41

³⁷ And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. ³⁸ But he was in the stern, asleep on the cushion. And they woke him and said to him, “**Teacher**, do you not care that **we are perishing?**” ³⁹ And he awoke and rebuked the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm. ⁴⁰ He said to them, “**Why** are you so **afraid?** Have you still **no faith?**” ⁴¹ And they were filled with great **fear** and said to one another, “**Who then is this**, that even the wind and the sea obey him?”

Mark 4:37-41:

Background:

Faith and Fear:

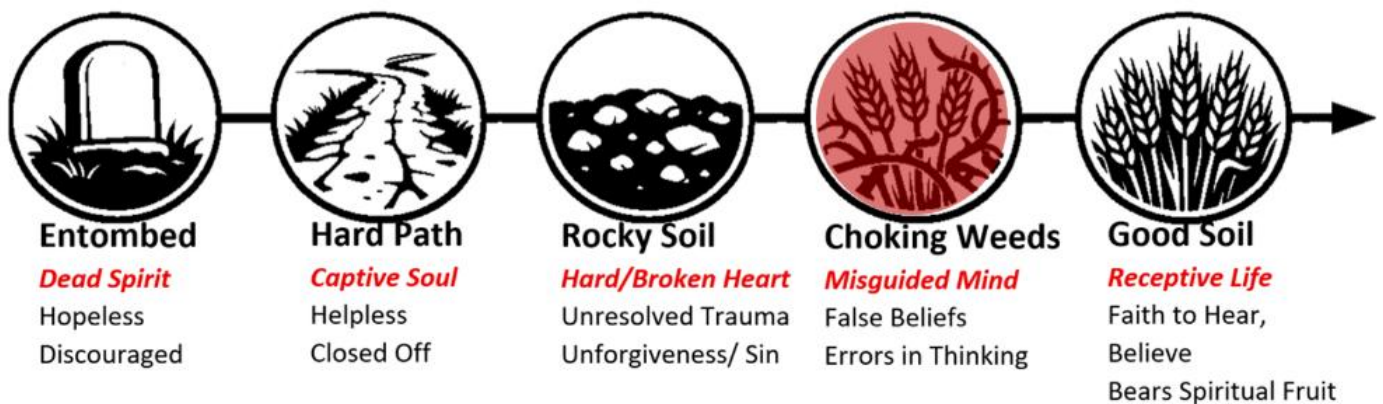
Remember that the Mashiach’s mandate as the Son of Man is to bring you into God’s original state of *rest* for you. That is, you can truly *rest* and not feel a need to manufacture, defend, struggle for, or control the aspects of life because you are now under the Lordship, the dominion of a Lord who has all power to keep you safe and fill your life with his “grace”—providing every “good” and perfect gift you need (John 10:10) and “peace”—the assurance and security of knowing that you have been reconciled and brought near to all in the family. You can enjoy an eternal *shalom* with God, knowing that He surrounds you and causes all things to work for your “good” now that you are in his “rest” (Romans 8:28).

So, faith is the assurance and living out of this “rest”—this shabbat—in a world that is full of trouble, of chaos, of testing and deprivation. In this world of testing, your Lord covers you in his Kingdom and gives you rest.

When defining *faith* in this way, to rest in full assurance in the Lordship of Jesus Mashiach in his Kingdom, you can see that the opposite of this faith is *fear*—to be filled with a sense of dread, not knowing whether you will be protected or not.

So, as you read this story of the faith of the disciples, ask yourself, what is the source of their fear? Or, in other words, what is the *false growth* that is choking the Faith of the apostles? Understanding the source of this fear through this trial they face will certainly help their faith strengthen as this *foreign growth* is excised.

As a disciple, you may also want to check your life for the *falsehoods* that are growing in your life that are choking your faith. What are you afraid of? You can trace these fears back to areas where your mind is being misguided so that your trust in Jesus as your Lord is being undermined.



Focus:

1. False View of Jesus: leads to Fear. 4:35-38.
2. Fear- Choked Faith Rebuked. 4:39-40.
3. Further Doubt: Fuzzy view of Jesus 4:41

Consider:

When we pick up the story of Jesus and his disciples traveling by boat across the lake, know that these men have accompanied Jesus for a period of time. They have seen him heal the sick and cast out demons. They have heard him preach and have heard the testimony of John, anointing Jesus as the Mashiach and naming him the beloved son of God.

In the other Gospel accounts, they have even heard the Scriptures speak of him and point out that this Jesus has fulfilled all that has been said of him. He is the one speaking in parables, anointed by the Spirit, and carrying our disease and afflictions.

1. **False View of Jesus:** leads to Fear. 4:35-38.

But, as the great “windstorm” arises (37), it is not to the Word of God that they are looking but to what they can see with their eyes, the “waves” battering them and the “boat” filling with water.

- Test #1: Where are you looking?

Faith grows when the Word of God grows and changes our lives. So, the basis of faith is entirely the Word of God. But, in times of trial, if we look

not to the Word but to what we can see in the world, if we rely on our own experiences to understand what we are seeing in this material reality, then we are being guided by the “flesh,” and this fleshly attention of our minds, based on our understanding and experience, will always be misguided and steered from the path of faith. This is what Jesus meant when he said that building our lives, that is, our confidence, on anything but His Word, is building your “house” on the “sand” (Matthew 7:26).

- Test #2: How do you view Jesus?

So, the first step the *faith failure* of the apostles is that they relied on their fleshly understanding rather than what the Word of God said. And, relying on their “flesh,” they had a *misguided view of Jesus*.

The disciples were not unique in developing this *faulty view of Jesus*. It is far too easy, especially among those who have already become disciples, to let these “choking weeds” of **falsehood** deter, weaken, or even undermine our faith.

In this moment of crisis, these disciples merely saw and called out to Jesus as “Teacher” (38). Of course, Jesus did teach, but calling him “Teacher” denied him the centrality of his works and calling. Jesus did not simply come to this earth to “teach.” Rather, they traveled with Mashich, the Lord whom Simon Peter had witnessed command even the fish of the sea (Luke 5:5).

So, the *fleshly mind* diminishes the power and authority of Jesus Mashich as “Lord.” And, its *limited view of Jesus* as “Teacher” rather than “Lord” not only minimizes his power, it also maligns his character, for they also say: “Do you not care that we are perishing?” (38). Let’s count the number of falsehoods they cling to in that statement:

- Jesus Mashich **does not care** about them or their safety.
- They are **certainly perishing**, and Jesus is unable or unwilling to change this inevitability.

Thus, because in crisis these disciples fall back to trusting their fleshly understandings, they acquire a “**false view** of Jesus” as an uncaring and powerless figure who can only teach but do nothing else. This *false view* of Jesus as merely a powerless Teacher chokes the vitality from their faith, for, it replaces all the truth of the Word of God with falsehood. This falsehood *asserts*, Mashiach is not “the Son of God,” which God promised David concerning the coming Mashiach (2 Samuel 7:14), and neither is he the “Lord” as John the Baptist preached (Mark 1:3) to fulfill God’s promise in Isaiah 40:3. What they see before them is simply a guy named “Jesus” who taught us a few things most recently.

Incidentally, when our *fleshly minds* focus on the false things of this world as legitimate, these “falsehoods” also become the “choking weeds” Jesus foretells in the parable of the sower: the falsehood of *fleshly religion* that renders Mashiach a mere idea or virtuous role model to support our *fleshly efforts to be* Self-redeeming and Self-righteous. The falsehood of money as real power, which shifts faith away from the Lord to the practicalities of *monetary power* to effect change in the world.

2. Fear- Choked Faith Rebuked. 4:39-40.

So, when Jesus speaks the word “Peace! Be still!” to the raging waters (39) to impose a great calm to settle the waves, he reminds the disciples of the reality of his true power as the Lord.

Then, the Lord rebukes their *weak faith*, saying, “Have you still no faith?” (40). By this time, the Word of God should have changed their experiences so that they would know better—to have a clearer and **truer view** of Jesus Mashiach as both “Lord” and “the Son of God” who rules even the waves.

By testing, which they failed, the faith of the disciples was still too weak to make a difference in how they responded to this current threat.

3. Further Doubt: Fuzzy view of Jesus 4:41

Interestingly, even after the storm was settled, they still were “filled with **great fear**” (41). The source of their fear, this *false view of Jesus*, still took hold in their hearts, because they still said: “**Who** then is this, that even the wind and the sea obey him?” (41).

The response of the disciples even after their safety was assured shows the *deep-rooted* grip of these “choking weeds.” When the disciples asked, “Who then is this?” They were still relying on their fleshly mind and their earthly experiences to understand Jesus. So, the real “choking weeds” which replaced their faith with fear was not so much this “false view of Jesus” but the source of this falsehood. That which choked their faith was perhaps the Misguided Belief that said: “We can understand Jesus based on human experience.”

But, because our experience and understand is irreparably limited by our *fleshly weakness* and even our own brokenness as sinners, we cannot “reason” the person of Jesus Mashiach. We can only base our faith on the Word of God.

So, our *misguided minds* of the flesh will always produce for ourselves *falsehoods* that will suffocate the truth and vitality of our faith. So, the falsehood “Jesus is just an unreliable, powerless teacher” is like any other “choking weed” that springs up from our fleshly mind:

- I can only rely on money in this world for true safety.
- My religion is the only truth that I must follow.
-

Question:

Further Discovery:

Correcting Unbelief:

Matthew 23:

Sources of Unbelief:

1. Hypocrisy: Self-Standard. Preach but don't practice (23:3). Make selves unchanging basis of understanding.
2. (23:4): Abusive: Value power and the use of power to control others.
3. (23:5): Social Accountability not Spiritual: Fear of Man not Fear of God.
4. (23:6). Self-Honor. They have personal ambition that is sustained by fleshly religion. Seek Self-honor not the Sacrifice needed to honor God.

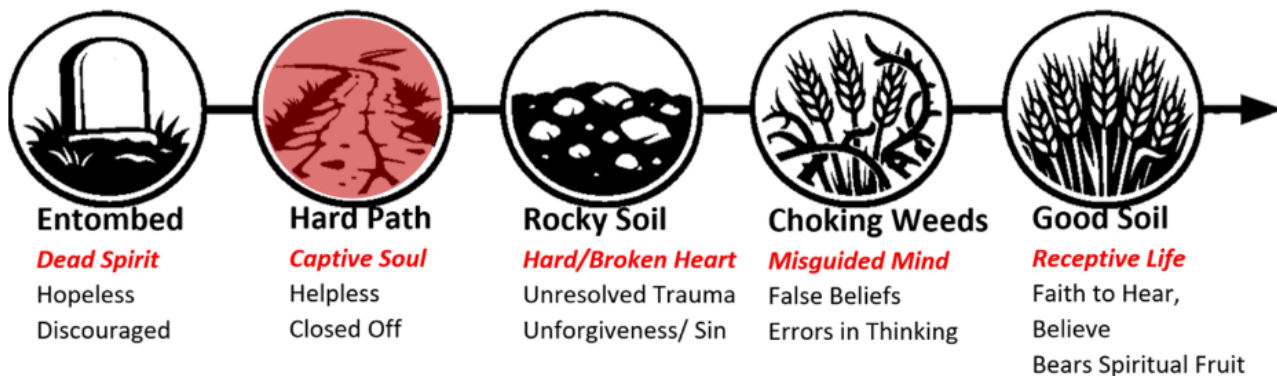
Replacing Unbelief:

- 1) (23:8). Brotherhood: do not elevate or honor anyone above the others.
- 2). (23:9). Loyalty- Fear God. God alone is honored and feared, not man.
- 3). (23:10). Teaching Authority. Mashiach alone has teaching authority. Teachers should not speak on own authority but only Word of God.

3.7.C(20).Hard Path: Freeing from Spiritual Bondage. Mark 5:1-20.

Mark 5:1-20.

⁶ And when he saw Jesus from afar, he ran and fell down before him. ⁷ And crying out with a loud voice, he said, "What have you to do with me, Jesus, **Son of the Most High God**? I adjure you by God, do not torment me." ⁸ For he was saying to him, "**Come out** of the man, you unclean spirit!" ⁹ And Jesus asked him, "What is your **name**?" He replied, "My name is Legion, for we are many." Mark 5:6-9



Background:

Free Will or Captive Souls?

What we think of as the "Self" is what was formerly called the "soul," the memories, character, and uniqueness that may you uniquely alive in this world. In the modern mind, the "soul" or "self" is naturally "free" and exercises choice and will as a completely free agent operating in a *neutral* landscape of other *free agents*.

However, the Biblical reality is far different. The Bible recognizes that we are not born into a neutral space but a world ruled by powers,

the highest being the unseen spiritual powers whose influence far outranks earthly powers as the heavens are higher than the earth.

And, if the ‘freedom’ to choose is the ability given to living things, we as a human family and our generations have lived in spiritual *deadness* from the very beginning of our story. In this spiritual deadness, we not only lost any rights we had as the chosen family of God, but we are under the dark power who caused this widespread death, the corrupting Serpent who first deceived our first parents to reject God as their Lord and sin against him, renouncing his *spiritual life* which he had passed to them to make their souls alive—*hai nefesh* in both body and spirit, having been given his very breath—his *nashoma*. Under the Lordship of God, we humans were truly free in the family grace of God-*Elohim*. Ironically, seeking to be freed from this *Lordship*, we became enslaved to the power of death rather than life, to a tyrannical lord whose only goal for us is to “steal, kill, and destroy” (John 10:10).

With souls with no *spiritual life* from God to animate and emancipate us and *our fallen, dead flesh* captive to the dark lord of this world, we are unable to turn to God or choose his good, for truly, “nothing good dwells” in us, that is, in our “flesh” (Romans 7:18).

So, when Jesus Mashiach teaches that the “Word of God” sown to produce a liberating “faith” in us often falls on the “Hard Path”—that is, the Word is sown in those whose “captive souls” have no possibility at all to choose to receive the Word, for Satan’s enslaving devices render the Word

inaccessible and easily removed.

Thus, the only hope for the Word bearing the fruit of faith for those



whose souls are held captive by Satan's enslavement, is the promise of liberation—the power of the Lord Jesus and his Kingdom is needed to break these bondages by God's direct intervention:

- **Heal Diseased Body:** Because our souls are bonded with our bodies, the afflictions, diseases, and pains which trouble our bodies also imprint our souls. Anyone who has suffered through dental pain, or broke a bone, or lost a limb knows the affect of this pain on one's self of well-being and wholeness. So, the enemy uses bodily affliction, such as when Job was *plagued with painful boils*, to enslave us and keep the word inaccessible. So, when the afflicted experience the Lord's healing power to give them relief, they understand the mercy of God who seeks their wholeness.
- **Forgive Debt of Sin:** Our original bondage has always been the weight of the infinite sin debt which crushes our souls, knowing that we are dead and condemned before God. So, when Mashiach, "the Son of Man," forgives us and releases us with his forgiveness, which he has paid for by the ransom of his own infinite life as the Son of God, our souls are unburdened to draw near to hear what this merciful Lord has to say to us!
- **Cast out dominating unclean spirits:** In the realm of the spirit, unclean spirits or demons will defile or even dominate a life to captivate a soul. As serving the dark lord whose rule of death rightfully subjugates those who are dead to God, so these lesser demons will dominate a person's life and soul first by the enslaving snares of sin, addiction, and idolatry. Through these enslaving devices, unclean spirits can advance their domination of a person until his or her choice is overruled by this dominating spirit. Only a greater power, the Kingdom power of Lord Mashiach, has the right to cast out these dominating spirits.

Of these three forms of soul-domination, the power of the Kingdom must overpower the Kingdom of darkness and its rule before the person might be open to the Word of God.

However, there is a final form of domination that stubbornly captivates the souls of its subjects: **false religion** is likely the most devious method of enslavement, because such religious deception removes the need for redemption and even undermines the Spirit's witness of the Kingdom. Jesus warns that by denying the Kingdom the Spirit's rightful witness, false religion blasphemes against the Spirit so that its adherents reject the Word of God as their act of devotion (Mark 3:29). So, captive souls must be freed of the control of deceptive religion before the Gospel of the Kingdom can reach willing hearts.



Focus:

1. Dominated: Unclean Spirit controls life. 5:1-7
2. Freeing from Bondage: Man: Jesus permits unclean spirit to leave. 5:8-13
3. Testifying of Lord's Mercy: 5:14-20

Consider:

As disciples seeking to plant the Word of God in people whose souls are held “captive” to the enslaving devices of the dark lord, we must understand the degrees by which a *soul* might be captivated to know how we can appeal to the Lord for appropriate release.



Bodily afflictions captivate the soul by *distorting* and *defining* a person’s sense of “self” so that the light of the Word of God is met with a *darkened unreadiness*. For example, the leper, whose body was in a state of *decay*, viewed himself as also *unclean* (Mark 1:40). More destructively, **sin and the debt** of its impending punishment *destroy* the soul, taking away the *image* of God we were meant to bear and dehumanizing the sinner (1 Peter 2:11). But, more seriously, **unclean spirits** dominate the soul, exercising the power of death and darkness to *take over a person’s life*. We can see this in the inevitable way that habitual sin and addiction will so weaken and drain the soul that the next step is a total spiritual domination by the unclean spirit.

But, of all these means of *soul captivity*, the most resistant to the Word are **deceptive religions**, whose teachings directly undermine and reject the Word of God. So, deceptive religions captivate the soul by *denying it* the ability to choose and receive the Word, using human relationships and customs as convincing reasons to reject the Gospel.

1. Dominated: Unclean Spirit controls life. 5:1-7

When we first are introduced to this man of the Gerasenes, he is described as a “man with an unclean spirit” (5:2). This man’s soul is so captured by these unclean spirits that no trace of the man is seen. All

his actions and words are taken over by this unclean spirit, and he lives *lawlessly* (5:3) and in wild rebellion against order and human society. Thus, we can see that this man's demonization has so overwhelmed him to his very soul, which is powerless to resist. Under the control of the demon, this man has no option to choose to turn to the Lord or hear his Word.

2. Freeing from Bondage: Jesus permits unclean spirit to leave. 5:8-13 As a spiritual being, this unclean spirit is fully exposed to the realm of the spirit, revealing that the power of the Lord Jesus by virtue of his status as the "Son of the Most High God" is irresistible.

It is interesting to consider here the connection between these two realms of "heaven" and "earth," of the unseen spiritual realm of demons and heavenly sonship, and the seen realm of men and boats and chains.

Though the realm of the spirit is unclean, it has the powerful place to dominate and influence the seen world of human bodies and actions. So, the demonized man, driven by this unclean spirit, was able to resist "binding" by even "wrenching the chains apart" (4). So, fleshly, human ability alone has no power to constrain the spiritual realm. In the flesh, relying on our purely human abilities, we will be easily overpowered by spiritual beings.

But, Jesus comes as both the Son of Man and the Son of God, and this duality impacts the spiritual realm, where the power and place of Jesus as the Son of God is not diminished. So, though we have no fleshly ability to resist the unclean spirits, we have the right to *pray* and ask the Lord and our Heavenly Father to "bind" or "release" in the spiritual realm—to "bind" and render powerless these unclean spirits, and to "release" the captives held under their oppressive power.

So, when the Lord Jesus commands, "Come out of the man" (8), the demon must obey. Notice the irrevocable power that Jesus exercises. As "the Son" of the Most High God, he shares in the Father's authority

over the demons. The demon is forced to obey against its will, even though it *delays to plead for mercy*. So, even the “legion” of demons possessing the man could not stand against a single command from the Lord.

This incident reveal that *in the flesh*, we have no ability or impact at all over the spiritual realm, for we grasp neither the scale—a *legion of demons* nor the damage afflicting the soul in the unseen realm. To presume that any human person or even group or institution can stand against this darkness is foolish. But, like Jesus Mashiach, we are made part of the *household* of God and so are “recognized” as legitimate heirs with a rightful part in its power. In this way, Paul was “recognized” by the demons who dispatched the sons of Sceva as being with “Jesus” (Acts 19:15).

3. Testifying of Lord’s Mercy: 5:14-20

The result of being *freed* from this legion of demons is that the oppressed man came to his “right mind” (15). He regained his life back, and his soul was freed now to choose to follow the Lord, begging to “be with” Jesus (19). With compassion, Jesus sends him back to his “home” to testify of his work as the “Lord,” which he did as well as proclaim His works “in the Decapolis” (20).

So, as you seek to bring others into the Kingdom of God to live under the Lordship of Jesus Mashiach, know that many like this demonized man are unready and unable to respond to the Gospel because their souls are “captivated” by the dark lord through some form, whether it is disease, sin or its addiction, unclean spirits, or most powerfully, through *deceptive religion*. Be sure to pray and ask the Lord to free them first that they be in their “right mind” to respond to the Word of God!

Question:Further Discovery:

Acts 19:11: Seven Sons of Sceva.

A. Sons of Sceva. Unknown/ Human Authority
Human reputation.

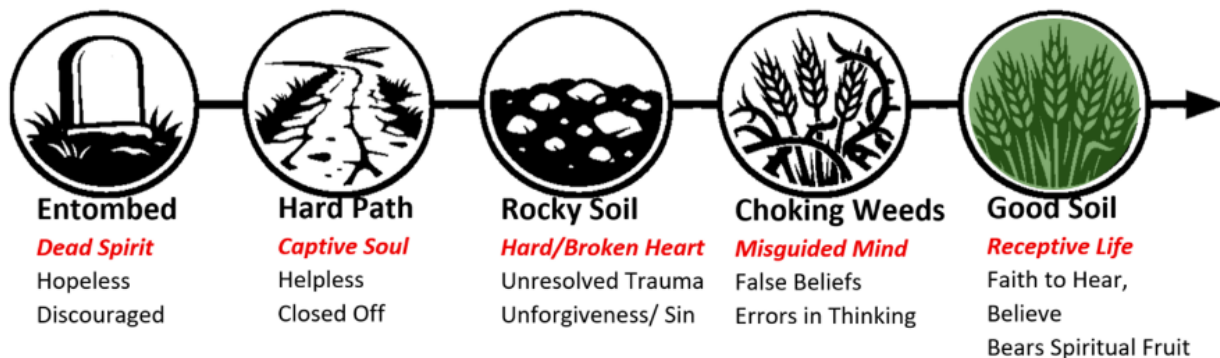
1. Jesus Mashiach: Known Spiritual Authority.
2. Paul: Recognized: Under Spiritual Authority.

3.8.C(21). Good Soil: Listen to Jesus- Family Faith overcomes Fear. Mark 5:21-43.

Read Mark 5:21-43.

²¹ And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea. ²² Then came one of **the rulers of the synagogue**, Jairus by name, and seeing him, he fell at his feet ²³ and **implored** him earnestly, saying, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live."
²⁸ For she said, "If I **touch** even his garments, I will be made well." ²⁹ And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. : Mark 5:21-23, 28-29.

Background:

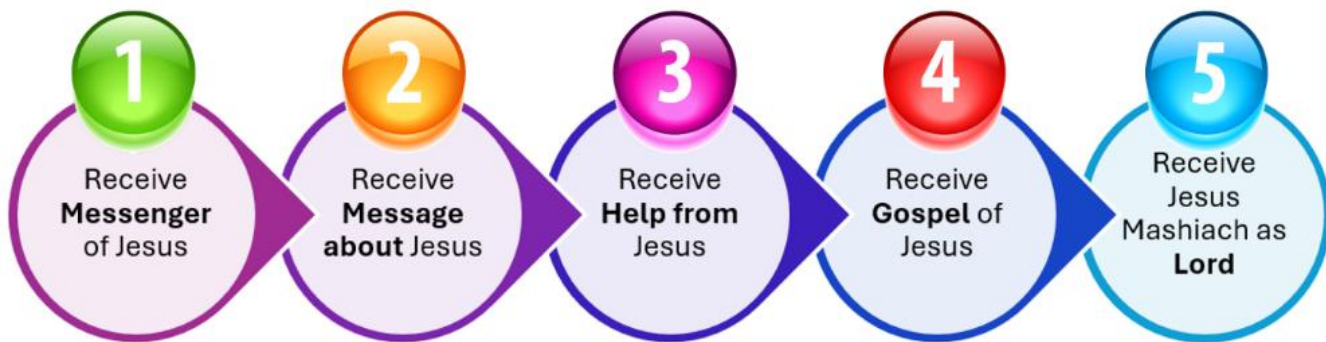


In the Kingdom, the Word planted will find good soil and produce a crop multiples of what was sown! This "good soil" represents lives which not only receive the Word of the Kingdom, but they are so moved to receive the King Himself!

As a disciple and member of the House of God entrusted with planting the Word to reap a harvest of Faith in Jesus Mashiach, be sure to also recognize "Good Soil" that is ready to produce a harvest.

As we saw with the man *possessed* by the “Legion” of demons, once freed and given back his life that had been *dominated* by Satan, he immediately shifted from being like the “beaten path” to the “good soil” for the Kingdom, proclaiming in all the Decapolis the glorious work and power of the Lord Jesus.

Receptivity to Jesus:



In this story of two examples of “good soil,” let’s consider this *receptivity* to Jesus as having steps ending in the ideal soil for harvesting a bountiful crop, people who are not just open to the message about Jesus but welcome Jesus Himself, in the fullness of His power and Lordship! When Jesus Mashiach sends out his disciples to proclaim the Kingdom, from household to household, he expects some to refuse them but for others to receive them and the blessing they bring (Mark 6:11). So, receive his “**messengers**” is the first step to receiving Jesus himself. For, to receive his messengers is to believe the **message** they proclaim about Him, the second step. From these messengers and message proclaimed about Jesus, people begin to know the “name” of Jesus and His promise of redemption as the Mashiach.

Case Study: The Gospel of Jesus Mashiach as Lord. Paul says, “For we do not preach ourselves, but Jesus Mashiach as “Lord,” and ourselves as your servants for Jesus’ sake.” (2 Corinthians 4:5). As we realized when first looking at the message of New Life God gives us, this New Life is

found only in his Son, Jesus Mashiach. Not in a religious formula, a creed proclaimed or doctrines recited.

In the later days of the Church Age, the “Gospel of Jesus” was reduced to a mere *religious four-step formula*, in which Jesus was merely step #3 to be invoked superstitiously to power up the process. What a humiliation, that this God-honored Son would be thought of as a mere “means,” a “step” in the more important process of bringing salvation to man.

So, the Gospel was preached without informing people much of the person of Jesus or his role and identity as God’s Firstborn, our promised family-Redeemer, or his rightful Lordship as the Son of God. As a result, many Gospel presentations simply said, “God sent Jesus to die for your sins on the cross, so believe in him!”

In Chicago, I remember explaining the Gospel to a young man. When we read that Jesus was “the Son of God,” we looked at what God had promised about his Mashiach as our *family-Redeemer* to save not just the house of Abraham but the sons of Noah as well. Understanding the Gospel, he turned to the Lord for salvation. He was thankful, because in the past he was told, “Jesus died for your sins,” but he thought, “Who is this Jesus?” Who is he to die for my sins? It was like saying, “George died for you!” Without explaining and honoring the promise and person of Jesus Mashiach, how can people “receive him” personally as their Lord?

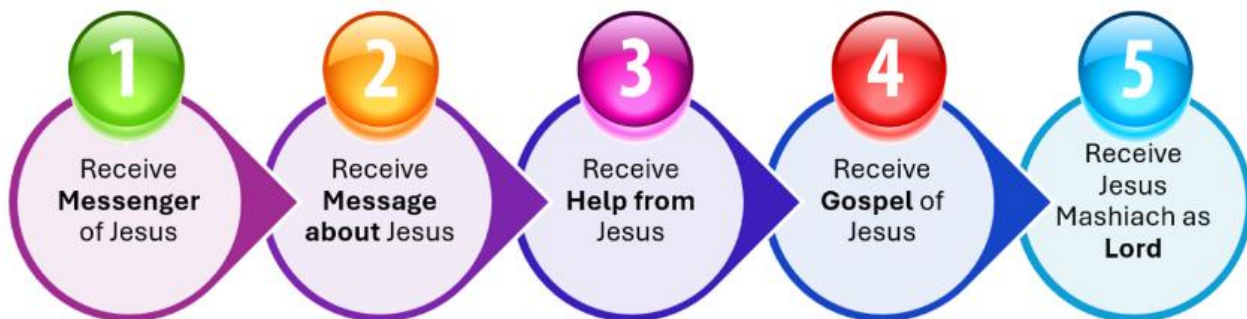
So, as a servant of the Lord Jesus Mashiach and one entrusted to help people of the “good soil” come fruitfully to Jesus, to receive him personally as their Lord and Savior, consider the steps that people take in receiving Jesus: 1. Receiving his messengers; 2. Receiving the message about him; 3. Receiving Help from him; 4. Receiving the Gospel of his redeeming work; and 5. Receiving Jesus as one’s own Lord and Redeemer!

In this passage, we will see two people who we might consider “good soil,” being receptive to Jesus but in different ways. On the one hand, Jairus is desperate, and he “receives help” from Jesus. This openness is rewarded. But, we will see that this woman receives not just *help* from Jesus but wants Jesus himself—pushing forward by faith so that she can “touch” him. If Jairus might reach the third step of fruitfulness, this woman moves all the way to the fifth step, receiving the person of Jesus into her life, thus entering the Kingdom by claiming Jesus as her own and being called “daughter” by the Lord himself.

Focus:

1. Receptive Lives: hopeful view of Jesus. 5:21-29
2. Rewarded with Mercy: Jesus responds to them. 5:30-36
3. Reversal: Witnesses mockery to amazement. 5:37-43.

Consider:



At this point in the Gospel narrative of Mark, the disciples have been gathered together as the “twelve” to live as *family* in the kingdom of God. And, they have been instructed to go and plant the Word of the Kingdom throughout the land. Now, we see the Word planted to find good soil in both Jairus and this anonymous woman suffering from *bleeding* for twelve years. Both individuals show a “receptive faith” in

Jesus Mashiach and his power as Lord, but their faith varies on how they receive Jesus. Again, if we track how people receive Jesus on a scale:

Jairus clearly was open to receive “help” from Jesus Mashiach as the Lord who heals. And, while the woman suffering from a discharge of blood also sought relief from Jesus for her condition, she would not stop until she actually “touched” Jesus himself. She wanted not just *help* but the *person* of Jesus himself.

1. Receptive Lives: hopeful view of Jesus. 5:21-29

Recalling his early healing of the paralytic, we remember that Jesus Mashiach responds to the *active faith* of those who come to him, which both Jairus and this woman display.

If active faith is what gets the attention of Jesus, then Jairus clearly sets himself apart from the surrounding crowd. At this point, it is important to note that the “crowd” of anonymous bystanders is often seen surrounding Jesus. In the Gospels, proximity to Jesus or knowledge of Jesus is not the same as an *active faith*. However, in the past age of the Church, such a proximal *awareness* of Jesus was often taken for faith. People would recite *facts and truths* about Jesus, thinking that this is what constituted life-changing faith. But, throughout the Gospels, the crowds showed no signs of life change. When disputing with some Jews who *agreed with—that is, believed in what he had said* (John 8:31), Jesus still accused them of being enslaved to sin (34), murderous (37), and children of Satan (44). It was the “crowd” that both welcomed him into Jerusalem (Mark 11:9) and cried out, “crucify him!” (15:13). So, knowing what Jesus said or even *agreeing* with what he said as “true” and “credible” is not enough for New Life in the Kingdom. Actively stepping

out based on what you know to “receive” Jesus constitutes active faith—to know the Word that testifies of him then *come to him* (John 5:39).

So, Jairus shows his *faith* in Jesus Mashiach by his behaviors: “he fell at his feet” (22) and his words: he “implored him earnestly” to help his daughter. The woman also *received* not just the testimony of Jesus as Lord, but she wanted to receive him *personally*, pushing forward through the crowd and resolving to “**touch**” him (Mark 6:28). This woman’s desire to “touch” Jesus is a fitting picture of *active faith*, because it centers its confidence on the person of Jesus himself rather than simply the promise of *life-change*. Again, the Gospel was horribly disfigured in the previous church age when faith was simply the *hope of change*—like wishful thinking, adding “Jesus” to the equation of faith as a sort of *lucky talisman* pushing the process forward. But, no *action* was expected, in fact *nothing* was required of the supplicant lest salvation by “grace” be adulterated into a salvation by “works.” Such *flawed logic* does not work in the real world. The idea of “grace” means that we do nothing to add to the Redeemer’s great sacrifice, but the condition of coming to Jesus for redemption is an active faith, as Hebrews 11 thoroughly proves, not a do-nothing expect-nothing “faith.”

Yes, it is sheer “grace” by which parents freely bring children into the world, with the child adding nothing to their efforts or its own conception. In that sense, New Life is by grace, for no infant ever was forced to *work and pay for its own birth*. But, this *faith* as displayed by the woman is active—it needs to press forward and ensure that it makes contact with this great redeemer. And, “active faith” must be prepared for New Life.

For the infant, hearing that it has *freely received New Life* and owes its parents nothing in terms of birth fees, hospital costs, or delivery charges. Should never think, “new life” requires nothing of me.

On the contrary, new life for the infant will require *everything* and his total effort! The infant must forever abandon the old life of the “womb”—a life of darkness, isolation, and endless sleep. Instead, the infant will be expected to cling to his parents for life, to grow up, learn to walk, to be part of a family (sound familiar?) if it is to be *viable*. Yet, in the false Gospel that was preached, a generation of still-borns were deceived into thinking they were in the Kingdom when all they held was the mirage of Churchianity, a crowd of spectators who parroted a mantra of orthodoxy as they sought to live their “best lives ever” on earth.

Case Study: The “Good Deal” Gospel.

In late-stage evangelicalism, the “Good Deal” Gospel was the main message coming from churches as the demands of “new life” became less popular and more offensive to the entitled Christian sensibilities. This stomach-turning Gospel turned the Mashiach, the Son of God, into simply a “good deal.” The pitch went something like this:

Hey, eternal life is free. It’s a good deal—just take it and you’re required to do nothing! If you had to do something, that would be works. Jesus paid the price for your sins, so just believe!

1. You are a sinner.
2. Your sins separate you from God.
3. Jesus died for your sins to save you.
4. Just believe in this Gospel and you will be saved! You need not do anything, just take the good deal.

Such a Gospel reduces the promised Mashiach to just step #3 in a 4-step plan. Making him a “good deal” to simply take advantage of, at the same level of any other good deal—like two-for-one toilet paper!

According to this false Gospel, there is a 5th case when the Seed of the Word is sown. Seed is sown, it stays a seed and does nothing—refusing to do anything lest the Gospel be reduced to “works.” What a horrible insult to the Lord Jesus.

2. Rewarded with Mercy: Jesus responds to them. 5:30-36

Both Jairus and the woman were rewarded for their active faith. Jesus came and called his daughter to life, saying, “Talitha kumi” (41) or little girl, arise! By faith, Jairus received the *help* he so desperately needed.

But, the woman did not merely receive “help” from Jesus, though she did receive immediate healing (29) as the flow of blood dried up. She gained Jesus and his welcome into his family, for he said to her:

“Daughter, your faith has made you well” (34). For, having come to the Lord, should she cease finding shelter in his Lordship?

3. Reversal: mockery to amazement. 5:37-43.

Though we don’t know what the future held for Jairus, the healing of his daughter bore much fruit in testifying of Jesus Mashiach as Lord. For, the mocking crowd who “laughed” at Jesus (40) were “overcome with amazement” (42) at seeing the little girl alive by his touch.

Question:

Further Discovery:

Case Study: Good Soil- N. & A.

We often discover those who are of “good soil” after the fruitfulness is displayed. But, are there any characteristics which may indicate that someone is *good soil* for the Word? Are there any traits which we should not just discern but *pray for*?

In this day and age, we are seeing media and society ruining the souls of many people, hardening hearts against the Word and precluding any

possibility of faith. So, perhaps “good soil” are people who seem *counter-cultural*.

When N. showed up at church, the Lord had already started a work in him, so the church family immediately embraced him as he prepared for baptism. In fact, he ended up becoming best friends with and later marrying his baptismal mentor! (Normally, we don’t encourage cross-gender mentoring, but it seemed right to let them be the exception). N. is the one who led his mother and sister to Jesus, and his sister R. was extremely opposed to N.’s conversion at first and was living a worldly lifestyle. But, soon after coming to the Lord, N. started attending regularly a homegroup, was mentored as a disciple for years, and helped the church shift online during the Covid lockdown. Became a group leader then Elder at another church. What are indications that N. was “good soil?”

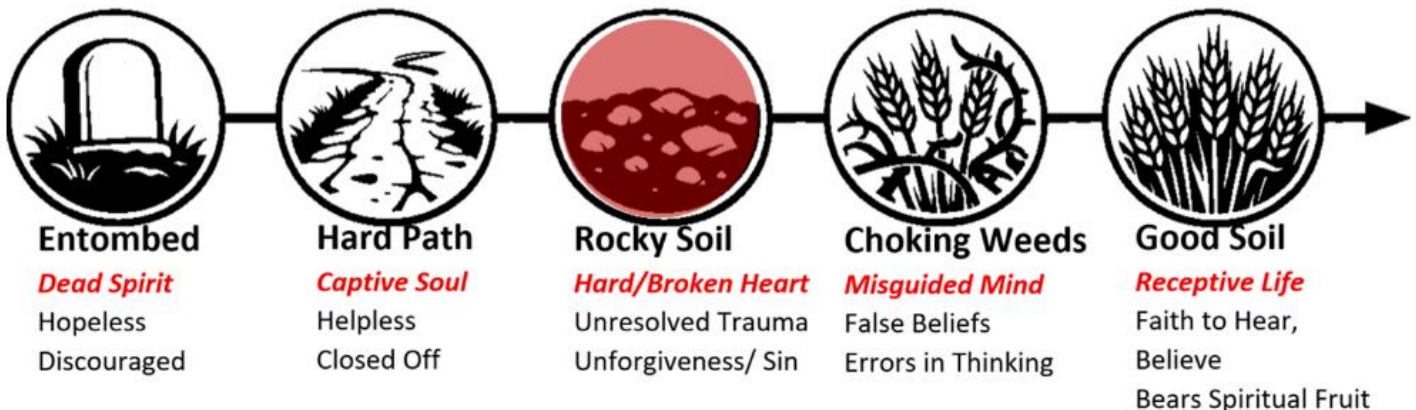
- **Keeping word → Faithful.** N. would keep his word, no matter how small or big the commitment. This discretion in what he said would later emerge as a proven faithfulness. Keeping your word may indicate an awareness of being accountable to God.
- **Inconvenienced → Sacrificial.** N. was willing to be inconvenienced, showing that his Self-interests was not the throne of his life. To be willing to be inconvenienced would later bear fruit in his sacrificial service. He spear-headed a prison ministry.
- **Loyal → Love of the Lord.** N. took his relationships very seriously, and this would later apply to his love for the Lord.
- **Integrity → Servant heart..** Finally, N. was intentional about doing the right thing. This integrity overflowed to how he treated others, always doing what was right for them.
- **Listener → subject to authority** Our Lord was seen as a man *subject, as one “under authority.”* This willingness to be subject was seen in N’s willingness to patiently listen and understand others. In the Lord, this *openness made him open to the Lord’s grace and will!*

3.9.C(22).Rocky Soil: Hardened Unbelief/Fleshly View of Jesus. Mark 6:1-6.

Read Mark 6:1-6.

² And on the Sabbath he began to teach in the synagogue, and many who heard him were astonished, saying, “**Where did this man** get these things? What is the wisdom given to him? How are such mighty works done by his hands? ³ Is not this the **carpenter**,^[a] the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?” And they took offense at him. ⁴ And Jesus said to them, “**A prophet** is not **without honor**, except in his **hometown** and among his relatives and in his own **household**.” Mark 6:2-4.

Background:



We have seen that when the Word of God is sown, it grows fruitfully when it is freely received by Faith. That is, in the lives of those who are “good soil” for the Word, they receive both the Word, the works, and Jesus Himself as Lord.

But, sometimes, the Word encounters what Jesus calls “Rocky Soil” — lives which hard and unyielding areas resistant to the Word. Later in the gospel, we will see that this *hardness* and the site impenetrable obstructions take root is in the *heart*, the area of our lives which *clings* to what is most important to us, whether good or bad. For this reason, Jesus comes as Mashiach to “bind up the broken-hearted” (Isaiah 61:1-3).

Here are a few things which people tend to lock up in their hearts, whether good or bad, obstructions which often develop as first-hand experiences and are clung to in the heart; or, things of earth which are too preciously treasured can become idolatrous, breaking the heart.

- **Formative experiences:** these experiences become *fixed* assumptions about how the world works, and these might resist anything the Word says to us: “You can’t trust anyone” or “Everyone will let you down” or “you have to fight for what is yours.”
- **Bad experiences (trauma):** These often form and develop into *common sense assumptions about the world*, about one’s Self and identity, that are just assumed to be true. Or, unresolved hurts lead to a bitterness or hopelessness impervious to the promise of Scripture or resistant to the commands of Jesus to “repent.”
- **Unforgiveness:**
- **Ingrained Sin/ Stronghold:**
- **Good experiences, desires, dreams.**
- **Treasured things/ people. (idols)**

Clearing the Ground:

As Jesus described it, hardened *obstructions* in the heart constitute areas of “unbelief” that prevent faith from taking root. So, as the Word

is read, certain hardened areas of the heart *resist* its call of New Life to sacrifice what is old to receive the New.

Without the “roots” of faith changing and taking root in one’s life, the growth one feels can always be overturned and uprooted.

Case Study: Obstructing Unbelief.

Sometimes, disciples are willing to break up the hardened areas of unbelief in their hearts so that their faith in Jesus has a chance to truly take root. At other times, the obstructions have become too *naturalized*—taken for the common sense assumptions that define one’s world and the way it should be, or which define one’s self—so that this way of thinking “has to be true because that is who I am.”

One recent convert was convinced that his “understanding” and “mind” was the arbiter of reality. Somewhere in his past experience, he became convinced that he had the infinite capacity to understand everything, and that if he didn’t understand something, it wasn’t true. At first, he was urged to accept the Word by faith, and its promised thrilled him. But, soon it was clear that in D.’s heart, there was a hard place of his personal “understanding” and what “made sense” to him. Actually, this place of “making sense” is a legacy of the original tree of “knowing good and evil” (Genesis 3:). Our first parents wanted to take God’s place of deciding what was “good” and “evil” based on their own understanding. Tragically, this place of “making sense” differs for each person, depending on their personal or religious history. So, for Nicodemus, the possibility of a “spiritual birth” did not “make sense” to him (John 3), for it flew in the face of his Jewish experiences. For D, it was not enough to be “told” something, as the “revealed truth” God tells us. It needs to square—“make sense” with his own experiences. In the end, D. simply abandoned the faith, deciding that his own personal experiences *disqualified and negated* everything that Jesus and his apostles claimed to be true.

So, there is not much to be done until the person is willing to honestly confront the hardness of heart and to agree with God that the heart is not a neutral, all-knowing computer. Rather, it is corrupted, biased, evil, and deceitful—choosing to *not understand* what poses an unacceptable demand on the heart. So, unless the heart *surrenders* and is willing to sacrifice the “stolen authority to know all things and to determine reality” and give this right back to God, it will be hardened and blinded by its own “sense” of the world.

As you grow as a disciple, you will learn how to confront the Self-deluded heart. Suffice to say, there are limits to human knowledge, and people have lived in the created order and are subject to its *laws* whether they are known or not to the human mind. Humans have been *breathing oxygen* for millennia before its chemical nature and bio-availability was understood. And, even for those denying the existence of oxygen, they still breathe and face consequences if they refuse to take part in something they do not understand.

Focus:

1. Hardened Views: Limited View leads to Offense. 6:1-3
2. Hinders Faith: Dishonor Jesus/ unreceptive to Word. 6:4-5.
3. Hard Hearts: ruined by Unbelief. 6:6.

Consider:

Here is a statement about our human nature. Babies are so convinced of the rightness and power of their perspectives, that they are convinced that the world disappears and the people and objects in it stop existing when they can't see them. But, eventually, they outgrow this fantasy and realize that what they see and understand is a small fraction of the big world.

But, for the people of Jesus's hometown, they never outgrow the fantasy that they and their vast human understanding are the final arbiters of reality, having the "right" to define and dictate the truth of Jesus, having seen his family. Their experiences shaped their "view" of Jesus, and this view was resistant to what the Word of God said, what others testified about the world-changing power they had witnessed, and the words Jesus spoke with the "authority" which was recognized by many.

To hold on to the hard places in your heart that form into *dead zones* of unbelief put you in the same class as the infant who intuits: "I don't see it so it doesn't exist."

1. Hardened Views: Limited View leads to Offense. 6:1-3

From the very beginning of our human family, we have claimed as our inalienable *right* the place to **define** our own **reality**. We gather experiences, and these harden into an unshakeable view of how the world works. To claim that we are always "right" and see and define "reality" and truth in the only way that "makes sense" can be shaken. So, in this story, the people of Jesus's town were "**astonished**" because he did not fit their simple understanding of the world. These people were shaken by:

- **Supernatural displays of power** (2)
- **Wisdom beyond** his human training:
- He did **not fit** what was expected from **his occupation**: (3)

That is, these people had direct experiences with Jesus as he grew up in a household with brothers and sisters (3) and as he worked as a "carpenter." Their experiences gave them the "right" to define Jesus and to know his humbled place in their society. When he did not live according to their expectations, they were 'offended' (3).

Now, as a disciple proclaiming Jesus as Mashiah, you will also meet with similar resistance from people whose hearts are hardened by

unbelief. Similarly, they will be “offended” when you claim that God anointed Jesus as Mashiach, a claim that flies in the face of their “common sense” of how the world works.

- **Heart assumptions:** Help them identify the sources of **hardness**, such as the experiences of these townspeople with Jesus as a carpenter.
- **God’s Word:** If they are refusing to accept what God’s Word says based on their experience, which view is right?
- **Discrepancies:** Do their **assumptions** create mismatches they cannot explain? For example, if they know Jesus is not a prophet but he does “mighty works” that prove his legitimacy, who is right?

2. Hinders Faith: Dishonor Jesus/ unreceptive to Word. 6:4-5.

Jesus admits that he will not be honored in his hometown, which is blinded by its unbelief. Suffice to say at this point, that Jesus does not force these townspeople to abandon their heart hardness. Importantly, Jesus does not do “mighty works” to persuade them (9). That is, such deep-rooted unbelief will dismiss any sign, miracle, or mighty work.

3. Hard Hearts: ruined by Unbelief but correct through teaching. 6:6.

Rather, the only thing Jesus Mashiach did was to continue teaching, hoping that the truth of God’s Word would correct, instruct, and lead these hardened people to repentance.

Question:

Further Discovery:

Hardened Unbelief:

The tree of knowing “good” and “evil” might be thought of as the *root* of all unbelief. For, the tree uncovers the *secret desire* rooted in every human heart, the desire to be “right.” So, the tree offered our first

parents the opportunity to usurp the Lord God's place as the one authority to command "good" and "evil." Because man was made in the "image" and "likeness" of God-Elohim himself, he had the capacity to aspire to "be like God," to usurp God's place to determine for himself what was "good" and "evil"—to stand apart from God and to determine "good" and "evil" (Genesis 3:5). By displacing God and standing apart from God as the arbiter of "right," man's first sin was to presume to be "right" by rejecting God's Word and believing it was "right" to sin—for eating the "fruit" would be "good" 1) for nourishment in this world; 2) for experiencing pleasure; and 3) to acquire a "wisdom" apart from God's Word and command (Gen. 3:6). The first human sin was not just that Adam and Eve "broke" God's command and sinned, but that they considered it "right" to ignore God's Word and listen to Satan, and that it was "good" to sin.

Thus, people will *harden* their hearts when they put themselves, their experiences, and their understanding, above God's Word, determining a Self-Righteousness apart from God.



**Teacher
to Student
(Self-Righteous)**



**Master
to Master
(Self-Ruling)**



**Lord
to Servant
(Subject Sinner)**

How Heart-Unbelief shapes our View of Jesus: Luke 5:1-10.

1. **Teacher to Student Unbelief.** The highest level of unbelief is to put yourself in the place of the Self-Righteous. You take the place of God, determining for yourself based on your experience or understanding what is “Right”—based on your experience, your feelings, or your own understanding. As the one who determines your “righteousness,” you are “Self-Righteous.” Because your Self-understanding is pre-eminent, you come to Jesus simply as “Teacher.” You still hold the power to decide what you accept from his teachings, so you allow him no real authority over you.

2. **Master to Master Unbelief:**

When Simon Peter called Jesus “Master,” he recognized that Jesus had a religious authority to “teach.” However, Simon still was the “Master” of all things relating to his own life—he was the master fisherman, trusting in his own experiences and what they taught him of the world and its reality. So, Simon still retains control and authority over his life, selectively choosing what words of Jesus he can accept, that align with his “experiences” and what he knows to be “true” from his own understanding..

3. **Lord to Servant: Submissive Faith.**

Only when Jesus Mashiach displays the fullness of His power as Lord in the place Simon assumed was his area of expertise, opened his eyes to the “Lordship” of Jesus Mashiach and the need for him to sacrifice all of his “rights” and assumptions of what he knew of the world to humbly bow before the Lordship of Jesus Mashiach! He surrenders the hardened unbelief of “Self-Righteousness,” Self-Understanding,” and “Self-Rule” to *subject himself* before Jesus as a poor “sinner.”

Mission	1.Beget New Life	2. Bond	3. Build Family	4. Build Faith	5. Build Kingdom	6. Build House/ Homeland	7. Bear Sins
Disciples Stage	Reborn	Infancy: young child	Childhood: Older Child	Adolescence: Young Adult	Adulthood: Mature Adult	Parenthood: Young Parent	Eldership: Raise Parents
Growth	Receive Life (faith) Reject Death (repent)	Walk with (follow)	Plant Word- Teach Together	Represent Responsibly- Partner	Shepherd	Proclaim	Sacrifice
A. Raised up as David's Seed: 2 Samuel 7:12	The Son of God: (life-giver) 1.Son of God. 1:1 (life-giver) 2. Lord 1:2-3 (prepare)	The Son of Man 6. Authority: sp. Power/ life change. 1:21-34. 13. Grieved. Hard Heart. 3:1-12	Lord/ Head of House of Kingdom 14. Head of House Appoints Members. 3:13-21	Lord of the Harvest 23. Authorized Represent/ Proclaim: 6:7-13.	The Son of Man, Suffers to Serve (cross/ resurrection). 32. The Son of Man/ Mashiach Suffers to Serve. 8:27-32 40: Son of Man Serves: Gives Live a Ransom- true glory 10:32-45.	Raised up Seed. The Son of David/ The Son of God. 41. The Son of David. Merciful King. 10:46-52	Passover Lamb/ King of the Jews 57. Anointed for Sacrifice. Fulfilling Passover 14:1-9
B. Builds a House for God and David 7:11, 14	Baptizes (Rebirths) into House 3. Bapt. Rep. 1:4-6 4. Faith/ Bapt. Spirit: 1:7-8	Frees and Heals by His Power. 8. Moved with Pity. 1:40-45.	Appoints, Equips Members in House/ Kingdom. 14	Send out Teams to Bless Households. 24. Responsible Teachers: Report/Rest in Jesus. 6:30-33	Calls Disciples to Surrender to Serve: 32a. Servants Share Suffering: Lose life. 8:32-38	Revealing Himself as King to Children 42. Children welcome King and Kingdom. 11:1-11.	Lays life down Give Life to Household (Lord Supper) 58. Betrayed by Friend. 14:10-21 59: Bringing Life to Household by Sacrifice. 14:12-25. 60. Shepherd Struck: sheep flee. 14:26-31
B. Living in House: 7:11	Receive (Faith) and Reject (repent). 3-4	Following and Bonding with the Lord. 5. Follow Jesus. 1:16-20 11. Bridegroom: Kingdom celebrate.. 2:18-22.	Unity/ Encouraged to do Father's Will. 14a. Living Together in Household Faith. 3:22-30. 15. Family Relations. 3:31-35	Shepherding Needy. 24a. Responsible Shepherds: 6:34-42 30: Compassionate Heart. 8:1-10	Giving Kingdom to Little Children. 35. Kingdom Unity: Focus on Lord not differences for advantage. 9:38-41 36. Kingdom Innocence: Children pure. 9:42-50 37. Kingdom Faithfulness. Marital Unity 10:1-12 38: Children enter Kingdom. 10:13-16 39. Rich Ruler Blocked from Kingdom. Follow Jesus. 10:17-31	King Revealed to Israel. 43. Fruitless Fig Tree: Rejected 11:12-14 47: Seed Raised up for David. Willful Blindness. 12:18-27. 48. Law brings Near to Kingdom: Fear God. 12:28-34 49. Dual Sonship of Seed raised up: Son of David/ Son of God. 12:35-37	62: Crowd rejects Mashiach: 63: Sacrificial Witness. Testifies He is the Son of the Most High God" 14:53-65 64: Peter denies Jesus. 14:66-72 65. King of Jews Crucified. Hidden Kingdom Reality. 15:1-20 66. Crucified on Cross to Save Others. 15:21-32 67. On Cross takes on Dark Sin and Death. 15:33-41 68. Buried in Tomb. 15:41-47
Bp. Prayer 7:13	Confess Sins 3	Devote Self: 7. Devoted Prayer. 1:35-39..	Bind Up Strong man/ Hearing 14b. Prayer: Binding up Strong man. 3:27-30 17b. Prayerfully Hear Word to Testify. 3:21-25	Accountable for Mission. 25. Responsible Prayer: Resting/ Review w/Father. 6:45-51	Praying to cast out unclean Sp. 34. Prayer for Spiritual Cleansing: Kingdom Conflict. 9:14-29	Kingdom-moving prayer. 44. Kingdom Moving Prayer: Israel to be displaced. 11.20-25	Pouring out Soul to do Father's Will. 61: Pouring out Soul in Prayer: Doing Father's Will. 14:32-42
C. Establishes Throne 7:14-16	Testify in Baptism of New Life. 4a. Anointed as Mashiach/ Son: 1:9-11 4b. Earth- Tested as Son (1:12-13)	Bring Needy to Jesus for Healing. 9. Faith: Forgiven/ healed.2:1-12 6a. Restoring Prayer/Presence. 2:29-34. 10. Physician Calls Sick. 2:13-17.	Cultivate Faith/ resist unbelief. 19. Fear/Lack of Faith. 4:35-41. Who 21. Family Faith: Overcomes Fear. 5:21-43 17. Fruitful Faith in Word. 4:10-25 18. Kingdom Grows Naturally. 4:26-34 22. Unbelief: Fleshly View. 6:1-6	Confronting Hard Hearts to choke Faith. 27. Distant Heart: unbelief voids Word. 7:1-13 28. Defiled Heart. Corrupts person. 7:14-23 31. Hardened Hearts. Blinds Perception/ Misleads. 8:11-26	Models/ raises up Servant Leaders: Surrender Life to Serve. 35. Kingdom Service: Great Position Last to serve all. 9:30-37. Kingdom Faithfulness. Marital Unity. 10:1-9	Confronting Israel's Unbelief/ rejecting Ma. 43a. Israel's Future: House of Prayer for Nations defiled by religion. 11:15-19 45. Authority as Mashiach Questioned. People pleasing. 11:27-32 45a. Dispossessing Heir: oppose Mashiach 12:1-12 50. Sacrificing Life: Offering to please God. 12:38-44	Seated on Throne after Resurrection 69: Women Hear of his Resurrection. 16:1-8
CR. Rules a Kingdom Forever 7:16	Multiply Sons for Family of God. 4c. Proclaim Kingdom (1:4-15)	Release from Dark Bondage. 12. The Son of Man. Restores. 2:23-28.	Plant Word of God for Kingdom Growth/ Build Faith 16. Sowing Word: Kingdom Growth. 4:1-9. 20. Free Unclean Spirit. 5:1-20	Restore worshippers of the Father. 26. Touch: Focused Faith: waits for Lord's Answer. 6:53-56. 29. Humbled Heart. Healed. 7:24-37.	Kingdom Power Revealed. 33. Revealing Kingdom's Hidden Glory. See Jesus alone. 9:1-13	Establishes the Kingdom in Israel 46. Spiritual Kingdom/ Earthly Kingdom: Serving God. 12:13-17 51. Last Days Prophecy: Kingdom Established in Israel. 13:1-4 52. Birth Pains: False Messiahs after Church Ends. 13:5-8 53. Israel Proclaims (3.5 yr.) 13:9-13. 54. Tribulation (3.5 yrs.): Time of Antichris. 13:14-22	Disciples Sent to preach Gospel to Nations: 70. Risen Mashiach sends Disciples to Proclaim Gospel: to the whole world. 16:9-20

						55. Son of Man Comes. 13:24-27 56. Fig Tree Ripens before Birth Pains: Jews to Jesus. 13:28-36	
Topics:	1A. Sons Heaven/Earth 1B. Promised Mashiach	2A. Sacrificial Faith: 2B. Daily Devotion	3A. Praying by Holy Spirit 3B. Households of Faith	4A. Kingdom Partnering 4B. Holistic Ministry	5A. Hidden Kingdom Glory 5B: Redemption Cycle	6A. Raising Up Seed for David 6B. Redemptive Timing	7A. Resurrected Life 7B. Kingdom Come.