

## TTB2022-402 – Week 41 – October 9 to 15

TTB2022-401, Week 40, October 2 to 8	TTB2022-408, Week 47, November 20 to 26
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TTB2022-403, Week 42, October 16 to 22	TTB2022-410, Week 49, December 4 to 10
TTB2022-404, Week 43, October 23 to 29	TTB2022-411, Week 50, December 11 to 17
TTB2022-405, Week 44, October 30 to Nov 5	TTB2022-412, Week 51, December 18 to 24
TTB2022-406, Week 45, November 6 to 12	TTB2022-413, Week 52, December 25 to 31
TTB2022-407, Week 46, November 13 to 19	

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**Day 282 – October 9 - Following Jesus Mt. 9:9-17; Mk. 2:13-22; Lk. 5:27-39; Jn. 5****Matthew Chapter Nine**

(Outline continues from yesterday)

3. The call of Matthew (Levi) was followed by Matthew's passion to reach out to other lost souls (Matt. 9:9-13).
  - a. The Pharisees were shocked at the company Jesus was keeping.
  - b. Jesus advises them to learn the lessons of Hos. 6:6.
4. John the Baptist is under arrest, but he still has loyal disciples and they have a question about fasting (Matt. 9:14,15).
  - a. Jesus answers the question with a metaphor and a pair of parables.
  - b. His ministry with His disciples is one of joy up until the arrest & crucifixion.
  - c. John's disciples should start getting used to new things coming.
5. Jesus illustrated with patches and wineskins to demonstrate how new and old don't mix—both are ruined (Matt. 9:16,17).

(Chapter Nine continues on Day 289)

**Mark Chapter Two**

(Outline continues from yesterday)

2. Mark's (& Luke's) account of the calling of Matthew uses the tax collector's Hebrew name: Levi the son of Alphaeus (Mk. 2:14-17). The connection with James the son of Alphaeus (Mk. 3:18; Lk. 6:15; Acts 1:13) is not known.

(Chapter Two continues tomorrow)

### **Luke Chapter Five**

(Outline continues from yesterday)

5. Levi (a.k.a. Matthew) is personally called by Christ, and is pleased to host a great reception for Him (Lk. 5:27-39 || Matt. 9:9-17).

### **John Chapter Five**

1. The feast of John 5 is almost certainly a Passover feast. This is the Passover of 31AD, two years before the cross.
2. The third recorded sign/miracle in the gospel of John is the healing an invalid at the Pool of Bethesda (Jn. 5:1-9a).
3. The healed man was criticized for breaking the sabbath (Jn. 5:9b,10), but he was obeying the Lord of the Sabbath (Jn. 5:11-13).
4. When Jesus was identified as the One Who had done the miracle, He was criticized for doing so on the Sabbath (Jn. 5:14-16).
5. The Lord's public teaching at that point revealed the Father's Work (Jn. 5:17-23).
  - a. The message of the Father and the Son is a message that produces the greatest Satanic opposition imaginable.
  - b. The Father's work was to demonstrate that work to the Son in love, and to motivate the Son to accomplish the Father's good pleasure.
6. This occasion also provides the open-door opportunity for evangelism (Jn. 5:24-29). Notice how resurrection and judgment day is employed evangelistically.
7. Christ concludes His message by declaring His testimony to be the final witness in the Father's gospel call (Jn. 5:30-47).
  - a. The Baptizer was a witness (vv.33-35).
  - b. Christ's miracles were witnesses (v.36).
  - c. God the Father is an abiding witness within believers after salvation (vv.37,38).
  - d. The Scriptures are an eternal witness—both for Christ, and against those who reject the gospel message (vv.39-47).

**Day 283 – October 10 - True Happiness in Life Mt. 5:1-16; 12:1-21; Mk. 2:23-3:19; Lk. 6:1-26**

### **Matthew Chapter Five**

1. Chapters 5-7 form the first lengthy discourse in Matthew—the Sermon on the Mount. Five great discourses in Matthew:
  - a. Sermon on the Mount (Matt. 5:1-7:29).
  - b. Mission of the Disciples (Matt. 9:35-10:42).
  - c. Parables of the Kingdom (Matt. 13:1-53).
  - d. Parables of Discipleship (Matt. 18:1-18:35).

- e. Mt. Olivet Discourse (Matt. 24:1-25:46).
2. Jesus primarily taught His disciples (Matt. 5:1b), but the crowds were also in audience (Matt. 5:1a; 7:28,29).
3. The Lord began His sermon with the Beatitudes (Matt. 5:3-12).
  - a. The Beatitudes are centered on the Kingdom of Heaven (Matthew’s favorite expression for Pastor Bob’s eschatological theocratic kingdom). The Beatitudes are descriptive of the comfort and mercy believers will receive after the Tribulation when the Earth is inherited at the beginning of the Millennium.
  - b. The shift from “they” to “you” highlights the circumstances the Disciples/Apostles would experience prior to the Kingdom of Heaven appearing on Earth.
4. The Beatitudes are followed by the Similitudes (Matt. 5:13-16).
  - a. Salt represents the ministry of believers in temporal-life as a seasoning and preservative element in society.
  - b. Light represents the ministry of believers as spiritual-life witnesses to God’s work in and through us.

(Chapter Five continues tomorrow)

### Matthew Chapter Twelve

1. Matt. 12:1 is the first use of the term “Sabbath” in the Gospel of Matthew. σαββατον sabbaton <sup>#4521</sup>: sabbath, seventh day, week.
2. The Pharisees objected to the Lord’s disciples plucking grain and eating on the Sabbath (Matt. 1:1,2).
3. The Lord responded by asking the Pharisees challenging questions, and admonishing them with telling statements.
  - a. Jesus asked them to explain David’s eating the consecrated bread (Matt. 12:3,4; 1<sup>st</sup> Sam. 21:6).
  - b. Jesus also challenged them to explain why priests working in the temple on the Sabbath aren’t violating the Sabbath (Matt. 12:5).
  - c. Jesus contrasts the role of priests in the temple with the role of the Apostles with the Christ (Matt. 12:6). “Something greater than the temple is here.” The Age of the Incarnation was a spectacular period within the Dispensation of Israel.
  - d. The Lord closed by rebuking the Pharisees for not learning what Hos. 6:6 is all about (Matt. 12:7,8 cf. 9:13).
4. Entering into the synagogue, Jesus was faced with another Sabbath controversy (Matt. 12:9-14).
  - a. The Pharisees ask Jesus for His opinion on healing on the Sabbath, so they might have grounds of accusation against Him (v.10).
  - b. The Pharisaic interpretation of Sabbath law forbid any medical attention to be given to anybody for anything less than a life-threatening situation (Mishna Yoma 8:6 F.).
  - c. The Lord challenged them by highlighting their own practice of rescuing sheep, and by logically concluding the greater value of human life.

- d. He summarizes His message by declaring that doing the Will of God is always allowed on the Sabbath (v.12).
  - e. Christ performed the miracle, and the Pharisees responded to the thrown gauntlet by plotting His destruction (vv.13,14).
5. The Lord continued His healing ministry, but discouraged all attempts for personal acclaim (Matt. 12:15-21; cf. 8:4; 9:30; 17:9).

(Chapter Twelve continues on Day 286)

### **Mark Chapter Two**

(Outline continues from yesterday)

3. Unique to Mark's narrative is the prioritized purpose proclamation: the Sabbath was made for man and not man for the Sabbath (Mk. 2:23-28). Such perspective often proves definitive (1<sup>st</sup> Cor. 11:9).

(Chapter Two continues tomorrow)

### **Mark Chapter Three**

1. Mark's account of the Withered Hand miracle includes the information that the Pharisee conspiracy dedicated to Christ's destruction included the Herodians (Mk. 3:6; cf. Matt. 12:14, but also Matt. 22:16).
2. Mark also records the frequent demonic response to the presence of the Son of God (Mk. 3:11).
3. In the call of The Twelve, Mark is the Gospel writer to tell us about Boanerges (Mk. 3:17).

(Chapter Three continues on Day 286)

### **Luke Chapter Six**

1. The Lord of the Sabbath was in their midst, but the Pharisees could only seethe over His "breaking" the Sabbath (Lk. 6:1-11).
2. Luke records that the Lord selected the Twelve after an entire night of prayer to God the Father (Lk. 6:12-16).
  - a. Bartholomew (Mt. 10:3; Mk. 3:18; Lk. 6:14; Acts 1:13) = Nathanael (Jn. 1:45-59; 21:2).
  - b. Matthew (Mt. 9:9; 10:3; Mk. 3:18; Lk. 6:15; Acts 1:13) = Levi (Mk. 2:14; Lk. 5:27,29).
  - c. Judas (not Iscariot Jn. 14:22), son of James (Lk. 6:16; Acts 1:13) = (Lebbaeus) Thaddaeus (Mt. 10:13; Mk. 3:18).
3. In Luke's careful chronology, it is after the selection of the Twelve that the Sermon on the Mount material is then recorded (Lk. 6:17-49 cf. Matt. 5-7).

(Chapter Six continues tomorrow)

**Day 284 – October 11 - Transformational Teachings Mt. 5:17-7:6; Lk. 6:27-42**

### **Matthew Chapter Five**

(Outline continues from yesterday)

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5. Jesus gave the longest portion of the Sermon as an explanation of how the Old Testament will be applied in the Kingdom (Matt. 5:17-46).
    - a. The work-assignment of Jesus Christ in His 1st & 2nd Advents was not (and will not be) to abolish the Law or the message of the prophets (Matt. 5:17).
    - b. The passing of the Law will occur with the passing away of heaven & earth (Matt. 5:17; 24:35; Heb. 8:13).
    - c. The work-assignment of Jesus Christ in His 1st & 2nd Advents was (and will be) to fulfill the Law and the Prophets.
    - d. Rank in the Kingdom of Heaven is established as a reward for faithful obedience to the Law's commandments, but the standard for righteousness will surpass the standard of the scribes and Pharisees (Matt. 5:19,20).
    - e. Kingdom Law will be an intensification of Mosaic Law to include the mental attitude sins which produce the overt activity sins of commission and omission (Matt. 5:21-47). Any perceived intimidation by the Disciples should be assuaged by the reminder that the Mosaic Covenant is supplanted by the New Covenant in the eschatological theocratic kingdom (Jer. 31:31-34).
  6. The summary statement: the kingdom standard will be the Father's perfection (Matt. 5:48; cp. Lev. 19:2).

### **Matthew Chapter Six**

1. Chapter 6 continues the Sermon on the Mount with practical messages for believers to live their "perfect" life.
  2. Greater-than-Pharisaical-righteousness is to be practiced before God in Heaven (Matt. 6:1-18).
    - a. In giving (Matt. 6:2-4).
    - b. In prayer (Matt. 6:5-8).
    - c. In fasting (Matt. 6:16-18).
  3. The (so-called) Lord's Prayer (Matt. 6:9-15) is actually the new disciple's prayer. It establishes prayer-principles for new believers to follow.
    - a. Adoration before the Heavenly Father.
    - b. Anticipation of His coming kingdom.
    - c. Assent to His will.
    - d. Acceptance of His daily provision.
    - e. Awareness of His forgiveness.
    - f. Abstinence from evil.
  4. Our heart should be focused on Heaven, where our treasure is stored up (Matt. 6:19-21). True for Israel anticipating the coming kingdom, and even more true for the Church, already and presently citizens of Heaven (Phil. 3:20).
  5. Our perspective should be kept clear as we serve the Lord and reject the master of darkness (Matt. 6:22-24). True for Israel anticipating the coming kingdom, and even more true for the Church, already and presently children of light (Eph. 5:8).
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6. Our bios-life circumstances & details are in the Father's hands, so we can relax and concentrate on zoe-life matters as we walk by faith day-by-day (Matt. 6:25-34). True for Israel anticipating the coming kingdom, and even more true for the Church, Spirit-indwelt possessors of righteousness, peace and joy (Rom. 14:17).

### **Matthew Chapter Seven**

1. The Sermon on the Mount continues with the message that we are not called upon to sit in judgment over one another (Matt. 7:1-5).
2. Neither are we to sit in judgment over unbelievers (Matt. 7:6). They don't need the holy pearls of God's Word; they need the simple Gospel message. Until they are redeemed and transformed they will hate the holy pearls of God's Word.

(Chapter Seven continues tomorrow)

### **Luke Chapter Six**

(Outline continues from yesterday, point 3 repeated)

3. In Luke's careful chronology, it is after the selection of the Twelve that the Sermon on the Mount material is then recorded (Lk. 6:17-49 cf. Matt. 5-7).

(Chapter Six continues tomorrow)

## **Day 285 – October 12 - The Right Foundation Mt. 7:7-29; 8:5-13; 11:1-19; Lk. 6:43-7:35**

### **Matthew Chapter Seven**

(Outline continues from yesterday)

3. Our prayer life is guaranteed by a loving Heavenly Father Who delights in providing for us (Matt. 7:7-11).
4. The Sermon on the Mount also featured many other well-known teachings of Christ (Matt. 7:12-20):
  - a. The Golden Rule (v.12).
  - b. The narrow & broad gates (vv.13,14).
  - c. Wolves in sheep's clothing (v.15).
  - d. Know them by their fruit (vv.16-20).
5. The Sermon closes with two warnings (Matt. 7:21-27).
  - a. Entrance into the Kingdom of Heaven is not based upon what we have done for the Lord, but what He has done for us (vv.21-23).
  - b. The house is built on either the rock or the sand, either responding to or rejecting the gospel of Jesus Christ (vv.24-27).
6. The crowds were stunned by the teachings of Jesus because they had never heard the Word taught with such authority (Matt. 7:28,29).

### **Matthew Chapter Eight**

(Outline continues from Day 281)

3. Matthew's second recorded healing is a Roman Centurion's servant (Matt. 8:5-13).
  - a. The Roman had a faith in Divine authority as superior to human authority (Matt. 8:8,9).

- b. Jesus was amazed at the Roman's faith, and used the occasion to describe how some Gentiles will be blessed above many Jews in the Kingdom of Heaven (eschatological theocratic kingdom) (Matt. 8:10-12).

(Chapter Eight continues on Day 281)

### Matthew Chapter Eleven

1. The Twelve are sent off to their own ministries, and Jesus is approached by the disciples of John the Baptist (Matt. 11:1-6).
2. John the Baptist was hoping to resolve a prophetic conundrum concerning the coming Christ(s) (Matt. 11:3; 1<sup>st</sup> Pet. 1:10).
  - a. Would the same Coming One come twice? Once to suffer and once again for glory?
  - b. Would two Coming Ones solve the puzzle? Messiah ben Joseph and Messiah ben David.
  - c. The Lord encouraged John through an Old Testament citation and the understanding that such prophecies were being fulfilled (Matt. 11:4-6; Isa. 35:5ff; 61:1).
3. This q&a ministry opened the door for a much larger ministry as Jesus addressed the crowds about John the Baptist (Matt. 11:7-19).

(Chapter Eleven continues tomorrow)

### Luke Chapter Six

(Outline continues from yesterday and the day before, point 3 repeated)

3. In Luke's careful chronology, it is after the selection of the Twelve that the Sermon on the Mount material is then recorded (Lk. 6:17-49 cf. Matt. 5-7).

### Luke Chapter Seven

1. The Jews thought that the Centurion was worthy of a miracle (Lk. 7:4,5). The Centurion knew that he was not worthy at all (Lk. 7:6-8).
2. The raising of the widow's son in Nain is recorded only in Luke (Lk. 7:11-17). Between Elijah & Elisha, three people were restored to physical life. The Lord also restored three people to physical life.
3. The material regarding John the Baptist parallels that recorded in Matthew (Lk. 7:18-35 || Matt. 11:2-19).

(Chapter Seven continues tomorrow)

**Day 286 – October 13 - More Transformational Teachings Mt. 11:20-30; 12:22-45; Mk. 3:20-30; Lk. 7:36-8:3; 11:14-32**

### Matthew Chapter Eleven

(Outline continues from yesterday)

4. Israel has rejected the Herald, and ignored the Christ. Therefore they become objects of "woe" declarations (Matt. 11:20-24).

5. Jesus Christ gives praise and thanksgiving to God the Father for His well-pleasing way of hiding and revealing (Matt. 11:25,26). This praise is grounded on God's wisdom and the world's wisdom being so different and incompatible (1<sup>st</sup> Cor. 1:20,21; 3:18-23).
6. Jesus celebrates the plan of salvation which allows believers to know the Son because of the Father, and to know the Father because of the Son (Matt. 11:27).
7. Jesus ends His address with a Gospel call for all who desire to come (Matt. 11:28-30).

### **Matthew Chapter Twelve**

(Outline continues from Day 283)

6. Another healed demoniac sparks a bitter slander campaign by the Pharisees (Matt. 12:22-24).
7. The “unpardonable sin” is a rejection of the Christ by attributing His power to Satanic sources rather than to the Holy Spirit (Matt. 12:31,32; Mk. 3:28-30; Lk. 12:10). This sin was only possible during the Age of the Incarnation, and the coming Age of Millennial Reign (Matt. 12:32). It is not possible to commit this sin during the Church Age.
8. Jesus continued His message to the Pharisees by telling them that the real issue was they needed to get saved (Matt. 12:33-37).
9. The Pharisees wanted Jesus to perform a sign for them (Matt. 12:38). Jesus lamented their hardness of heart and spoke of the only sign they should be concerned with—the crucifixion itself (Matt. 12:39-42).
  - a. “Something greater than Jonah is here.”
  - b. “Something greater than Solomon is here.”
10. The Crucifixion Generation has the greatest blessings imaginable, and yet the worst demonic subjugation (Matt. 12:43-45).

(Chapter Twelve continues tomorrow)

### **Mark Chapter Three**

(Outline continues from Day 283)

4. Mark continues to record how the crowds were so overwhelming that Jesus and The Twelve had trouble finding time to eat (Mk. 3:20; 6:31).
5. Mark also provides how certain of Jesus family from Nazareth thought He was out of His mind with the whole preaching thing (Mk. 3:21).

(Chapter Three continues tomorrow)

### **Luke Chapter Seven**

(Outline continues from yesterday)

4. The immoral woman anointing Christ's feet (Lk. 7:36-50) is not to be confused with Mary's anointing of Christ's head just before His crucifixion (Matt. 26:6-13; Jn. 12:1-8). Neither can we identify her with Mary Magdalene (Lk. 8:2) with any certainty.

### **Luke Chapter Eight**

1. In addition to the Twelve, the Lord was blessed by a number of women with financial grace-orientation (Lk. 8:1-3).



- a. These women had previously been afflicted by demonic powers.
- b. They responded to the love & forgiveness they had received by extending grace to their Lord and Savior.
- c. Mary Magdalene cannot be identified with the repentant harlot of ch. 7, although old church traditions do make that identification.
- d. Joanna is seen again at the empty tomb (Lk. 24:10), but she & Susanna are otherwise unknown in the New Testament.
- e. Many other women (ἑτεροὶ πολλαὶ heterai pollai) were also in this group of supporters.

(Chapter Eight continues tomorrow)

### Luke Chapter Eleven

(Outline continues from Day 298)

2. When He was accused of serving Beelzebub, Jesus taught one of the most detailed messages on demonology to be found in Scripture (Lk. 11:14-26).
3. When one of the women in the crowd attempted to exalt the (no-longer) virgin Mary, the Lord provided an appropriate response (Lk. 11:27,28).
4. The chapter concludes with a series of messages that appear to be a sampling of exhortations that Jesus gave as His crucifixion approached. [The order is unclear, and perhaps immaterial as it reflects an assortment of messages given on various occasions]
  - a. A rebuke against the crucifixion generation (Lk. 11:29-32; cf. Matt. 12:38-41).

(Chapter Eleven continues on Day 298)

## Day 287 – October 14 - Parables of the Kingdom Mt. 12:46-13:30; Mk. 3:31-4:29; Lk. 8:4-21

### Matthew Chapter Twelve

(Outline continues from yesterday)

11. The Lord's earthly family arrived, and requested his presence. He utilized the occasion to teach an important doctrinal lesson—believers must be focused upon accomplishing the Father's Will (Matt. 12:46-50).

### Matthew Chapter Thirteen

1. Chapter 13 contains 7 parables of the Kingdom of Heaven. The eschatological theocratic kingdom is among the most comprehensive subjects for the OT prophets. Why now provide teaching in parables?
  - a. He communicates in parables so that unbelieving Israel will not comprehend His message (Matt. 13:13-15,34,35; Isa. 6:9,10; Ps. 78:1-4).
  - b. He reveals the Kingdom for the first time in "mysteries" (Matt. 13:11). The Apostles are the recipients of mystery kingdom doctrines and will in the Dispensation of the Church be entrusted with revealing mystery doctrine in New Testament Scripture (Matt. 13:16,17; 1<sup>st</sup> Pet. 1:10-12; Eph. 3:1-12).
  - c. Due to the rejection of the Christ in His 1st Advent, the Kingdom of Heaven emphasis is changed.

- 1) It is no longer “at hand.” It is now “not of this world” (Jn. 18:36).
  - 2) It is foreshadowed on Earth in a Mystery State until it is physically manifest at 2nd Advent.
  - 3) The term Kingdom of Heaven (Mystery State) KoH(MS) references the time-frame between Israel’s rejection of Jesus Christ and ultimate acceptance of Jesus Christ.
  - 4) Dispensationally, KoH(MS) encompasses the Dispensation of the Church and the Dispensation of Israel: Age of Tribulation.
2. The Parable of the Sower (Matt. 13:3-9) is explained by the Lord (Matt. 13:18-23).
    - a. The roadside believer is carnal and cannot understand the Word of God. The agents of the Adversary snatch away the seeds that have gone forth.
    - b. The rocky believer is immature without the soil capacity to endure affliction.
    - c. The thorny believer is entangled by circumstances & details of life, destroying their capacity to bear fruit.
    - d. The good soil believer is the only believer prepared and capable to bear fruit.
    - e. The underlying principle of the KoH(MS) is the principle of learning the Word of God and bearing fruit.
  3. The Parable of the Wheat & Tares (Matt. 13:24-30) is explained by the Lord (Matt. 13:36-43).
    - a. The wheat are the born-again believers placed precisely where the Lord wants them.
    - b. The tares are the counterfeit believers placed precisely where the Devil wants them—right alongside the true believers.
    - c. The underlying circumstances of the KoH(MS) are the circumstances of diabolical infiltration.

(Chapter Thirteen continues tomorrow)

### **Mark Chapter Three**

(Outline continues from yesterday)

6. Jesus’ not only contrasted biological family with spiritual family, but He also highlighted the blessing of sitting at His feet (Mk. 3:31-35 cf. Lk. 10:39,42).

### **Mark Chapter Four**

1. Mark records the Kingdom of Heaven parables in a much shorter fashion than Matthew’s record (Mk. 4:3-34 || Matt. 13:3-52).
  - a. Mark includes the Parable of the Sower (with explanation), and the Parable of the Mustard Seed from Matt. 13.
  - b. Mark also includes portions of the Sermon on the Mount in this record (Matt. 5:15,16; 7:1,2).
  - c. Mark’s only unique parable is the Parable of the Seed (Mk. 4:26-29).

(Chapter Four continues tomorrow)

**Luke Chapter Eight**

(Outline continues from yesterday)

2. The Parable of the Sower (Lk. 8:4-15), and the Lighted Lamp (Lk. 8:16-18) follow Mark's order (Mk. 4:1-25), but Luke does not go on to give all the Kingdom of Heaven parables that Matthew delivers (Mt. 13:1-52).
3. Jesus used the occasion of a visit by His earthly mother & ½ brothers to illustrate the spiritual family of disciples—hearing the Word and doing it (Lk. 8:19-21).

(Chapter Eight continues tomorrow)

**Day 288 – October 15 - More Parables of the Kingdom Mt. 8:23-34; 13:31-52; Mk. 4:30-5:20; Lk. 8:22-39; 13:18-21**

**Matthew Chapter Eight**

(Outline continues from Day 296)

6. During His Galilean ministry, the famous calming of the storm occurred (Mt. 8:23-27).
7. Although previous examples of casting out demons are mentioned, Matthew's first recorded exorcism occurs in between a cemetery and a pig farm (Mt. 8:28-34).
  - a. Two demoniacs (v.28). δαιμονίζομαι daimonizomai <sup>#1139</sup>: to be under the power of a demon (δαίμων daimōn <sup>#1142</sup> or δαιμόνιον daimonion <sup>#1140</sup>).
  - b. The demoniacs question why it is the Lord's purpose to seek them out (v.29).
    - 1) They recognize Him as the Son of God.
    - 2) They fear an appointed torment (Rev. 20:10).
    - 3) The demons request an animal host as a replacement for the two men that they have been occupying.
  - c. The Gentiles of the region were terrified of His power which had conquered the demons (Mt. 8:33,34).

**Matthew Chapter Thirteen**

(Outline continues from yesterday)

4. The Parables of the Mustard Seed (Matt. 13:31,32), and the Leaven (Matt. 13:33) are not explained by the Lord, but the principles are obvious in light of the first two parables.
  - a. The Parable of the Mustard Seed teaches two principles.
    - 1) The extraordinary growth of the mustard seed illustrates the phenomenal growth of faith communities in the KoH(MS)—applicable both in the Church and Israel (in the Tribulation).
    - 2) The nesting activity of the “birds” illustrates the attention that Satan's angels pay to the assemblies of born-again believers.
  - b. The Parable of Leaven teaches the pervasiveness of sin throughout the KoH(MS).
5. The Parables of Hidden Treasure (Matt. 13:44), The Pearl (Matt. 13:45,46), and the Dragnet (Matt. 13:47-50) likewise have no explicit interpretation. Their principles become obvious in the light of the first two parables.

- a. The Hidden Treasure and the Pearl represent two similar (but not identical) purchases that the buyer obtains through a total expenditure of all personal wealth.
  - 1) The Hidden Treasure represents Israel, Redeemed by the blood of the Lamb, but hidden away for a period of time.
  - 2) The Pearl represents the Church, redeemed by the blood of the Lamb, and obtained for immediate good pleasure.
- b. In the KoH(MS), the Lord's plan for Israel is temporarily hidden while He completes the Father's plan for the Church.
- c. The Dragnet shows the great spiritual fishing ministries to the Gentiles during the KoH(MS).
  - 1) The Church in the Church Age, and Redeemed Israel in the Tribulation of Israel will gather many Gentile fish.
  - 2) At the end of the age (KoH(MS)) the fish will be sorted.
6. Christ concludes His message to the disciples, and informs them that their new ministry will be to bring forth treasures new and old (Matt. 13:51,52).
  - a. The disciples claimed to have understood all the Lord's parables.
  - b. The role of disciples in the KoH(MS) is to accurately teach the Truth of God's Word through a synthesis of the New & Old Testaments.

(Chapter Thirteen continues tomorrow)

#### **Mark Chapter Four**

(Outline continues from yesterday)

2. Mark's account of the calming of the sea contains a vivid description of the action (Mk. 4:35-41).

#### **Mark Chapter Five**

1. Matthew's account mentions two cemetery dwelling demoniacs. Mark & Luke record only one—named Legion (Mk. 5:1-20).
  - a. Mark's account is the vividly descriptive one.
  - b. Mark's account also tells the origin of the Decapolis Evangelist (Mk. 5:18-20).

(Chapter Five continues tomorrow)

#### **Luke Chapter Eight**

(Outline continues from yesterday)

4. The disciples cried out to "Master, Master!" (Lk. 8:22-25). ἐπιστάτης *epistatēs* <sup>#1988</sup> common term in Luke & Acts.
  - a. In Matthew's record, they're shouting "Lord" (κύριος *kurios*) (Matt. 8:25).
  - b. In Mark's record, they're shouting "Teacher" (διδάσκαλος *didaskalos*) (Mk. 4:38).
  - c. Remember: Out of Matthew, Mark, & Luke, only Matthew was actually in the boat to write this narrative. It is likely that the Twelve shouted all three of these names, and perhaps others when they panicked!

5. The healing of Legion is covered in parallel passages in Matthew & Mark (Lk. 8:26-39 = Mt. 8:28-34; Mk. 5:1-17).

(Chapter Eight continues tomorrow)

### Luke Chapter Thirteen

(Outline continues from Day 299)

4. The Parables of Mustard Seed & Leaven parallel the record in Matthew (Lk. 13:18-21 || Matt. 13:31-33).

(Chapter Eight continues on Day 300)

### Answers to TTB2022-401 Exercises

1. Joseph's line, from Abraham through David.
2. True
3. One who loves God.
4. Nazarite
5. Babylonian and Persian astrologers, "wise men".
6. Simon the Prophet; Anna the Prophetess
7. False. Repent = "change your mind".
8. AD 29, the 15th year of Tiberius.
9. Elijah.
10. Matthew 4; Mark 1; Luke 4

### TTB2022-402 Exercises

1. "For I delight in \_\_\_\_\_ rather than \_\_\_\_\_, and in the knowledge of God rather than \_\_\_\_\_." (NASB)  
Answer:
2. How did Jesus illustrate that old and new don't mix?  
Answer:
3. What chapters of the Bible contain the Sermon on the Mount?  
Answer:
4. Only the disciples were present when Jesus delivered the messages in the Sermon on the Mount.  
[True/False]  
Answer:
5. Where is the first mention of the term "Sabbath" in the gospel of Matthew?  
Answer:
6. What is required in order to be called "great" in the kingdom of heaven?  
Answer:
7. What prayer establishes principles for new believers to follow?  
Answer:
8. Matthew 7:1-5 shows that we are not to sit in judgment over one another. What passage in Romans has a similar message?  
Answer:
9. Where is the incident of the raising from the dead of the widow's son in Nain recorded?  
Answer:
10. It is not possible to commit the Unpardonable Sin during the Church Age. [True/False]  
Answer:

11. What Bible chapter contains seven parables of the Kingdom of Heaven?

Answer:

12. In the parable of the Wheat and Tares, what does the wheat represent?

Answer:

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