

TTB2022-404 – Week 43 – October 23 to 29

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TTB2022-402, Week 41, October 9 to 15	TTB2022-409, Week 48, November 27 to Dec 3
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Day 296 – October 23 - Mixed Responses to Jesus Mt. 8:18-22; 19:1-2; Mk. 10:1; Lk. 9:51-62; Jn. 7:10-8:20**Matthew Chapter Eight**

(Outline continues from Day 281)

5. Some wanted to follow Jesus, but when He explained the cost of discipleship they had other priorities (Mt. 8:18-22).

(Chapter Eight continues on Day 288)

Matthew Chapter Nineteen

1. After leaving Galilee, the Lord continued His healing ministry in Perea (Matt. 19:1,2).

(Chapter Nineteen continues on Day 304)

Mark Chapter Ten

1. Jesus relocated the center of His ministry to the region of Judea and beyond the Jordan (i.e. Perea) (Mk. 10:1).

(Chapter Ten continues on Day 303)

Luke Chapter Nine

(Outline continues from yesterday)

9. Luke's Gospel is the only record of the misplaced zeal of James & John, sons of Zebedee (Lk. 9:51-56). In this incident we see the typology of Joab & Abishai (David's kinsmen) fulfilled in Christ (cf. 2nd Sam. 16:9,10).
10. The chapter ends with the Lord explaining what priorities a disciple will maintain (Lk. 9:57-62).

John Chapter Seven

(Outline continues from yesterday)

3. Jesus resisted the temptation to publicly proclaim Himself at the Feast of Tabernacles, but went up privately to observe the events there (Jn. 7:10-13).
4. The Lord responded to the people's confusion with a clear and accurate message—revealing the Father's Teaching (Jn. 7:14-39).
 - a. He assured the people that they can have an assurance of the true message (vv.17,18).
 - b. He exposed the murder plot against Him (vv.19-24).
 - c. He affirmed His commission from God the Father (vv.28,29).
 - d. He witnessed to the very officers that were sent to arrest Him (vv.33,34,45-47).
 - e. He concluded His conference teaching with another gospel call (vv.37-39).
5. The result of the Lord's teaching throughout this feast was considerable division—among the people and even among the Pharisees (Jn. 7:40-52).

John Chapter Eight

1. The Pericope de Adultera (Jn. 7:53-8:11) likely contains an accurate story from the life of Jesus, but should not be considered a genuine part of the Gospel of John.
2. The Lord delivered the second of His great I AM messages: revealing Himself as the Light of the World (Jn. 8:12).
 - a. Jesus barely got His message started before the Pharisees interrupted Him with their accusations (Jn. 8:13).
 - b. Jesus answers them with another revelation of God the Father—a message that highlights the testimony of His Heavenly Father (Jn. 8:14-20).

(Chapter Eight continues tomorrow)

Day 297 – October 24 - Mixed Responses to Jesus Lk. 10; Jn. 8:21-59

Luke Chapter Ten

1. The service of the Seventy (Lk. 10:1-24).
 - a. The Seventy may have actually been the Seventy-two. The manuscript evidence for ἑβδομήκοντα (70) versus ἑβδομήκοντα δύο (72) is evenly divided.
 - b. Although the Twelve are subsequently noted in the New Testament (Acts 6:2; 1st Cor. 15:5; Rev. 21:14), the Seventy are never again mentioned in Scripture.
 - c. Many early Church traditions feature a number of people as being among the Seventy—but the Bible does not name a single one.

Alleged members of the 70: Agabus (Acts 11:28; 21:10); Ananias (Acts 9:10-19); Archippus (Col. 4:17; Philem. 2); Artemas (Tit. 3:12); Barnabas (Acts 4:36); Crescens (2nd Tim. 4:10); Joseph Barsabbas (Acts 1:23); Matthias (Acts 1:23,26); Parmenas (Acts 6:5); Prochorus (Acts 6:5).

2. The parable of the Good Samaritan was an object lesson that the Lord provided for a lawyer who was putting Him to the test (violating Dt. 6:16) (Lk. 10:25-37).
 - a. The entire parable answers the lawyer's question: "Who is my neighbor?" (Lk. 10:29).
 - b. The Lord's question frames the true issue properly: "Who proves themselves to be a neighbor by virtue of the mercy they extend to anybody in need?" (Lk. 10:36,37).
 - c. The issue isn't who do I have to help, but do I have the heart of a helper?
3. The Mary & Martha contrast is another example of Luke's Gospel record, and his focus on Christ the man (Lk. 10:38-42).
 - a. These sisters are introduced here, appear again when their brother Lazarus dies (Jn. 11:1-44), and appear once again after Lazarus is restored to life (Jn. 12:1-3).
 - b. Martha's error was not in the external activities she was doing, but in the internal mental attitude that had her "worried and bothered" (Lk. 10:41).
 - c. Mary's praise comes not for her external activity, but for her internal mental attitude that demonstrated good priorities (Lk. 10:42).

John Chapter Eight

(Outline continues from yesterday)

3. Jesus preached an urgent salvation message to a religious crowd in danger of dying in their sins (Jn. 8:21-30).
4. Jesus urged the newly-saved believers to abide in the Word and live the free life in Christ (Jn. 8:31,32).
5. His critics replied with skepticism (Jn. 8:33), pride (Jn. 8:39), and anger (Jn. 8:41).
6. Jesus hit them hard with the Truth: the Jewish leaders were Devil worshippers (Jn. 8:42-47).
 - a. Their anger grew to outrage (Jn. 8:48,52,53,57).
 - b. Jesus' repeated statements of "I AM" prompted their attempted murder (Jn. 8:58,59).

Day 298 – October 25 - Spiritual Health Lk. 11:1-13,33-54; 12:1-48

Luke Chapter Eleven

1. After three years of learning from Jesus, and ministering with Him, the Disciples realized that they needed help with their prayer life (Lk. 11:1-13).
 - a. The Lord gave them a model prayer to follow, which outlines basic principles for prayer that even baby believers can follow (vv.2-4).
 - b. The Lord went on to give the adolescent-level prayer principle of persistence (vv.5-8), and the mature-level prayer principle of "much more" (vv.9-13).

(Lk. 11:14-32 outlined on Day 286. Points 4 & 4a repeated here)

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).
- b. The parable of the lighted lamp (Lk. 11:33-36; Matt. 5:14-16).
- c. Judgment against lawyers & Pharisees (Lk. 11:37-54; Matt. 23 in assorted verses).

Luke Chapter Twelve

1. Chapter 12 is primarily a private message of the Lord's to His disciples (Lk. 12:1,54).
2. The messages recorded here, (like ch. 11), appear to be a sampling of the Lord's messages as His death approached.
 - a. He warned His disciples about the leaven of the Pharisees (Lk. 12:1; Matt. 16:6).
 - b. He encouraged them to have confidence in their struggles (Lk. 12:2-9; Matt. 10:26-33).
 - c. The warning against blaspheming the Holy Spirit (Lk. 12:10; Matt. 12:31,32).
 - d. The need to relax when standing before rulers & authorities (Lk. 12:11,12; Matt. 10:17-20).
3. The parable of the rich fool is unique to Luke (Lk. 12:13-21), although the practical application is found elsewhere (Lk. 12:22-31 || Matt. 6:25-34; Lk. 12:32-34 || Mt. 6:19-21).
4. The chapter closes with messages on readiness in the context of imminence (Lk. 12:35-59).
 - a. The Jews are warned that when the Son of Man returns, He will have his Bride with Him (vv.35-40).
 - b. Peter is warned that imminence has a doubled urgency for him and the other Apostles (vv.41-48).

(Chapter Twelve continues tomorrow)

Day 299 – October 26 - The Good Shepherd Lk. 12:49-13:17; Jn. 9:1-10:21

Luke Chapter Twelve

(Outline continues from yesterday. Points 4, 4a, and 4b repeated)

4. The chapter closes with messages on readiness in the context of imminence (Lk. 12:35-59).
 - a. The Jews are warned that when the Son of Man returns, He will have his Bride with Him (vv.35-40).
 - b. Peter is warned that imminence has a doubled urgency for him and the other Apostles (vv.41-48).
 - c. The Lord would dearly love to proceed with 2nd Advent conquest, but He knows that the 1st Advent cross must occur first (vv.49,50).
 - d. The divided nature of the coming age is then described (vv.51-53).
 - e. A final warning is given to properly analyze this present time (vv.54-59).

Luke Chapter Thirteen

1. On the heels of the parable of the rich fool (Lk. 12:13-21), another practical message of the Lord's is given: Repent or perish (Lk. 13:1-5).
 - a. Believers can be victims of random acts of violence (Lk. 13:1,2).
 - b. Believers can be victims of random accidents (Lk. 13:4).

- c. These things don't happen because people are more sinners than any other sinners. These things happen because we all live in a fallen world.
- d. The issue is for each person to repent, because nobody is guaranteed any length of time beyond what they have already been given by grace (Lk. 13:3,5).
- 2. Barren Fig tree (Lk. 13:6-9).
 - a. The previous message is illustrated by means of a parable.
 - b. The vineyard keeper wanted just one more year for the fig tree to bear fruit. We may not have one more year to repent and bear fruit.
- 3. The synagogue officials thought that the crippled woman should be healed on any day of the week except the Sabbath (Lk. 13:10-17).
 - a. Christ properly taught that the Sabbath was the perfect day to be given rest from the Satanic affliction the woman had endured for so long (v.16).
 - b. Don't confuse this woman with the one who had the hemorrhage for 12 years (Lk. 8:43).

(Chapter Thirteen continues on Day 288)

John Chapter Nine

1. The man born blind became another opportunity for the Lord to teach His disciples an important lesson on the glory of God (Jn. 9:1-5).
2. Jesus understood that His final year on earth was beginning, and there was little time left for Him to accomplish the Father's work (Jn. 9:4,5).
3. John's sixth recorded miracle was the healing of a man born blind in Jerusalem (Jn. 9:6,7).
4. The aftermath of this miracle would be hilarious if it wasn't so tragically sad (Jn. 9:8-34).
 - a. The neighbors were confused (vv.8-12).
 - b. The Pharisees were conflicted (vv.13-16).
 - c. The man was convinced (vv.17,25,27,30-33).
 - d. His parents were concerned (vv.18-23).
 - e. The Pharisees became coercive (v.24) and contemptuous (vv.26,28,29,34).
5. Once the man was freed from the Pharisees' clutches, Jesus was able to present the gospel (Jn. 9:35-41).

John Chapter Ten

1. Chapter Ten continues the ministry of Jesus in Jerusalem after the conclusion of the Feast of Tabernacles.
2. Jesus taught a parable of the shepherd (Jn. 10:1-6) and then delivered the third and fourth I AM messages (Jn. 10:7-10,11-18).
 - a. The parable establishes a contrast between the shepherd and the thief/robber/stranger.
 - b. "I AM the Door" teaches the security that can only be found in Christ.
 - c. "I AM the Good Shepherd" teaches the intimacy that can only be realized by the sacrifice of Christ.
 - d. Once again, the Lord's message produced quite a division (Jn. 10:19-21 cf. 7:43; 9:16).

(Chapter Ten continues tomorrow)

Day 300 – October 27 - Jewish Rejection of Jesus Mt. 23:37-39; Lk. 13:22-15:10; Jn. 10:22-42

Matthew Chapter Twenty-Three

(Outline continues from Day 308)

5. The generation of the Lord's rebuke will be judged for their evil work as the scions of every Old Testament murdering persecutor (Matt. 23:34-39).
 - a. The Lord is going to meet the same martyrdom that many OT prophets met.
 - b. The coming (Church Age) messengers will likewise be persecuted.
 - c. Jerusalem's hardness of heart will lead to her destruction (70AD) and the absence of her Messiah until their heart-repentance of the 2nd Advent (Mt. 23:39 cf. Ps. 118:26; Zech. 12:10; 13:9).

Luke Chapter Thirteen

(Outline continues from Day 288)

4. The Parables of Mustard Seed & Leaven parallel the record in Matthew (Lk. 13:18-21 cf. Matt. 13:31-33).
5. When some of the Lord's followers grew discouraged at the lack of people responding to His ministry, the Lord taught an important Bible class concerning the narrow door of salvation (Lk. 13:22-30).
6. The Lord saw through the Pharisees' attempts to keep him out of Jerusalem, and urged them to report back to Herod that He was following a fixed schedule, intent to obey God the Father (Lk. 13:31-35).

Luke Chapter Fourteen

1. Jesus Christ graciously accepted a meal invitation from a Pharisee ruler (Lk. 14:1-24).

"I must confess that if a Pharisee had asked me to come to dinner for the purpose of spying on me, I would have refused." J. Vernon McGee

- a. The Pharisees' intentions were to obtain evidence against Him (v.1).
 - b. Just as in chapter 13, the Pharisees wanted to call Healing a violation of the Sabbath, but they couldn't bring themselves to say the words aloud (vv.4,6).
 - c. The dinner invitation proved a wonderful opportunity to deliver parables on being a gracious & humble guest (vv.7-11), and being a gracious and humble host (vv.12-14).
 - d. The dinner invitation also proved an excellent opportunity for the Lord to teach on a coming "big dinner" to take place in the Kingdom (vv.15-24). In Matthew, this event was called a wedding feast, given by a King for His son (Matt. 22:1-14).
2. Demands of discipleship (Lk. 14:25-35).
 - a. Like in Matthew (Mt. 10:37-39), the "language of exaggerated contrast" is a rhetorical device used to communicate the relative priorities between two conflicting matters (Lk. 14:25-27).
 - b. The parables of the tower, the king, and salt illustrate the principles of what cross-bearing is truly about (Lk. 14:28-35).

Luke Chapter Fifteen

1. The Lord's growing acceptance by tax collectors and other sinners was matched by a growing rejection by the Pharisees & the scribes (Lk. 15:1,2).
2. The Pharisees' grumbling prompted the Lord to deliver a three-form parable (Lk. 15:3): The Lost Sheep (Lk. 15:4-7), The Lost Coin (Lk. 15:8-10), The Lost Son (Lk. 15:11-32).
 - a. Most believers would be satisfied with a 99% success rate. The Lord Jesus Christ does not accept anything less than 100% because that is the perfect standard of God the Father.
 - b. The ten silver coins refers to a row of coins which formed a headpiece for a married woman. To have one missing would reflect a less-than-perfect Bride.

(Chapter Fifteen continues tomorrow)

John Chapter Ten

(Outline continues from yesterday)

3. At the Feast of the Dedication (Hanukkah, December, 32AD) the Jews mobbed Jesus, and demanded a plain-language declaration of His Messiah-ship (Jn. 10:22-24).
 - a. He replies that they do not have the spiritual capacity to hear His message (vv.25,26).
 - b. He describes the blessing and security that His sheep enjoy because of the Father's faithfulness (vv.27-29).
4. Jesus' statement of unity with God the Father prompted another attempted murder (Jn. 10:30-39).
5. The results of these confrontational messages were a retreat to the Jordan river and an avoidance of Jerusalem until the Passion Week (Jn. 10:40-42).

Day 301 – October 28 - The Prodigal Son Lk. 15:11-17:10**Luke Chapter Fifteen**

(Outline continues from yesterday. Points 2, 2a, 2b repeated)

2. The Pharisees' grumbling prompted the Lord to deliver a three-form parable (Lk. 15:3): The Lost Sheep (Lk. 15:4-7), The Lost Coin (Lk. 15:8-10), The Lost Son (Lk. 15:11-32).
 - a. Most believers would be satisfied with a 99% success rate. The Lord Jesus Christ does not accept anything less than 100% because that is the perfect standard of God the Father.
 - b. The ten silver coins refers to a row of coins which formed a headpiece for a married woman. To have one missing would reflect a less-than-perfect Bride.
 - c. The lost son portion of the tri-part parable is the most extensive, and the most explicit. The repentant sinner is a cause for joy because he has experienced the necessary change of thinking. The self-righteous brother is now the one in need of an immediate change of thinking.

Luke Chapter Sixteen

1. Chapter 15 was directed towards the Pharisees, but the teaching of chapter 16 is directed toward the disciples (Lk. 16:1).
2. These stories are not referred to as parables, but many take them as such (cf. Lk. 15:3).

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3. The Lord's account of the unjust steward (Lk. 16:1-8) introduces teaching for believers proper use of temporal wealth (Lk. 16:9-13).
 - a. Unbelievers are better than believers at working with the financial mechanisms of this world (v.8).
 - b. Rather than using temporal finances for the accrual of even more temporal finances, believers can utilize temporal finances for the purposes of furthering the Gospel of Jesus Christ (v.9).
 - 1) Temporal finances will fail.
 - 2) Spiritual friendships are eternal.
 - c. Diligence in temporal finances reflects a mental attitude that is faithful in spiritual finances (vv.10-12).
 - d. Is money your master, or does money serve you in your service to God? (v.13)
 4. The Rich Man & Lazarus (Lk. 16:19-31) is another illustration of the Lord's that is not called a parable.
 - a. Unlike other parables, which leave the characters unnamed, this discourse actually names the believer who enters into Abraham's bosom (v.20).
 - b. Prior to the Cross, believers were ushered into Abraham's Bosom (=Paradise, Lk. 23:43).
 - 1) This compartment of comfort within the realm of Sheol is now empty (Eph. 4:8-10), as Paradise is now located in the third heaven (2nd Cor. 12:2,4).
 - 2) Believers who die after the cross do not descend to Sheol, but rather ascend to heaven (2nd Cor. 5:8).
 - c. Two things to note:
 - 1) The unbeliever is left unnamed, whereas the name of the victorious believer is recorded for eternity.
 - 2) The unbeliever has regrets and desires that still pertain to physical life, whereas the victorious believer is enjoying his rest without any further thoughts of his prior life on Earth.

Luke Chapter Seventeen

1. The Lord taught His disciples principles of love: stumbling blocks & forgiveness applied through faith (Lk. 17:1-6).
2. This service is simply that which is expected for God's servants (Lk. 17:7-10).

(Chapter Seventeen continues tomorrow)

Day 302 – October 29 - Jesus is the Resurrection and the Life Lk. 17:11-37; Jn. 11

Luke Chapter Seventeen

(Outline continues from yesterday)

3. The Lord healed ten lepers, but only one (a Samaritan) turned back to give thanksgiving and praise (Lk. 17:11-19).
 4. Jesus gave a cryptic message to the Pharisees (Lk. 17:20,21), and a more thorough message to the disciples regarding the Kingdom of God (Lk. 17:22-37).
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John Chapter Eleven

1. Chapter Eleven contains the seventh sign/miracle recorded in John, and the fifth I AM message.
2. The family of Lazarus, Mary & Martha is introduced (Jn. 11:1,2).
 - a. Lazarus: “whom God helps” (a form of the Hebrew name Eleazar).
 - b. Mary: “rebellion” (Heb. name Miriam).
 - c. Martha: “rebellious” (fr. Aramaic root).
 - d. Bethany: “house of misery” was a village on the SE slope of Mt. Olivet, 2 miles from Jerusalem.
 - e. Mary & Martha are most famous for Martha’s kitchen fit (Lk. 10:38-42).
3. The miracle is detailed:
 - a. Mary & Martha sent word to Jesus that Lazarus was sick (Jn. 11:3).
 - b. The Lord delayed His journey to Bethany in order to teach His disciples and in order to magnify the glory of God in the coming miracle (Jn. 11:4-16).
 - c. Martha met Jesus on the road and accused Him of not arriving on time.
 - 1) Jesus encouraged her with the hope of eternal life in the resurrection (Jn. 11:17-27).
 - 2) Jesus fifth I AM message: “The Resurrection and the Life” was Martha’s encouragement.
 - d. Martha sent Mary out to Jesus on the road, where she also accused Him of not being there when He was needed (Jn. 11:28-33).
 - e. Jesus wept with a deeply moved spirit as He observed the weeping of Mary and the other Jews (Jn. 11:33-36).
 - f. The Lord had raised a widow’s son (Lk. 7:11-17), and a synagogue ruler’s daughter (Lk. 8:49-56) prior to this, but in neither case had the dead body been buried. Lazarus’ decomposition had already begun.
 - g. Jesus issued the resurrection command and gave thanksgiving and glory to God the Father for crafting the work-assignment (Jn. 11:41-44).
4. The miracle resulted in many coming to faith in Christ (Jn. 11:45), and many others rejecting the Christ and siding with His enemies (Jn. 11:46).
5. The chief priests and Pharisees formed a select committee for the preservation of their own political power (Jn. 11:47-57).

Answers to TTB2022-403 Exercises

1. True
2. Aramaic
3. Isaiah 61:1-3
4. False. Judas Iscariot is not mentioned.
5. Herod the Great
6. The feeding of the 5,000.
7. False. Jesus repeated the miracle and fed 4,000 (Matthew 15:32-39)
8. They observed the glorified Christ in conversations with Moses and Elijah on the mount of Transfiguration. (Matthew 17:1-13)

TTB2022-404 Exercises

1. The cost of discipleship caused some followers of Jesus to find they had other priorities. [True/False]

Answer:

2. Jesus publicly proclaimed Himself at the Feast of Tabernacles. [True/False]

Answer:

3. What is a “pericope”?

Answer:

4. In Luke 12, Peter is warned that “imminence” has an increased urgency for him and the other apostles.

What is “imminence”?

Answer:

5. By the way, what is a Pharisee?

Answer:

6. Where are the Luke 13 parables of the Mustard Seed and Leaven seen in a parallel passage?

Answer:

7. Where in Scripture is a description of Jesus having dinner with a Pharisee?

Answer:

8. What is the significance of the ten silver coins of the parable in Luke 15?

Answer:

9. What does the word “prodigal” mean?

Answer:

10. Prior to the Cross of Christ, Christian believers who died were ushered into _____.

Answer:
