

TTB2022-405 – Week 44 – October 30 to November 5

TTB2022-401, Week 40, October 2 to 8	TTB2022-408, Week 47, November 20 to 26
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Day 304 – October 31 - More Teachings From Jesus	Mt. 20; Mk. 10:32-52; Lk. 18:31-19:102
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Day 303 – October 30 - Insights on Christian Living Mt. 19:3-30; Mk. 10:2-31; Lk. 18:1-30**Matthew Chapter Nineteen**

(Outline continues from Day 296)

2. Pharisees came to Jesus in Perea and tried to ensnare Him in their in-house divorce debate (Matt. 19:3).
 - a. The School of Shammai taught that a man could only divorce his wife for a sexual offense.
 - b. The School of Hillel permitted a man to divorce his wife for almost any reason.
 - c. It was the divorce issue with Herod Antipas that got John the Baptist arrested, and perhaps this is where the Pharisees are trying to go with this line of attack.
3. The disciples thought Christ was too busy to take time with children, but He delayed his departure from the area until He had prayed over each child (Matt. 19:13-15).
4. A rich young man questioned Jesus about his human-effort attempts to obtain eternal life (Matt. 19:16-26).
5. Peter follows up the rich young man's question with a question of his own (Matt. 19:27-30).
 - a. The disciples had sacrificed temporal-life wealth in their pursuit of spiritual-life ministry.
 - b. Believers are assured that such sacrifices in this life will be rewarded in the next.
 - c. Church Age saints will have judicial function over Israel during the Millennial reign of Jesus Christ (v.28).

d. Eternal reward will be given according to Divine Sovereignty, and not according to human understanding of precedence (v.30).

Mark Chapter Ten

(Outline continues from Day 296)

1. Upon the conclusion of His Galilean ministry, the Lord was challenged by the Pharisees to take sides in their own divorce debate (Mk. 10:2-12).
 - a. Christ referred the issue to the authority of Scripture.
 - b. Christ distinguished between what was commanded (remaining married for life) and what was permitted (divorce: because of hardness of heart).
 - c. The Matthew parallels includes the permissive will πορνεία porneia ^{#4202} exception (Mt. 5:32; 19:9).
2. The disciples thought Christ was too busy to take time with children, but He delayed his departure from the area until He had prayed over each child (Mk. 10:13-16).
3. Mark's account of the rich young ruler describes the love that Jesus felt for the man (Mk. 10:17-27).
4. Peter follows up with a statement of his own concerning what the disciples had given up for Christ (Mk. 10:28-31).

(Chapter Ten continues tomorrow)

Luke Chapter Eighteen

1. The Lord taught His disciples two parables on prayer (Lk. 18:1-14).
 - a. A parable on persistence (vv.1-8).
 - b. A parable on humility (vv.9-14).
2. The disciples attempted to prevent any "waste of time" during Jesus' ministry, but He assured them that He always had time for such children (Lk. 18:15-17).
3. The Lord ministered to the rich young ruler, as well as to the listening disciples (Lk. 18:18-30).

(Chapter Eighteen continues tomorrow)

Day 304 – October 31 - More Teachings From Jesus Mt. 20; Mk. 10:32-52; Lk. 18:31-19:10

Matthew Chapter Twenty

1. Jesus taught a Kingdom of Heaven parable (Matt. 20:1-16) to illustrate the principle that concluded chapter 19 (Matt. 19:30).
2. As He headed towards Jerusalem, Jesus warned the disciples once again what was in store for Him there (Matt. 20:17-19).
3. Mrs. Zebedee came at James & John's behest and requested special privilege for them in the eschatological theocratic kingdom (Matt. 20:20-28).
4. As He approached Jerusalem, the Son of David continued to open the eyes of the blind (Matt. 20:29-34).

Mark Chapter Ten

(Outline continues from yesterday)

5. As He headed towards Jerusalem, Jesus warned the disciples once again what was in store for Him there (Mk. 10:32-34).
6. James & John requested special privilege in the Kingdom (Mk. 10:35-45). Mark's account does not describe the role of their mother in this scheme (cf. Matt. 20:20-28).
7. Only the servant-oriented Gospel of Mark records the name of the blind beggar Bartimaeus (Mk. 10:46-52).

Luke Chapter Eighteen

(Outline continues from yesterday)

4. As He set his sights on Jerusalem, the Lord advised His disciples what was in store (Lk. 18:31-34).
5. The blind man of Jericho (Bartimaeus, Mk. 10:46) clearly saw Jesus of Nazareth as Jesus, Son of David (Lk. 18:35-43).

Luke Chapter Nineteen

1. Luke is the only Gospel to record the story of Zaccheus (Lk. 19:1-10).

(Chapter Nineteen continues tomorrow)

Day 305 – November 1 - Hosanna in the Highest Mt. 21:1-11; 26:6-13; Mk. 11:1-11; 14:3-9; Lk. 19:11-40; Jn. 12:1-19

Matthew Chapter Twenty-One

1. On Monday of the Passion week, Jesus entered into Jerusalem in fulfillment of Old Testament prophecies (Matt. 21:1-9).
 - a. The donkey and her colt are prepared for the precise day according to the 69 “weeks” of Daniel 9 (Dan. 9:25,26). The date is Monday, March 30, 33AD. It has been 173,880 days since Artaxerxes’ decree to rebuild and restore Jerusalem, given on March 5, 444BC.
 - b. The donkey and colt fulfill Zechariah’s prophecy of the coming King (Zech. 9:9).
 - c. The crowds shouted Hosanna to the Son of David Prophet-King (vv.9-11). ὡσαννά hōsanna ^{#5614} fr. הוֹשִׁיעָה נָא (Ps. 118:25) do save!

(Chapter Twenty-One continues tomorrow)

Matthew Chapter Twenty-Six

(Outline continues from Day 311)

2. The conspirators find their needed Betrayer (Matt. 26:14-16) who had finally had enough with Jesus’ repeated teachings concerning His death (Matt. 26:6-13).

(Chapter Twenty-Six continues on Day 311)

Mark Chapter Eleven

1. On Monday of the Passion week, Jesus entered into Jerusalem in fulfillment of Old Testament prophecies (Mk. 11:1-11; Zech. 9:9; Ps. 118:25; Dan. 9:25,26).

(Chapter Eleven continues tomorrow)

Mark Chapter Fourteen

(Outline continues from Day 311)

3. The woman who anoints the Lord's body for burial is unnamed in Matthew & Mark (Mk. 14:3-9), but identified as Mary, the sister of Martha and Lazarus in John (Jn. 12:1-3).

(Chapter Fourteen continues on Day 311)

Luke Chapter Nineteen

(Outline continues from yesterday)

2. In Zaccheus' home, Jesus presented the Parable of the Minas (Lk. 19:11-27).
 - a. This parable is not precisely the same as the Parable of the Talents (Matt. 25:14-30).
 - b. 1 talent = 60 minas.
 - 1) In Matthew, three slaves were given 5, 2, & 1 talents (or 300, 120, & 60 minas).
 - 2) In Luke, ten slaves were each given 10 minas.
3. Jesus made His triumphal entry into Jerusalem (Lk. 19:28-44). [Monday, March 30th, 33AD]
 - a. After His baptism, and the feeding of the 5000, this is the third event in the life of Christ to be recorded in all 4 Gospels.
 - b. Luke records the Lord's statement concerning the stones crying out (Lk. 19:40).

(Chapter Nineteen continues tomorrow)

John Chapter Twelve

1. Jesus spends His final week in Bethany—days in Jerusalem and nights in Bethany (Jn. 12:1,12; Matt. 21:17,18; Mk. 11:11,12).
2. John informs us that Judas' outrage over Mary's costly perfume was because of Judas' thieving (Jn. 12:2-8).
3. John also informs us that the conspiracy against Christ was also focused on Lazarus (Jn. 12:9-11).
4. The triumphal entry also shows the role Lazarus played in the Passion week (Jn. 12:12-19).

(Chapter Twelve continues tomorrow)

Day 306 – November 2 - Conflict With Jewish Leaders Mt. 21:12-27; Mk. 11:12-33; Lk. 19:41-20:8; Jn. 12:20-50

Matthew Chapter Twenty-One

(Outline continues from yesterday)

2. The Lord cleansed the temple, driving out the money-changers for the second time (Matt. 21:12,13).
3. The priests and scribes were scornful of the shouting children, but the Lord was enjoying the fulfilled prophecy (Matt. 21:15,16).

4. On Tuesday of the Passion week, Jesus cursed a fig tree and encouraged the disciples to develop a faith-based prayer ministry (Matt. 21:18-22).
5. On Wednesday of the Passion Week, Jesus is challenged by the chief priests and elders of Jerusalem to declare the authority under which he was operating (Matt. 21:23-27).

(Chapter Twenty-One continues tomorrow)

Mark Chapter Eleven

(Outline continues from yesterday)

2. On Tuesday of the Passion week, Jesus cursed a fig tree—not accepting the excuse that it was not the season for figs (Mk. 11:12-14). The next day, this withered tree became the visual aid to teach the doctrine of prayer (Mk. 11:20-25).
3. On Tuesday afternoon, Christ drove the money-changers out of the temple (Mk. 11:15-19).
4. On Wednesday of the Passion Week, Jesus is challenged by the chief priests and elders of Jerusalem to declare the authority under which he was operating (Mk. 11:27-33). Mark's servant-oriented Gospel highlights the spiritual leaders' fear of the people (v.32).

Luke Chapter Nineteen

(Outline continues from yesterday)

4. Jesus weeps over Jerusalem, as He foresees her total destruction (Lk. 19:41-44).
 5. Jesus cleansed the temple of all the economic business, and undertook a serious teaching ministry there (Lk. 19:45-48).
- [The Luke narrative doesn't spell out the days as clearly as other Gospels do. This event occurs on Tuesday, March 31st, 33AD.]

Luke Chapter Twenty

1. The Adversary certainly couldn't stand for any serious teaching, or the true gospel message to be proclaimed. Opposition to the Lord then came:
 - a. From the chief priests, scribes, & elders (Lk. 20:1-19).

(Chapter Twenty continues tomorrow)

John Chapter Twelve

(Outline continues from yesterday)

5. Only John's gospel records the full text of Jesus final public evangelistic appeal (Jn. 12:23-50).
 - a. The hour has come (Jn. 12:23,27; 13:1,31,32; 17:1) after many occasions in which His hour had not yet come (Jn. 2:4; 7:6; 8:20).
 - b. The necessity of death for eternal life is introduced here (Jn. 12:24-26) and expanded significantly by the Apostle Paul (1st Cor. 15:36-49).
 - c. Soul anguish does not excuse us from accomplishing the Father's purpose (Jn. 12:27-32).
 - d. The distinctive soteriology and eschatology of Son of Man doctrine cannot be overstated (Jn. 12:34-36; Dan. 7:13,14).
 - e. Jesus didn't hide long (Jn. 12:36) as He had additional gospel preaching to do on this day (Jn. 12:44-50).

Day 307 – November 3 - Continued Jewish Rejection Mt. 21:28-22:22; Mk. 12:1-17; Lk. 20:9-26**Matthew Chapter Twenty-One**

(Outline continues from yesterday)

6. When the priests and elders would not answer Jesus, He went on to deliver three parables (Matt. 21:28-22:14).
7. The Parable of the two Sons (Matt. 21:28-32) and the Parable of the Landowner (Matt. 21:33-41) both applied to 1st Advent events. The priests and Pharisees responded with anger and murderous intentions (Matt. 21:42-46).

Matthew Chapter Twenty-Two

1. The Parable of the Marriage Feast (Matt. 22:1-14) applies to 2nd Advent Millennial events.
2. Since they couldn't confront Him directly, the Pharisees sent lackeys to Him with provocative questions (Matt. 22:15-22).

(Chapter Twenty-Two continues tomorrow)

Mark Chapter Twelve

1. The Parable of the Vineyard Owner is only the fourth (out of four) parable recorded in Mark's Gospel (Mk. 12:1-12).
2. Such was the κόσμος' hatred for Christ that even the Pharisees and Herodians cooperated together against Him (Mk. 12:13-17).

(Chapter Twelve continues tomorrow)

Luke Chapter Twenty

(Outline continues from yesterday with points 1. and 1a. repeated)

1. The Adversary certainly couldn't stand for any serious teaching, or the true gospel message to be proclaimed. Opposition to the Lord then came:
 - a. From the chief priests, scribes, & elders (Lk. 20:1-19).
 - b. Their spies posing as disciples (Lk. 20:20-26).

(Chapter Twenty continues tomorrow)

Day 308 – November 4 - The Greatest Commandment Mt. 22:23-23:36; Mk. 12:18-44; Lk. 20:27-21:4**Matthew Chapter Twenty-Two**

(Outline continues from yesterday)

3. The Sadducees also felt they could leave Him without answer, but found themselves silenced (Matt. 22:23-34).
 4. A Pharisee lawyer then took a shot at testing Jesus' knowledge of the Law (Matt. 22:35-40).
 5. The Lord turned the tables on the Pharisees with a question from Ps. 110 that they could not answer (Matt. 22:41-46).
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Matthew Chapter Twenty-Three

1. Jesus' final public sermon was another great discourse—pronouncing seven woes upon the scribe & Pharisee hypocrites.
2. The scribes and Pharisees of Jesus' day had seated themselves in authority over Israel (Matt. 23:2).
 - a. The disciples were admonished to listen to their words (as the authority of the Law was not based upon the Pharisees).
 - b. The disciples were warned to not imitate their actions (as their conduct was different from their words).
3. The general description of the Pharisees is one of pride and ambition. The general description of appropriate behavior for the disciples is one of humility and service (Matt. 23:5-12).
4. Seven woes are given (Matt. 23:13,15-31). (Verse 14 would make an eighth woe, but does not belong in the text of Matthew. It was inserted in later manuscripts as a harmonization corruption).
 - a. Rabbinic Judaism under Pharisee control was an obstructive institution to the Jews acceptance of Christ in His 1st Advent (Matt. 23:13).
 - b. Rabbinic Judaism under Pharisee control was a legalistic institution that only grew worse with each passing generation (Matt. 23:15).
 - c. Rabbinic Judaism under Pharisee control was an ignorant (blind) institution that insisted itself to be the authoritative institution regarding the Law (Matt. 23:16-23).
 - d. Rabbinic Judaism under Pharisee control was a misguided institution with Satanically modified priorities (Matt. 23:23,24).
 - e. Rabbinic Judaism under Pharisee control was a superficial institution intent on external purity without any internal purity (Matt. 23:25,26).
 - f. Rabbinic Judaism under Pharisee control was a vain institution motivated by human esteem rather than internal righteousness for Divine approbation (Matt. 23:27,28).
 - g. Rabbinic Judaism under Pharisee control was a Satanic institution of pride, deceit, and murder (Matt. 23:29-33).

(Chapter Twenty-Two continues on Day 300)

Mark Chapter Twelve

(Outline continues from yesterday)

3. The Sadducees likewise tried to entrap Jesus with a question He could not answer (Mk. 12:18-27).
4. Mark's account of the Lawyer's great commandment question is fuller than Matthew's version (Mk. 12:28-34). This man was close to being saved, and the Lord's patient answers were designed to get him there.
5. Jesus had a question of His own for the Pharisees—one that left them speechless, and consequently delighted the crowds (Mk. 12:35-40).
6. It is also on this busy Wednesday that Jesus observed the poor widow and her spiritual prosperity (Mk. 12:41-44; Lk. 21:1-4).

Luke Chapter Twenty

(Outline continues from yesterday with points 1., 1a., and 1b. repeated)

1. The Adversary certainly couldn't stand for any serious teaching, or the true gospel message to be proclaimed. Opposition to the Lord then came:
 - a. From the chief priests, scribes, & elders (Lk. 20:1-19).
 - b. Their spies posing as disciples (Lk. 20:20-26).
 - c. The Sadducees (Lk. 20:27-40).
2. The Lord turned the tables and posed a question that His critics could not answer (Lk. 20:41-44).
3. The Lord used His present conflict to warn His disciples of future conflict (Lk. 20:45-47). [Chapters 20, 21, and 22:1-6 all take place on Wednesday, April 1st, 33AD.]

Luke Chapter Twenty-One

1. The Lord observed many wealthy people bringing their gifts to the treasury, and one poor widow doing even more (Lk. 21:1-4).

(Chapter Twenty continues tomorrow)

Day 309 – November 5 - The End Times Mt. 24; Mk. 13; Lk. 21:5-38**Matthew Chapter Twenty-Four**

1. Matthew chapters 24 & 25 form the Mt. Olivet Discourse—a private series of messages by the Lord for His disciples.
2. As they departed Jerusalem, the disciples were highlighting features of the temple complex (Matt. 24:1). The Lord simply stated that it was all destined to come down (Matt. 24:2).
3. The disciples pointedly asked Jesus to plainly explain what He was talking about (Matt. 24:3). It is a threefold question that requires careful study in examining the Lord's answers (particularly in the various written accounts).
 - a. Question #1: "When will these things happen?" is in reference to the desolate house (Matt. 23:38) and the torn down temple (Matt. 24:2). Matthew's account of this discourse does not include the Lord's answer to this question, but Luke's account does (Lk. 21:20-22).
 - b. Question #2: "What will be the sign of your coming?" is not answered first, but answered second in Matt. 24:29-31.
 - c. Question #3: (What will be the sign) "of the end of the age?" is answered first in Matt. 24:4-28. Jesus' answer begins by describing what is not yet the end (Mt. 24:4-14) and then by describing the great signs they were asking about (Mt. 24:15-28).
 - d. All of these questions, and the Lord's reply focus on God's dealings with Israel, and do not relate to the Church in any manner.
4. "Not yet the end" is illustrated via beginning of birth pangs false-labor imagery (Mt. 24:4-14). These verses have a remarkable parallel to the Seal Judgments of Revelation 6 (Rev. 6:2-12).
5. The Lord conclusively indicates Daniel's Abomination of Desolation prophecy (Dan. 9:27) was not fulfilled by the shadow typology Antiochus Epiphanes in the intertestamental period (Dan. 11:31), as He speaks prophetically of the end of the age (Matt. 24:15-28).

6. The Parable of the Fig Tree teaches that the Tribulation and 2nd Advent generation will know it when they see it (Matt. 24:32-35).
7. The timing for these events is entirely within the Sovereignty of God the Father to determine, and not revealed to the humanity of the Son of Man (Matt. 24:36).
8. The blindness of the world at that time will be like the days of Noah in which the world-wide judgment was not understood until it arrived (Matt. 24:37-41).
 - a. In the days of Noah, wicked world was “taken” in judgment while Noah and his family were “left” to repopulate the post-flood world.
 - b. In the 2nd Advent of Jesus Christ, the unbelievers will be “taken” in judgment while only born-again believers will be “left” to repopulate the post-Armageddon Millennial earth.
 - c. This is NOT A RAPTURE PASSAGE. Quite the opposite: it is an anti-rapture.
9. The application for this message is an urgency for watchful readiness (Matt. 24:42-51).

Mark Chapter Thirteen

1. Mark 13 consists of the Mt. Olivet discourse, and parallels Matt. 24&25; and Lk. 21. This passage is the longest discourse recorded by Mark.
2. The disciples were impressed by the beauty of the temple (Mk. 13:1).
3. The Lord prophesied the destruction of that very temple (Mk. 13:2), and prompted the disciples to ask for a timetable for the end times (Mk. 13:3,4).
4. The Mt. Olivet Discourse refers to the end of the Dispensation of Israel (age of Tribulation), and has no reference to the Church at all.
5. General signs of the times are indicated as being a prelude to the Great Tribulation (Mk. 13:5-13).
 - a. False Christs giving Israel false hope (vv.5,6).
 - b. Hot & cold war conditions (v.7).
 - c. Multinational warfare, & natural disasters (v.8).
 - d. International judicial persecution of Jews by Gentiles and a corresponding witness for the Lord by believing Jews to their Gentile prosecutors (vv.9-12).
 - e. International opposition to Israel because of their continued reliance upon the Lord (v.13).
6. A specific sign is given: “when” or “whenever” the Abomination of Desolation stands in the temple (Mk. 13:14-23). The Jews must immediately flee, and the Great Tribulation is unleashed.
7. The Second Advent of Jesus Christ will be announced by heavenly warnings (Mk. 13:24-31).
8. Only the Father knows the timetable for all these events (Mk. 13:32). God the Father’s wisdom in reserving particular revelation until specific and appropriate times and recipients is a tremendous blessing worthy of praise (Mt. 11:25; 1st Cor. 2:7-9).
9. Because of the imminency of the 2nd Advent, the Tribulation generation of Israel is admonished to be on the alert (Mk. 13:33-37).

Luke Chapter Twenty-One

(Outline continues from yesterday)

2. The disciples were impressed with the temple's beauty, but the Lord prophesied the temple's destruction (Lk. 21:5,6). This prompted the disciples to ask for more instruction concerning coming events (Lk. 21:7).
3. The Lord's prophecies concerning things to come (Lk. 21:8-36 || Mt. 24; Mk. 13) spell out the events in store for Jerusalem throughout the times of the Gentiles (Lk. 21:24).
4. Luke's narrative includes a particular focus for 70AD (Lk. 21:20-22) that is not presented in the Matthew or Mark accounts.

Answers to TTB2022-404 Exercises

1. True. Matthew 8:18-22
2. False
3. A "pericope" is a "cutting" or selection from a book or document.
4. "Imminence" is a word referring to something that is about to occur, something that is immediately impending.
5. A Pharisee was one of an ancient Jewish school, sect, or party which was especially exact in its interpretation and observance of the law, both biblical and traditional. A hypocritically self-righteous person is sometimes said to be "pharisaical".
6. Matthew 13:31-33
7. Luke 14
8. 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.
9. Prodigality is characterized by profuse or wasteful expenditure. A prodigal person is a reckless spendthrift.
10. Abraham's Bosom, or Paradise.

TTB2022-405 Exercises

1. In the teaching of the school of Schammai, for what offense could a man divorce his wife?
Answer:
2. Who was Hillel?
Answer:
3. What were the two types of prayer the Lord taught His disciples (Luke 18)?
Answer:
4. In what gospel is the story of Zacchaeus recorded?
Answer:
5. How many days elapsed between Artaxerxes decree to rebuild Jerusalem and Monday of the Passion Week?
Answer:
6. In Mark 14 the woman who anointed the Lord's body for burial is not named. Can you find out what her name was?
Answer:
7. On what day of the Passion Week did Christ drive the money-changers out of the Temple?
Answer:
8. The Parable of the Marriage Feast, of Matthew 22:1-14, applies to Second Advent Millennial events.
[True/False]
Answer:
9. Which chapter of Matthew records Jesus' first public sermon?
Answer:
10. Give two examples of signs of the times that will indicate the the Great Tribulation is about to occur.
Answer:

