

One Year Through the Bible

Week 43: October 20th through 26th

Daily Scripture Reading:	
Sunday:	Matt. 12-15
Monday:	Matt. 16-19
Tuesday:	Matt. 20-22
Wednesday:	Matt. 23-25
Thursday:	Matt. 26-28
Friday:	Mark 1-3
Saturday:	Mark 4-6

Bible Chapter Titles	
Matthew	
11-12	Opposition to the King
13	The Parables of the King
14-20	The Revelation and Instruction of the King
21-23	The Formal Presentation of the King
24-25	The Predictions of the King (Mt. Olivet Discourse)
26-27	The Crucifixion of the King
28	The Resurrection of the King
Mark	
1	Preparation of the Servant
2-7	Galilean Ministry of the Servant

Matthew 12

1. Matt. 12:1 is the first use of the term “Sabbath” in the Gospel of Matthew. *σάββατον* ^{#4521}: *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; 1st 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).
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).
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 13

1. Chapter 13 contains 7 parables of the Kingdom of Heaven.

- 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 “mystery” (Matt. 13:11). The Apostles are the recipients of mystery doctrine and will be entrusted with revealing mystery doctrine in New Testament Scripture (Matt. 13:16,17; 1st Pet. 1:10-12; Eph. 3:1-12).
- c. Due to the rejection of the Christ in His 1st Advent, the Kingdom of Heaven is manifest on Earth in a Mystery State (Church Age & Tribulation of Israel) until it is physically manifest at 2nd Advent.

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 Kingdom of Heaven (Mystery State) 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 Kingdom of Heaven (Mystery State) are the circumstances of diabolical infiltration.

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 the Church (in the Church Age) and Redeemed 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 Kingdom of Heaven (Mystery State).

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 Kingdom of Heaven (Mystery State), 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 Kingdom of Heaven (Mystery State).
 - 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 (Kingdom of Heaven (Mystery State)) 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 Kingdom of Heaven (Mystery State) is to accurately teach the Truth of God’s Word through a synthesis of the New & Old Testaments.

7. The chapter closes with another rejection of Jesus in Nazareth (Matt. 13:53-58).

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Matthew 14

1. During the days of Jesus' Galilean ministry, news about Him came to Herod the Tetrarch (Matt. 14:1-12).
 - a. Herod Antipas was the son of Herod the Great. He ruled over the regions of Galilee and Perea from 4BC to 39AD.
 - b. He imprisoned John the Baptist for preaching against his marriage to his sister-in-law Herodias (Matt. 14:3,4). He would have executed John, except for his fear of the Jewish mob (Matt. 14:5).
 - c. Herodias' daughter Salome (Josephus Ant. 18.136) forced Herod's hand to deliver John's head (Matt. 14:6-12).
2. When Jesus received the word about His herald's death, He withdrew for prayer and meditation upon His own death (Matt. 14:13-21).
 - a. This miracle is the only one recorded in all four gospels (Matt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17; Jn. 6:1-14).
 - b. The miracle coincides with the return of The Twelve from their first ministry (Lk. 9:10,11).
 - c. The miracle also marks the first recorded Passover Jesus ever failed to observe in Jerusalem (Jn. 6:4).
3. The disciples intended to let the crowds fend for themselves for their evening meal (Matt. 14:15), but the Lord had other intentions (Matt. 14:16-21).
4. The famous "Feeding of 5000" was followed by the famous "Walking on Water" (Matt. 14:22-33).
5. Returning to the western shore of the Sea of Galilee, the Lord's fame resulted in more crowds assembling for cures to their sicknesses (Matt. 14:34-36).

Matthew 15

1. A delegation of Pharisees & scribes came to Jesus from Jerusalem and called upon Him to defend His disciples (Matt. 15:1-20).
 - a. The disciples were violating the Rabbinic tradition of ceremonial washing (Matt. 15:1,2). According to Rabbi Jose, "that to eat with unwashed hands is as great a sin as adultery."
 - b. The Lord delayed His answer to their specific purification issue (Matt. 15:10-20) by turning the question back against the accusers (Matt. 15:3-9).
 - 1) He rightly exposed their violation of Mosaic Law (Ex. 20:12; 21:17) through their legalistic gimmicking traditions (vv.3-6).

- 2) He rightly designated them hypocrites and the subjects of prophetic Truth (vv.7-9; Isa. 29:13).
 - c. When the Lord does return to the purification issue, He rightly declares the defilement to come from internal sin rather than external physical things (Matt. 15:10,11).
2. Jesus "withdrew" to Phoenicia for a short period of time (Matt. 15:21-28).
 - a. The demonic affliction of the world was not limited to Israel.
 - b. The Canaanite woman understood the implications of "Son of David" (v.22a), the nature of the angelic conflict (v.22b), and her position as a "dog" beneath the Master's table (v.27).
 3. Following His work on behalf of the one Gentile woman, the Lord had ministry to large Gentile crowds (Matt. 15:29-31 cf. Mark 7:31-37).
 4. The disciples either failed to learn the lesson when 5000 were fed, or assumed that the Lord would not feed Gentiles in the same way. In either event, the Lord repeated the miracle and fed 4000 (Matt. 15:32-39).

Matthew 16

1. The Pharisees & Sadducees approached Jesus and asked again for a sign from heaven (Matt. 16:1-4 cf. 12:38).
2. Jesus warned His disciples to beware the leaven of the Pharisees & Sadducees (Matt. 16:5-12).
3. Jesus questioned His disciples about public opinion concerning Him (Matt. 16:13-20).
 - a. The poorly taught population of Israel were divided. They thought that Jesus was a resurrected prophet.
 - b. Not one group considered Jesus to be the Christ, the Son of the living God.
 - c. Simon Peter correctly identified Jesus as the Christ. His confession is "this rock" upon which Jesus' Church would be built (cf. Jn. 11:27; 1st Jn. 2:22).
 - d. The role of the Apostles will be to manifest heavenly authority on the earth during the Kingdom of Heaven (Mystery State).
4. A significant change occurs within Jesus' ministry to His disciples (Matt. 16:20-28). He is preparing them for His crucifixion.
 - a. They were to stop identifying Him as the Christ (v.20).

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- b. He taught them about the suffering, execution and resurrection (v.21). So much for Peter's great praise (vv.17,23)!
- c. He taught that their ministry as followers would have their own crosses to bear (vv.24-26).
- d. He promised that some of them would even "see the Son of Man coming in His Kingdom" (vv.27,28).

Matthew 17

1. Six days after the Lord promised, three of His disciples "saw" the Son of Man coming in His Kingdom (Matt. 17:1-13).
 - a. They observe a glorified Christ in conversation with Moses & Elijah.
 - b. Peter speaks rashly and is immediately humbled by God the Father.
 - c. After the experience, Jesus forbids them to keep the matter secret until after the resurrection. He also explains the work of John the Baptist as a foreshadowing of Elijah's upcoming work.
2. In Jesus' absence with Peter, James & John, His remaining 9 disciples were unable to cure a demoniac (Matt. 17:14-21). Jesus explained that their ineffectiveness was the result of their having too little faith.
3. The littleness of the disciples' faith is a problem as the crucifixion approaches (Matt. 17:22,23).
4. Matthew the tax collector is the only Gospel author to record the two-drachma tax controversy (Matt. 17:24-27).

Matthew 18

1. Chapter 18 is the fourth of the five great discourses recorded in this Gospel.
2. The disciples were concerned with greatness in the Kingdom of Heaven, so the Lord taught the principles of greatness.
 - a. Humility (Matt. 18:2-6).
 - b. Seeking the benefit of others (Matt. 18:7-15).
 - c. Being like-minded in His service (Matt. 18:16-20).
 - d. Showing forgiveness as we function in grace (Matt. 18:21-35; cf. Eph. 4:32).
3. This great discourse closes the Galilean ministry (Matt. 19:1).

Matthew 19

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

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).

Matthew 20

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 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).

Matthew 21, 22

1. On Monday of the Passion week, Jesus entered into Jerusalem in fulfillment of Old Testament prophecies (Matt. 21:1-9).

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- 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 #5614 fr. הוֹשִׁיעַהּ נָּ (Ps. 118:25) *do save!*
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).
 6. When the priests and elders would not answer Jesus, He went on to deliver three parables (Matt. 21:28-22:14).
 - a. 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).
 - b. The Parable of the Marriage Feast (Matt. 22:1-14) applies to 2nd Advent Millennial events.
 7. Since they couldn’t confront Him directly, the Pharisees sent lackeys to Him with provocative questions (Matt. 22:15-22).
 8. The Sadducees also felt they could leave Him without answer, but found themselves silenced (Matt. 22:23-34).
 9. A Pharisee lawyer then took a shot at testing Jesus’ knowledge of the Law (Matt. 22:35-40).
 10. The Lord turned the tables on the Pharisees with a question from Ps. 110 that they could not answer (Matt. 22:41-46).

Matthew 23

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).
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.

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- 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.

Matthew 24, 25

1. 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).
 - a. “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 the Lord's answer does not address this question, but Luke's account does (Lk. 21:20-24).
 - b. “What will be the sign of your coming?” is answered in Matt. 23:23-51.
 - c. “What will be the sign of the end of the age?” is answered in Matt. 23:9-22.
 - 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. As the Lord begins His instructions to the disciples, He begins by describing the preliminary conditions prior to the actual labor (Tribulation) of Israel (Matt. 24:5-8).
5. The Lord then teaches the circumstances of the end of the age (Matt. 24:9-22). The setting for this passage is the Dispensation of Israel: Age of Tribulation.
6. The Lord teaches the circumstances of the signs of His coming (Matt. 24:23-51).
 - a. General descriptions (vv.23-28).
 - b. Specific miracles (vv.29-31).
 - c. 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).
 - d. 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).
 - e. 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).

- 1) In the days of Noah, the unbelievers were “taken” while believers were left.
 - 2) In the 2nd Advent of Jesus Christ, the unbelievers will be “taken” while only believers will enter into the Millennium.
 - 3) This is NOT A RAPTURE PASSAGE.
 - f. The application for this message is an urgency for watchful readiness (Matt. 24:42-51).
7. Jesus continues His prophetic message on the coming Kingdom Heaven with two parables and a description of Gentile judgment (Matt. 25:1-46).
 - a. The Parable of the Ten Virgins taught the importance of the fuel needed to produce light (Matt. 25:1-13). The virgins represent Israel awaiting the arrival of their King with His bride.
 - b. The Parable of the Talents taught the importance of the Divine good production that the Lord expects believers to produce through the grace that He provides (Matt. 25:14-30).
 - c. The Sheep & Goat Judgment taught the standard for entrance into the Kingdom of Heaven—His righteousness (Matt. 25:31-46).
 - 1) Believers will enter into the Kingdom, but unbelievers will be cast into the fire.
 - 2) The Jewish equivalent for this Gentile judgment is found in Ezek. 20:33-38.

Matthew 26

1. Jesus notified His disciples that he was within 48 hours of His death (Matt. 26:1,2), even while the conspirators were plotting the deed (Matt. 26:3-5).
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).
3. On Thursday of the Passion Week, Jesus sent two of his Disciples (Peter & John, Lk. 22:8) to arrange for their Passover meal that evening (Matt. 26:17-25).
4. Following the Passover, Jesus provided a new ritual for His Disciples—the Communion service of the Church Age (Matt. 26:26-29).
5. After the Communion, Jesus and 11 Disciples went out to the Mt. of Olives (Matt. 26:30-56).
 - a. Judas Iscariot had already gone out to accomplish the betrayal (vv.47-50).
 - b. He tells the 11 that this will be a night for them to be scattered, and they would meet Him in Galilee after the resurrection (vv.31,32).

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- c. Peter steps forward in prideful denial (v.33), to which Jesus prophesies three more denials (v.34). Peter is not dissuaded, and neither are the other 10 (v.35).
 - d. Jesus instructed 8 of the Disciples to wait while He took Peter, James, & John for a prayer meeting in Gethsemane (vv.36-46).
 - e. The betrayal takes place (vv.47-50) and Peter (Jn. 18:10) steps forward to insist on his will over the Father's will (vv.51-54).
 - f. The Lord allowed Himself to be taken, and His Disciples fled (vv.55,56).
6. Jesus stood trial before Caiaphas and the Sanhedrin in an illegal night-session (Matt. 26:57,59-68).
 7. Peter was loitering outside the proceedings and fulfilled the Lord's prophecy (Matt. 26:58,69-75).

Matthew 27

1. On Friday morning of the Passion Week, at the dawn of His crucifixion day, the Sanhedrin delivered Jesus to the Roman Governor, Pontius Pilate (Matt. 27:1,2).
2. The betrayer felt remorse, returned the blood money, and killed himself (Matt. 27:3-10) fulfilling Ahithophel typology (2nd Sam. 17:23) and Jeremiah & Zechariah's prophecy (Jer. 19:1ff.; Zech. 11:12,13).
3. Jesus stood before Pilate in two judicial sessions (Matt. 27:11-14,15-26). (A session with Herod Antipas came between Pilate's two sessions, Lk. 23:6-12).
 - a. Pilate knew that Jesus was innocent of all the Sanhedrin's charges (v.18).
 - b. Pilate appealed to the Jewish people to grant Jesus clemency, but the Pharisees had the mob on their side (vv.15-17,20-25).
4. Jesus was scourged, mocked, beaten, and led off to be crucified by the Roman soldiers (Matt. 27:26-34).
5. The crucifixion was quite the spectacle to the unbelievers who witnessed it, and fulfilled OT prophecies in the process (Matt. 27:35-44; Ps. 22:6-8,16-18).
6. For three hours, the Father judged the sin of the world in total darkness (Matt. 27:45-50).
 - a. For the first time ever, the Lord was no longer in fellowship with God the Father and the Holy Spirit (v.46).

- b. The mockers with their mocking are not deterred by the darkness (indeed they revel in it), and continue to mock while waiting for Elijah (vv.47-49).
 - c. Having lost His spiritual life, Jesus Christ laid down his physical life (v.50).
7. With the sacrifice complete, God the Father tore the temple veil and shook the earth (Matt. 27:51-54).
 - a. The earthquake opened many tombs, and a number of resurrected OT saints will come forth after Christ for a revival ministry on resurrection Sunday (vv.52,53). This is the "first-fruits" resurrection (1st Cor. 15:23).
 - b. The centurion in charge of the crucifixions became the first convert after the death of Christ (v.54).
 8. Four women were also eye-witnesses to the cross (Matt. 27:55,56).
 - a. [Matthew] ①Mary Magdalene; ②Mary the mother of James & Joseph; & ③Mrs. Zebedee.
 - b. [Mark] ①Mary Magdalene; ②Mary the mother of James the Less & Joses; ③Salome.
 - c. [John] ④His mother; ⑤His mother's sister; ⑥Mrs. Mary Clopas; ⑦Mary Magdalene.
 9. The chapter closes with Jesus' burial (Matt. 27:57-61) and the security of the tomb by the Pharisees (Matt. 27:62-66).

Matthew 28

1. Early Sunday morning, Mary Magdalene and Mrs. Mary Clopas came to the tomb and found it empty (Matt. 28:1-10).
 - a. An angel appeared on the scene, causing an earthquake, rolling away the stone, and leaving the Roman guards senseless.
 - b. This angel proclaimed the resurrection to the women and urged them to notify the Disciples.
 - c. On their way to find the Disciples, the women were met by Jesus Himself (vv.8-10).
2. The guards woke up and accepted a bribe to fabricate a story (Matt. 28:11-15).
3. The Gospel closes with the Great Commission charter (mission statement) of the coming Church Age (Matt. 28:16-20).
 - a. The imperative is to "make disciples."
 - b. The process for fulfilling the Commission is "baptizing" and "teaching."
 - c. The time for the Commission is "as you go."
 - d. The field of service is world-wide.
 - e. The assurance of success is His very presence.

(The Gospel According to)

Mark

Κατὰ Μάρκον

Mark is the Gospel of the Servant. No special lineage is required of a servant, and no genealogy is thus provided for the Christ.

As a servant, Christ is busy doing His Father’s work, and the Gospel of Mark is certainly one of action more than words (no long discourses, few parables).

Title: The Greek and English titles for the Book are named after the man who delivered the story of Jesus Christ from his perspective as a student of the Apostle Peter.

Author: John Mark was the son of a certain Mary, who hosted a prayer meeting in her home the night Peter went to jail (Acts 12:12). His cousin was the Apostle Barnabas (Col. 4:10), and he traveled with Barnabas & Paul

Mark 1

1. Mark skips the genealogy and begins his “good news” message with Isaiah’s predicted messenger—John the Baptist (Mk. 1:1-8).
2. Mark covers the baptism of Christ in three verses (Matthew took five), and the wilderness temptation in two short verses (compared to Matthew’s 11, and Luke’s 13 verses).
 - a. “Moving right along” Mark employs the adverb “immediately” 40 times in his 16 chapters.

until becoming a source of division between them (Acts 15:37-39). In later years, Mark became a student & assistant of Peter’s in Babylon (1st Pet. 5:13).

The outline of Mark is identical to the outline of Peter’s sermon in Caesarea (Acts 10:34-43), and thus the Gospel of Mark is sometimes thought of as the Gospel of Peter, recorded by Mark. It is likely that Mark intended his work

for a Roman audience as he interpreted several Aramaic terms (3:17; 5:41; 7:34; 15:22), and used a number of

Focus	To Serve			To Sacrifice		
	1:1	10:52	11:1	16:20		
Divisions	Presentation of the Servant	Opposition to the Servant	Instruction by the Servant	Rejection of the Servant	Resurrection of the Servant	
						1:1
Topics	Sayings and Signs			Suffering		
Place	Galilee and Perea			Judea and Jerusalem		
Time	c.3 years		c.6 months	8 days		
	c.29-33AD					

Latin terms to replace their Greek equivalents in this Gospel (4:21; 6:27; 12:14,42; 15:15,16,39).

- b. Mark also includes a number of vivid terms in describing the gospel activities—such as being “impelled” by the Spirit to go out into the wilderness, and the wild beasts He faced there.
3. Mark summarizes Jesus’ Galilean ministry (Mk. 1:14,15). “The time is fulfilled, and the kingdom of God is at hand; change your thinking and place your trust in the good news.”
4. Mark’s account of the calling of the first four Disciples has two interesting items:
 - a. The reference to Simon Peter as Simon.

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- b. The reference to the hired servants in Zebedee's boat.
- 5. Christ and His first four Disciples find an unclean spirit indwelling a man in the Capernaum synagogue (Mk. 1:21-28).
- 6. Mark records vivid details not mentioned by Matthew:
 - a. The Lord's early morning prayer ministry and eagerness to get to work each day in service to God the Father (Mk. 1:35,38).
 - b. The multiple demons in multiple synagogues throughout Galilee (Mk. 1:39).
 - c. The early Galilean popularity that prevented Jesus from publicly entering certain cities (Mk. 1:45).

Mark 2

1. Jesus had to sneak back into Capernaum with only a few days of privacy before the crowds laid siege to the house where he was staying (Mk. 1:1,2).
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).

Mark 3

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).
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).

Mark 4

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

Mark 5

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).
2. "Tell it like it is" Mark records the ineffectiveness of the many physicians to heal the woman with the twelve year hemorrhage (Mk. 5:25-34).
3. Mark records the Aramaic words Christ spoke, and translates them for a non-Aramaic speaking audience (Mk. 5:41).

Mark 6

1. Jesus is not only rejected by His kinsmen in Nazareth, but they even take offense at His wisdom and miracles (Mk. 6:1-6).
2. The execution of John the Baptist is also recorded with narrative skill (Mk. 6:14-29).
3. Mark's record of the Feeding of 5000 and the Walking on Water quite candidly described the problems the Disciples were having learning from His miracles (Mk. 6:52; 8:17).