

One Year Through the Bible

Week 42: October 13th through 19th

Daily Scripture Reading:	
Sunday:	Psa. 150,19; Neh. 7
Monday:	Neh. 8-10
Tuesday:	Neh. 11-13
Wednesday:	Mal. 1-4
Thursday:	Matt. 1-4
Friday:	Matt. 5-7
Saturday:	Matt. 8-11

Bible Chapter Titles	
Psalm	
150	Praise Ye the LORD
19	The Witness of Creation and Revelation
Nehemiah	
7	Genealogies
8	Ezra's Expository Preaching
9	Review of Old Testament History
10	Application of Teaching to Experience
11	Geographical Distribution of the Inhabitants of Israel
12	Dedication of the Walls
13	The Law and Separation
Malachi	
1	Priests—Get Back into Fellowship
2	Priests and People—Get Back into Fellowship
3	Robbery, but Future Blessing
4	The Second Advent
Matthew	
1-2	The Birth and Reception of the King
3	The Baptism of the King
4	The Testing of the King
5-7	The Proclamation of the King (Sermon on the Mount)
8-10	The Authority of the King
11-12	Opposition to the King

Thoughts & Notes on Psalm 150

1. Psalm 150 is a Hallelujah psalm (Ps. 104-106; 111-113; 115-117; 135; 146-150). הַלְלוּ יְהוָה.
2. Psalm 150 provides the conclusion to the Psalter, and the summary of the principle for praise—the LORD is worthy of every form of praise.
3. The Father's purpose in keeping believers on the earth is to keep the LORD's praise active on the earth.

Thoughts & Notes on Psalm 19

1. Psalm 19 is a Davidic psalm that beautifully portrays the Christian Way of Life for believers awaiting the coming Christ during the inter-testamental time-frame.
2. Natural revelation is sufficient for any human being to be humbled by their awareness of the Almighty (Ps. 19:1-6; Rom. 1:20-23).
3. Special revelation is sufficient for any believer to be humbled by their awareness of the Almighty's absolute standard of Righteousness (Ps. 19:7-11).
4. The Word of God judges our thoughts and intentions, and provides for our defense against overt sins, sins of the tongue, & mental-attitude sins (Ps. 19:12-14; Heb. 4:12).

Thoughts & Notes on Nehemiah Chapter Seven

1. Having completed the walls of Jerusalem, Nehemiah assigned Hanani & Hananiah as the commanders of Jerusalem's defense (Neh. 7:1-4).
 - a. The gates were opened on a limited basis.
 - b. 24hr guard duty was scheduled upon the walls.
2. The enumeration of the returnees is virtually identical to the account given in Ezra (Neh. 7:5-72; Ezra 2:1-70).
 - a. Nehemiah made use of a previously written record (Neh. 7:5).
 - b. Those who could not verify their lineage were excluded until they could be Divinely validated (Neh. 7:64,65).

Thoughts & Notes on Chapter Eight

1. Within the security of the Jerusalem walls, the people of Jerusalem asked Ezra to teach them from the Word of God (Neh. 8:1-8).
 - a. Ezra taught daily (Neh. 8:1,13,18).
 - b. Assistants reinforced Ezra's message with practical application (Neh. 8:7,8).
2. Nehemiah encouraged the worshippers to look forward in joy rather than looking back in guilt (Neh. 8:9-12).
3. This teaching produced the greatest Feast of Tabernacles ever observed (Neh. 8:13-18; cf. 2nd Chr. 7:8; Ezer. 3:4,5).

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Thoughts & Notes on Chapter Nine

1. Two days after the Feast of Tabernacles was completed, all the returnees assembled together for a solemn assembly (Neh. 9:1-3).
 - a. They assembled privately, apart from the Gentiles.
 - b. They listened to the Word of God for 3 hours, then participated in a 3 hour prayer service.
2. A committee of eight Levites stood and led Israel in a Walk-Thru the Bible (Neh. 9:4-31).
3. The Walk-Thru led them right up to the present generation and their ongoing shortcomings (Neh. 9:32-37).

Thoughts & Notes on Chapter Ten

1. The returnees from exile desired to demonstrate their commitment to the Law by signing their name to a sealed document (Neh. 9:38).
2. The signers of the document are recorded (Neh. 10:1-27).
3. The non-signers of the document nevertheless take an oath under penalty of a curse to be obedient to the Law of Moses in every respect (Neh. 10:28-31).
4. The non-signers went beyond their stated oath and pledged their support for the Levitical worship services (Neh. 10:32-39).

Thoughts & Notes on Chapter Eleven

1. Chapters 11-13 describe the circumstances within Israel after the completion of Jerusalem's walls.
2. Jerusalem was under-populated, so a tithe of all the Jews in the land was designated for the building up of the holy city (Neh. 11:1,2).
3. Although individual believers and certain families may represent other Tribes after the captivity (Lk. 2:36), the only significantly large Tribes represented were Judah & Benjamin (Neh. 11:4).
4. The land allotments are all southern territories that had previously been the Tribal territory of Judah & Benjamin (Neh. 11:25-36). The land of the northern Tribes at this time is in Samaritan hands.

Thoughts & Notes on Chapter Twelve

1. The detailed census of the post-exilic inhabitants of Judah continues with the lineages and family heads of the priests and Levites (Neh. 12:1-26).
2. The builders of the wall dedicated that wall to the glory of the LORD Who allowed that wall to be completed (Neh. 12:27-30).
3. Ezra & Nehemiah lead to choir processions around the walls of the city (Neh. 12:31-43). The two parades met at the temple, and a great worship celebration was conducted there.
4. The proper activities of singers, gatekeepers, priests & Levites were established (Neh. 12:44-47).

Thoughts & Notes on Chapter Thirteen

1. Chapter 13 takes place years after the events of chapters 1-12.
2. Nehemiah completed his term as governor, and returned to Persia. After an unknown period of time, he returned to Jerusalem and found more evil at work (Neh. 13:1-9).
 - a. Tobiah the Ammonite (Neh. 2:10) had been given chambers within the temple (Neh. 13:4,5).
 - b. When Nehemiah found out about it, he threw Tobiah out of the temple (Neh. 13:8,9).
3. Nehemiah also discovered that the Levites were working outside jobs to support themselves because they were not being supported by the tithes and offerings (Neh. 13:10-14).
4. Nehemiah also put an end to the Sabbath violations that he observed (Neh. 13:15-22).
5. The mixed marriage snare was also becoming prevalent once again (Neh. 13:23-29).
6. Other seemingly basic tasks were being neglected without Nehemiah's spiritual leadership (Neh. 13:30,31).

Malachi

Μαλαχίας

מְלֶאכִי

Malachi “my messenger” is the Book of imminent expectation. Malachi expands Isaiah’s prophecy of the forerunner and closes the Old Testament with the hope of the coming Lord.

In light of the coming Lord, believers are admonished to be found faithful when He does come.

Title: The Hebrew, Greek, & English titles for the Book are all named after the prophet who delivered the message of the book.

Focus	Privilege of the Nation	Pollution of the Nation		Promise to the Nation		
	1:1 1:5	1:6	3:15	3:16		4:6
Divisions	Love of God for the Nation	Sin of the Priests	Sin of the People	Book of Remembrance	Coming of Christ	Coming of Elijah
	1:1 1:5	1:6 2:9 2:10	3:15	3:16 3:18	4:1 4:3	4:4 4:6
Topics	Past	Present		Future		
	Care of God	Complaint of God		Coming of God		
Place	Jerusalem					
Time	c.432-425BC					

Author: The prophet Malachi is otherwise unknown in the Old Testament outside of the Book which bears his name. Internal and external evidence dates him either contemporaneously with Nehemiah, or shortly after Nehemiah.

Thoughts & Notes on Chapter One

- The LORD’s oracle/burden begins with a declaration of His love for Israel (Mal. 1:2a).
 - Israel does not have the capacity to understand or appreciate the LORD’s love (Mal. 1:2b).
 - The LORD’s love was an unconditional love (Mal. 1:2c; Rom. 9:10-13).
- The LORD’s oracle/burden continues with an accusation against Israel—their priests despise His name (Mal. 1:6b).
 - As their Father and Master He does not receive any honor or fear from His people (Mal. 1:6a).
 - Again, Israel does not have the capacity to understand why their carnality was a despisement of the LORD (Mal. 1:6c).
 - The LORD also explained that Israel was despising His name by their fraudulent and cheapskate offerings (Mal. 1:7-10).
 - The LORD promised a coming day when His name will be magnified, & His offerings will be awesome (Mal. 1:11,12).
- The entire apostasy of Malachi’s day is described as a spiritual fatigue (Mal. 1:13,14).

Thoughts & Notes on Chapter Two

- The LORD’s oracle/burden follows the accusation of chapter one with a warning in chapter two (Mal. 2:1-9).
 - They are already under Divine discipline (curse) (Mal. 2:2), but that Divine discipline will progress to fecal disposal (Mal. 2:3).
 - The warning charges the priests of Malachi’s day to imitate the Levites of Moses’ day (Mal. 2:4-7).
 - The warning recognizes that their failure was leading the people astray (Mal. 2:8,9).
- Following the fecal forewarning, the LORD’s oracle/burden returns to describing Israel’s rebellion (Mal. 2:10-12).
 - Israel does not have the capacity to understand that their spiritual adultery and physical adultery placed a barrier between them and the LORD (Mal. 2:13,14,17).
 - The LORD God of Israel reminded Israel that their marriage covenants were spiritually binding, and a reflection of His national covenant with them (Mal. 2:15,16).

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Thoughts & Notes on Chapter Three

1. The LORD's oracle/burden continues with a promise of a coming messenger, expanding Isaiah's prophecy of the one who will "clear the way" (Mal. 3:1 cf. Isa. 40:3).
 - a. Mal. 3:1a is quoted in the Gospels with reference to John the Baptist (Matt. 11:10; Mk. 1:2; Lk. 7:27).
 - b. Mal. 3:1b is never quoted in the Gospels, and is not fulfilled by 1st Advent. It is fulfilled by the 2nd Advent of Jesus Christ (Zech. 13:9; Dan. 12:10).
 - c. The forerunner's work, and the LORD's refining work are the only means by which Israel will ever again be pleasing to the LORD and enjoy His blessings in the land (Mal. 3:4-6).
 - d. In light of the coming wrath, the Lord appeals for Israel to return to Him (Mal. 3:7a), but Israel lacked the capacity to understand how such a return would be accomplished (Mal. 3:7b).
2. The LORD rebuked Israel for their robbery of His tithes & offerings (Mal. 3:8-12).
 - a. Israel lacked the capacity to give to the LORD either their required tithes or their freewill offerings.
 - b. Israel failed to have faith in the LORD's provision and His reward for their faithful giving.
 - c. Believers are forbidden to test the LORD (Deut. 6:16) except in this one area (Mal. 3:10).
 - d. Israel failed to recognize that their difficult financial circumstances were the result of their lack of grace capacity (Mal. 3:11).
3. The LORD's oracle/burden continues with a rebuke for their rebellion against him (Mal. 3:13a).
 - a. Yet again, Israel lacks the capacity to understand how their mental attitude is one of open rebellion (Mal. 3:13b).
 - b. The LORD spells it out for them (Mal. 3:14,15).
4. The LORD is keeping track of those who are humbled by the rebuke He sends, and their names are recorded in a Divine diary (Mal. 3:16-18).

Thoughts & Notes on Chapter Four

1. The Book of Malachi closes with a view of the 2nd Advent of Jesus Christ (Mal. 4:1-3; Isa. 30:26; 60:1).
2. The coming Day is a day which should prompt believers to live in a Godly manner (Mal. 4:4; 2nd Pet. 3:11).
3. The forerunner is specifically identified as Elijah the prophet (Mal. 4:5,6).
 - a. His work of "clearing the way" (Mal. 3:1; Isa. 40:3) is a moral work of working in the hearts of Israel (Mal. 4:6a).
 - b. Gabriel declared that John the Baptist would be the fulfillment of the Mal. 4:5 Elijah prophecy (Luke 1:17,76).
 - c. Jesus Christ declared John the Baptist to be the fulfillment of the Mal. 3:1 forerunner and Mal. 4:5 Elijah prophecies (Matt. 11:10,14).
 - d. Jesus Christ also declared that although Elijah came, he is coming yet again (Matt. 17:10-13).
4. The Old Testament closes with the LORD expressing a desire to not "come and smite the land with a curse" (Mal. 4:6).
 - a. This was the last given Divine statement of the Old Testament, and must have grown on the minds of Israel through 400 years of silence.
 - b. Matthew, Mark, & Luke focused on the Baptist as the forerunner (Matt. 11:10; Mk. 1:2; Lk. 7:27).
 - c. John focused on the grace that came not to smite, but to save (Jn. 3:17; 12:47).

(The Gospel According to)

Matthew

Κατὰ Μαθθαῖον

Matthew is the Gospel of the King. The lineage of the Son of David introduces the subject. The virgin birth begins the story, as the Seed of the Woman enters into the world.

Matthew is the Gospel of Discourse. The five most lengthy sermons of Christ (The Sermon on the Mount, Instruction of the Disciples, Parables of the Kingdom, Terms of Discipleship, and the Mt. Olivet Discourse) are all recorded in this book.

Focus	Offer of the King			Rejection of the King			
	1:1	11:1	11:2	11:2	16:12	28:20	28:20
Divisions	Presentation of the King 1:1	Proclamation of the King 4:11 4:12	Power of the King 7:29 8:1 11:1	Progressive Rejection of the King 11:2 16:12	Preparation of the King's Disciples 16:13 20:28	Presentation and Rejection of the King 20:29 27:66	Proof of the King 28:1 28:20
Topics	Teaching the Throngs			Teaching the Twelve			
	Topical			Chronological			
Place	Bethlehem & Nazareth	Galilee		Judea			
Time	c.4BC-33AD						

Title: The Greek & English titles for the Book are named after the Apostle who delivered the story of Jesus Christ from his perspective. Kata Matthaion “According to Matthew” becomes in the English “The Gospel According to Matthew.”

Author: Matthew the tax collector (Matt. 9:9-13) became one of the Twelve Apostles of Jesus Christ (Matt. 10:3). He is also known as Levi the son of Alphaeus (Mark 2:14-17; Lk. 5:27-32).

Thoughts & Notes on Chapter One

- Matthew begins with the Record of the Genealogy of Jesus Christ, Son of David, Son of Abraham (Matt. 1:1). Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.
 - The Christ/The Messiah (Χριστός) links Jesus to the Messiah (מָשִׁיחַ) prophecies of the Old Testament (Ps. 2:2; Dan. 9:25).
 - The Son of David links Jesus to the Davidic Covenant—eternal Kingship over God’s chosen earthly people (2nd Sam. 7:8-16).
 - The Son of Abraham links Jesus to the Abrahamic Covenant—eternal blessings for all the families of the earth (Gen. 12:1-3).
- Matthew’s record of the genealogy of Jesus Christ traces His legal line from Abraham down to Jesus’ legal (not physical) father Joseph (Matt. 1:2-17).

- The lineage is selectively edited to show three sections of fourteen generations (Matt. 1:17).
 - From Abraham to Zerubbabel the lineage is consistent with the Old Testament.
 - The lineage from Zerubbabel to Joseph is not established via the Old Testament.
 - His lineage would have been “on the record” with the records kept in the temple.
 - His enemies attacked his birth as coming from fornication, but never impugned his Davidic lineage.
 - The five women recorded is highly unusual—a feature not usually found in Old Testament genealogies.
 - The vocabulary shift in v.16 is critical. Joseph was not the physical father of Jesus.
- The circumstances of Jesus’ virgin birth are described from Joseph’s perspective (Matt. 1:18-25).

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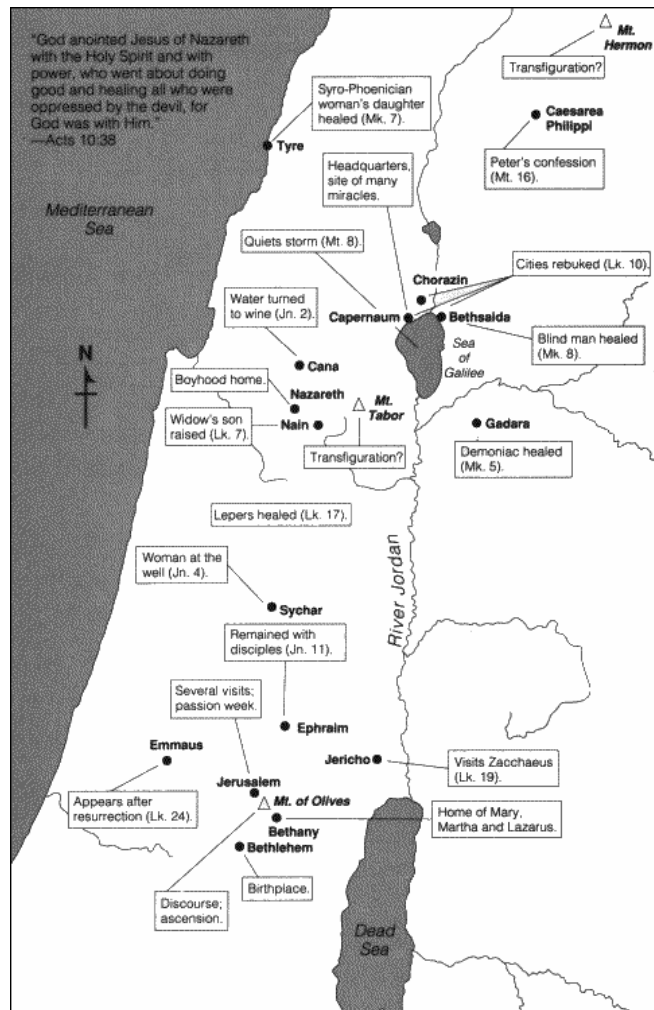
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- a. During Joseph & Mary’s engagement, Mary became pregnant & Joseph planned a discreet divorce (Matt. 1:18,19).
- b. Joseph was a believer (righteous man) who sought Mary’s best interest.
- c. Joseph’s intentions were overruled by the faithfulness of God (Matt. 1:20,21).
- d. The virgin birth of Jesus Christ is the fulfillment of Isaiah’s prophecy (Matt. 1:22,23; Isa. 7:14).
- e. Joseph responded to the angel’s message with unquestioning obedience (Matt. 1:24,25).
- f. Mary’s virginity ended after the birth of Jesus (Matt. 1:25) as she and Joseph gave birth to four more sons and at least two daughters (Ps. 69:8; Matt. 13:55,56).

4. Joseph obeys a dream warning, and flees with his family to Egypt (Matt. 2:13-15).
5. Following the death of Herod, Joseph obeys additional dream warnings to return to Israel and settle in Galilee (Matt. 2:19-23).
6. The circumstances recorded here describe many Old Testament prophecies:
 - a. The star prophecy (Num. 24:17). A Gentile prophecy concerning Israel!
 - b. The Bethlehem prophecy (Mic. 5:2).
 - c. The slaughtered infant prophecy (Jer. 31:15).
 - d. The Egypt prophecy (Hos. 11:1).
 - e. The Nazarene (branch, Heb. netser #5342) prophecy (Isa. 11:1).
 - f. The Galilee prophecy (Isa. 9:1).

Thoughts & Notes on Chapter Two

1. Up to two years has gone by in between Matt. 1&2 (Matt. 2:7,16).
2. Magi (μάγοι) from the east arrived in Jerusalem for the purpose of worshiping the King of the Jews (Matt. 2:1-12).
 - a. Their number is not stated, nor does Scripture call them kings. The μάγοι were Babylonian & Persian astrologers who had tremendous influence in the eastern thrones (e.g. Dan. 2:2).
 - b. They came in response to “His star.” Likely an angel (commonly called stars).
 - c. They followed the “star” to the very house (οἰκία) where the child (παῖδιον) was.
 - d. They worshiped Him, and presented Him with gifts. This does not fulfill Ps. 72:10,11 or other such OT passages.
 - e. They obeyed the dream warning to avoid Herod (v.12).
3. Herod the Great was appointed King of Judea by Antony, Octavius, & the Roman Senate in 37BC and reigned until his death in 4BC.
 - a. Herod was greatly troubled over the birth of a Jewish King (Matt. 2:3). Herod was an Idumean (Edomite) married into the ruling Jewish (Hasmonean) family.
 - b. He knows that this coming King is the expected Christ/Messiah (Matt. 2:4).
 - c. The chief priests and scribes cite the Bethlehem prophecy (Matt. 2:4-6), and the magi provide the two year time-frame (Matt. 2:7).
 - d. Herod attempts to destroy the Seed of the woman according to the location and time-frame specified (Matt. 2:16-18).



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Thoughts & Notes on Chapter Three

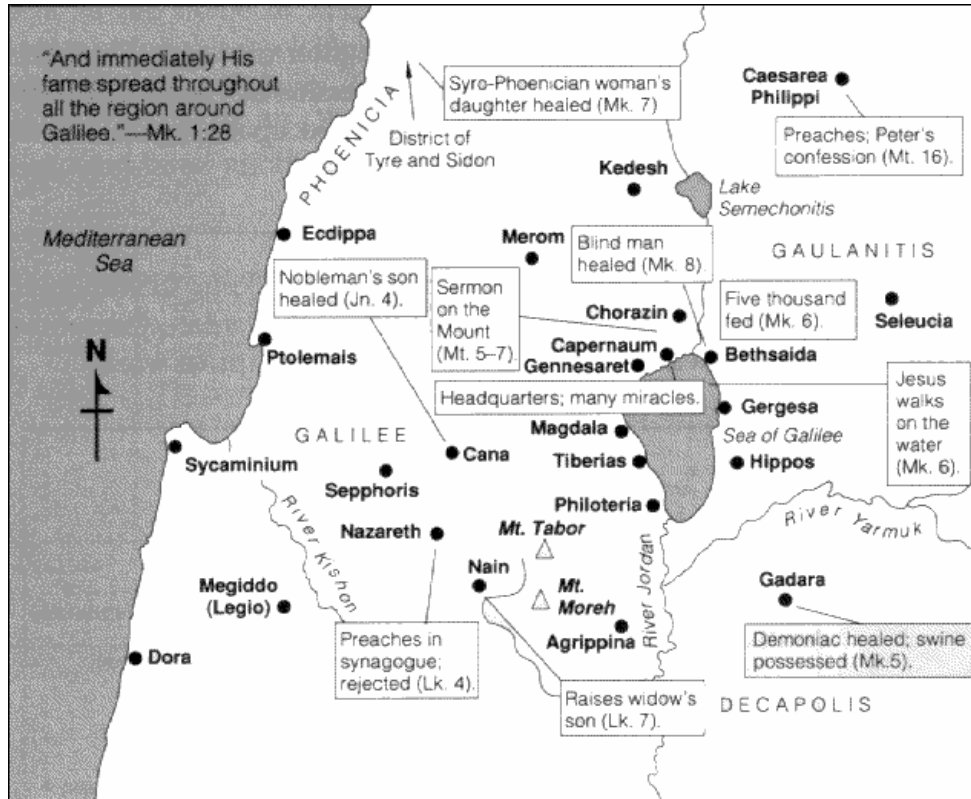
1. John the Baptist undertook a wilderness preaching ministry as the Herald of the Christ (Matt. 3:1-6).
 - a. His proclamation: “repent” (change your thinking) “for the Kingdom of Heaven has drawn near” (Matt. 3:2).
 - b. John’s clothing and diet were reminiscent of Elijah (Matt. 3:4; 11:8; 2nd Kgs. 1:8).
 - c. John enjoyed unparalleled response to his preaching, as great multitudes came out of Jerusalem, Judea and the Jordan region in order to be baptized (Matt. 3:5,6).
 - 1) Judaism’s baptism ritual of Gentile proselytes likely followed 70AD and bears no influence upon John’s baptism.
 - 2) The Qumran records of the Essenes do precede John’s activity, but their rites bear little resemblance to John’s mission.
2. When the religious/political leaders came to participate in the baptism ritual, John confronted them like Elijah before the prophets of Baal (Matt. 3:7-10).
3. John understood that his ministry was temporary, and the One Who was Coming would perform a greater baptism (Matt. 3:11,12; Mal. 3:2,3; Joel 2:28,29).
4. The Herald fulfilled his purpose when the Christ appeared (Matt. 3:13-17).
 - a. Jesus Christ was sinless and perfect. He had no need to be baptized as a visible sign of His repentance. He did so anyway, in order to identify with His brethren (Isa. 53:12).
 - b. The Holy Spirit and God the Father testified to His Sonship (Matt. 3:16,17; Isa. 42:1).



Traditional site for the baptism of Jesus Christ

Thoughts & Notes on Chapter Four

1. Before Jesus can begin any ministry in the human realm, He was tempted and tested in the angelic realm (Matt. 4:1-11).
 - a. He followed the Spirit’s leading. It was the Spirit’s purpose to allow Jesus to be tempted by the Devil. ὁ διάβολος #1228.
 - b. He fasted forty days and forty nights *before* becoming hungry.
 - c. The Tempter (ὁ πειράζων #3985) made a number of offers—three of which are recorded in Scripture—and the Lord answered all three with Deuteronomy quotations (Deut. 8:3; 6:16; 6:13 & 10:20).
 - 1) Satan’s first recorded temptation acknowledged Jesus as the Son of God (Matt. 4:3).
 - a) The trap was for the Son of God to use his Deity for selfish reasons.
 - b) The way of escape was for the Son of Man to rely upon the Word of God.
 - 2) Satan’s second recorded temptation needed a public setting rather than a private setting.
 - a) The trap was for the misapply the Word of God for personal glory.
 - b) The way of escape was for the Son of Man to walk humbly before the LORD.
 - 3) Satan’s third recorded temptation betrayed his ultimate goal—to establish himself as an alternate god & father.
 - a) The trap was to receive the crown without the cross.
 - b) The way of escape was for the Son of Man to remain faithful to God.
2. John the Baptist’s arrest prompted Jesus to move His ministry to Galilee (Matt. 4:12-25).
 - a. He established a headquarters in Capernaum, on the northwest shore of the Sea of Galilee.
 - b. He continued the Baptist’s message of repentance, proclaiming the Kingdom of Heaven.
 - c. At this time, Jesus begins to call disciples to full-time ministry (Matt. 4:18-22).
 - 1) He had previously met Andrew, John, Peter & James at the Jordan River (Jn. 1:35-42).
 - 2) This call to service meant leaving their secular careers (Matt. 4:20,22).
 - d. Jesus began a circuit ministry throughout the cities and villages of Galilee (Matt. 4:23-25).
 - 1) Teaching in the synagogues.
 - 2) Preaching the Gospel of the Kingdom.
 - 3) Healing every kind of disease and sickness. This was the element of His ministry that gathered the most attention.



Thoughts & Notes on Chapter Five

1. Chapters 5-7 form the first lengthy discourse in Matthew—the Sermon on the Mount.
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. They are descriptive of the comfort and mercy the 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. 5:13-17).
 - 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.
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).
6. The summary statement: our goal is the Father’s perfection (Matt. 5:48; cp. Lev. 19:2).

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Thoughts & Notes on Chapter Six

1. Chapter 6 continues the Sermon on the Mount with practical messages for believers to live their “perfect” life.
2. Our 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).
5. Our perspective should be kept clear as we serve the LORD and reject the master of darkness (Matt. 6:22-24).
6. Our temporal-life circumstances & details are in the Father’s hands, so we can relax and concentrate on spiritual matters as we walk by faith day-by-day (Matt. 6:25-34).

Thoughts & Notes on 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.
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 strength of our house is dependant upon living the Word of God (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).

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Thoughts & Notes on Chapter Eight

1. Chapters 8-10 highlight a number of miracles. The Lord's credentials as a prophet were undeniable (cf. Jn. 3:2).
2. Although previous healings are mentioned (Matt. 4:23,24), Matthew's first recorded healing describes the Lord's healing of a leper by touching him (Matt. 8:1-4).
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 even Gentiles will be blessed above many Jews in the Kingdom of Heaven (Matt. 8:10-12).
4. Jesus also healed Peter's mother-in-law and countless others in Capernaum (Mt. 8:14-17).
5. Some wanted to follow Jesus, but when He explained the cost of discipleship they had other priorities (Mt. 8:18-22).
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 #1139; *to be under the power of a demon* (δαίμων #1142 or δαιμόνιον #1140).
 - 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).

Thoughts & Notes on Chapter Nine

1. The miracles and messages of Jesus' Galilean ministry continue in Chapter 9.
2. The first recorded disapproval by the scribes comes as Jesus forgives a paralytic's sins (Matt. 9:1-8).
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' Galilean ministry included the first two out of three miracles of physical life restoration (Matt. 9:18-26).
 - a. Unrecorded in Matthew is the raising of a widow's son in Nain (Luke 7:11-17).
 - b. Recorded in all 3 synoptic gospels is the raising of a (synagogue official) ruler's daughter.
 - c. On the way to Jairus' home, the Holy Spirit performed another miracle through Jesus without His awareness (Matt. 9:20-22).
 - d. Jesus found Jairus' home in total disorder. He dismissed the chaos and restored the girl's life (Matt. 9:23-26).
6. Additional miracles included healing two blind men (Matt. 9:27-31), and a mute demoniac (Matt. 9:32-33). This was the beginning of the Pharisees slander campaign to accuse Jesus of using demonic power Himself (Matt. 9:34).
7. The Galilean ministry is once again summarized (Matt. 9:35 cf. 4:23) and Jesus desire to expand the ministry is then communicated (Matt. 9:36-38).

One Year Through the Bible

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Thoughts & Notes on Chapter Ten

1. Jesus had large crowds that followed Him, but twelve of them were special gifts from God the Father, and these were The Twelve who went from Disciples to Apostles (Matt. 10:1-4).
2. The Twelve
 - a. The enumeration of the Twelve occurs in four places (Matt. 10:2-4; Mk. 3:16-19; Lk. 6:13-16; Acts 1:13).
 - b. The twelve are always divided into three groups of four, and the first name of each quartet is always the same.
 - 1) Peter's quartet includes Andrew, James & John.
 - 2) Philip's quartet includes Bartholomew, Thomas & Matthew.
 - 3) James the Less' quartet includes Thaddaeus¹, Simon the Zealot & Judas Iscariot.
3. Jesus sent The Twelve out into Judah & Galilee with specific power and instructions (Matt. 10:1,5-42).
 - a. His commission authorized The Twelve to cast out unclean spirits (demons) and to heal every kind of disease and sickness (v.1), even to restore physical life to the physically dead (v.8).
 - b. His commission established their jurisdiction as the lost sheep of the house of Israel (vv.5,6).
 - c. His commission confirmed their message: the Gospel of the Kingdom of Heaven (v.7).
 - d. His commission designated the grace financial policy they were to operate under (vv.9-15).
 - e. His commission included a warning of persecution and the need for shrewdness (vv.16-20).
4. The Lord's instructions for His Apostles not only addresses their immediate circumstances, but prophetically looks ahead to the Tribulation (Matt. 10:21-23).
5. The principle of kosmos hatred is clearly established. Servants of the Lord will be hated because the Lord Himself is hated (Matt. 10:24,25).
6. Occupation on the Father and a faithful witness for the Son are the means by which believers may not have fear when facing the angelic conflict (Matt. 10:26-33).

7. The Lord described the family conflicts that can arise because of a believer's new spiritual family relationship (Matt. 10:34-39).
8. The Lord concludes His commissioning message to the Twelve (Matt. 10:40-42).
 - a. He instructed them that they represent Him, even as He represents the Father (v.40).
 - b. He taught them that the basis of eternal reward is our service to the Father and the Son through our treatment of His representatives (vv.41,42).

Thoughts & Notes on 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. In prison, the Baptist was beginning to doubt that Jesus was the Christ (Matt. 11:3). The Lord encouraged him through an Old Testament citation and the understanding that such prophecies were being fulfilled (Matt. 11:4-6; Isa. 35:5ff; 61:1).
3. That ministry opened the door for a much larger ministry as Jesus addressed the crowds about John the Baptist (Matt. 11:7-19).
4. Israel has rejected the Herald, and ignored the Christ. Therefore they become objects of "woe" declarations (Matt. 11:20-24).
5. The Kingdom of Heaven has been rejected, but Jesus Christ gives praise and thanksgiving to God the Father (Matt. 11:25,26).
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).

¹ Also called Lebbaeus, Judas son of James, & Judas (not Iscariot).

One Year Through the Bible

Week 42: October 13th through 19th

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