

Quiet Time Text

Week 1 Scripture Reading

- March 28 Matt 24:1-5
- March 29 Matt 24:6-10
- March 30 Matt 24:11-14
- March 31 Matt 24:15-20
- April 1 Matt 24:21-24

Week 2 Scripture Reading

- April 4 Matt 24:25-28
- April 5 Matt 24:29-31
- April 6 Matt 24:32-35
- April 7 Matt 24:36-39
- April 8 Matt 24:40-44

Week 3 Scripture Reading

- April 11 Matt 24:45-51
- April 12 Matt 25:1-6
- April 13 Matt 25:7-13
- April 14 Matt 25:14-18
- April 15 Matt 25:19-23

Week 4 Scripture Reading

- April 18 Matt 25:24-30
- April 19 Matt 25:31-34
- April 20 Matt 25:35-40
- April 21 Matt 25:41-46
- April 22 Matt 26:1-5

Week 5 Scripture Reading

- April 25 Matt 26:6-13
- April 26 Matt 26:14-16
- April 27 Matt 26:17-19
- April 28 Matt 26:20-25
- April 29 Matt 26:26-29

Week 6 Scripture Reading

- May 2 Matt 26:30-35
- May 3 Matt 26:36-39
- May 4 Matt 26:40-44
- May 5 Matt 26:45-49
- May 6 Matt 26:50-56

Week 7 Scripture Reading

- May 9 Matt 26:57-62
- May 10 Matt 26:63-68
- May 11 Matt 26:69-75
- May 12 Matt 27:1-2
- May 13 Matt 27:3-10

Week 8 Scripture Reading

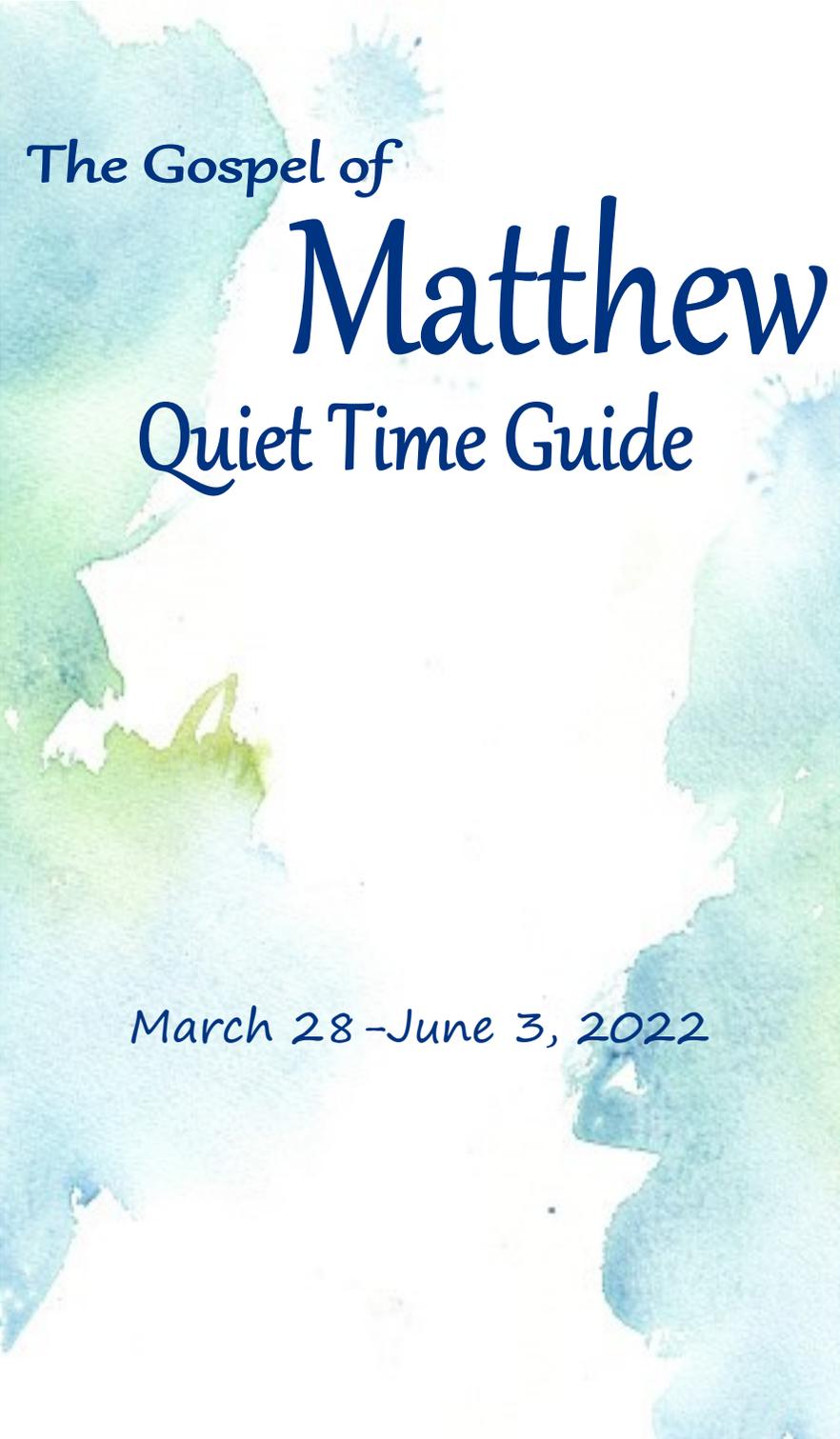
- May 16 Matt 27:11-14
- May 17 Matt 27:15-18
- May 18 Matt 27:19-23
- May 19 Matt 27:24-26
- May 20 Matt 27:27-31

Week 9 Scripture Reading

- May 23 Matt 27:32-36
- May 24 Matt 27:37-44
- May 25 Matt 27:45-50
- May 26 Matt 27:51-56
- May 27 Matt 27:57-61

Week 10 Scripture Reading

- May 30 Matt 27:62-66
- May 31 Matt 28:1-8
- June 1 Matt 28:9-10
- June 2 Matt 28:11-15
- June 3 Matt 28:16-20



The Gospel of Matthew Quiet Time Guide

March 28 - June 3, 2022

Matthew Chapters 24-28

The Gospel of Matthew is a very important book of the Bible. In fact, Genesis and Matthew, I believe, are the two key books of the Bible. As we start our study of the last portion (4th of 4 portions) of the Gospel of Matthew, let's review a little.

One day the angel of the Lord broke in upon the time of prayer of a priest by the name of Zacharias, who was standing at the altar in Jerusalem. The angel gave the announcement of the birth of John the Baptist who would be the forerunner of the Lord Jesus. This event ended the 400 years of silence.

Matthew presents Christ as King. The gospel of Matthew presents the program of God. The "kingdom of heaven" is an expression which is peculiar to this gospel. The One who is going to establish that kingdom on the earth is the Lord Jesus.

In an earlier portion of our study, Jesus Christ demonstrated that He had the dynamic, the power (a force that stimulates change) by performing miracles.

After the Lord Jesus demonstrated His power in the miracles, He commissions the 12 apostles to go to the nation Israel and preach the gospel of the kingdom. These men were to go not as forerunners, but as after-runners.

In the third portion of our study, Jesus Christ demonstrated His Deity in several ways: The Transfiguration, performing healings, and doing miracles. Jesus introduced His organization to come – the Church. Jesus expounded on His coming death and His resurrection.

Jesus was also confronted by the Herodians, the Sadducees, and the Pharisees. Each group presented questions that were designed to trap Him. Jesus answered their questions and silenced them. Jesus then warned the multitude about the scribes and Pharisees.

In this last portion, Matthew opens with the disciples asking Jesus some questions: "The sign of the end of the age" and "The sign of His coming".

Matthew chapters 24 and 25 are known as the Olivet Discourse. They constitute the last major dialogue in this gospel. The Olivet Discourse is called a major discourse or dialogue because of the extent, content, and intent of the topics. First, Jesus our Lord will predict the Destruction of Jerusalem. He will tell the disciples that His kingdom would be postponed and that the temple would be left desolate. In this Olivet Discourse, when Christ speaks of His coming, He is referring to His return to the earth to establish His kingdom. The church is not in the picture at all. In fact, by the end of the age, the church will have been raptured — removed — and it will be the last days of the nation Israel. He is speaking about the Great Tribulation Period and so labels it in this discourse.

In the Olivet Discourse there is the parable of the ten virgins, which tests the genuineness of the faith of Israel; the parable of the talents, which tests the faithfulness of His servants; and the judgment of the Gentile nations, which tests their right of admission into the kingdom.

Then comes the final events in the life of Jesus immediately before the

cross; the plot to arrest Him; the anointing by Mary of Bethany; the selling by Judas Iscariot; the celebration of the first Lord's Supper; the predicted denial by Peter; the agony in the Garden of Gethsemane; the betrayal by Judas; the arrest by the chief priests; the trial before Caiaphas and the Sanhedrin; the denial by Peter. All of these presented here in this portion of Gospel of Matthew.

Next, are the events surrounding the crucifixion of Jesus; Sanhedrin delivers Jesus to Pilate; Judas repents to the chief priests and elders, but not to Jesus; the trial before Pilate; the release of Barabbas; the crucifixion, death, and burial of Jesus; the tomb sealed and a watch set.

The crucifixion of Christ is the central fact of the gospel message. When Paul defined the gospel to the Corinthians, he said, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (1 Cor. 15:3).

Matthew does not give a record of the totality of the actual crucifixion. In fact, no gospel writer does that. They merely tell what went on around the cross. In the inspired record it is as if God placed the mantle of darkness over the last three hours of the life of Jesus on the cross and said, "This is something you cannot look at. It is beyond human comprehension. The suffering cannot be fathomed." It was a transaction between God the Father in heaven and God the Son on the cross. The cross became an altar upon which the Lamb of God, who takes away the sin of the world, was offered. The simple statement of Matthew is, "And they crucified him."

The last chapter is the glorious resurrection of Jesus and the giving of the Great Commission.

The Gospel of Jesus Christ rests upon two great pillars: (1) the death of Christ, and (2) the resurrection of Christ. The apostle Paul defines the gospel as: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3-4).

In this last portion of Matthew we have seen the death, burial and the resurrection of the Lord Jesus Christ. Both are essential to my salvation and yours. "Who [Jesus] was delivered for our offences, and was raised again for our justification" (Rom. 4:25). He was made sin for us that we might be made the righteousness of God in Him. The unique fact of the gospel is the resurrection. All other religions record the death of their leader. Only the Christian faith records the resurrection of its Founder. All other religious leaders are dead. Only Jesus is alive! This is important and imperative to know.



Quiet Time Scripture reading is on the back.